AA History Lovers

2010

Messages 6185-7089

moderated by

Nancy Olson
September 18, 1929 – March 25, 2005

Glenn F. Chesnut
June 28, 1939 –
Hi All,

I have in my hands a survey of the Jersey Group dated January 1, 1940. This is the mother group of AA in New Jersey which just last month celebrated 70 years. I will copy the results as written on the survey.

Total # contacted: 41

Total who have never taken a drink since joining: 19 > TOTAL SUCCESSFUL: 26

Number who have had only one slip since joining: 8

Number jailing thus far but still members: 6

Number jailed and dropped out: 6

Percentage of complete success: 46.3%

Percentage of successes/ complete or just one slip: 63.4%

Percentage of failures: 36.6%

Total sober time achieved by Jersey Group as a whole: 21 years

Growth - 400% from 10 to 40 in last 9 months

Membership spread over 23 towns

I have placed here as failures 5 men who attended only 3 or 4 meetings at most.

These men I feel, tho exposed to our idea did not take the treatment.

If we include only those who really tried the program for 3 months or more our percentage of successes rises to 72.2%

13 members have now been dry for a period ranging from 6 months to 3 years.

Some of the members of the group include:

Henry P. (The Unbeliever)

Henry B. (A Different Slant) (Fred on pg. 39 in the BB)

Morgan R. (Spoke on the Gabriel Heatter radio broadcast "We the People")

I hope this sheds some light on the subject that has been questioned since
the second edition was printed in 1955. By the way I was a skeptic until I
did a lot of digging.

LOVE AND SERVICE

Lester Gother
Archivist

Area 44

Northern New Jersey

"HOME OF THE BIG BOOK"

I had done some research related to Bill's success rate assertion found in
the
foreword to the second edition p.xx that may be of interest to you.

The first instance I had found of Bill quoting success rates was in a letter
to
a New York Banker in July of 1938.

"Out of the some 200 cases with which we have dealt there seems to be
approximately 100 recoveries. So far as any of my doctor friends know, nothing
like this has ever happened in the world before with alcoholics commonly
regarded as incurable by the medical profession . . . "Letter from Bill
Wilson
to Mr. Charles Parcelles, July 1, 1938.

Shortly after Bill repeats the claim in a letter to Dr. Cabot of
Massachusetts
General Hospital.

"We have never developed any accurate statistical information but I should say
we have dealt with about 200 cases in all, almost half of whom seem to have recovered." Letter from Bill Wilson to Dr. Richard Cabot – July 1938

The first time Bill publicly disclosed AA success rates was at the
Rockefeller
Dinner in 1940.

"To continue with what had happened out in Akron. By the time the book was
published last April there were about one hundred of us, the majority of them in
the West. Although we have no exact figures, in counting heads recently, we
think it fair to state that of all the people who have been seriously interested in this thing since the beginning, one-half have had no relapse at all.

About 25% are having some trouble, or have had some trouble, but in our judgment will recover. The other 25% we do not know about." Excerpts of the Rockefeller Dinner
Feb 8, 1940

There actually is proof (both pre and post release) of Bill's claims. Note the significance of the part of the statement given at the dinner "...in counting heads recently..."

*On January 1, 1940 the New Jersey Group of AA (A.A. Group #4) conducted a survey of its membership which was used in part to provide A.A. success rates of the for the Rockefeller dinner. The survey lists 41 names, addresses, and the number of slips for the members, many of them well known pioneers. After the list of names the following summary is given.

Total members contacted – 41
Total members who have never taken a drink since joining – 19
Number who have had only one slip since joining – 9
Total successful 26

Total failing thus far but still members – 6
Number failed and dropped out – 6
Number of complete successes – 46.3%
Number of successes complete or just one slip – 63.4%
Percentage of failures – 36.6%

Total sober time achieved by Jersey Group as a whole 21 years
Growth 400% - 10 to 40 in the last 9 months.

Membership spread over 23 towns.
I have placed here as failures 5 men who attended only 3 or 4 meetings at most. These men I feel, tho (sic) exposed to our idea did not take the treatment. If we include only those who really tried the program for 3 months or more our percentage of successes rises to 72.2% - End of Summary.

It's clear to this writer that the NJ Group Survey was taken in preparation for Bill's talk at the dinner. He also mentions statistics from the Chicago group later in his Rockefeller talk. Interestingly enough the 75% success rate often attributed to early AA in Akron would appear to be somewhat limiting based on the NJ survey. The groups in both South Orange and Chicago (and perhaps the
rest of the fellowship) were at that time achieving similar success rates. Strong program and one to one sponsorship of those "that really tried" were vitally important to achieving the early success rates for "real alcoholics." (Big Book p.21)

As Glenn points out the report issued in January of 2008 (AA Recovery Outcomes) is most informative. Of importance to my research was the note found in the second edition of the Big Book on an unnumbered page @168 preceding the personal stories. If you do the math Bill's recovery rate assertions are again validated.

"When first published in 1939, this book contained twenty-nine stories about alcoholics. To ensure maximum identification with the greatest number of readers, the new second edition (1955) carries a considerably enlarged story section, as above described. Concerning the original twenty-nine case histories, it is a deep satisfaction to record, as of 1955, that twenty-two have apparently made a full recovery from their alcoholism. Of these fifteen have remained completely sober for an average of several years each, according to our best knowledge and belief."

*Excerpts from Chapter V of the manuscript The Golden Road of Devotion; "The Rockefeller Connection"

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+++Message 6187 . . . . . . Re: Recovery rates -- lets look at the DETAILS, and at a few more early examples From: Glenn Chesnut . . . . . . . 1/1/2010 6:50:00 PM

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EARLY NEW JERSEY:

This is in response to Lester Gother's posting of a survey of the New Jersey Group dated January 1, 1940 which deals with a small group of only 41 people, but nevertheless seems to show an outstanding success rate when we look at the survey's initial claims, even though the mathematics seem to be a bit off:

Total members who have never taken a drink since joining -- 19
Number who have had only one slip since joining-- 9
Total successful 26

How do we get 26 out of 19 and 9? I begin to have less confidence in a set of statistics when the mathematical calculations shown in the document don't work.
But anyway, it is only when we read all the way down to the end of the survey that we realize that 30 of these 41 people in the database have only been attending AA meetings for nine months or less -- many of them much less.

So the numbers in the database are too few, and the period of time over which they have been tracked is FAR TOO SHORT in three quarters of these cases to make any strong claims about long term success rates.

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People who defend the notion of extraordinarily high success rates in early AA like to cite the New Jersey document nevertheless, because that particular set of data fits their theories. This is called cherry picking however, because they are neglecting to look at other sets of data from that early period which do not at all support their theories.

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EARLY MINNEAPOLIS:

So let us look instead at the figures for the early Minneapolis group, which are much more carefully assembled, and cover a much longer period. These are contained in an article from the Grapevine which was reprinted in Wally P., Back to Basics Instructors Manual, rev. ed. April 2002.

You see, the problem is that people in early A.A. often kept their statistics in forms totally different from what is customarily used today. We have what appear to be some fairly careful statistics kept in Minneapolis, for example, from 1943 to 1945, given in this article in the Grapevine. But as we shall see, even though we can make a few useful observations, these figures are in fact very difficult to translate into a modern format.

The headline says they were achieving a 75% success rate, which is in fact incorrect. They liked the figures "50%" and "75%" so much that they tended to adjust numbers in that direction whenever possible. This was not necessarily to make themselves look good. The actual figures given in the article below the headline show a 77% to 83% overall success rate, which in fact is actually higher.

The problem is that the way they have manipulated the figures to make them come
out that way is entirely different from the way in which success and retention rate figures are calculated in all the modern data.

The way we usually give success rate figures in modern studies of AA, is to take a large group of people who have been encouraged to attend a few AA meetings (many of them perhaps court ordered, and others trucked in rather unwillingly from treatment centers run by psychiatrists who are hostile to AA and let their patients know how silly they think AA is). Now if 77% to 83% of these people were to decide that they actually WANTED to quit drinking, and threw themselves wholeheartedly into AA, and were found to still be clean and sober three years later, and even five years later, this would be quite an extraordinary accomplishment indeed.

And there are people today who would want us to believe that there was some version of early AA which can take one hundred court appointed people who had been convicted of drunk driving, and can turn seventy-five of them into sober and dedicated AA members, "just like in the good old days."

But let's look a little harder at the Minneapolis statistics. Large numbers of the people who were in the early months were going back out and getting drunk again, and only a very small percentage indeed of these people ever came back and tried to get sober again. And they were excluding from the count all those who had not completed their first 90 days successfully (where the number who quit and got drunk again was presumably very high indeed, probably close to an 80% failure rate, for the part of the curve which they did reveal was clearly an exponential curve).

But their people with 3 years, 4 years, and 5 years sobriety were all staying sober. This counterbalanced all the newcomers who were failing to make it. So in any given year, they could truthfully say that 77% to 83% of THEIR TOTAL MEMBERSHIP was staying sober.

That did not at all mean that 77% to 83% of the newcomers who walked into their meetings for the first time were going to end up permanently sober.

So for example, of those who had completed their first 90 days, but had not yet completed a full six months, the Minneapolis chart tells us that 52% of
people went out and got drunk again. And between six months and nine months, there was still a hefty 30% who went back out and got drunk. This was an incredibly high failure rate.

These figures from 1943 to 1945 are not better than modern AA. In fact, based on the figures in the Triennial Reports, this was WORSE than modern AA. We do a whole lot better than that nowadays, at least with the people who have been in the program between three months and nine months, where their problems in Minneapolis seem to have been greatest.

The A.A. Grapevine, August 1946, Page 1
Minneapolis Record Indicates that 75% Are Successful in A.A.

The Minneapolis Group, in March, 1943, inaugurated a system for keeping a record of the sobriety of members from three months on up. As a result, the following exact percentages have been arrived at:

For the Year 1945

5-yr. members ... 100% successful ... 0% slipped
4-yr. members ... 100% successful ... 0% slipped
3-yr. members ... 100% successful ... 0% slipped
2-yr. members ... 89% successful ... 11% slipped
18-mo. members ... 90% successful ... 10% slipped
1-yr. members ... 80% successful ... 20% slipped
9-mo. members ... 82% successful ... 18% slipped
6-mo. members ... 70% successful ... 30% slipped
3-mo. members ... 48% successful ... 52% slipped
(Of those who slipped in 1945, only 16-1/2% have worked back to any degree of sobriety.)

Over-all Percentages

1943 78% successful 22% slipped
1944 83% successful 17% slipped
1945 77% successful 23% slipped

MODERN A.A.

In the modern AA figures -- see http://hindsfoot.org/recout01.pdf -- we follow newcomers month by month for an entire year, and we don't rely on whether the person says that he or she has been continuously dry, but merely record continued attendance at AA meetings. And then our figures record how many have been attending AA meetings for over one year, over five years, over ten
years, and so on. Since it is only rarely that people continue to attend AA meetings over a long period of time if they are still drinking regularly (although we certainly had a couple of people in my home group back in the past who kept on drinking for ten to fifteen years before they finally got sober!), it is clear that MODERN A.A. HAS A VERY IMPRESSIVE LONG TERM SUCCESS RATE.

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EARLY PHILADELPHIA:

The early Philadelphia figures are a lot like the early New Jersey figures, that is, the majority of the successes they are claiming, which they are using to claim such a prodigiously high success rate, are based on cases where the people have only been dry for three or four months (or in one case just a single month). There is no workable way to compare them very well with modern AA retention rate figures like the ones just mentioned. But here is what the Philadelphia figures said:

Philadelphia A.A. Statistics 1940-1941

The Philadelphia A.A. group was formed February 20, 1940

Special Report On AA Work At The Philadelphia General Hospital

December 13, 1940

The following is the complete experience of the Philadelphia A.A. Group with patients of the Philadelphia General Hospital since March 15. On this list are included only those men who have attended at least two or three A.A. meetings and have signified their intention of following the A.A. program.

Brief notes on the various individuals follow (the original letter had full names & addresses):

Joseph A. - Dry seven months, no trouble.
Frank B. - Dry five months, one slip after he left group one month ago.
Herbert C. B. - Dry four months, no trouble.
Joshua D. B. - Probably psychopathic; continuous slips.
Charles J. C. - Dry nine months, no trouble.
John D. - Dry four months through Philadelphia General Hospital and Byberry.
Joseph D. - Dry four months, no trouble.
George G. - Dry one month, no trouble.
John H. H. - Continuous slips before and after hospitalization.
William K. - Dry four months, no trouble.
Alfred K. - Dry four months, no trouble.
Arthur T. McM. - Dry eight months, no trouble.
William P. - Continuous after two hospitalizations, only attended five
meetings,  
no work.  
Harry McC. - Dry eleven months, one slip two months ago, hospitalization then.  
James S. - Continuous slips before and after hospitalization.  
George K. - Continuous trouble up to two months ago, first hospital May.  
C. M. M. - Dry nine months, no trouble.  
Hugh O'H. - Dry two months, no trouble.  
Edmonds P. - Dry nine months, hospitalization recent, trouble since.  
William J. P. - Dry three months, no trouble.  
James R. - Dry five months, no trouble.  
William R. - Dry six weeks, no trouble.  
Carl R. - Dry eight weeks.  
Biddle S. - Dry four months, hospital trouble now dry one month.  
Thomas S. - Dry four months, one slip.  
David W. - Dry seven months, no trouble.  
William W. - Dry nine months, no trouble.  
Margery W. - Dry three months, no trouble.  

Nineteen out of twenty-eight who have come through the Philadelphia General Hospital have had no trouble. Of the nine who have had trouble, five have been with the group and had trouble previous to hospitalization.  

This list was made at the request of Jack Alexander, writer for the Saturday Evening Post.  

(Signed) A. W. Hammer M. D. - Surgeon  
(Signed) C. D. Saul, M. D. - Chief resident, Saint Luke's Hospital  
(Signed) Philadelphia General Hospital, By: John F. Stouffer M. D. - Chief Psychiatrist  

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From:  
AA  
Philadelphia Group  
Post Office Box 332  
William Penn Annex  

To:  
Alcoholic Foundation  
30 Vesey Street  
New York, N. Y.  
December 14, 1940  

Gentlemen:  

We believe that the time has arrived when we can give you a preliminary statement of the results of the work of Alcoholics Anonymous in Philadelphia since its inception in this city on February 20, 1940. This in effect is a ten months' report but for all practical purposes it can be considered only nine months because about a month was occupied in working out methods of prosecuting
the activities.

According to the records of the Group, which have been kept with reasonable accuracy, ninety-nine men and women have during this period attended at least two meetings of the A. A. Group. In other words, they have had a fair opportunity to familiarize themselves with the A. A. program of recovery as given at the Thursday night meetings held at Saint Luke's and Children's Hospital.

Of the ninety-nine, seventy have remained dry without any slip at all; thirteen others are recovering from one or more slips, and sixteen have slipped without recovery up to the present time. It is not impossible that some of these sixteen may yet return to the Group.

Of the seventy, who have been dry without slips, thirty-nine have been dry from one to three months; seventeen from three to six months; twenty-five from six months to a year, and five from one to three years.

Obviously these five were not dried up through the activities of the Philadelphia A. A. Group but have recovered from alcoholism in other localities and through other means.

You can see that the Philadelphia A. A. Group has a core of thirty men who, we have every reason to believe, will never drink again. Seventeen more have gotten by the three months' critical period. It has been our observation that the first three months are the most difficult and that the man who gets by that period has every reason to believe that he is on the road to complete recovery.

We are even more sanguine of results which shall be achieved since we succeeded in opening our clubhouse about one month ago. It is being used extensively, especially by the unmarried men and is proving helpful not only as a social center but as a base for the spreading of the A. A. message.

We can testify as physicians to the increasing interest in A. A. work among members of the medical fraternity and are grateful for the opportunity that the A. A. has given us of assisting in the recovery of the unfortunate victims of alcoholism.

(Signed) A. W. Hammer M. D. - Surgeon
(Signed) C. Dudley Saul, Chief Resident Saint Luke's Hospital
Statistical Record of Philadelphia Alcoholics Anonymous Group (dated 9/29/41)

The Philadelphia A. A. Group was formed February 27, 1940, with seven men as a nucleus. Six of these are definitely recovered cases.

We consider a man or woman an active member of A. A. when they have been dry in the group two months and have attended at least six general meetings.

We now have an ACTIVE MEMBERSHIP of one hundred and thirteen alcoholics, eighty-three of whom have not had a drink since their first A. A. meeting. Five of these have been dry from two to four years, twenty-seven dry from one to two years, forty-one dry from six to twelve months and twenty-six dry three to six months.

Twenty-three of these active members came directly from the Philadelphia General Hospital, thirteen from other hospitals and institutions.

There have been only twenty-three active members who do not appear to be recovering. These are not included in the above figures. Neither are the fifty other men and women who are now in the process of becoming members.

This gives us a total general membership of Two Hundred men and women.

To the best of our knowledge, the foregoing is correct.

(Signed) Dr. A. Weise Hammer
(Signed) Dr. C. Dudley Saul
Medical directors

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MODERN A.A. RETENTION RATES

And again, I would ask you to look at all of the data about early AA success rates collected in http://hindsfoot.org/recout01.pdf and analyzed in detail in pages 14-18 and 22-23.

Please, YOU HAVE TO DO THE WORK required to look at ALL the surviving documents from the early AA period, and you have to read and think about "the fine print" in each of those early claims.

The important thing to note is how frequently the 50%-75% rule had a
guarding phrase added: "of those who tried" or "of those who genuinely wanted to stop drinking." And this was coupled with the admission that only 2 or 3 out every 5 people whom they tried working with seemed to them to "really try."

If the 2 out of 5 people formula is followed, this means that in early AA, only 50% of the 40% who "really tried" actually got sober and stayed sober the first time they tried AA, which means only a 20% success rate the first time around.

We can compare this with the retention figures which we see in http://hindsfoot.org/recout01.pdf which indicate that in modern AA, 56% of the people who have completed 90 days of attending AA meetings, will still be attending AA meetings at the end of the year.

I'm not trying to make early AA "look bad," merely trying to point out that we need to quit trying to compare apples with oranges. The truth seems to be that, in so far as we can put early AA figures and modern AA figures on the same statistical basis, they did pretty good back in the old days, and WE STILL DO EXTREMELY GOOD TODAY, maybe even a little better (because of more people with many more years of experience who can serve as guides and sponsors and good examples to the newcomers).

The main thing though, is to kill this total nonsense which can still be seen in places on the web, going back originally to Richard K. <goldentextpro@aol.com> (goldentextpro at aol.com) and his supporters, see Message 1351 http://health.groups.yahoo.com/group/AAHistoryLovers/message/1351

Richard K. insisted that modern AA has only a 2.4 - 4.8% success rate, based partly on a total failure to understand the statistics in the A.A. Triennial Membership Surveys for 1977 through 1989. But his backers and supporters started vigorously posting those figures (sometimes abbreviated as "modern AA has been proven to only have a 5% success rate") every place on the internet which would let them post messages.

Their argument today is "but of course the 5% success rate figure is true, you see it cited everywhere on the internet so it MUST be true"!!!!
+++Message 6188. . . . . . . . . . . . Re: Buddhism and AA
From: Baileygc23@aol.com . . . . . . . . . . . . 12/28/2009 2:02:00 PM

From Ted G. and Baileygc23

- - -

From: Ted G. = "Edward" <elg3_79@yahoo.com>
(elg3_79 at yahoo.com)

Alcoholics Anonymous Comes of Age p.81 has a reference to a Thai Buddhist abbot approving the Twelve Steps, quoted in As Bill Sees It p.223.

Y'all's in service,

Ted G.

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From: Baileygc23@aol.com (Baileygc23 at aol.com)

Interest in Buddhism went back of AA into the Oxford Group period. In his historical novel Wide is the Gate (1943), Upton Sinclair described Oxford Groupers holding séances in London with a self-proclaimed medium who claimed to channel the spirits of the Indian chief Tecumseh and a long-dead Ceylonese Buddhist monk.

This account (from AA Literature) is also worth reading: an excerpt from the author of the "Physician, Heal Thyself!", interview with the Grapevine (GV). October 1995 edition.

GV: Have you had periods in sobriety that were emotionally difficult?

Dr. Earle: Oh my, yes. So did Bill -- you know that Bill had a long depression. Let me tell you how I got at some emotional rest. Years ago, a medical college in the South asked me to go to Saigon as a visiting professor to help the Vietnamese set up a new department in gynecology and obstetrics.

Before I left, I went back to see Bill and Lois and Marty M. and some others, and I spent about eight or nine days back in New York before I went to Asia. Bill took me to the airport and on the way there he said, "You know, Earle, I've been sober longer than anyone else in our
organization. After all I was sober six months
when I met Bob. But," he said, "I don't have
too much peace of mind." He said, "I feel down
in the dumps a hell of a lot."

So I said, "So do I, Bill. I don't have much
serenity either." I was sober by this time
maybe sixteen, seventeen years. He said,
"Do me a favor. When you get over to Asia,
see if you can investigate firsthand, the
various religions in Asia. That means Hinduism,
Buddhism, and Taoism, and Confucianism and
ancestral worship and the whole shebang."

And I said, "All right, I'll do it." And he
said, "Stay in contact with me and maybe we
can find something in those religions. After
all, we've taken from William James, we've
taken from all the Christian religions. Let's
see what these others have."

So I hugged Bill and got on the plane and went
to Asia. I had three or four rest and relaxation
periods a year but I didn't rest and relax. I
was determined to find something that would
bring peace and serenity to me. I spent a lot
of time in Nepal and in Indonesia. I spent time
in India.

I went into these places looking, looking,
looking for serenity. I spent two or three
years just driving to find out something. I
tried meditation, I read the Bhagavad Gita,
the Vedas -- everything. I went to an ashram on
the southeast coast of India, run by a very
famous guru and saint. There were about a hundred
and fifty East Indians there. I was the only
Westerner and they welcomed me. I wore a dhoti
-- that's a white skirt that men wear --
and I wore one like the rest of them did. We
all ate on the ground on great big banana
leaves over a yard long. There would be food
on the banana leaves and you'd make it into a
ball with your right hand and throw it into
your mouth. There were no knives or forks at
all, so I did what they did. I didn't like the
taste very much but I did it.

I happened to be there at the time of the Feast of Dewali. Dewali is like
our
time of Easter; it's the time of renewal. We were awakened on the early
morning
of Dewali around two o'clock. This ashram was located at the base of a
mountain
known as Arunachal. Now Arunachal in Hindi means sun, and the myth goes that
one of the gods, Rama, lives inside of this mountain.

We were told we had to walk around the base of this mountain—which was a ten mile walk—and as we walked, we were yelling to Rama. If you do it in a very firm and believing way, it’s said that Rama will come up and wave at you and bless you. I was there, and I did it. We walked around and we were yelling "Rama, Rama, Rama" hoping that Rama would come up and bless us all. They all walked in their bare feet. I didn't, I wore my shoes. Gosh, I was tired. But I walked all night long, the whole distance.

After that event, I came back to my little apartment in Saigon, ready to return to my medical work. I was so beaten because I'd been driving and searching and clenching my fists for almost three years (and I kept writing to Bill about all this, you know). And I came into my apartment and I suddenly collapsed down onto the floor. I lay there breathing kind of heavily and I said to myself, "Oh to hell with serenity, I don't care if it ever comes."

And I meant it. And do you know what happened? All of a sudden the craving to find serenity utterly evaporated—and there it was. Serenity. The trouble was the search . . . looking out there for what was right here.

You know, we only have this given second. There's always now. Once I realized that, serenity became mine. Now -- I'm speaking about emotions -- I haven't sought one single thing since that day because it's all right here. I often say to people at meetings. "You're trying to find peace of mind out there. I don't blame you, but it isn't out there. It's here. Right here."

Now do I think there is a supreme being, a God? Sure I do. Of course. But do I have any religious beliefs? No. Religion demands that you do certain things and my life in AA isn't like that. AA is a very loose-Jointed organization. People say there is only one way to work the program. That's crazy. We talk about the "suggested" Steps, which are guides to recovery, not absolutes. Chapter five of the Big Book says "no one among us has been able to maintain anything like perfect adherence to these principles." If we had all the members of AA standing
here, everyone would have a different idea what AA is all about. Bill's idea was
different from Dr. Bob's, yours will be different from mine. And yet they're all
based on one thing and that is: don't drink, and use the Twelve Steps in your
own way.

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SEE ALSO HIS BIOGRAPHY IN THE WEB SITE ON
THE AUTHORS OF THE STORIES IN THE BIG BOOK:

http://www.a-1associates.com/westbalto/HISTORY_PAGE/Authors.htm

Dr. Earl M. San Francisco Bay area, California
"Physician Heal Thyself"

Earle had his last day of drinking and using drugs on June 15, 1953. An A.A.
friend, Harry, took him to his first meeting the following week, the Tuesday
Night Mill Valley A.A. group, which met in Wesley Hall at the Methodist
Church.
There were only five people there, all men: a butcher, a carpenter, a baker,
and his friend Harry H, a mechanic/inventor. He loved A.A. from the start, and
though he has been critical of the program at times, his devotion has remained
constant.

Described in his story heading as a psychiatrist and surgeon, he was qualified
in many fields. During his long career, he has been a prominent professor of
obstetrics and gynecology, and an outstanding clinician at the University of
California at San Francisco. He was a fellow of the American College of
Surgeons
and of the International College of Surgeons, a diplomat of the American
Board
of Obstetrics and Gynecology, board-certified psychiatrist, vice-president of
the American Association of Marital and Family Therapists, and a lecturer on
human sexuality.

He was raised in San Francisco, but was born on August 3, 1911, in Omaha,
Nebraska, and lived there until he was ten. His parents were alcoholics. In
Omaha they lived on the wrong side of the tracks, and he wore hand-me-down
clothes from relatives. He was ashamed of this, and could not begin to
accept it until years later. He revealed none of this in his story. Instead he talked
about how successful he had been in virtually everything he had done. He said he
lost nothing that most alcoholics lose, and described his skid row as the skid
row of success.
But in 1989 he wrote an autobiography by the same title, which reveals much more of his story.

During his first year in A.A. he went to New York and met Bill Wilson. They became very close and talked frequently both on the phone and in person. He frequently visited Bill at his home, Stepping Stones. He called Bill one of his sponsors, and said there was hardly a topic they did not discuss in detail. He took a Fifth Step with Bill. And Bill often talked over his depressions with Earle.

In a search for serenity Earle studied and practiced many forms of religion: Hinduism, Buddhism, Taoism, Confucianism, and ancestor worship.

He has long been a strong advocate for the cross-addiction theory, and predicted that over time we would see the evolution of Addictions Anonymous.

When he was sober about ten years, Earle developed resentments against newcomers and began a group in San Francisco for oldtimers. It was called The Forum. He wrote a credo for it designed of ten steps for chemically dependent people. He felt that addiction represents a single disease with many open doors leading to it: alcohol, opiates, amphetamines, cocaine, etc. Most of the Forum members were also devoted A.A. members.

He also established a new kind of A.A. group, which used confrontational techniques. Some A.A. members disliked it intensely, while others seemed to gain a great deal from it.

Many alcoholics make geographic changes when they are drinking. But Earle seems to have made his after achieving sobriety. He has lived in many places, both in this country and abroad, traveled around the world three times, and attended A.A. everywhere he went. He also married several times.

In 1968 he divorced his first wife, Mary, whom he had married in 1940. She once told him she had great respect for him as a doctor, but none as a human being. He admitted that he'd had affairs during the marriage, even after joining A.A. His relationship with their only child, Jane, who was a very successful opera singer, was strained, but he gave her an opportunity to air her feelings in his book. She wrote that when she received the gold medallion at the
International Tchaikovsky Voice Competition in Moscow in 1966, a high honor, her father did not attend. Some people told her that it was not easy for him to see her become such a success -- to be so in the public eye. She added that their paths were still separate, but she did not ever totally close a door because he WAS her father.

In the 1960s he was experimenting with encounter and sensitivity awareness groups, which were then in vogue. At one of the encounter marathons he met his second wife, Katie, and within a year they were married and soon moved to Lake Tahoe. They lived separately except for two brief periods, and after a few years were divorced.

Later he accepted a job with the U.S. State Department at the University of Saigon Medical School, in Korea. He spent five years there, after which he returned to San Francisco, hoping to rekindle his marriage to Katie.

In September 1975 he moved to Hazard, Kentucky, to work at the Hazard Appalachian Regional Hospital. There he met his third wife, Freda, thirty years younger than he was. Freda came from a truly humble background. She was the daughter of a miner who had died of black lung disease. She and her six brothers were raised in a typical two-room coal miner's house in Hazard. During his relationship with her and her family he was able to put to rest some ghosts concerning his Nebraska background. This wonderful family helped him to re-evaluate his memories of Omaha.

In 1978 his feet began again to itch again. He accepted short-term job in Rapal. When he was offered a long-term assignment Freda and his stepsons did not want to leave Kentucky. Disappointed, he returned to Kentucky, and obtained work as a gynecologist in a family planning clinic, and also lectured to medical students on human sexuality at the University of Louisville Medical School. When he moved again, this time to Kirkland, Washington, Freda again refused to leave Kentucky. They were divorced soon after. They remained friendly and talked to one another on the phone about twice a year.

From all his travels, he always seemed to return to the San Francisco Bay Area. In 1980 he accepted a position as medical director of the Institute for Advanced Study of Human Sexuality in San Francisco. There he met his fourth wife,
Mickey.
She was a Ph.D. candidate at the Institute. He described her as a vibrant, open, honest, direct woman without pretense, non-threatening, sexually on fire, lacking in prejudice, and tolerant about all aspects of life -- including human sexuality. She was already an Al-Anon member when they met, having been married to an alcoholic. She also made contributions in the field of alcoholism and recovery at Merritt Peralta Chemical Dependence Recovery Hospital in Oakland, California. They married and remained together until her death in 2000. His book is dedicated to her.

I talked to Earle on July 27, 2001. He told me he still gets to an A.A. meeting almost every day. His eyesight is not too good, but otherwise he is full of vim and vigor. From his voice, I would have taken him for a man of 40. He missed the A.A. International Convention last year because of Mickey's ill health, but he hopes to attend the one in 2005.

An omission on my part - Lois' grandfather Nathan Clark Burnham, a Swedenborgian minister, performed the wedding ceremony.

Arthur

From: Arthur S
Subject: Re: Swedenborgianism and the Burnham family's religious beliefs

A small Swedenborgian factoid:

On January 24, 1918, spurred by rumor that Bill W might soon go overseas, he and Lois were married at the Swedenborgian Church of the New Jerusalem in Brooklyn, NY. The wedding date was originally scheduled for February 1. Lois' brother Rogers Burnham was best man (he was also reputed to be good friends with Bill).
Cheers

Arthur

+ + + Message 6190. . . . . . . . . . . . Re: Huxley on Bill W. as social architect
From: Arthur S . . . . . . . . . . . . 12/28/2009 8:13:00 PM

Big Book (pg 125): "We alcoholics are sensitive people"

Baileygc23, message 6169 was not a criticism
of you -- it was a criticism of the way many AA
members seem to take broad-brush and back-handed
swipes at religion.

Bill W's statements to the American Psychiatric Association 105th Annual
Meeting in Montreal (May 1949) noted that:

"Alcoholics Anonymous is not a religious organization; there is no dogma.
The one theological proposition is a "Power greater than one's self." Even
this concept is forced on no one. The newcomer merely immerses himself in
our society and tries the program as best he can. Left alone, he will surely
report the gradual onset of a transforming experience, call it what he may.
Observers once thought A.A. could appeal only to the religiously
susceptible. Yet our membership includes a former member of the American
Atheist Society and about 20,000 others almost as tough. The dying can
become remarkably open minded. Of course we speak little of conversion
nowadays because so many people really dread being God-bitten. But
conversion, as broadly described by James, does seem to be our basic
process; all other devices are but the foundation. When one alcoholic works
with another, he but consolidates and sustains that essential experience.
... We like to think Alcoholics Anonymous a middle ground between medicine
and religion, the missing catalyst of a new synthesis. This to the end that
the millions who still suffer may presently issue from their darkness into
the light of day! ..."

[==THIS IS THE INTERESTING PART==]

"I am sure that
none attending this great Hall of Medicine will feel it untoward if I leave
the last word to our silent partner, Religion: God grant us the serenity to
accept the things we cannot change, courage to change the things we can, and
wisdom to know the difference."

This is a bit of a different context than you originally cited. Bill W did
not distance himself from religion - he wished only to avoid the perception
or action of affiliation. The closest individual friendship Bill had (in
terms of a genuine sponsor) was Father Edward Dowling, a Jesuit priest. Dr
Bob had the same type of friendship with Sister Ignatia, a Catholic Nun.
Bill W and Dr Bob treated them both with respect and affection and did not
consider them pariahs. Bill W also underwent 2 years of personal instruction
with Bishop Fulton J. Sheen with the intention of converting to Roman Catholicism. He later declined to convert reputedly because he did not want to give the impression of affiliation.

Happy holidays (a contraction of "holy days")

Arthur

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Original message from: Baileygc23@aol.com
(Baileygc23 at aol.com)
Sent: Tuesday, December 22, 2009
Subject: Re: Re: Huxley on Bill W. as social architect

Message #6169 from "Arthur S" was an extremely lengthy criticism of me for saying, in Message 6165 http://health.groups.yahoo.com/group/AAHistoryLovers/message/6165
"AA is not a Religious organization; there is no dogma. The one theological proposition is a power greater than one's self. Even this concept is forced on no one."

That was a quote from Bill Wilson.

I am sorry if, in Arthur's opinion, Bill Wilson got the AA position all wrong.

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+++Message 6191. . . . . . . . . . . . Re: the term ex-alcoholic
From: Chuck Parkhurst . . . . . . . . . . . . . 12/28/2009 10:09:00 PM

What portion of the basic text used the term "ex-alcoholic" and what was it changed to?

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From the moderator:

See Message 2258 from: Jim Blair
<jblair@videotron.ca> (jblair at videotron.ca)

1st Edition - changes made in the 11th Printing
- Title states "THOUSANDS OF MEN AND WOMEN."
- Increased thickness 1/16, decreased height 1/8 inches.
- P28-L22, Ex-Alcoholic to Ex-Problem Drinker.
- P30-L06, Ex-Alcoholic to Ex-Problem Drinker.
- P178-L20, Him to HIM.
- P271-L16, Ex-Alcoholic to Ex-Problem Drinker.
- P272-L06, Ex-Alcoholic to understanding
- P330-L30, Ex-Alcoholic to Non-Drinker.
Original Message from Tommy Hickcox in Baton Rouge
Sent: Tuesday, December 22, 2009
Subject: Re: More on Huxley etc. -- the term ex-alcoholic

I would note that the First Edition of our
Big Book used the term "ex-alcoholic" six times,
on pp. 28, 30, 271, 272, and 330, and it wasn't
until the 11th Printing in 1947 that it was
changed. I suspect the term was commonly used
then.

+++Message 6192 . . . . . . . . . . . . Religion and AA
From: Arthur S . . . . . . . . . . . . 12/28/2009 6:52:00 PM

From Jon Markle and Arthur S.

- - -

From: "Arthur S" <arthur.s@live.com>
(arthur.s at live.com)

The Happiest of Holidays to you Jon

I think this could make for a good historical discussion, namely "where does
religion fit in AA and what does AA owe to religion"? The answer will likely
vary substantially based on one's choice of the meaning of "religion" and
"religious" and whether or not it is conditioned on disillusionment (you
seem to perceive religion as a peril).

There is also the matter of today's secularism (where the term "spiritual"
is used as a more palatable substitute for the word "religion"). I'm not
speaking of institutionalized Religion or a specific set of beliefs of a
particular denomination. Etymologically the words "religious" and
"spiritual" are interchangeable. Search the various dictionary sites on the
web and compare the definitions of the two words."

I'll borrow from the internet:

The word "spirit" and "spiritual" generally mean "of the soul" and are
derived from the Latin word "spiritus" (the breath of life). Interestingly
"spirits" also means distilled alcohol. Arguments over which German word to
use to express the equivalent of the word "spiritual" led to the great Big
Book copyright lawsuit of a few years ago.

The term "religion" (a difficult word to define) is defined here as "any
specific system of belief, worship, or conduct that prescribes certain
responses to the existence and character of God." (I don't include atheism
in this - it is a torturous non-sequitur promulgated by legal rather than
religious matters). The term "religious" is defined as "having or showing belief in, and reverence for, God."

My assertion is that religion (and clergy) were, and remain, a great asset to AA. No one, except you, is positing this with the absurd notion of "religious interference in AA" that would "kill us all" and also the notion of citing history "real or imagined" as being "dangerous." This is a history special interest group. Don't go off track with hyperbole and editorial.

Bill W's statements to the American Psychiatric Association 105th Annual Meeting Montreal, Quebec, May 1949 noted that:

"Alcoholics Anonymous is not a religious organization; there is no dogma. The one theological proposition is a "Power greater than one's self." Even this concept is forced on no one. The newcomer merely immerses himself in our society and tries the program as best he can. Left alone, he will surely report the gradual onset of a transforming experience, call it what he may. Observers once thought A.A. could appeal only to the religiously susceptible. Yet our membership includes a former member of the American Atheist Society and about 20,000 others almost as tough. The dying can become remarkably open minded. Of course we speak little of conversion nowadays because so many people really dread being God-bitten. But conversion, as broadly described by James, does seem to be our basic process; all other devices are but the foundation. When one alcoholic works with another, he but consolidates and sustains that essential experience. ... We like to think Alcoholics Anonymous a middle ground between medicine and religion, the missing catalyst of a new synthesis. This to the end that the millions who still suffer may presently issue from their darkness into the light of day! ... I am sure that none attending this great Hall of Medicine will feel it untoward if I leave the last word to our silent partner, Religion: God grant us the serenity to accept the things we cannot change, courage to change the things we can, and wisdom to know the difference."

By the way quite a number of church congregations today have their own recovery groups that use both the 12 Steps and the tenets of their faith and are successful. I have a number of friends that attend both. Depending upon one's outlook and attitude it does not have to be an either/or situation.

I remember when words such a "religion" and "church" were viewed with respect and not considered anathema - it wasn't that long ago from "the now".

Bill W asserted that AA's two best friends were religion and medicine. That's still the world now.

Cheers
Arthur

PS - a final tidbit - what percentage of meetings do you think are held in church halls at very nominal rental expense (i.e. Religions extending a cooperative and helping hand to AA).
From: Jon Markle (Raleigh, North Carolina)  
<serenitylodge@mac.com> (serenitylodge at mac.com)  
Date: Mon Dec 28, 2009

Responding to John Barton: I couldn't agree with you more, John. Thanks for saying so.

AA is no more a religious program, as such, than it is a medical or physiological or social program . . . even though large parts of our recovery suggestions come from those disciplines as well.

It is the synthesis and the symbiotic relationship between all that is man that seems to be the key to making it work for us alcoholics. The whole person approach. Leave one part out, or emphasize only one aspect (say "religious" for example) and the whole thing gets lopsided and is no more powerful -- if even doable -- than the sum of that one component. And we all know the trouble the Oxford people had getting us sober, permanently! <GRIN>

John Barton had written:

> <jax760@yahoo.com> (jax760 at yahoo.com)  
>  
> The Big Book and Twelve and Twelve contain a  
> fair amount of "theological propositions". Both books espouse the  
> Christian-Judeo theology of the Bible with the frequent use of such terms as  
> "Father, Creator, Maker, Father of Light who presides over us all, "Him",  
> "He" etc. There is also significant use of bible quotes throughout both texts  
> such as "Thy will be done", "The Father doeth the works", "Faith without works  
> is dead" and many more too numerous and hopefully not necessary to quote here.  
>  
> As Nell Wing said Bill's greatest ability was that of a "synthesizer". Taking  
> that which already existed from Medicine and Religion and adapting it to our  
> special use.  
>  
> Whether or not AA is Spiritual, Religious, both, neither and whether of not our  
> twelve steps constitute "dogma" or "doctrine" would seem to be outside issues,  
> best left to the experts in the fields of sociology and anthropology.  
>  
> I would also point out that just because AA says ......"xyz" ..... or Bill W.  
> said ..."abc".... doesn't necessarily make it so.
> God Bless

- - - -

From: Jon Markle <serenitylodge@mac.com>
(serenitylodge at mac.com)
Date: Mon Dec 28, 2009

It seems to me that the alleged "influence" of religion, especially Western Christian influence, we read about upon AA is more of re-write of history by those fanatics that would have it to be so. When in fact, AA was, in my readings, more inclined to stay away from such dogmatic influences. Since Christianity is the dominant religion here in the USA, it seeks to take the credit for AA by coloring anything that has to do with "spirituality", as "theirs".

A good historian of AA history should be able to realize this misguided, but increasing attempt to hijack the Fellowship. And that is, I hope, one thing this list needs to avoid, "religiously". <smile>

Thank you Les, and others here, for towing the line between what is speculation and what is truth.

Jon Markle/MA
Retired Therapist & SA Counseling
Dual Diagnosis/COD speciality
HS Practitioner, Advisor & Case Consultations
Raleigh, NC
9/9/82

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Original message from: Jon Markle
Sent: Tuesday, December 22, 2009
Subject: Re: Huxley on Bill W. as social architect

Back in the day, so to speak, perhaps there is some basis to reason and conclude that are mostly accurate, about no difference between "religion" and "spiritual". But, I have my sincere doubts about such an observation, having had some passing study of our colorful history (in AA) through this group.

Historical facts can be cited by anyone to justify and support just about any idea. But, that does not make it so.

However, today, it cannot be said that "religion" and "spiritual" are one in the same. They are most decidedly NOT. And this is the world . . . the NOW . . . that interests me most. We have resources and understanding today that the drunks did not have back then. Dare I say, better? "More will be revealed". Living in the past world will not help us grow. We must learn from their mistakes. If religion offered us the answer we sought to have the desire to drink removed, we would not need AA. Fact is, it didn't work.
And there's the crux. No one (I hope) wants religious interference in AA, I think. That would indeed kill us all, I'm afraid. And attempts to justify such moves, by citing "history" . . . real and imagined, are very damaging, I think. And make AA into a thing that becomes both scary and non-productive. Just like church could not get me sober, neither could an AA meeting that sounds like church.

Jon Markle
Raleigh
9/9/82

I'm not sure that the AAHistoryLovers provides the proper platform for an editorial saying "historical facts can be cited by anyone to justify and support just about any idea" -- followed by comments about the present state of the religious/spiritual dichotomy (or non-dichotomy).

Comments on current affairs in AA aren't really our meat, though an argument -- not simply dismissive comments -- on the possible false uses of history may be.

One question, of course, is what is meant by "religion" or "religious" -- on that depend most of the useful things we could say about the dichotomy -- always provided we have an agreed-upon definition of "spiritual" -- but I'm not clear that we do. My own view fwiw is that by "spiritual" we mean pretty much what was meant by "religious" back in the Washingtonian days, and by "religious" pretty much what they meant by "Gospel" -- so that this isn't a new thing.

As to "justifying" religious interference in AA, I may have missed the reference point -- I have no idea what is being talked about. Of course, the corporation is incorporated under the laws of the State of New York and is considered by that State as an religious body, so (I believe) that testimony cannot be compelled from members on what was said in a closed meeting (there was a court case not too long ago) -- being considered a "religious" body has certain advantages, I suppose.

I understand that Jon M. (if that is our correspondent's name) wants to keep AA out of "Church" hands, doesn't want organized religion in. Neither do I. If he wants to correspond on the question with me individually, I would more than welcome it: I suspect we agree on quite a lot. But is this the proper venue?
This is responding to Jon Markle's message
Re: Huxley on Bill W. as social architect
Date: Tue, 22 Dec 2009

"Sensitivity to both the non-religious within the fellowship and the professionally religious outside of it led Alcoholics Anonymous to resist identification as an expression of religion. The plea within was for 'open-mindedness'. It infused AA from Dr Bob Smith's stress on 'tolerance' to the final substantive paragraph of the Big Book's appendix, 'Spiritual Experience': 'We find that no one need have difficulty with the spirituality of the program. Willingness, honesty and open-mindedness are the essentials of recovery. But these are indispensable'."

(From chapter eight [The context of the history of religious ideas], Not God: a history of Alcoholics Anonymous; Ernest Kurtz; Hazelden; 1991.)

It is confusing to conflate spirituality with religion; substitute religion for spirituality in the BB appendix quotation to see the difference. Willingness, honesty and open-mindedness are universal values not confined to religion. Semantically spiritual also stands against material; recovery results from a spiritual awakening; it is not a commodity.

(See Kurtz, Twelve Step Programs, in "Spirituality and the Secular Quest" [World Spirituality series]; editor, Peter H. Van Ness; SCM Press; 1996.)

Hi there,
Jayne from Barking Big Book study. Hope you had a fantastic christmas and wishing you the happiest of new years.
I was wondering if you could help me with any of the following.

Chapter 5, How it works, "usually men and women who are constitutionally incapable of being honest with themselves." Have you any further information on this, such as was it a particular mental illness Bill was referring to?

Also in chapter 8, page 114 "Sometimes there are cases where alcoholism is complicated by other disorders" and "unless the doctor thinks his mental condition to abnormal or dangerous." Do you have any details as to what these might been or what Bill may have been referring to?

Were they thinking of precise mental conditions, and were there specific psychological terms which were used at that time to refer to people with these problems?

I look forward to your reply

God bless

Jayne x x x x

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From the moderator:

Or in the case of inability to be honest with ourselves, was this more of a philosophical issue? I am thinking of the existentialist philosophers of that period. Jean-Paul Sartre's concept of mauvaise foi (literally "bad faith") meant an attempt to manipulate other people by a kind of deception and lying to them about what you really wanted, which ended up with you simultaneously believing your own lies, while also, at some other deep level, KNOWING that you were lying.

So mauvaise foi becomes always, inevitably, "self-deception" and refusal to be honest with yourself.

In the attempt to control others, you end up losing your own freedom. You are torn in two inside. And you end up plunged into what the existentialist philosophers called ressentiment.

In Heidegger and Nietzsche, likewise, we have to lie to ourselves and "live a lie" in one way or another, in order to maintain our inauthentic
existence, and flee from the power of real life and freedom, and avoid honestly living life on life’s terms.

There is a deeply existentialist flavor to the Big Book, probably arising from the Zeitgeist (the spirit of the times), the deeply shaking experience of the First World War, and so on. You can see it affecting the Oxford Group also, in Philip Leon’s The Philosophy of Courage:


Glenn C.
South Bend, Indiana, US

+++Message 6196. . . . . . . . . . . . Religion and AA
From: Tom Hickcox . . . . . . . . . . . . 12/29/2009 11:20:00 PM

Jon Markle wrote:
> Back in the day, so to speak, perhaps there is some basis to reason
> and conclude that are mostly accurate, about no difference between
> "religion" and "spiritual". But, I have my sincere doubts about
> such an observation, having had some passing study of our colorful
> history (in AA) through this group.

---

I was looking at a copy of an old pamphlet out of Washington of the four classes for new alcoholics and this comes Discussion No. 2, The Spiritual Phase, which includes Steps 2, 3, 5, 6, 7, 11, and is part of the discussion of Step 3:

"3. RELIGION is a word we do not use in A.A. We refer to a member’s relation to God as the SPIRITUAL. A religion is a FORM of worship, not worship itself."

This is probably the view in the ’40s.

Tommy H in Baton Rouge

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From the moderator: this careful distinction between religion and spirituality (the same distinction that is so often made in modern AA) was being made in AA as least as early as 1944, as we can tell from the date on Bobbie Burger’s letter below.
This particular pamphlet (which was referred to as the Tablemate, the Table Leader's Guide, the Washington D.C. Pamphlet, or the Detroit Pamphlet) was reprinted and used by early AA groups all across the United States, from the east coast to the west coast, and everywhere in between.

So is it "orthodox" for AA people to continue to make the common distinction between religion and spirituality? If everybody in AA, all over the country, was doing it back in the 1940's, then it's certainly an acceptable part of the AA historical tradition.

Wally P. says that "in the Fall of 1944, a copy of the Washington, DC pamphlet reached Barry C[ollins] -- one of the AA pioneers in Minneapolis. He wrote a letter to the New York headquarters requesting permission to distribute the pamphlet. We talk about 'Conference Approved Literature' today; but this is the way the Fellowship operated back then. This is a letter from Bobbie B[urger], Bill W.'s secretary, printed on 'Alcoholic Foundation' stationary."

November 11, 1944

Dear Barry:

. . . The Washington D.C. pamphlet and the new Cleveland "Sponsorship" pamphlet and a host of others are all local projects. We do not actually approve or disapprove of these local pieces; by that I mean that the Foundation feels each Group is entitled to write up its own "can opener" and let it stand on its own merits. All of them have good points and very few have caused any controversy. But as in all things of a local nature, we keep hands off, either pro or con. I think there must be at least 25 local pamphlets now being used and I've yet to see one that hasn't had some good points. I think it is up to each individual Group whether it wants to use and buy these pamphlets from the Group that puts them out.

Sincerely, Bobbie (Margaret R. Burger)

++++++++++++++++++++++Message 6197. . . . . . . . . . . . Re: Recovery rates -- lets look at the DETAILS, and at a few more ea
From: Marlo Daugherty . . . . . . . . . . . . 1/2/2010 5:43:00 AM
As someone told me on a different subject, "Don't get so hung up in the words that you miss the point of the story." Here's the way I see the "statistics" in the Foreword to the 2nd Edition: "Of alcoholics who came to A.A. and really tried, 50% got sober at once and remained that way..." OK. That means that if you are an alcoholic (as opposed to something else) and you come to A.A. and really try, you've got a 50-50 chance of never drinking again. Can't argue with that!

evergreen78

+++Message 6198. Re: Recovery rates -- lets look at the DETAILS, and at a few more early examples
From: jax760 1/1/2010 10:22:00 PM

My mistake .... the nine is a seven on the document, the error was mine

Total members who have never taken a drink since joining -- 19
Number who have had only one slip since joining-- 7
Total successful 26

+++Message 6199. Re: Swedenborgianism and the Burnham family's religious beliefs
From: diazeztone 1/2/2010 1:33:00 AM

In reading this post and a couple of others I decided to do some reading tonite on the Swedenborgian religion and their movement.

Wow, very surprising. I wonder how much Lois and Bill talked about this. I wonder how many times they attended Swedenborgian church masses or meetings.

Was Dr. Bob involved in this in any way?

Their religion even included 12 steps to heaven!!

I lookforward to reading this new research also!
Hi, I've been a college librarian for many years and would like to respond to Octoberbabye's request for a book on Silkworth. It's nice to own books, but borrowing from libraries can work too, and is a lot cheaper :-) 

If you want to know how available in libraries a book is, after first checking your local library catalog, look at www.worldcat.org. This is the free public version of a massive shared records site for libraries across the country. You can look for a specific book or browse for books on a subject etc.

Once you find something it will tell you what libraries in your zip code area own it.

As an example here is the link to the record for the book in question: http://www.worldcat.org/oclc/51063745

Then you can either borrow the book in person, or, use the universal "inter-library loan" system to request that your local library get the book for you. The record from WorldCat gives you all the info you need to make your request. Depending on your library, there may be a small fee to process the request - usually a dollar or two.

Something to think about too is that if you live near a university or college library, they often make provision for area residents to use their collections, again usually for an annual fee. The college library I work in charges $25 a year to area residents to be able to borrow our books, not a bad deal really.

Good luck in all your researches!

Charlie C.IM = route20guy
Go settle down
And quit your triflin' ways
'Cause the boogerman's gonna get you one of these days Kitty Wells, Make up Your Mind, 1950
Minority opinion question
From: cwojohnwalter . . . . . . . . . . . . 1/6/2010 9:19:00 AM

Is there a recorded precedence in which the minority opinion was heard and then swayed the majority opinion enough to change or table the vote?

I realize that this might happen at the individual group level often but I am looking for some documentation of it happening at the Regional or Higher Level.

I am giving a presentation about the minority opinion and Concept V and would like to geek it out as much as possible.

Love and Service - John

Is it necessary to ask the floor for any minority opinion?
From: cwojohnwalter . . . . . . . . . . . . 1/6/2010 9:47:00 AM

After an issue is debated and all sides of have been heard and after the vote is taken and there is a simple or 2/3 majority (whichever is required) than is it necessary to ask the floor for the minority to state its opinion if it so wishes?

I understand the importance of an informed group conscience as well as substantial unanimity.

But again, my question is: Is it necessary to ask the floor for the minority to re-state its opinion once the vote has been taken?

Love and Service - John

Re: Buddhism (and Hinduism) and AA
From: jenny andrews . . . . . . . . . . . . 1/2/2010 9:12:00 AM

"By personal religious affiliation, we include Catholics, Protestants, Jews, Hindus, and sprinkling of Moslems and Buddhists ..."
The Ashram Dr. Earle described at the foothill of Arunachalam is close to Madras (now Chennai)

The famous guru/saint was Raman Maharishi, more here:

http://www.sriramanamaharshi.org/

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Original message 6188 from Baileygc23@aol.com
(Baileygc23 at aol.com)
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6188

... an excerpt from the author of the "Physician, Heal Thyself!", interview with the Grapevine (GV). October 1995 edition ....

Dr. Earle: I went back to see Bill and Lois and Marty M. and some others, and I spent about eight or nine days back in New York before I went to Asia. Bill took me to the airport and on the way there he said, "You know, Earle, I've been sober longer than anyone else in our organization. After all I was sober six months when I met Bob. But," he said, "I don't have too much peace of mind." He said, "I feel down in the dumps a hell of a lot."

So I said, "So do I, Bill. I don't have much serenity either." I was sober by this time maybe sixteen, seventeen years. He said, "Do me a favor. When you get over to Asia, see if you can investigate firsthand, the various religions in Asia. That means Hinduism, Buddhism, and Taoism, and Confucianism and ancestral worship and the whole shebang."

And I said, "All right, I'll do it." And he said, "Stay in contact with me and maybe we can find something in those religions. After all, we've taken from William James, we've taken from all the Christian religions. Let's see what these others have."
... I spent a lot of time in Nepal and in Indonesia. I spent time in India ....

I tried meditation, I read the Bhagavad Gita, the Vedas -- everything. I went to an ashram on the southeast coast of India, run by a very famous guru and saint. There were about a hundred and fifty East Indians there. I was the only Westerner and they welcomed me. I wore a dhoti -- that's a white skirt that men wear -- and I wore one like the rest of them did.

Etc., etc.

+++Message 6205. . . . . . . . . . . . Re: Religion and AA
From: Baileygc23@aol.com . . . . . . . . . . . . 1/2/2010 12:22:00 PM

One of the most important messages in Ernie Kurtz's great history of AA:


Over the period of the writer's research, one especially serious question was repeatedly asked by both old-timers interviewed and others with whom observations were shared. Perhaps this question was at least partially inspired by the brazenness of an attempt to write the "history" of a still vigorously living phenomenon, but it was nevertheless a serious question always seriously asked: How long will Alcoholics Anonymous last? Might it change so that it will no longer be Alcoholics Anonymous?"

To be able to pretend to be able to answer directly would be to claim the mantle of prophet rather than that of historian: but for all those who so queried, I can now offer explicitly at least the intuition that their very questions as well as this research have suggested.

Alcoholics Anonymous shall survive as long as its message remains that of the not-Godness of the wholeness of accepted limitation; and this itself shall endure so long as A.A. spiritualizers and its liberals -- its "right" and its "left" -- maintain in mutual respect the creative tension that arises from their willingness to participate even with other of
so different assumptions and temperaments in
the shared honesty of mutual vulnerability
openly acknowledged.

Alcoholics Anonymous will live, in other words,
so long as it is "Alcoholics Anonymous":
"an utter simplicity which encases a complete
mystery" that no one claims perfectly to
understand.

+++-Message 6206. . . . . . . . . . . . . Re: Religion and AA -- What is AA"s
legal status in the US?
From: grault . . . . . . . . . . . . 1/2/2010 6:18:00 PM

If available, I'd appreciate a cite to the
New York case you referred to. My understanding
was to the contrary: that although AA IS a
"religious organization" (in the view of the
New York court), there is no legal privilege
because there is no communication intended to
be confidential to a minister, rabbi, priest
or the like.

I also understood that because AA is viewed
as "religious," it has been held by a N.Y. court
to be unconstitutional for a judge to "sentence"
someone to go to meeting for a driving-while-
intoxicated offense.

- - -

In AAHistoryLovers@yahoogroups.com,
"J. Lobdell" <jlobdell54@...> wrote:

Of course, the corporation is incorporated under the laws of the State of New
York and is considered by that State as an religious body, so (I believe)
that
testimony cannot be compelled from members on what was said in a closed
meeting
(there was a court case not too long ago) -- being considered a "religious"
body
has certain advantages, I suppose.

+++-Message 6207. . . . . . . . . . . . . Re: Religion and AA
From: pvttitm@aol.com . . . . . . . . . . . . 1/2/2010 2:39:00 PM
From: Tim, Jon Markle, Laurie Andrews, jax760, and Charlie C.

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From: Tim, pvttimt@aol.com> (pvttimt at aol.com)

In an attempt to tease out the nuance between "religion" and "spirituality" ...

I see spirituality or spiritual experience as something that I can have as an individual without regard to anyone else. My inspiration may come from nature, or any of many different sources.

Religion seems to begin when two or more people agree on their own personal spiritual experiences, sufficient that they choose to join together and espouse that particular perspective. Then they seek out others of similar experience to join them in fellowship.

The unique aspect of AA is that we join the fellowship only to find that it is not only permissible to embrace our own personal version of spirituality, but that we are urged to do so -- not something that the typical religion offers.

Tim

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From: Jon Markle <serenitylodge@mac.com> (serenitylodge at mac.com)

On Dec 28, 2009, at 6:52 PM, Arthur S wrote:

> Etymologically the words "religious" and
> "spiritual" are interchangeable. Search the various dictionary sites on the
> web and compare the definitions of the two words."

Here's the problem I think.

TODAY, the two words are not necessarily interchangeable. In fact, in most of society today, they are not one in the same and have widely different meanings, attributes and outcomes.

Perhaps the most egregious of societal attributes, "religion" as we know it today especially, is highly political. Whereas spirituality is not.

And we know from experience that these two philosophies, religion and
politics, have no business in an AA meeting. For the most obvious reason: they are both anti-recovery, anti "fellowship," by their nature.

Although many "religious" folk will probably tell you they are "spiritual," the same is not true of "spiritual" folks.

Thus the dilemma. And thus the arguments in AA circles.

I see no particular benefit to religious arguments. Because they are ALL an individual point of view and nothing more. Nothing can be factually proved.

ALSO:

On Dec 28, 2009, at 6:52 PM, Arthur S wrote:

> PS - a final tidbit - what percentage of meetings do you think are held in > church halls at very nominal rental expense (i.e. Religions extending a > cooperative and helping hand to AA).

This argument would be a great reason never to have AA in a church. Such suppositions are why we MUST keep our meetings autonomous and anonymous from the facilities in which they meet.

Perhaps more than any one thing you have said, this alone is the very proof we must keep religion out of the Rooms.

It seems so obvious to me now, why we must keep this list clean of religious superstitious pinning. AA is not nor can it ever become religious or governed by any religious dogma. If this History list becomes an argument for religious involvement in AA, then it has failed in its watchword.

I don't care to debate or discuss it. I just want us to realize this forum is not one which should be used to manipulate historical facts in an attempt to justify religious teachings or interference with organized religion, especially those with fundamental, evangelical agendas, in AA.

If anything, a factual study of AA should show the reasons and necessity for the separation of religion from AA.

I want us to be clear about that.

Jon Markle/MA
Retired Therapist & SA Counseling
Dual Diagnosis/COD speciality
HS Practitioner, Advisor & Case Consultations
Raleigh, NC
9/9/82

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From: jenny andrews <jennylaurie1@hotmail.com>
(jennylaurie1 at hotmail.com)

Also ... "As a society we must never become so vain as to suppose that we
are authors and inventors of a new religion. We will humbly reflect that every
one of AA's principles has been borrowed from ancient sources." (AA Comes of
Age, page 231 - quoted in As Bill Sees It, page 223).

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From: "jax760" <jax760@yahoo.com>
(jax760 at yahoo.com)

For an alternative perspective to the "Tablemate" see the Akron Pamphlet
"Spiritual Milestones in AA" c. early 1940s.

"FEW, IF ANY, men or women have completely fulfilled the aims of
Alcoholics Anonymous without at least some grasp of the spiritual, or to use
another term in it's broadest sense, religion. True, there have been some
who have managed to keep sober simply by mechanical action. But a preponderance
of evidence points out that until one has some spiritual conviction, and the
more the better, he takes no joy in his sobriety. Too often we hear an AA remark,
"I think this is a wonderful program, but I can't understand the spiritual
angle."
To them the religion otherwise know as Alcoholics Anonymous is something
complex, abstract and awesome. They seem to have the impression that
religion, the spiritual life, is something to be enjoyed only by saints the clergy,
and perhaps an occasional highly privileged layman. They cannot conceive that it
can be for the reformed sinner as well. And yet the truth is, the spiritual AA
is there for all of us to enjoy.

But, asks the alcoholic, where can I find a simple, step-by-step religious
guide? The Ten Commandments give us a set of Thou Shalts and Thou Shalt
Nots; the Twelve Steps of AA give us a program of dynamic action; but what about a
spiritual guide?

Of course the answer is that by following the Ten Commandments and Twelve
Steps
to the letter we automatically lead a spiritual life, whether or not we recognize it."

This pamphlet is still sold at Akron Intergroup.

Attempts to differentiate (by us laymen i.e. AA members) such complex, multi-dimensional constructs as spirituality and religion or religiousness are extremely difficult and any attempt at a single or narrow definition of either, which historically have been and are still today quite broadly defined in dictionaries,(and by sociologists, pyschologists and everyone else outside 12 step recovery) reflects a limited perspective or perhaps an agenda (spirituality is good and religion is bad). The majority of people in the USA do not differentiate between these two wonderful, dynamic and empowering constructs.

Note 1

"In critically judging of the value of religious phenomena, it is very important to insist on the distinction between religion as an individual personal function, and religion as an institutional, corporate, or tribal product."
William James - VRE

James called it "religion as an individual personal function", the Oxford Group called it "personal religion", we in AA call it "spirituality". In each instance we are talking about the same thing.......a personal religious experience, or if you prefer a spiritual experience. As "a way of life" they are indeed one in the same.

Those interested may wish to read Bill's "Three Talks to The Medical Societies" (P-6) and see how Bill described the AA program of recovery to educated men of medicine and science.

Bill used the words spiritual and religious interchangeably in most of his writings (see p.569 AA) and never once have I read anything from Bill that said "AA is Spiritual not Religious" (he was way too smart to engage in such controvery) in fact I have found dozens of citeable instances of Bill describing "the work" as "religious" as well as dozens of instances of him describing the program or its actions as "spiritual." It should be no surprise to anyone that drunks have always had trouble with anything "religious" including the word or
idea. Thus AA adapted the word and idea "spiritual" and "spirituality" to suit the needs of the society.

"The basic principles of A.A., as they are known today, were borrowed mainly from the fields of religion and medicine, though some ideas upon which success finally depended were the result of noting the behaviors and needs of the Fellowship itself." – p. 16 12&12

Whether or not AA is spiritual, religious, both or neither is best left to the outside experts. Just because AA or its members, some or all, majority or minority, say ...xyz.... doesn't make it so.

Has anyone seen or would like to comment on the many (I believe eight) major legal cases involving the establishment clause that have been tried in the last twenty five years in either state supreme or federal circuit appeals courts? How does the legal system in the USA define AA?

June 11, 1996. No. 73 [1996 NY Int. 137].
Decided June 11, 1996

"On this appeal we hold that, under the Establishment Clause of the United States Constitution's First Amendment, an atheist or agnostic inmate may not be deprived of eligibility for expanded family visitation privileges for refusing to participate in the sole alcohol and drug addiction program at his State correctional facility when the program necessarily entails mandatory attendance at and participation in a curriculum which adopts in major part the religious-oriented practices and precepts of Alcoholics Anonymous (hereinafter A.A.).

In December of 1996, the U. S. Supreme Court turned down, without comment, New York's appeal to have the Griffin v Coughlin ruling overturned.

In several of these landmark cases attempts to differentiate "spiritual" from "religious" were rejected by the courts.

With that I have ceased fighting anyone or anything and have resigned from the debating society.

BTW, for the record, I have no problem with either religion or spirituality. Identify and don't compare?
God Bless

Note 1
Journal for the Theory of Social Behavior 30:1 0021-8308

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From: Charlie C <route20guy@yahoo.com>
(route20guy at yahoo.com)

I think it would be quite interesting to pursue this discussion in terms of what spiritual and religious notions were in the the 1930s, and what they are today. My impression from their biographies is that while both Dr. Bob and Bill were rather eclectic browsers in spiritual matters, e.g. their interest in Ouija boards, they were both also both respectful of and knowledgeable about the primary organized religion of their day, Christianity..

Things are different today of course, there are many spiritual and religious "options" as it were that were not so present in the 1930s. I would like to see more of that same respect, and lack of prejudice (see p49 in the Big Book for example) in AA today that Bill and Bob had. In my 21 years of sobriety I have heard an unpleasant amount of careless, ignorant and disrespectful talk against "organized religion."

If nothing else it's unseemly considering that the vast majority of our meetings take place in buildings that we have free access to for extraordinarily nominal "rents," all due to the charitable spiritual impulse of those religious people that many in AA seem to feel so superior towards.

Glib talk of being "spiritual" not "religious" is easy to indulge in, but I haven't noticed it translating into buildings being constructed and maintained so that the spiritual impulse can be housed, and groups of drunks can have a room to meet in.
Sobriety Under the Sun is an English-speaking AA convention held each winter in Puerto Vallarta in Mexico, coming up at the end of January.

For more info see:

http://www.aapvconvention.com/

http://www.rexark.com/collections/sobriety-under-the-sun

+++Message 6209. . . . . . . Information on Jack Alexander’s life
From: Geoff . . . . . . . . . . . 1/4/2010 9:59:00 PM

Apologies if this has been covered, but I can't find it anywhere.

Do we know anything about the life of Jack Alexander before his involvement with AA?

Does anyone have any resources or anything that might help me find some background information on his bio etc?

many thanks
Geoff

+++Message 6210. . . . . . . List of all Hazelden books on alcoholism
From: diazeztone . . . . . . . 1/5/2010 1:06:00 AM

Hazelden books on alcoholism:

Has anyone ever published, studied, talked about, or written about every book Hazelden has ever published (including those out of print)?

I.e., a complete bibliography of Hazelden books on alcoholism and recovery.

LD Pierce 06 15 1995

Hope all had merry christmas and happy new year!
Another Sober one for me!!
www.aabibliography.com
From G.C. the moderator:

Or perhaps the more modest project of assembling
a complete list of all the books which Hazelden
published on the history of A.A., back when they
were still publishing books on A.A. history.

+++Message 6211. . . . . . . life of jack alexander
From: Charlie C . . . . . . . . 1/7/2010 11:47:00 AM

Re Jack Alexander, I see his obit in the NY Times for 9/20/75. It is a brief
piece, mentioning that he was from St. Louis, had worked for the St. Louis
Star
and Post-Dispatch before joining the Daily News in NYC in 1930. He then
moved to
the New Yorker, and then the Saturday Evening Post, from which he retired as
a
senior editor in 1964. He died 9/19/75 in St. Louis, and was survived by his
widow.

Charlie C.
IM = route20guy

+++Message 6212. . . . . . . Re: Information on Jack Alexander’s
life
From: Baileygc23@aol.com . . . . . . . . 1/6/2010 12:24:00 PM

Jack Alexander retired to Florida and died there.
There are two different dates given for his death
date: September 19 1975 and September 17 1975.

Someone who knows how to use the obits may be
able to find more from his obit.

+++Message 6213. . . . . . . Re: life of Jack Alexander
From: Ernest Kurtz . . . . . . . . 1/7/2010 9:56:00 PM

According to one common story, Alexander had
just finished a piece "exposing" the mob -- in
Philadelphia? Anyway, according to this story,
when he first heard of AA he thought that it,
too, had to be some kind of "racket," so he set
out to expose it.

I'll appreciate verification of this story if anyone can come up with it, or its disproof.

ernie kurtz

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+++Message 6214. ............ Requirement for time sober for people running meetings?
From: schaberg43 ............ 1/11/2010 11:00:00 AM

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In our area, there is a "rule" that you must have at least ninety days (or even six months) of sobriety before you can "run" a meeting.
In addition, several Step groups require a year (or even two) before someone is given "the chair."

I have been asked if there is any foundation for this "rule" in AA's early history.

I don't know of any concrete basis for this in the 1930s, but perhaps someone on this list would have some knowledge of such an early 'tradition' or rule.

I also suspect that such a 'rule' might well have been propagated in the 'AA Guideline' binders (or whatever they were called) that I know were sent out by GSO during the 1940s.

Can anyone help me with some more detailed background for this "rule"?

Best,

Old Bill

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+++Message 6215. ............ Re: minority opinion question
From: Stockholm Fellowship ............ 1/7/2010 8:10:00 AM

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From Jay G. in Stockholm, Bob McK., and Dave "inkman83"

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From: Jay G. (Stockholm)
In regard to the Minority opinion question, yes there are times where the majority is swayed by a minority opinion.

I remember one time at the District level in Los Angeles there was an idea I had for a PI event. Initially everyone really liked the idea and the first vote was nearly unanimous in favor. During the minority opinion a concern was raised about cost and some who voted for the idea indicated they wanted to re-vote. In the re-vote the idea failed overwhelmingly, with encouragement to come back with more details about the cost at a future meeting.

And at the Regional level in Europe there have been times when the 2/3's threshold for passing something was met, but after the minority opinion a re-vote was requested and the motion fell just a few votes under the threshold.

So sometimes the minority opinion brings up something that causes a lot of people to rethink their vote, other times just a few people. But it does sway. In fact, in my experience, I have only seen the minority opinion to have much of an effect at the District, Region or Area levels. In my experience, in the group's conscience at the homegroup level, there tends to be such a uniformity that the minority opinion rarely causes a budge.

Regarding is you must always ask for the minority opinion, that varies. Some do it every time, some don't if the motion didn't pass in the first place.

In fellowship,
Jay G.
Stockholm, Sweden

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From: "Bob McK." <bobnotgod2@att.net>

The Conference Archives Committee, a secondary committee, came into being in 1998 through just such a process. It was just shy of the required 2/3 vote for approval. Impassioned pleas by the non-prevailing side led to a reconsideration. Most notable in the restored debate was the statement by David E. from Hawaii who said, "I've been swaying back and forth like a palm tree on this issue, but I think we ought to give it a chance." The vote was indeed swayed to over a 2/3 majority and the committee was born.

When chairing any AA or AA-related debate I have always asked for minority opinion. If nothing else, it offers the losing side an opportunity to vent
their "sour grapes." At one time in the 1998 (or possible '97) Conference the chair allowed minority opinion after an already-reconsidered vote, knowing full well that a second motion to reconsider is not allowed.

Furthermore full debate on the original motion may not have occurred because of a motion calling the question or because some did not express important issues feeling that their side was certain to prevail without their help.

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From: "inkman83" <tumbles83@msn.com> (tumbles83 at msn.com)

I was active in The North Florida Area from approximately 1994-2006 and at least three separate times the minority opinion swayed the majority and the vote was overturned. After minority opinion is heard the Chair (I believe) asked if there is someone who voted in the majority who would like to ask for a re-vote, if that motion is seconded then a vote is taken to determine if a re-vote will take place, if that passes then the secretary re-reads the motion and a new vote is taken (if I recall correctly there is no discussion on a re-vote). I believe this information can be found by e-mailing the Secretary or the Archivist from aanorthflorida.org

Hope this helps

Dave

- - - -

The two original messages were from:
"cwojohnwalter" <cwojohnwalter@yahoo.com>
(cwojohnwalter at yahoo.com)
Date: Wed Jan 6, 2010

Is there a recorded precedence in which the minority opinion was heard and then swayed the majority opinion enough to change or table the vote?

I realize that this might happen at the individual group level often but I am looking for some documentation of it happening at the Regional or Higher Level.

I am giving a presentation about the minority opinion and Concept V and would like to geek it out as much as possible.

Love and Service - John
And "Is it necessary to ask the floor for any minority opinion?"

After an issue is debated and all sides of have been heard and after the vote is taken and there is a simple or 2/3 majority (whichever is required) than is it necessary to ask the floor for the minority to state its opinion if it so wishes?

Love and Service - John

nychly

+++Message 6216. ............ Re: life of Jack Alexander
From: Baileygc23@aol.com ............ 1/11/2010 1:59:00 PM

The Honorable Frank Hague, the perpetual mayor of Jersey City, is perhaps the most eminent mugg in the United States. Hague was a mugg when he was expelled from the sixth grade at thirteen as a truant and dullard, and he was a mugg when he started learning politics the bare-knuckles way in the tough Horseshoe district of Jersey City in the 1890's. He was still a mugg when he was elected mayor of that dreary human hive in 1917, in which capacity he has held the center of the stage ever since with the grim determination of a bad violinist. Hague will probably he known to history as a strong character who, despite all temptations to belong to other classifications, loyal remained a mugg to the end. This is a remarkable achievement when you analyze it, for Hanky-Panky, as his admirers sometimes call him, has walked with the great and good, and their only noticeable effect on him has been to give him a taste for expensive haberdashery. At heart and in practice, he is a strong-arm man today, tricked out by a clever tailor to look like a statesman.
As a wood carver fashions puppets, Hague has created governors, United States senators, and judges of high and low degree. He has been backslapped cordially by the President and by men who wanted to be President. He has bossed the state of New Jersey almost as long as he has ruled Jersey City. He has mingled intimately with leaders of medicine and the clergy and, in a famous civil-liberties case, was firmly kneaded and processed by the august Supreme Court of the United States. He is listed in Who's Who in America and, as vice-chairman of the Democratic National Committee, he is a leader in
the Party of Humanity.
From time to time, in his twenty-three years as mayor, he has enjoyed the investigative attentions of committees sent by the United States Senate and the New Jersey legislature and of agents of the Justice and Treasury departments. He has been a frequent guest at the baronial Duke Farms in Somerville, New Jersey, and he has dandled a teacup in the parlor of Mrs E. T. Stotesbury, the widow of a famous Morgan partner. Yet, in spite of all these softening influences, he persists in saying, "I have went," and in using singular subjects with plural verbs, and vice versa. In conversation he bellows oracularly and jabs a long finger into his listener's clavicle to emphasize his points, most of which boil down to his favorite argumentative phrase, "You know I'm right about that!" His language, when he is aroused, is that of the gin mill. He rules his city by the nightstick and the state by crass political barter. He is loud and vulgar and given to public displays of phony piety during which his enemies are dismissed as "Red," or worse. At sixty-four, he is still erect and muscular, and he is not above physically assaulting a quailing civil employee whom he has called on the carpet.
None dares to hit back, for fear of being harassed by Hague's police or being held up to public disgrace in some devious way.
A legislative committee once determined that during a seven-year period when Hague's salary, admittedly his only source of income, totaled $56,000, he purchased real estate and other property for a total outlay of nearly $400,000. This was done through dummies, and payment was made in cash. Hague has always shied from bank accounts. Although his salary as mayor is only $8000, has never exceeded $8500 and has been as low as $6520, Hague lives like a millionaire. He keeps a fourteen-room duplex apartment in Jersey City and a suite in a plushy Manhattan hotel. He owns a palatial summer home in Deal, New Jersey, for which he paid $125,120 - in cash - and he gambles regularly on the horse races. Before the present war began he went to Europe every year, traveling in the royal suites of the best liners. Now he spends more time in Florida and at Saratoga Springs, where he flashes a bank roll, held together by a wide rubber hand, which always contains a few $1000 notes, a denomination of which Hague is childishly fond. Hague's public squanderings have brought Jersey City's municipal finances to a dangerous pass.
Wholly dominated by Hague, Jersey City is the worst mess of unpunished civic corruption in the forty-eight states.

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From G.C. the moderator: here is a chronological list of Jack Alexander's articles from

http://www.philsp.com/homeville/FMI/d19.htm#A956

ALEXANDER, JACK (stories)
The Third Party Gets a Rich Uncle (ar) The Saturday Evening Post Sep 3 1938
Missouri Dark Mule (ar) The Saturday Evening Post Oct 8 1938; (about Sen.
Bennett Clark).  
The Last Shall Be First (ar) The Saturday Evening Post Jan 14 1939; (about Joseph Pulitzer). 
He Rose from the Rich (ar) The Saturday Evening Post Mar 11, Mar 18 1939; (about William Bullitt). 
Young Man of Manhattan (ar) The Saturday Evening Post Apr 15 1939 
Reformer in the Promised Land (ar) The Saturday Evening Post Jul 22 1939; (about Harold Ickes). 
Boss on the Spot (ar) The Saturday Evening Post Aug 26 1939; (about Enoch Johnson). 
All Father’s Chillun Got Heavens (ar) The Saturday Evening Post Nov 18 1939; (about Father Divine). 
Iron Floats to Market (ar) The Saturday Evening Post Dec 23 1939 
Border Without Bayonets (ar) The Saturday Evening Post Jan 6 1940 
Golden Boy; The Story of Jimmy Cromwell (ar) The Saturday Evening Post Mar 23 1940 
King Hanky-Pank of Jersey (ar) The Saturday Evening Post Oct 26 1940 
“Just Call Mr. C.R.” (ar) The Saturday Evening Post Feb 1 1941 
Alcoholics Anonymous (ar) The Saturday Evening Post Mar 1 1941 
Nervous Ice (ar) The Saturday Evening Post Apr 19 1941 
Buyer No. 1 (ar) The Saturday Evening Post Jun 14 1941 
The Duke of Chicago (ar) The Saturday Evening Post Jul 19 1941 
The World’s Greatest Newspaper (ar) The Saturday Evening Post Jul 26 1941 
Cellini to Hearst to Klotz (ar) The Saturday Evening Post Nov 1 1941 
Everybody’s Business (ar) The Saturday Evening Post Sep 26 1942; A great library can house romance as well as books. 
Ungovernable Governor (ar) The Saturday Evening Post Jan 23 1943 
Cover Man (Norman Rockwell) (ar) The Saturday Evening Post Feb 13 1943 
The Next Offensive in Lisbon (ar) The Saturday Evening Post Mar 6 1943 
Panhandle Puck (ar) The Saturday Evening Post Jan 1 1944 
They Sparked the Carrier Revolution (ar) The Saturday Evening Post Sep 16 1944 
Mugwump Senator (ar) The Saturday Evening Post Feb 2 1946 
Rip-Roaring Bailie (ar) The Saturday Evening Post Jun 1, Jun 8 1946 
The Cities of America - Raleigh (30 of a series) (ar) The Saturday Evening Post Apr 12 1947 
The Senate’s Remarkable Upstart (Joe McCarthy) (ar) The Saturday Evening Post Aug 9 1947 
The Dagwood and Blondie Man (ar) The Saturday Evening Post Apr 10 1948; about Chic Young. 
Stormy New Boss of the Pentagon (ar) The Saturday Evening Post Jul 30 1949 
The Drunkard’s Best Friend (ar) The Saturday Evening Post Apr 1 1950; Alcoholics Anonymous. 
The Ordeal of Judge Medina (ar) The Saturday Evening Post Aug 12 1950 
What a President They Picked (ar) The Saturday Evening Post Feb 24 1951
They “Doctor” One Another (ar) The Saturday Evening Post Dec 6 1952
The Amazing Story of Walt Disney (ar) The Saturday Evening Post Oct 31, Nov
7 1953
The Restaurants That Nickels Built (ar) The Saturday Evening Post Dec 11,
Dec 18 1954
Death Is My Cellmate (Aaron Turner) (ar) The Saturday Evening Post Mar 2
1957
The Bank That Has No Secrets (ar) The Saturday Evening Post Nov 30 1957
Mr. Unpredictable (Foster Furcolo) (ar) The Saturday Evening Post Aug 9 1958
The Cop with the Criminal Brother (ar) The Saturday Evening Post Nov 7 1959
What Happened to Judge Crater? (ar) The Saturday Evening Post Sep 10 1960
Dreamers on the Payroll (ar) The Saturday Evening Post Nov 19 1960
Sunny But Somber Island (Corsica) (ar) The Saturday Evening Post Jul 28 1962

Message #6213 from Ernest Kurtz
<kurtzern@umich.edu>
(kurtzern at umich.edu)
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6213

According to one common story, Alexander had just finished a piece "exposing" the mob -- in Philadelphia? Anyway, according to this story, when he first heard of AA he thought that it, too, had to be some kind of "racket," so he set out to expose it.

I'll appreciate verification of this story if anyone can come up with it, or its disproof.

ernie kurtz

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+++Message 6217. . . . . . . . . . . . Re: life of Jack Alexander
From: Ernest Kurtz . . . . . . . . 1/11/2010 8:58:00 PM

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Bailey, Glenn -- you guys are really marvelous. Thank you very much. Now I wonder whether the whole story of AA and Jack Alexander has been collected and published anywhere? I recall some Akron mentions of Alexander in the early correspondence. Take it away, you young sprites!

Thanks again.

ernie kurtz

On Jan 11, 2010, at 6:59 PM, Baileygc23@aol.com wrote:

> Boss Hague: King Hanky-Panky of Jersey
> By Jack Alexander
As the 1941 year began, Alcoholics Anonymous had about 2,000 members, many in large cities but also some in small towns and other isolated places. A 1939 national magazine article had attracted several hundred new members, and newspaper articles in Cleveland and a few other places had brought positive results. But for most of North America, A.A. was still unknown and alcoholics were dying without knowing that a new way of recovery had been discovered and was working.

All of that, however, was about to change dramatically. In less than a year, A.A. would suddenly triple its membership and be well on the way to becoming a national institution.

The man who played a key role in this lightning change was Jack Alexander, a 38-year-old writer for The Saturday Evening Post, which, with more than 3 million circulation, was the leading family magazine in the
United States. The article he wrote about A.A. for the March 1, 1941 edition of the magazine -- simply titled "Alcoholics Anonymous " -- brought in 7,000 inquiries and became the high point of his illustrious career. The article apparently led other publications to offer similar reports of the Fellowship’s work, launching A.A. on a publicity roll that lasted for years.

Alexander's article is still circulating today as a pamphlet issued by A.A. World Services, with the title "The Jack Alexander Article about A.A." Though it focuses on the A.A. of 1941, it still provides important information about alcoholism, how the Fellowship started, and what was working so well for those whom we would now call A.A. pioneers. The article has also been praised as an excellent example of good organization and writing that could be a model for journalism students. (The late Maurice Z., an A.A. member and also a highly successful magazine writer and biographer, told an A.A. session at the 1985 International Convention in Montreal that he had been impressed by the article back in 1941, long before he felt his own need to embrace the program it described!)

How did this fortunate publicity come about? What inspired it and who was responsible for bringing the idea to the attention of the Post's editors and nursing the story through to acceptance and completion?

The account of A.A.'s famous appearance in The Saturday Evening Post is the kind of story that gives some A.A. members goose bumps, because they see it as the sure work of Higher Power. Others would just call it a chain of coincidences that worked out favorably for the Fellowship. Whatever the case, its publication in 1941 was a bombshell breakthrough for A.A. at a critical time.

The process actually started in February 1940, when Jim B., one of the A.A. pioneers in New York City, moved to Philadelphia, the headquarters city of The Saturday Evening Post. Jim started an A.A. group in the city and, through a chance meeting at a bookstore, attracted the interest of Dr. A. Wiese Hammer, who with colleague Dr. C. Dudley Saul, became an enthusiastic A.A. advocate. Dr. Hammer just happened to be a close friend of Curtis Bok, owner of The Saturday Evening Post. After hearing Dr. Hammer's strong endorsement of A.A., Bok passed along to his editors a suggestion that they consider an article about the Fellowship. The suggestion landed on the desk of Jack Alexander, one of the Post's star reporters.

Alexander was a seasoned writer who (according to Bill W.) had just covered some rackets in New Jersey. (This gave rise to an untrue belief that he thought A.A. might also be a racket.) Born in St. Louis, he had worked for newspapers and The New Yorker before joining the Post.
Alexander deserves much credit for probing deeply into a struggling society that scarcely impressed him as he started his research. Though assigned to do the story by his superiors, he could have made a superficial review of A.A. activity in New York City and then abandoned the project as "not having much merit." Indeed, he would write four years later that he was highly skeptical following his first contact with four members of A.A. who called at his apartment one afternoon. "They spun yarns about their horrendous drinking misadventures," he wrote. "Their stories sounded spurious, and after the visitors had left, I had a strong suspicion that my leg was being pulled. They had behaved like a bunch of actors sent out by some Broadway casting agency."

But Alexander was too much the professional to give up based on one unsatisfactory interview session. The next morning, he met Bill W. at A.A.'s tiny Vesey Street general service offices in downtown Manhattan. They hit it off immediately. Alexander described Bill as "a very disarming guy and an expert at indoctrinating the stranger into the psychology, psychiatry, physiology, pharmacology and folklore of alcoholism. He spent the good part of a couple of days telling me what it was all about. It was an interesting experience, but at the end of it my fingers were still crossed. I knew I had the makings of a readable report but, unfortunately, I didn't quite believe in it and told Bill so."

At this point, Alexander could have shelved the assignment for later consideration or dropped it altogether. But Bill W. was determined not to let that happen. He dropped everything and persuaded Alexander to investigate A.A. in other cities, especially Akron and Cleveland. As Bill recalled later, "Working early and late, [Jack] spent a whole month with us. Dr. Bob and I and the elders of the early groups at Akron, New York, Cleveland, Philadelphia, and Chicago spent uncounted hours with him. When he could feel A.A. in the very marrow of his bones, he proceeded to write the piece that rocked drunks and their families all over the nation."

Alexander recalled that A.A. in those cities had impressed him mightily. "The real clincher came, though, in St. Louis, which is my home town," he remembered. "Here I met a number of my own friends who were A.A.s, and the last remnants of skepticism vanished. Once rollicking rumpots, they were now sober. It didn't seem possible, but there it was."

Now a firm believer in A.A., Alexander finished the article and sent it to Bill and Dr. Bob for review. They suggested only minor changes, though the correspondence between Bill and Jack reveals that Bill wanted no mention of the Oxford Group, a fellowship which had given A.A. its fundamental principles but after 1936 had begun falling
fast in the public favor. Alexander said his editors felt the story required some mention of the Oxford Group, but he minimized it.

Then the Post made a request that could have sunk the project. The editors wanted photos to illustrate the article and this, Bill thought, would violate the Society's anonymity. But when the editors said the article wouldn't be published without photos, Bill agonized for a moment and then quickly decided the opportunity was too important to pass up. Thus one photo in Alexander's article showed Bill and seven others grouped in the old 24th Street Clubhouse in Manhattan, though the cutline carries no names. The lead photo, also unidentified, depicted a drunk using a towel to study his hand while taking a drink, and a second photo showed a man on a hospital bed being visited by three A.A. members. Another photo showed a person being carried into the hospital on a stretcher.

Published on March 1, 1941, the Alexander piece brought a response that almost overwhelmed the resources at the small Vesey Street office. The Post forwarded to A.A. thousands of letters pouring in from across North America. Volunteers had to be called in to answer the letters, while some were sent to A.A. members and groups in their places of origin. And since A.A. still had very little literature of its own, the article served as an information piece for prospective A.A. members. In Toledo, Ohio, for example, the members gave a newcomer named Garth M. several dollars and sent him out to buy up copies around the city (the price was then five cents per copy). These then became part of the group's literature for other newcomers.

Nine years later Alexander penned another Post article about A.A. titled "The Drunkard's Best Friend." Though lacking the dramatic impact of the earlier story, it effectively detailed what A.A. had become and promised for the future -- a promise that has been fulfilled many times over. By this time, A.A. had 96,000 members and was rapidly spreading to countries around the world.

Jack Alexander remained a friend of A.A. throughout his life, and even served as a nonalcoholic (Class A) trustee on the A.A. General Service Board from 1951 until 1956. He was also said to have added "the final editorial touch" to Bill's manuscript for Twelve Steps and Twelve Traditions, first published in 1952. Alexander became a senior editor at the Post, and in a special tribute to him at his retirement in 1961, the Post cited the 1941 Alcoholics Anonymous piece as his most famous article for the magazine.

In failing health, Jack Alexander and his wife Anita retired to Florida, where he died on September 17, 1975. Bill W. had passed away almost five years earlier, so
there was no special tribute for Jack of the kind Bill had written for other early friends of A.A. But from the Big Meeting in the Sky, Bill might have praised Jack as a man who gave us a "ten strike" and with his words virtually saved the lives of thousands. Even without Jack's wonderful article, A.A. would have survived and achieved further growth. But Jack was there at the right time with the right message for his times. Without Jack's persistence and strong belief in A.A., many could have gone to their graves without knowing that a new way of recovery had been discovered and was working. Bill W. and the other A.A. pioneers knew that, and they never lost their gratitude for the star reporter who at first thought his leg was being pulled.

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From: Charles Knapp <cpknapp@yahoo.com>
(cpknapp at yahoo.com)

In the Feb/Mar 2008 Box 459 is an article about Jack Alexander and it touches on this story about the Jersey rackets.

Hope this helps
Charles

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Original message #6216 from <Baileygc23@aol.com>
(Baileygc23 at aol.com)

Boss Hague: King Hanky-Panky of Jersey
By Jack Alexander

Originally appeared in The Saturday Evening Post on October 26, 1940
Edited by GET NJ, COPYRIGHT 2002

http://www.cityofjerseycity.org/hague/kinghankypanky/index.shtml

The Honorable Frank Hague, the perpetual mayor of Jersey City, is perhaps the most eminent mugg in the United States. Hague was a mugg when he was expelled from the sixth grade at thirteen as a truant and dullard, and he was a mugg when he started learning politics the bare-knuckles way in the tough Horseshoe district of Jersey City in the 1890's. He was still a mugg when he was elected mayor of that dreary human hive in 1917, in which capacity he has held the center of the stage ever since with the grim determination of a bad violinist. Hague will probably be known to history as a strong character who, despite all temptations to belong to other classifications, loyally remained a mugg to the end. This is a remarkable achievement when you analyze it, for Hanky-Panky, as his admirers sometimes call him, has walked with the great and good, and their only noticeable effect on him has been to give him a taste for expensive haberdashery. At heart and in practice, he
is a strong-arm man today, tricked out by a clever tailor to look like a statesman.

As a wood carver fashions puppets, Hague has created governors, United States senators, and judges of high and low degree. He has been backslapped cordially by the President and by men who wanted to be President. He has bossed the state of New Jersey almost as long as he has ruled Jersey City. He has mingled intimately with leaders of medicine and the clergy and, in a famous civil-liberties case, was firmly kneaded and processed by the august Supreme Court of the United States. He is listed in Who's Who in America and, as vice-chairman of the Democratic National Committee, he is a leader in the Party of Humanity.

From time to time, in his twenty-three years as mayor, he has enjoyed the investigative attentions of committees sent by the United States Senate and the New Jersey legislature and of agents of the Justice and Treasury departments. He has been a frequent guest at the baronial Duke Farms in Somerville, New Jersey, and he has dandled a teacup in the parlor of Mrs E. T. Stotesbury, the widow of a famous Morgan partner. Yet, in spite of all these softening influences, he persists in saying, "I have gone," and in using singular subjects with plural verbs, and vice versa. In conversation he bellows oracularly and jabs a long finger into his listener's clavicle to emphasize his points, most of which boil down to his favorite argumentative phrase, "You know I'm right about that!" His language, when he is aroused, is that of the gin mill. He rules his city by the nightstick and the state by crass political barter. He is loud and vulgar and given to public displays of phony piety during which his enemies are dismissed as "Red," or worse.

At sixty-four, he is still erect and muscular, and he is not above physically assaulting a quailing civil employee whom he has called on the carpet. None dares to hit back, for fear of being harassed by Hague's police or being held up to public disgrace in some devious way.

A legislative committee once determined that during a seven-year period when Hague's salary, admittedly his only source of income, totaled $56,000, he purchased real estate and other property for a total outlay of nearly $400,000. This was done through dummies, and payment was made in cash. Hague has always shied from bank accounts. Although his salary as mayor is only $8000, has never exceeded $8500 and has been as low as $6520, Hague lives like a millionaire. He keeps a fourteen-room duplex apartment in Jersey City and a suite in a plushy Manhattan hotel. He owns a palatial summer home in Deal, New Jersey, for which he paid $125,120 - in cash - and he gambles regularly on the horse races. Before the present war began he went to Europe every year, traveling in the royal suites of the best liners. Now he spends more time in Florida and at Saratoga Springs, where he flashes a bank roll, held together by a wide rubber hand, which always contains a few $1000 notes, a denomination of which Hague is childishly fond. Hague's public
squanderings have brought Jersey City’s municipal finances to a dangerous pass.

Wholly dominated by Hague, Jersey City is the worst mess of unpunished civic corruption in the forty-eight states.

Message 6219. EURYPAA 2010 seeks speaker and participants
From: Stockholm Fellowship
1/12/2010 6:03:00 AM

The 1st Annual All-Europe Young People in A.A. Convention will be hosted by Stockholm, Sweden, July 23-25, 2010.

More information at http://www.EURYPAA.org/2010

Spread the word, WE NEED ONE MORE SPEAKER, AND SOME PANELISTS.

The All-Europe Young People in AA Conference Committee is looking for a main speaker for Saturday night - someone with an obvious connection to Europe, came to AA age 30 or younger and now has 10+ years continuous sobriety, and a woman is preferred for diversity (Friday night’s main speaker, Craig F., is male).

Anyone interested, or with a referral, please send an mp3 recording or online link to info@eurypaa.org

Panel speakers on a variety of topics will also be needed during the conference.
AAs from all over the world, and all lengths of sobriety, if you are interested, email info@eurypaa.org and tell us a bit about yourself.

EURYPAA does not pay for any speaker travel or accommodations in order to keep conference costs low. We ask everyone to think of it as an international 12-step call on Young People in AA.

The EURYPAA meetings will be recorded. The recordings are for our EURYPAA archives and people would be able to listen to them online for free; we are not going into the business of selling speaker tapes. It is our hope that young people throughout Europe will be able to hear the experience, strength and hope of the EURYPAA speakers and seek out AA in their area, or contact us via our
website to be connected to AA near them.

Hope to see you at EURYPAA 2010!

http://www.EURYPAA.org/2010

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Message 6220. . . . . . . . . . . . Re: life of Jack Alexander
From: tomper87 . . . . . . . . . . . . 1/14/2010 6:38:00 PM

Excerpts from article by Jack Alexander in the
May 1945 Grapevine:

The History of How The Article Came To Be

Jack Alexander of SatEvePost Fame Thought A.A.s Were Pulling His Leg
AA Grapevine, May, 1945
by Jack Alexander
Philadelphia, Pennsylvania

"It began when the Post asked me to look into A.A. as a possible article subject. All I knew of alcoholism at the time was that, like most other non-alcoholics, I had had my hand bitten (and my nose punched) on numerous occasions by alcoholic pals to whom I had extended a hand--unwisely, it always seemed afterward. Anyway, I had an understandable skepticism about the whole business."

"My first contact with actual A.A.s came when a group of four of them called at my apartment one afternoon. This session was pleasant, but it didn't help my skepticism any. Each one introduced himself as an alcoholic who had gone "dry," as the official expression has it. They were good-looking and well-dressed and, as we sat around drinking Coca-Cola (which was all they would take), they spun yarns about their horrendous drinking misadventures. The stories sounded spurious, and after the visitors had left, I had a strong suspicion that my leg was being pulled. They had behaved like a bunch of actors sent out by some Broadway casting agency."

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Message 6221. . . . . . . . . . . . Re: Recovery rates: prescreening was common in early AA
From: jenny andrews . . . . . . . . . . . . 1/11/2010 12:17:00 PM

"In one of these (eastern cities) there is a well-known hospital for the treatment of alcoholic and drug addiction. ... We are greatly indebted to the doctor in attendance there (presumably Towns hospital and Dr. Silkworth) ... Every few days this doctor
suggests our (AA) approach to one of his patients.

Understanding our work, he can do this with an eye to selecting those who are willing and able to recover on a spiritual basis."

And, by definition, rejecting other patients whom he believed would not so benefit.

So, as at Akron with Dr Bob's and Sr Ignatia's screening of patients, success rates were distorted by already discounting those they rejected — even though these other candidates might have had a desire to stop drinking.

Laurie A.

Immanuel Kant and the Eighteenth Century
Enlightenment formed the basis for the nineteenth-century intellectual movement which we call New England Transcendentalism: Ralph Waldo Emerson (1803-1882), Henry David Thoreau (1817-1862), etc.

William James (1842-1910), although not considered a Transcendentalist, was nevertheless part of that same New England intellectual world. He was a student at Harvard University in Cambridge, Massachusetts, from 1861-1869, and taught there from 1873-1907. Ralph Waldo Emerson was his godfather.

Bill Wilson was born and raised in New England; he read and was influenced by William James. I can't help but speculate that he was also influenced by Emerson, Thoreau and other Transcendentalists in and around New England.

The Transcendentalists were in part rebels against the doctrines of the Unitarian Church
which dominated Harvard Divinity School at that time.

Richmond Walker, the second most-published AA author ("Twenty-Four Hours a Day") was also brought up within that same New England world. Students began reading Transcendentalist-influenced poetry and so on as early as high school.

Rich did his college degree at Williams College in Williamstown, Massachusetts, one of the more distinguished New England universities, where the faculty were strongly influenced by Transcendentalist ideas, and by the kind of nineteenth-century German idealist philosophy that was produced under the influence of Immanuel Kant. The students at Williams College were strongly encouraged to learn German, and many of the faculty there had studied at German universities.

http://hindsfoot.org/rwfla1.html

Rich's father was one of the leaders within the extreme atheistic wing of the Unitarian Church, wrote a book defending secular humanism, and was one of the signatories of the original Humanist Manifesto.

See Message 4715, "New Information on Richmond Walker"
http://health.groups.yahoo.com/group/AAHistoryLovers/message/4715

It is probably not unfair to see Twenty-Four Hours a Day as Rich's rebellion against his father, a rejection of his father's atheism in which Rich turned to a kind of belief in God that was much more like Ralph Waldo Emerson's Over-Soul:

Emerson referred to his Higher Power as "that great nature in which we rest, as the earth lies in the soft arms of the atmosphere; that Unity, that Over-soul, within which every man's particular being is contained and made one with all other; that common heart" which is the shared feeling of the entire universe.

Emerson was much influenced by Hinduism and the thought of India (as were many other members of the Transcendentalist movement -- they seem to have known much less about Buddhism).

Emerson's concept of the Over-Soul is very similar to the Hindu teaching of Advaita Vedanta.
The Sanskrit term Param-atman or "Supreme Soul"— which seems to be very closely similar to Emerson's Over-Soul -- also appears in Hindu literature in the study of the Vedas. My spirit is a spark of the divine, and is one with all other human spirits, and one with the Spirit of the Universe.

See http://en.wikipedia.org/wiki/Over-soul

The God whom Bill Wilson rediscovered at Ebby's prompting in the story he relates in the Big Book was Emerson's Over-Soul -- our intuitive awareness of the divine and infinite while gazing at the beauties and marvels of nature -- NOT the Jesus of the frontier revivalists or the new Bible-thumping Protestant Fundamentalist movement which had arisen at the beginning of the twentieth century.

(The Scopes Monkey Trial in 1925 was one of the first attempts by the new Fundamentalist movement to flex its muscles and try to drive all other forms of Protestantism out of existence. The Fundamentalists mounted unrelenting attacks against both the New England Transcendentalists and the New England Unitarians, against the Southern Methodist liberal Christians who published the Upper Room, against liberal Presbyterians and American Baptists like Harry Emerson Fosdick (one of AA's early praisers and defenders), against New Thought preachers like Emmet Fox, against existentialist and neo-orthodox theologians like Reinhold Niebuhr, etc.)

See the opening pages of the Big Book -- this is closer to Emerson's Over-Soul than anything else in American religious history:

p. 1 -- Winchester Cathedral,

p. 10 -- Bill's grandfather's God whom he sensed while looking at the grandeur of the starry heavens above, and

p. 12 -- Bill's conversion experience, when the scales fell from his eyes (see the story of the Apostle Paul's conversion in Acts 9:18 in the New Testament), when Bill quit worrying about religious doctrines, and trying to figure out who Jesus was, and all that sort of thing, and just let himself immediate intuit the presence of the divine in all the things of the world around him.
And conversely, when you turn instead to "religion" in the sense of formal religious doctrines, hundreds of religious rules, choosing the "correct" holy book and then literally following every one of its complicated rules, you may in fact never get sober at all, and will at best gain a kind of white-knuckled dryness which is filled with resentment, continual quarreling and attacks on other people, and an absence of any truly deep serenity.

The same thing happens too when you forget Rule 62, and try to turn AA into an uptight collection of hundreds of unbreakable rules, whether based on narrow logic-chopping interpretations of the Traditions, or sorting through thousands of Conference Advisories, or whatever else the source of all your rules is -- this is legalism, the attempt to win salvation by works of the law.

http://hindsfoot.org/pearson.html

Imagine how Henry David Thoreau would react to some of the excessive legalists whom we sometimes encounter in modern AA! He would walk out of the meeting, go outside of town and build a little hut there in an especially beautiful spot, plant a little garden, and start holding his own AA meetings there, a meeting held for those, like him, who really wanted to come in contact with the God of Bill Wilson and Bill Wilson's grandfather.

So yes, a study of the nineteenth-century New England Transcendentalists is extremely important to understanding Bill Wilson's New England background. If you went to high school, let alone university, in late nineteenth-century and early twentieth-century New England, you couldn't escape the influence of Emerson and Thoreau and the rest.

+++Message 6224 . . . . . . . Chauncey Costello from Pontiac, Michigan
From: Henry Cox . . . . . . . 1/6/2010 3:50:00 PM

Chauncey Costello got sober in the early
forty's, and died I believe in 2003 or 2004. He lived in Pontiac, Michigan.

I believe he was the oldest member still attending meetings up until 2002.

Any info people have about him in local A.A. Archives or elsewhere would be helpful.

+++Message 6225. . . . . . . . . . . . Re: Requirement for time sober for people running meetings?
From: Baileygc23@aol.com . . . . . . . . . . 1/11/2010 3:05:00 PM

From Bailey, James Blair, Jon Markle, Jay Pees, and Ben Humphreys

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From: <Baileygc23@aol.com> (Baileygc23 at aol.com)

A.A. Pamphlet: "The A.A. Group ... Where It All Begins"


It says in this pamphlet that it is usually six months. But each group can do as it damn well please and usually does. Groups with a lot of old timers might have people with thirty or more years sober as leaders and in the same area people with very little sobriety may be leading or holding offices. Reading the pamphlet may help one to understand.

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From: James Blair <jblair@videotron.ca>
(jblair at videotron.ca)

Old Bill wrote
> In our area, there is a "rule" that you must
> have at least ninety days (or even six months)
> of sobriety before you can "run" a meeting.
> In addition, several Step groups require a
> year (or even two) before someone is given
> "the chair."

In the early years people were not considered members until they had 90 days. Early membership surveys excluded the people with less than 90 days.

Jim

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From: Jon Markle <serenitylodge@mac.com>  
(serenitylodge at mac.com)

My home group also had such guidelines. For which, having visited less structured groups, I am forever grateful. We also added stipulations that the member had to be a home group member, be sponsored by a home group member and before leading a step study, have had experience working that step with the recommendation of their sponsor.

Of course, there were plenty of other "servant" or 12th step duties that one could be involved in early on, that make much more sense for a newcomer than leading a meeting. Such as helping to set up, make coffee, ash trays (back in the day), mopping up . . . etc.

My understanding is that such guidelines are independent of AA as a whole, each group being autonomous in these matters.

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From: Jay Pees <racewayjay@gmail.com>  
(racewayjay at gmail.com)

In my home group we leave it up to the member's sponsor and prefer that the sponsor be with the sponsee for his first couple times chairing. Some groups use six months and some do it the same as my home group. "Each group should remain autonomous."

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From: "Ben Humphreys" <blhump272@sctv.coop>  
(blhump272 at sctv.coop)

Read the pamphlet "The AA Group." This is a good guideline for such questions. It is up to the group to decide guidelines. There really are no "rules" per se.

Ben H.

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+++Message 6226. . . . . . . . . . . . Re: Chauncey Costello from Pontiac, Michigan  
From: BobR . . . . . . . . . . . . 1/16/2010 8:44:00 PM

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Chauncey was one of the speakers at the  
-- believe it or not -- young people's panel  
at the 2005 International convention. I think one of the young people was 16 with 4 years sobriety and he had something like 61.
Thanks Laurie,

Knickerbocker Hospital in NYC hired Dr. Silkworth around 1940 and your un-sourced quote could very well be describing the newly-formed Alcoholic Ward of that hospital.

Someone else here at ‘aahistorylovers’ has more details that can come from Dale Mitchell's biography of him (I have it somewhere but can't find it right now to give you more info).

Knickerbocker cost much less than Towns' rates, and Dr. Silkworth effected a partnership with the AAs of NYC for their nonstop visits there.

On a lighter note, in case you’ve ever heard of a place named "Dusty's Tavern" it refers to the name of the ward's Day Room.

And in Akron, St. Thomas Hospital established an alcohol treatment ward under Dr. Bob's direction with very much the same arrangements as Knickerbocker (but with the added blessing of Sister Ignatia's efforts). I don't know how Akron City Hospital handled drunks after the first few years of our 'AA Method' post-1939.

Lower costs, higher patients' responsibility (and commitment) for their own recovery, and substantial involvement from AA volunteers seemed to be the successful model that worked well for the many prospects who were placed into hospitals first before coming to AA in the early days of our Fellowship.

The Big Book speaks about pre-screening of prospects but in the different, larger term of 'qualifying' the newcomers on whether or not they were ready for surrender and recovery.

Silkworth wrote it early on and best, in my opinion, that "those who came to scoff remained to pray."

Rick, Illinois

Could someone explain in more detail what is
meant on p. 58 of the Big Book when it refers to people "who suffer from grave emotional and mental disorders," and when it refers on p. 62 of the Big Book to "self-delusion"?

What kind of personality disorders, delusionary disorders, and so on, is the Big Book talking about?

As I understand it, the question you are asking is, what were they talking about, in terms of modern psychological terminology, when they referred on p. 58 of the Big Book to people "who suffer from grave emotional and mental disorders," and when they referred on p. 62 of the Big Book to "self-delusion"?

This basic question has been asked a number of times over the years in the AAHistoryLovers, in various kinds of ways, most recently in Message #6195

http://health.groups.yahoo.com/group/AAHistoryLovers/message/6195

And so far, nobody has ever written a message back giving any satisfactory answer.

Let me try to give you a different kind of answer, however. There were three basic models of alcoholism treatment in the early days, which had extremely high success rates, and which were positively disposed towards AA.

1. Sister Ignatia's treatment program at St. Thomas Hospital in Akron. They had a psychiatrist on staff, and when an alcoholic came in who needed psychiatric help in addition to guidance in working the steps, they sent that person to the hospital psychiatrist. There is a chapter on her program in Bill Swegan's book:
   http://hindsfoot.org/kBS1.html

2. The Lackland Model developed by A.A. member Bill Swegen and famous psychiatrist Dr. Louis Jolyon "Jolly" West (later copied by Captain Joseph Zuska and A.A. member Commander Richard Jewell for their Navy alcoholism treatment program at Long Beach, with equal success).
   http://hindsfoot.org/kBS5.html

   In this treatment method, leadership of the treatment was shared between a good psychiatrist and an A.A. member with a lot of quality time in the program. Bill Swegan reports that only a certain percentage of the alcoholics whom they treated actually had severe psychiatric problems, and that usually the only people who could actually profit
from psychiatric help were those who were a little better educated and more aware of their own emotions. If the alcoholic's psychiatric problems were crippling and could not be treated well enough to restore that person to active duty in the Air Force, the person was denied treatment for his alcoholism and discharged from the Air Force.

3. The Minnesota Model also tried to combine psychological help and A.A. participation, starting around 1954 at Willmar State Hospital in Minnesota, with great success. In the early 1960's, Hazelden also began using this method, also with great success. But then in 1966, Lynn C., who had continued to insist that Hazelden's treatment regimen remain "pure A.A.," finally left the center, and the mental health professionals came to strongly dominate Hazelden from that point on. The philosophy became one of treating "chemical dependency" using many different disciplines and treatment modalities. For myself, I'm not sure that the present Hazelden program could still be termed the classic "Minnesota Model" in any kind of way.


But it is certainly clear that the combination of good A.A., together with good psychological help for the small percentage who need it, can be a very powerful and successful combination in the treating of alcoholism and drug addiction.

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The conclusion I think we can draw, is that the three most successful treatment programs which were developed during the early period of AA history, combined total immersion into the AA fellowship, along with psychiatric care for the small percentage who needed it. Having even fairly severe psychological or mental problems was hardly ever regarded as an automatic indication that one would never ever be able to work the AA program or stay sober using the twelve steps.

In my own experience, I have seen people get sober and stay sober who were severely schizophrenic (I remember a woman in a meeting I used to attend who heard one of the voices in her head telling her one day to bite off one of her own fingers, so she did it -- but she eventually got sober, and stayed sober, and had a fair amount of serenity most of the time). Also numerous people who were deeply bipolar. A young woman with Down's syndrome. I used to sponsor a person with ADHD (Attention Deficit Hyperactivity Disorder). Borderline Personality Disorder.

So if you have an alcohol or drug program AND you also have severe psychological problems, DO NOT give up hope and fall into despair, and start saying to yourself, "Oh, I will never ever be able get clean and sober."

Instead, (a) start attending AA meetings and working the program, and (b) get a good psychotherapist or psychologist or psychiatrist and let that person help you too. Throughout AA history, people who have done that, and done it as honestly as they could, have consistently
found sobriety, a good life, and a considerable amount of happiness.

++++Message 6230. . . . . . . Properly identifying Jim who put whiskey into milk
From: royslev . . . . . . . . . . . 1/16/2010 10:29:00 PM

It seems standard to identify "a friend we shall call Jim" in pages 35-37 of the Big Book (in Chapter 3 "More About Alcoholism")

with Ralph Furlong, whose story "Another Prodigal Story" appeared in the first edition of the Big Book.

But the only link I can see between those two figures is that in "Another Prodigal Story" the protagonist drinks an ice cream soda AFTER drinking heavily simply in order to cover up the smell of the booze on his breath, while Jim in "More About Alcoholism" thinks that if he mixes whiskey in milk, he can drink that mixture without getting drunk.

That is not the same thing at all. That certainly does not mean that these two are the same person.

Chapter 3 "More About Alcoholism" says that Jim had "inherited a lucrative automobile agency," lost it through his drinking, but then got sober for a while, and "began to work as a salesman for the business he had lost through drinking" (Big Book p. 35).

"Another Prodigal Story"
http://silkworth.net/bbstories/357.html says nothing about the author ever owning an automobile agency, losing it, having to go back to work there as a salesman, getting sober in AA, or having a slip and being committed back to the asylum once again.

How could this be the same person?

I have checked with several good AA historians -- Lee C., Mel B., Dick B., Ray G. -- and none of them know of any other evidence which could be cited which would link "Jim" in Chapter 3 of the Big Book with the person who wrote the story "Another Prodigal Story."
And while we are at it, why is the author of "Another Prodigal Story" identified as Ralph Furlong? What is the evidence for that identification?

Both in my own research, and in talking with some good AA historians and archivists, I have not yet discovered any reasons for identifying "Jim" on pp. 35-37 of the Big Book with the author of "Another Prodigal Story," nor have I discovered any reasons why either of these people should be identified as a man named Ralph Furlong.

Can anybody come up with any evidence in support of any of these identifications?

Thanks for your responses.

Roy L. (class of '78)

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From G.C. the moderator:

This same question has been asked before, although not nearly as clearly as you have done it, see Message 2187, date: Sat Feb 12, 2005, from <lghforum@earthlink.net> (lghforum at earthlink.net)
http://health.groups.yahoo.com/group/AAHistoryLovers/message/2187

"But how can you tell that Ralph F. is the 'Jim' who thinks 'he could take whiskey if only he mixed it with milk!' on page 37 of the BB 3rd Edition?"

Nobody answered the question when it was asked back there in 2005, and now Roy L. has asked it again, so this question is still crying out for an answer. The answer may be simple, but what is it?

My recollection is that Chauncey C. was the longest sober member at Toronto 2005 and died in 2006. Did he get sober at Dr. Bob's [house] in Akron in 1941? He...
was succeeded as oldest by Easy E. down in Alabama, who got sober, I think, in Nov 1942, and died in 2008? I don't know of any living members who got sober before the end of WW2 (and stayed sober) -- there is in Bristol, Pennsylvania, Clyde B. who got sober in Boston June 20 1946 and wrote a book a dozen years ago
-- SIXTY YEARS A DRUNK FIFTY YEARS SOBER (under the pen-name Freeman Carpenter).
He's the longest sober I've met.

++++Message 6232. .......... How quickly should the twelve steps be taken?
From: nuevenueve@ymail.com .......... 1/15/2010 9:28:00 PM

Hello Group:

Searching for some hints of an adequate time extension to take the twelve steps I've found some indicators v.gr. in Fr. Pfau's "Out of the Shadow" one year; in John Batterson's pamphlet 4 weeks; and also 4 weeks in the next article from a previous group message: http://www.aabacktobasics.org/B2BArticles.html

Also, heard about AAs starting their 4th step after 7 or more sobriety years attending meetings.

Are there in the GSO-AA literature some approaches/suggestions on an average 12 step timing?

Is this up to the AA member's spiritual development and to his/her sponsor? Or, in other words, does AA have a position/recommendation on such a time range?

Thank you.

P.S. In the Big Book chapter five there's a continuity indication between steps 3 and 4:
"Though our decision was vital and crucial step, it could have little permanent effect unless at once followed by a strenuous effort to face, and to be rid of, the things in ourselves which had been blocking us....."
In Area 10 (Colorado) we always ask for Minority Opinion. There is hell to pay if you don't. So, yes it is neccessary to ask for Minority Opinion. We too have had our votes swayed at the Area. The Chair asks for Minority Opinion, then the Chair asks if anyone's vote was swayed. If yes, then the Chair asks for a vote to re-open discussion, then after discussion, we vote again. That vote is final.

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From: "rvnprit" <rvnprit@hotmail.com>
(rvnprit at hotmail.com)

I had the privilege of observing the minority opinion swaying the majority at the 2008 General Service Conference. An amended recommendation from the Conference Public Information Committee to insert the following Questions and Answers on posthumous anonymity into the pamphlet "Understanding Anonymity" was initially passed by the Conference by a substantial majority of 93 in favor and 35 opposed:

"Q. In general, what is the feeling of the Fellowship in regards to posthumous anonymity?

A. In 1988 the General Service Conference recommended that: The 1971 Conference Advisory Action be reaffirmed: 'A.A. members generally think it unwise to break the anonymity of a member even after his death, but in each situation the final decision must rest with the family.'

Q. Why do obituaries sometimes state that the deceased was a member of Alcoholics Anonymous?

A. There are many reasons why this would occur. Family members and funeral directors sometimes write the obituaries and are not aware of A.A.'s Traditions. On the other hand, the deceased person's A.A. membership may have been revealed due to a conscious decision made beforehand by the A.A. member, or it may have been made by the family. A.A. members may wish to make their personal wishes on this matter known to their families ahead of time."
After the minority spoke, in part expressing the difficult position in which this language would put the grieving family, a motion to reconsider was passed and after further discussion, the amended recommendation failed on a vote of 7 in favor and 121 opposed. The language was not added to the pamphlet.

This was but one of a number of times I have seen the minority opinion sway a hasty or mistaken majority. It is a vital part of A.A.’s collective decision-making with respect for the minority.

In love and service,

Newton P.

+++Message 6234. . . . . . . . . . . . Re: life of Jack Alexander
From: Baileygc23@aol.com . . . . . . . . . . . . 1/16/2010 2:59:00 AM

Jack Alexander was one of three brothers, who were all involved in journalism:

<< Jack Alexander wrote for the New Yorker
<< and the Saturday Evening Post.

<< Roy Alexander was managing editor of Time
<< Magazine from 1949 to 1960.

<< The Rev. Calvert Alexander, S.J., was for << 25 years editor of Jesuit Missions.

Time Magazine "Letter From The Publisher: Jul. 8, 1966" talks about brother Roy:

http://www.time.com/time/magazine/article/0,9171,835920,00.html#ixzz0chqijgm A

WE take the occasion this week to pay tribute to a man whose name has appeared on this page for 27 years, and who during that time made an incalculable contribution to what was printed in the pages of TIME—and thereby to U.S. journalism. After serving as reporter, writer, senior editor, managing editor and editor of TIME, Roy Alexander last week, at 67, retired.

His eleven years as managing editor, the key editorial post on TIME, from 1949 to 1960, add up to the longest period anyone has held that demanding position. He brought to the job an array of talents and interests that humble most men.
His Latin is a bit rusty now, but he used to read the classics in that language and in Greek as well. He is a serious student of philosophy, theology and history; he flew airplanes until a few years ago, and still drives sports cars in the manner of Jimmy Clark. He appreciates an efficient carburetor as much as a great performance at the opera. His essential commitment is to the pursuit of knowledge.

Roy Alexander was born in Omaha, graduated from St. Louis University, broke into journalism on the St. Louis Star, then was a reporter and assistant city editor on the St. Louis Post-Dispatch. A cover-to-cover reader of TIME (usually in the bathtub, he once recalled) since its launching in 1923, he came to work for this magazine in 1939 at a time when one of his many interests turned out to be of special value. A Stateside marine at the end of World War I, he had maintained an active interest in military affairs, particularly aviation. For 18 years he flew with the 110th Observation Squadron of the Missouri National Guard; he was mustered out, when he moved to New York, as a major and squadron commander. His experiences in military matters made him eminently fit to edit TIME'S WORLD BATTLEFRONTS section in World War II. Some of the best and most knowledgeable writing about that war appeared there, and as a result, TIME became must reading from the beaches of Peleliu to the desks of the Pentagon.

As managing editor, Roy had a much-admired knack for quick decisions, unimpeded by any fear of making a mistake. He also had a great rapport and a mutual confidence with the staff. Accepting cheers from all hands at a staff farewell party last week, he responded with characteristic warmth, modesty and brevity. "I think I realize now that I have meant something to all of you," he said. "You have all meant a great deal more to me."

As Roy ended his service to TIME — now to spend his time largely with his wife, seven children and 19 grandchildren — his longtime colleague, Editorial Chairman Henry R. Luce, paid him a tribute to which all of us subscribe: "We are all in debt to Roy Alexander for his outstanding performance. I salute him as a grand
master of the great game of Who, What, When and Why. As managing editor, he combined an innate sense of fair play with the clear courage of his own convictions."

*Two brothers of Roy's made their own mark in journalism. Jack Alexander wrote for The New Yorker and the Saturday Evening Post; the Rev. Calvert Alexander, S.J., was for 25 years editor of Jesuit Missions.

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+++Message 6235. . . . . . . . . . . . Re: Requirement for time sober for people running meetings? From: Tom Hickcox . . . . . . . . . . . 1/17/2010 10:06:00 AM

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> From: James Blair <jblair@videotron.ca> (jblair at videotron.ca)
> In the early years people were not considered members until they had 90 days. Early membership surveys excluded the people with less than 90 days.
> Jim, these are pretty general assertions covering a wide area.
> It is my impression that membership qualifications varied widely and depended entirely on the group.
>
> Can you back them up with citations and include the time frame they were valid?
>
> Thanks,
>
> Tommy H in Baton Rouge

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+++Message 6236. . . . . . . . . . . . Re: Requirement for time sober for people running meetings? From: Michael Oates . . . . . . . . . . . 1/16/2010 10:28:00 PM

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My home group encourages member with thirty days to run for meeting chair when we hold elections, those who get elected seem to stay sober longer than those who don't run. We still try to help others achieve sobriety rather than have an informative and good meeting.
From: Charlie C <route20guy@yahoo.com>
(route20guy at yahoo.com)

In upstate NY the approach I have seen over the years is to expect that a
person have one year sober before chairing a meeting, or serving as
secretary
etc. It is a "rule" occasionally "bent," but is the common group "rule".

+++=Message 6237. . . . . . . . . . Re: Recovery rates: do you mean
Duffy's Tavern?
From: J. Lobdell . . . . . . . . . . 1/16/2010 10:28:00 PM

+++=Message 6238. . . . . . . . . . . . Swedenborgian influences on Jung,
Kant, and William James
From: bbthumpthump . . . . . . . . 1/16/2010 11:26:00 PM

William James's father, Henry James was a
Swedenborgian, which I'm sure influenced young
William James, and in turn Bill Wilson.

Carl Jung was also influenced by Swedenborg,
as were Kant, and of course Lois Wilson and
her family.

+++=Message 6239. . . . . . . . . . . . Re: Swedenborgian influences on
Jung, Kant, and William James
From: Glenn Chesnut . . . . . . . . . 1/17/2010 3:07:00 PM
The following article in a Jungian journal is useful for getting an idea of what Swedenborg's writings were about: his hearing angels speaking to him, his speaking with the spirits of the dead, his having clairvoyant knowledge of events many miles away at the very time when they were happening, and so on. In this article, we can also see the philosopher Kant rejecting Swedenborg's insistence that we can communicate with spirits, but the psychiatrist Jung eagerly reading Swedenborg's books to find out more.

This is the world in which Lois Wilson had been brought up, and the world in which she taught Bill Wilson to live: Bill's frequent attempts to speak with the spirits of the dead -- in which he felt that he was often quite successful -- did not seem odd at all to a Swedenborgian. And Bill's White Light experience at Towns Hospital c. Dec 12, 1934 would again have seemed perfectly understandable to a Swedenborgian.

The important thing is to get rid of the idea that we can make sense of Bill Wilson and the God of the Big Book in terms of modern Protestant Fundamentalist cults and televangelists. I am not trying to speak against those religious groups, simply attempting to make the point that they do not help us at all in understanding Bill Wilson or early AA. That was not at all the world that Lois and Bill Wilson lived in.

To put it crudely, for Lois and Bill (at least when Bill was sober), you did not gain salvation by getting down on your knees and accepting Jesus Christ as your Lord and Savior (there is nothing in the first 164 pages of the Big Book about that) -- you gained salvation via visions of White Light, experiences of the Transcendentalist Over-Soul in the wonders of the starry heavens overhead, and Swedenborgian conversations with angels who were simply the spirits of human beings who had once lived upon this earth.

I'm not trying to attack conservative Protestants here, nor (in particular) am I trying to suggest that we should hold seances at A.A. meetings where we attempt to converse with the spirits of the dead! I'm just attempting to give an accurate picture of the actual religious beliefs which Lois and Bill Wilson had.

And maybe help us all to better understand that there are "a variety of
religious experiences" which A.A. members are allowed to draw on, and that we shouldn't get into the business of saying that one religious approach and one alone is the ONLY correct way of practicing "real" oldtime A.A.

But anyway, here's the article:

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https://philemonfoundation.org/newsletter/volume_2_issue_2/jung_on_swedenborg

[In his autobiography] Memories, Dreams, Reflections, the Swiss psychiatrist Carl Gustav Jung recounted that his turn toward psychiatry while in medical school was accompanied by voracious reading in the literature on psychic phenomena. In particular, he was drawn to Kant's Dreams of a Spirit Seer and the writing of various eighteenth and nineteenth century authors, such as Passavant, Du Prel, Eschenmayer, Görres, Kerner, and, he said, Emanuel Swedenborg.

For man in his essence is a spirit, and together with spirits as to his interiors, wherefore he whose interiors are open to the Lord can speak with them. -- Emmanuel Swedenborg, Earths in the Universe

.... But at that moment in medical school what psychiatry lacked, Jung thought, was a dynamic language of interior experience. He was, first of all, intrigued at the time, he said, by Kant's Dreams of a Spirit-Seer, first published in 1766, four years before Kant's own inaugural dissertation.2 Kant made a radical separation between the senses and the understanding and then debunked communication with spirit entities. Sense impressions are all that we can know, even though they are only impressions of outward things. The interior life of the ego we cannot know, Kant said, even though this is all that is actually real. He stated the outlines of his philosophy and then attacked the reigning metaphysicians of the time, such as Leibniz and Wolff, by focusing on one particular case, that of Emanuel Swedenborg (1688–1772), eighteenth century scientist, philosopher, and interpreter of the Christian religious experience.

Swedenborg had spent the first half of his life mastering all the known sciences of his day. Eventually, he would write the first Swedish algebra, introduce
the calculus to his countrymen, make major modifications on the Swedish hot air stove, design a flying machine, and anticipate both the nebular hypothesis and the calculation of longitude and latitude. He also studied with the great anatomist Boerhaave, learned lens grinding, made his own microscope, and assembled a physiological encyclopedia, in which he wrote on cerebral circulation, and identified the Thebecian veins in the heart.

By the time Swedenborg was forty, he had written numerous books on scientific subjects and been elected a member of the Swedish Academy of Sciences. In his own personal quest, however, he had begun in mineralogy, geology, mathematics, and astronomy, and then proceeded to anatomy and physiology, before turning his attention to sensory and rational psychology, all in search of the soul. When he reached the limits of rational consciousness, he turned within and began an examination of his own interior states. In this, he combined techniques of intensive concentration and breath control with a primitive form of dream interpretation.

The effect became evident in 1744, when he claimed he experienced an opening of the internal spiritual sense, and God spoke to him through the angels, saying that He would dictate to Swedenborg the true internal meaning of the books of the Bible. Swedenborg began immediately to work on this dispensation and set out to write what came to be known as the Arcana Coelestia, or Heavenly Doctrines. It took him a dozen volumes of his own writing just to cover the first two books of the Bible. The project came to an abrupt halt in 1757, however, when Swedenborg had another vision, this time of a totally transformed Christianity, in which there was a falling away of the denominations and the arising of the Lord's New Church, as described by John in Revelations, which would come upon earth.

For the rest of his life, Swedenborg wrote about the new dispensation, publishing more than thirty volumes. His works were studied throughout Europe and had a particularly strong influence on the course of French and German Freemasonry, and occult groups among the intelligentsia variously involved in mesmerism, esoteric Christianity, Gnosticism, and the Kaballah. On his death, however, instead of a transformed Christianity, a new Christian denomination called The Church of the New Jerusalem sprang up, with principal centers in London, Philadelphia, and Boston. To this day the ecclesiastical history of
the New Church places them as a small, conservative Christian denomination with regular church parishes, weekly Sunday services, ordained ministers, and study of the King James version of the Bible. The transcendentalists read Swedenborg avidly, as did the brothers Henry and William James. Paralleling these developments, Swedenborg's ideas permeated the nineteenth century American scene and became closely allied with spiritualism and mental healing through the works of such men as Thomas Lake Harris, the utopian socialist, and Andrew Jackson Davis, the clairvoyant healer.

In any event, during his own later lifetime, after retiring from Parliament, and from service to the King of Sweden, under whom he had served as the Royal Assessor of Mines, Swedenborg contented himself with gardening and writing about the New Jerusalem. As a member of the Swedish aristocracy, he had numerous encounters with the Royal family and their associates. On several occasions, it had become known that he alleged he could speak with spirits of the dead, and was called upon by a friend of the Queen to locate lost articles of significant value. While he himself tried to keep out of the limelight, Swedenborg drew national attention to himself when Stockholm broke out in a great fire. Swedenborg was 200 miles away at the time, but reported on the exact details of the fire nonetheless to residents of Goteborg, with whom he was staying. When word came two days later corroborating the details, he was briefly investigated as somehow being involved in setting the fire. His exoneration, however, caused unwanted notoriety for his alleged powers.

Eventually, Kant heard these stories and wrote to Swedenborg, but Swedenborg was too absorbed to answer his letters. Eventually, Kant sent a messenger, who spoke with Swedenborg and interviewed others. When asked why he did not answer Kant's letter, Swedenborg announced he would answer him in his next book. But when his next book came out, however, there was no mention of Kant. We can only imagine Kant's fury, half Scottish and half German, which might account for the harshness of his criticisms of Swedenborg in Dreams of a Spirit Seer. Kant, in fact, devotes an entire section in Dreams of a Spirit Seer to debunking Swedenborg's philosophy. In particular, he takes Swedenborg to task for his absurd descriptions of heaven and hell, the planets and their inhabitants, and
the fantastic impossibility of communication with angels. The angels, Swedenborg believed, were the souls of departed human beings once alive, who live in Heaven in the form of their old bodies, and consociate with those whom they have most loved on earth but who now dwell in heavenly societies, the sum total of which was the Grand Man.

In a previous report, it was stated that, while we know Jung read Swedenborg's works at around the same time he was reading these other authors, we also had no idea which ones.5 Now, due to the investigations of Sonu Shamdasani, we have a list of the books on Swedenborg that Jung, in the middle of his medical training, checked out of the Basel Library during 1898.6

.... The first work Jung checked out was The Arcana Coelestia, Swedenborg's multivolume compendium giving the true internal spiritual meaning of the first two books of the Bible and the first major work of Swedenborg's visionary era after the original revelations of 1744. The importance of the Arcana is that, referring to the opening of the interior spiritual sense, Swedenborg maintains that the images of the Bible must be read symbolically and metaphorically according to the level of spiritual self-actualization of the person. The Bible is fundamentally a map indicating the stages of spiritual consciousness one must go through to reach the final stage of regeneration. One sees, however, into one's own interiors to the level of one's ability. To the literalist, for instance, God created earth and man and woman in seven days. For Swedenborg, each day of creation is the expression of a different stage of consciousness that must be mastered in the process of self-realization. The crucifixion of Jesus and his resurrection is the death of the personal, self-centered ego and the arising of the spiritual dimension of personality, expressed as the purification of the soul, which is our link to the Divine while alive and to heaven upon our death. Revelation is not the end of the physical world, but a cataclysmic event in consciousness, an ecstatic, nay, mystical awakening in which the doors of perception are cleansed and we finally see that the natural is derived from the spiritual, not the other way around, and in this way the earth has been transformed.

A period of nine months then intervened, during which time we presume Jung was contemplating the content and meaning of the Arcana. Then in September, 1898, he checked out Swedenborg's Heaven and Hell. Heaven and Hell is a work that
should be read as Swedenborg’s communication on the nature of life after death. 
More importantly, however, it is an expanded statement of his claim that "Heaven is made by the Lord, while hell is created by man out of the misuse of the capacities of rationality and freedom." This would be a description of the angels and their Heavenly societies and their relation to the Lord, which is the Grand Man. This description takes up most of the book, together with a description of the hells, which come from vanity, self-centeredness, and lust.

We see in this work the iconography of a person’s interior, phenomenological world view, much as Jung would reconstruct the interior world view of his patients, or ask his clients to reconstruct in their artistic depiction of states of individuation.

Then, a month later, Jung returned to check out Earths in the Solar System, The Soul and the Body in their Correlations, and The Delights of Wisdom Concerning Conjugal Love, all on the same day. Only the general gist of these volumes can be given here. Earths in the Solar System presents Swedenborg’s view that, not only are there spirits on the after death plane, they also inhabit other planets besides earth. The rationale for this is threefold. First, because the universe is bigger than the earth alone (in other words, consciousness is not defined or even solely made up of the rational waking state), and there is no reason to presume that we are the only entities out there; second, because nearly all cultures on earth report such communications, except those inhabiting western modernist societies; and third, because Swedenborg reported that he was visited by spirits from these other planets and was just chronicling what he had seen and heard.

The Soul and the Body and their Correlations is Swedenborg’s restatement of his doctrine of correspondences -- that every aspect of the physical world is somehow reflected in the life of the soul. Jung perpetually returned to this linkage with his interest in the mind/body problem, and the personal equation in science; that is, how we simultaneously can know and experience phenomena, a question that formed the basis for his later exchange with the physicist Wolfgang Pauli. The Doctrines Concerning Conjugal Love expresses Swedenborg’s revelation about the spiritual relation of the sexes in the process of regeneration. Man can only learn to love God through the love he experiences through others, and again, the essential relation of the opposites emerges. In
addition, one cannot help but notice that this is also the controversial volume
in which Swedenborg, himself an unmarried man with no apparent consort
throughout his life, advocates that it is permissible for a married man to take
on a second partner.

In any event, there is more to be said about the nature of the connections
between Jung and Swedenborg's ideas. It is sufficient here to indicate that new
scholarship in this area is proceeding.

Footnotes
this literature had been the recent death of his father, in hopes of communicating with him from beyond the grave. This might be plausible if Charet
had more evidence from Jung himself on this point, but it seems even less likely
given that Charet's project to link Jung to spiritualism omits a crucial focus
on the process of self-realization, of which spiritist phenomena must be considered a mere subsidiary and not a goal in and of themselves. Charet has
spiritism as his main focus, with little mention of its relation to the
process of individuation. Rather, supernormal powers are an epiphenomenon in the process of self-realization and only indicative of one's progress, at least according to
the Yoga texts with which Jung was most familiar. Attachment to them leads to
karmic rebirth in a lower plane, knowing that a higher exists, which is worse,
the text says, than not knowing that there is a higher interior life at all.
2. Kant, Immanuel (1915/1766). Dreams of a Spirit Seer, Illustrated by Dreams of
von.


7. Compare, for instance, with vishwavirat svarupam, the universal form of the cosmic man, in Tantric Hinduism. An unmarried man with no apparent consort throughout his life, advocates that it is permissible for a married man to take on a second partner.

I stand corrected, Jared, searched for and found the biography -- hopefully Hazelden will start reprinting Dale Mitchell's work again!

The Day Room separating new alcoholic patients and those approaching discharge was named Duffy's Tavern not 'Dusty's.'

And, Dr. Silkworth was officially hired as director of alcoholic treatment at Knickerbocker Hospital in 1945, not 1940.

Mea culpa and best regards, Rick

- - - -

From: J. Lobdell
Sent: Saturday, January 16, 2010

Do you mean Duffy's Tavern? ... After the radio program?

Please See:

U.S. Social Security Death Index
Search Results
Chauncey COSTELLO
Birth Date: 30 Dec 1910
Death Date: 11 May 2006
Social Security Number: 386-01-6198
State or Territory Where Number Was Issued: Michigan
Death Residence Localities
ZIP Code: 48342
Localities: Pontiac, Oakland, Michigan

http://www.familysearch.org/eng/default.asp

Karl K.

---

--- In AAHistoryLovers@yahoogroups.com, "J. Lobdell" <jlobdell54@...> wrote:
> My recollection is that Chauncey C. was the longest sober member at
Toronto
2005 and died in 2006. Did he get sober at Dr. Bob's [house] in Akron in
1941?
He was succeeded as oldest by Easy E. down in Alabama, who got sober, I
think,
in Nov 1942, and died in 2008? I don't know of any living members who got
sober
before the end of WW2 (and stayed sober) -- there is in Bristol,
Pennsylvania,
Clyde B. who got sober in Boston June 20 1946 and wrote a book a dozen years
ago
-- SIXTY YEARS A DRUNK FIFTY YEARS SOBER (under the pen-name Freeman
Carpenter).
He's the longest sober I've met.

William James Symposium

For those who can't get enough of William James, consider a summer symposium
divided between the White Mountains of New Hampshire and Cambridge,
Massachusetts.

http://www.wjsociety.org/

William James Symposium

A Symposium for Honoring
"and making use of" William James:
In the Footsteps of William James

The William James Society is planning a long-weekend symposium, August 6-9,
2010, to honor the life of James on the occasion of the hundredth anniversary of his death. In the spirit of James, the symposium, âIn the Footsteps of William James,â will be an opportunity to explore the local settings of Jamesâs life and to reflect on Jamesâs ability to encounter experience afresh and approach problems creatively.

The symposium will therefore have two dimensions and we seek presenters for both:

1. with the symposium taking place at Chocorua, NH, and Cambridge, MA, we call for presenters familiar with his life in either or both places who could serve as guides for the participants; there are some residents in both places that will already be serving this role, so our primary call is for our second dimension;

2. for a symposium as much about the public intellectual significance of Jamesâ thought as his scholarly contributions, we call for presenters who can address issues of historic and contemporary relevance as illuminated by Jamesâ life and work, for sessions to include topics such as these:

- The Pragmatist Turn, and its potential for reconciling disputes and fostering common sense in public discourse,
- Values Voters and Valuing Citizenship, on the uses of his theories for comprehending differences and encouraging listening, and his speaking out against social injustice,
- Educational Renewal, from Jamesâs own classroom experiences to his talks to teachers and about education, to his potential to foster opening of minds,
- Spirituality and Belief, with James in anticipation of the endurance of religion and spirituality in secular settings and of theories for embracing differences of belief,
- Mental Health, from his theory of habits to his inspirations to help people with addiction and to encourage the research in positive psychology,
- Appraisals of James by his colleagues, friends, students, and successors in various fields.

Please send an abstract of 100 words and a brief description of qualifications to the William James Symposium Committee by January 15, 2010 to:

* Lynn Bridgers: l.bridgers@worldnet.att.net;
* Paul Croce: pcroce@stetson.edu; or Box 8274, Stetson University, 421 N. Woodland Blvd., DeLand, FL 32720; or
* John Kaag: John_Kaag@UML.edu; or Department of Philosophy, University of Massachusetts, Lowell, 102 Olney Hall, Lowell, MA 01856

George Cleveland

Message 6243. . . . . . . . . . . . Re: Swedenborgian influences on Jung, Kant, and William James
From: kevinr1211 . . . . . . . . . . . . 1/17/2010 3:38:00 PM
Henry James (the father) was also thought to be an alcoholic. The family put a lot of money into the children's education though, with good results! The money came from the grandfather...

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In AAHistoryLovers@yahoogroups.com, "bbthumpthump" <steve@...> wrote:
> William James's father, Henry James was a Swedenborgian, which I'm sure influenced young William James, and in turn Bill Wilson.
> Carl Jung was also influenced by Swedenborg, as were Kant, and of course Lois Wilson and her family.

+++Message 6244. . . . . . . . . . . . How quickly should the twelve steps be taken?
From: Jay Pees . . . . . . . . . . . . 1/17/2010 2:04:00 PM

On pages 75-76 of our Big Book it indicates the waiting period to do Step 6 is about 1 hour.

+++Message 6245. . . . . . . . . . . . RE: How quickly should the twelve steps be taken?
From: Bill Lash . . . . . . . . . . . . 1/17/2010 4:01:00 PM

Starting their 4th Step after 7 years? Wow, that's just crazy & certainly not the AA message! I always like sticking to what the AA literature says so here's an article I wrote called "When do we work the Steps" compiling statements mostly from the Big Book's clear-cut directions:

http://www.justloveaudio.com/resources/12_Steps_Recovery/Pre-Step_Work/When_Do_We_Work_the_Steps.pdf [1]

Just Love,
Barefoot Bill

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When Do You Want to Get Well?

by Barefoot Bill

"I wonder how many alcoholics upon finding out they had a deadly ailment and a doctor had a cure would sit in the doctor's waiting room 90 times in 90 days (or for a year or more) and wait for the medicine to be administered to them. I also wonder how many alcoholics do the same thing concerning our 12 Steps; they go to 90 meetings in 90 days hoping to have a spiritual awakening without taking the Steps." - Archie M.

I have been scolded a few times (by fellow AA's) because of the fact that I sometimes share at meetings about how the Steps are meant to be worked immediately and quickly. I've been told that this "theory" will "harm" newcomers (having only a few days, a few weeks, or a few months) who could not possibly be "ready" to do the work yet. Then I'm usually told that these new members should just go to meetings for a while and eventually they'll "know" when they are ready to get into the Program. In the early days of AA, when a new person showed up to their first meeting and asked about when they were going to get into working the Steps, established members usually asked them, "When do you want to get well?

If you want to get well now, we'll be working the Steps now. If you DON'T want to get well now, I guess you can put off the Steps, but by doing so you're probably going to drink." I do not agree that we first get our life together and then turn to God. I believe that we turn to God and then, AND ONLY THEN, do we begin to get our life together. That's exactly what the Steps are all about. As a matter of fact, Bill Wilson got into the Steps after a few days, Dr. Bob got into the Steps after one day, and Bill Dotson (AA #3) also got into the Steps after a few days. These were the first three members of AA and none of them ever drank again. But for me the bottom line is, what does the AA Program and the AA literature have to say about it? Since it says, "Rarely have we seen a person fail who has thoroughly followed our path," then what does the PATH say? The following is a list of timeframes found in the Big Book, and is the basis for my experience and the experience of those I've worked with. Page and paragraph numbers are from the new Fourth edition.
Page xxvi:4 - "Though we work out our solution on the spiritual as well as an altruistic plane, we favor hospitalization for the alcoholic who is very jittery or befogged. More often than not, it is imperative that a man's brain be cleared before he is approached, as he has then a better chance of understanding and accepting what we have to offer." (So it says we need to be detoxed off of alcohol first, which usually takes two or three days but in extreme cases takes four or five days, before getting into the work. See also page xxvii:7.)

Page xxvii:5 - "Many years ago one of the leading contributors to this book (Bill Wilson) came under our care in this hospital and while here he acquired some ideas which he put into practical application AT ONCE." (In about three days Bill was into working almost all of what later became the AA program. See also page 13.)

Page xxvii:7 - "Of course an alcoholic ought to be freed from his physical craving for liquor, and this often requires a definite hospital procedure, before psychological measures (like the Steps) can be of maximum benefit." (For psychological measures to benefit us we need to be applying them. So again, it's saying we need to be detoxed off of alcohol first, which usually takes two or three days but in extreme cases takes five or six days, before getting into the Steps. See also page xxvi:4.)

Page 9 - "The door opened and he stood there, fresh-skinned and glowing. There was something about his eyes. He was inexplicably different. What had happened? I pushed a drink across the table. He refused it. Disappointed but curious, I wondered what had got into the fellow. He wasn't himself. "Come, what's all this about?" I queried. 'He looked straight at me. Simply, but smilingly, he said, 'I've got religion.' "I was aghast. So that was it last summer an alcoholic crackpot; now, I suspected, a little cracked about religion. He had that starry-eyed look. Yes, the old boy was on fire all right. But bless his heart, let him rant! Besides, my gin would last longer than his preaching. "But he did no ranting. In a matter of fact way he told how two men had appeared in court, persuading the judge to suspend his commitment. They had told of a simple religious idea and a practical program of action. That was two months ago and the result was self-evident. It worked! "He had come to pass his experience along to me -- if I cared to have it. I was
shocked, but interested. Certainly I was interested. I had to be, for I was hopeless." (So we don't have to wait very long to start doing Twelfth Step work, all that's required first is that we have worked most of the 12 Steps.)

Pages 13 thru 15 - "At the hospital I (Bill Wilson) was separated from alcohol for the last time (Bill was admitted to Towns Hospital at 2:30PM on December 11, 1934. Bill was 39 years old.). Treatment seemed wise, for I showed signs of delirium tremens. There I humbly offered myself to God, as I then I understood Him, to do with me as He would. I placed myself UNRESERVEDLY under His care and direction. I admitted for the first time that of myself I was nothing; that without Him I was lost (Bill takes what later became Step Three. He reached the conclusions of Step One on page 8:1 and Step Two on 12:4). I RUTHLESSLY faced my sins (what later became Step Four) and became willing to have my new-found Friend (God) take them away, root and branch (what later became Steps Six and Seven). I have not had a drink since.

My schoolmate (Ebby Thacher) visited me, and I FULLY acquainted him with my problems and deficiencies (what later became Step Five). We made a list of people I had hurt or toward whom I felt resentment. I expressed my entire willingness to approach these individuals, admitting my wrong (what later became Step Eight). NEVER was I to be critical of them. I was to right ALL such matters to the UTMOST of my ability (what later became Step Nine). I was to test my thinking by the new God-consciousness within. Common sense would thus become un-common sense (these two lines refer to what later became Step Ten). I was to sit quietly when in doubt, asking ONLY for direction and strength to meet my problems as He would have me. NEVER was I to pray for myself, except as my requests bore on my usefulness to others (what later became Step Eleven). Then only might I expect to receive. But that would be in great measure. My friend promised when these things were done I would enter upon a new relationship with my Creator; that I would have the elements of a way of living which answered ALL my problems (what later became the first two parts of Step Twelve). Belief in the power of God, plus enough willingness, honesty and humility to establish and maintain the new order of things, were the ESSENTIAL REQUIREMENTS. Simple, but not easy; a price HAD to be paid. It meant DESTRUCTION of self-centeredness. I MUST turn in ALL things to
the Father of Light who presides over us all.
These were revolutionary and drastic proposals, but the moment I FULLY accepted
them, the effect was electric. There
was a sense of victory, followed by such a peace and serenity as I had never
know. There was utter confidence. I felt
lifted up, as though the great clean wind of a mountain top blew through and
through. God comes to most men gradually,
but His impact on me was sudden and profound.
For a moment I was alarmed, and called my friend, the doctor (Dr.
Silkworth), to
ask if I were still sane. He listened in
wonder as I talked.
Finally he shook his head saying, "Something has happened to you I don't
understand. But you had better hang on to it.
Anything is better than the way you were." The good doctor now sees many men
who
have such experiences. He knows
that they are real.
While I lay in the hospital the thought came that there were thousands of
hopeless alcoholics who might be glad to have
what had been so freely given me. Perhaps I could help some of them. They in
turn might work with others.
My friend had emphasized the ABSOLUTE NECESSITY of demonstrating these
principles in ALL my affairs. Particularly
was it IMPERATIVE to work with others as he had worked with me (what later
became the last part of Step Twelve). Faith
without works was dead, he said. And how appallingly true for the alcoholic!
FOR
IF AN ALCOHOLIC FAILED TO
PERFECT AND ENLARGE HIS SPIRITUAL LIFE THROUGH WORK AND SELF-SACRIFICE FOR
OTHERS, HE
COULD NOT SURVIVE THE CERTAIN TRIALS AND LOW SPOTS AHEAD. If he did not
work, he
would SURELY drink
again, and if he drank, he would surely die. Then faith would be dead
indeed.
With us it is just like that." (So two or three
days after Bill is admitted into the hospital on December 11th he has a
spiritual experience AS THE RESULT of working
almost all the Steps immediately and quickly in a few days. He THEN talks
with
his doctor about what happened to him on
December 14th and is released from the hospital on the afternoon of December
18th).
Page 58:2 - "If you have decided you want what we have and are willing to go
to
any length to get it - THEN YOU ARE
READY TO TAKE CERTAIN STEPS." (I'd like to suggest that they are talking
about
TWELVE certain steps and you'll
soon see why. Some say that we stay within the first three Steps for a year
when
you first get to AA, but please notice
what it says next about Step Three on pages 63:4 -- 64:0.)
Page 63:4 - "NEXT we launch out on a course of VIGOROUS action, the first step of which is a personal housecleaning, which many of us had never attempted. Though our decision (which is the Third Step decision) was a vital and crucial step, it could have LITTLE PERMANENT EFFECT unless AT ONCE followed by a STRENUOUS EFFORT to face, AND to be rid of, the things in ourselves which had been blocking us." (So it's saying that this Third Step decision is important but will have LITTLE PERMANENT EFFECT unless we IMMEDIATELY follow it up with an INTENSELY ACTIVE EFFORT to work Steps Four through Nine, because where we face these things that block us from turning our will and our lives over to God is in Steps Four, Five, and Six; and where we get rid of what blocks us from turning our will and lives over is in Steps Seven, Eight, and Nine. So the way we turn our will and lives over to the care of God as we understand Him is by IMMEDIATELY and STRENUOUSLY working AT LEAST the six middle Steps.)

Page 72:2 - "We will be more reconciled to discussing ourselves with another person (doing a Fifth Step) when we see good reasons why we should do so. The best reason first: If we skip this vital step, we may not overcome drinking. Time after time newcomers have tried to keep to themselves certain facts about their lives. Trying to avoid this humbling experience, they have turned to easier methods. Almost invariably they got drunk. Having persevered with the rest of the program, they wondered why they fell. We think the reason is that they never completed their housecleaning. They took inventory all right, but hung on to some of the worst items in stock. They only thought they had lost their egoism and fear; they only thought they had humbled themselves. But they had not learned enough of humility, fearlessness and honesty, in the sense we find it necessary, until they told someone else all their life story (Fifth Step)." (It's talking about NEWCOMERS working ALL of the Steps.)

Page 74:2 - "Notwithstanding the GREAT NECESSITY for discussing ourselves with someone (doing a Fifth Step), it may be one is so situated that there is no suitable person available. If that is so, this step may be postponed, ONLY, however, if we hold ourselves in COMPLETE readiness to go through with it at the FIRST opportunity." (See also page 75:1.)
Page 75:1 - "When we decide who is to hear our story (our Fifth Step), WE WASTE NO TIME." (So after we write our three Fourth Step inventories of resentment, fear, and harms; it says we IMMEDIATELY share our Fifth Step.)

Page 75:3 - "Returning home we find a place where we can be quiet for AN HOUR, carefully reviewing what we have done." (It's saying that IMMEDIATELY following our Fifth Step, we spend ONE HOUR of undisturbed and uninterrupted quiet time, seeing if the foundation we have built with our first five Steps is done honestly and to the best of our ability.

Then see page 76:1.)

Page 76:1 - "If we can answer to our satisfaction (the questions we ask ourselves IMMEDIATELY following our Fifth Step in the previous paragraph), we THEN look at Step Six. We have emphasized willingness as being indispensable. ARE WE NOW READY to let God remove from us ALL the things which we have admitted are objectionable (in our Fourth and Fifth Steps)? Can He NOW take them ALL - everyone? If we still cling to something we will not let go, we ask God to help us be willing." (So Six immediately follows the hour we took after Five. So Five and Six are both done on the same day.)

Page 76:2 - "WHEN READY (which answers one of the questions of Step Six), we say something like this: 'My Creator, I am NOW willing that you should have all of me, good and bad. I pray that you NOW remove from me every single defect of character which stands in the way of my usefulness to you and my fellows. Grant me strength, as I go out from here, to do your bidding. Amen.' We have then completed Step Seven." (In Step Six, we were asked if we were NOW ready. If we are, we then do Step Seven. If there are SOME defects we are NOT willing to go to God with, we pray for the willingness to ask God to help us with them, but go on to Step Seven with the defects we ARE willing to ask God to help us with. Either way, Step Five, Six, and Seven are all done on the same day. Steps Three and Seven are then a daily striving and prayer, practiced for the rest of our lives.)

Page 76:3 - "NOW we need more action, without which we find that "Faith without works is dead." Let's look at Steps Eight and Nine. We have a list of ALL persons we have harmed and to whom we are willing to make amends. We made it when we took inventory. We subjected ourselves to a drastic self-appraisal. NOW
we go out to our fellows and repair the damage done in the past. We attempt to sweep away the debris which has accumulated out of our effort to live on self-will and run the show ourselves. If we haven't the will to do this, we ask until it comes. Remember it was agreed at the beginning we would go to any lengths for victory over alcohol." (NOW is mentioned twice in this paragraph, and even says, "NOW we go out". So Steps Five through Nine are ALL done together (in rapid succession), according to the directions in the Big Book. If there are a few amends we are NOT willing to make, we pray for the willingness but proceed with the amends we ARE willing to make.)

Page 83:3 - "Some people cannot be seen -- we send them an honest letter. And there may be a valid reason for postponement in some cases (in doing Step 9). But we DON'T DELAY IF IT CAN BE AVOIDED."

Page 84:2 - "This thought (the thought of the Ninth Step promises ALWAYS materializing IF we work for them) brings us to Step Ten, which suggests we CONTINUE to take personal inventory and CONTINUE to set right ANY new mistakes AS WE GO ALONG (so the Tenth Step is NOT done just at night but should be done MOMENT BY MOMENT, AS WE GO ALONG throughout the day). We VIGOROUSLY commenced THIS way of living (the Steps Ten and Eleven "way of living") AS WE CLEANED UP THE PAST (we begin to clean up the past in Step Nine.)." (So Ten and Eleven begin to be worked as soon as we start making amends.) "...It should continue for a LIFETIME (So we never stop working Step Ten)."

Page 95:1 -- "Sometimes a new man is anxious to proceed (in the Big Book's Original Manuscript, this word was replaced with, "make a decision and discuss his affairs") at once, and you may be tempted to let him do so. This is sometimes a mistake (they are only talking about the first visit here). If he has trouble later, he is likely to say you rushed him." (So it's saying that on the FIRST visit we shouldn't get the new person into the Steps yet, but please see 96:2 to see what it says about the SECOND visit.)

Page 96:2 - Suppose now you are making your second visit to a (new) man. He has read this volume (the Big Book) and says he is prepared to go through with the Twelve Steps of the program of recovery. HAVING HAD THE EXPERIENCE YOURSELF, you can give him MUCH practical advice. Let him know you are available
of he wishes to make a decision
(Step Three) and tell his story (Steps Four and Five), but do not insist
upon it
if he prefers to consult someone else.
Page 156:3 - But life was not easy for the two friends (Bill Wilson & Dr.
Bob).
Plenty of difficulties presented themselves.
Both saw that they MUST keep SPIRITUALLY active. One day they called up the
head
nurse of a local hospital. They
explained their need and inquired if she had a first class alcoholic
prospect.
She replied, "Yes, we've got a corker (Bill Dotson, whose sober date is June
26,
1935). He's just beaten up a couple of
nurses. Goes off his head completely when he's drinking. But he's a grand
chap
when he's sober, though he's been in
here eight times in the last six months. Understand he was once a well-known
lawyer in town, but just now we've got him
strapped down tight."
Here was a prospect all right but, by the description, none too promising.
The
use of SPIRITUAL principles in such case
was not so well understood as it is now. But one of the friends said, "Put
him
in a private room. We'll be down."
Two days later, a future fellow of Alcoholics Anonymous stared glassily at the
strangers beside his bed. "Who are you
fellows, and why this private room? I was always in a ward before."
Said one of the visitors, "We're giving you a treatment for alcoholism."
Hopelessness was written large on the man's face as he replied, "Oh, but that's
no use. Nothing would fix me. I'm a goner.
The last three times, I got drunk on the way home from here. I'm afraid to
go
out the door. I can't understand it." (Part of
Bill D.'s First Step conclusion, and please notice the Twelfth Step work
over
the next few paragraphs.)
For an hour, the two friends told him about their drinking experiences. Over
and
over, he would say: "That's me. That's
me. I drink like that."
The man in the bed was told of the acute poisoning from which he suffered,
how
it deteriorates the body of an alcoholic
and warps his mind. There was much talk about the mental state preceding the
first drink.
"Yes, that's me," said the sick man, "the very image. You fellows know your
stuff
all right, but I don't see what good it'll do.
You fellows are somebody. I was once, but I'm a nobody now. From what you tell
me, I know more than ever I can't stop
(more of Bill D.'s First Step conclusion)." At this both the visitors burst
into
a laugh. Said the future Fellow Anonymous:
"Damn little to laugh about that I can see."
The two friends spoke of their SPIRITUAL experience and told him about the
COURSE OF ACTION they carried out.
He interrupted: "I used to be strong for the church, but that won't fix it.
I've
prayed to God on hangover mornings and
sworn that I'd never touch another drop but by nine o'clock I'd be boiled as an
owl."
Next day found the prospect more receptive. He had been thinking it over.
"Maybe
you're right," he said. "God ought to be
able to do anything (Bill D.'s Second Step conclusion)." Then he added, "He sure
didn't do much for me when I was trying
to fight this booze racket alone."
ON THE THIRD DAY the lawyer gave his life to the care and direction of his
Creator (Bill D.'s Step Three decision), and
said he was perfectly willing to do ANYTHING necessary (Steps Four through
Twelve). His wife came, scarcely daring to
be hopeful, though she thought she saw something different about her husband
already. He had begun to have a spiritual
experience.
That afternoon he put on his clothes and walked from the hospital a free
man. He
entered a political campaign, making
speeches, frequenting men's gathering places of all sorts, often staying up
all
night. He lost the race by only a narrow
margin. But he had found God is and in finding God had found himself.
That was in June, 1935. He never drank again. He too, has become a respected
and
useful member of his community. He
has helped other men recover, and is a power in the church from which he was
long absent. (So Bill Dotson, or AA #3,
got right into the Steps within a few days, as was the practice in early
AA.)
Page 262:6 - The day before I was due to go back to Chicago (this is during the
summer of 1937), a Wednesday and Dr.
Bob's day off, he had me down to the office and we spent THREE OR FOUR HOURS
formally going through the Six Step
program (which later became AA's Twelve Step program) as it was at that
time.
The six steps were: 1. Complete deflation
(which later became Step 1). 2. Dependence and guidance from a Higher Power
(which later became Steps 2,3,6,7 &
(which
later became Step 5). 5. Restitution
(which later became Steps 8 & 9). 6. Continued work with other alcoholics
which later became Step 12). Dr. Bob led me through ALL of these steps. At the moral inventory (Steps 4 & 5), he brought up some of my bad personality traits or character defects, such as selfishness, conceit, jealousy, carelessness, intolerance, ill-temper, sarcasm and resentments.

We went over these at great length and then he finally asked me if I wanted these defects of character removed (Step 6). When I said yes, we both knelt at his desk and prayed, each of us asking to have these defects taken away (Step 7). This picture is still vivid. If I live to be a hundred, it will always stand out in my mind. It was very impressive and I wish that every A.A. could have the benefit of this type of sponsorship today.

Dr. Bob ALWAYS emphasized the religious angle VERY STRONGLY, and I think it helped. I know it helped me. Dr. Bob then led me through the restitution step, in which I made a list of ALL of the persons I had harmed (Step 8), and worked out ways and means of slowly making restitution (Step 9). (So again, most of the Steps being worked in one day.)

Dr. Bob and the Good Oldtimers, page 101 -- "Dorothy S.M. recalled the 1937 meetings..."The newcomers surrendered in the presence of all those other people." After the surrender, many of the steps -- involving inventory, admission of character defects, and making restitution -- were taken within a matter of days."

+ + + Message 6246. . . . . . . . . . . . Re: Grave emotional and mental disorders, delusional thinking
From: Steven Harris . . . . . . . . . . . . 1/18/2010 12:29:00 AM

Thank you, I identified with about six or seven personality disorders that I come to understand as alcoholism ... as well as the maladjustment to life that Dr. William Silkworth talks about in The Doctor's Opinion ... I really understand that I have not just been physically ill but mentally ill .... Thank u again cheers...

Sent from my iPhone

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Big Book, "The Doctor's Opinion"

"The physician who, at our request, gave us this letter, has been kind enough to enlarge upon his views in
another statement which follows. In this statement he confirms what we who have suffered alcoholic torture must believe—that the body of the alcoholic is quite as abnormal as his mind. It did not satisfy us to be told that we could not control our drinking just because we were maladjusted to life, that we were in full flight from reality, or were outright mental defectives. These things were true to some extent, in fact, to a considerable extent with some of us. But we are sure that our bodies were sickened as well."

"The classification of alcoholics seems most difficult, and in much detail is outside the scope of this book. There are, of course, the psychopaths who are emotionally unstable. We are all familiar with this type. They are always "going on the wagon for keeps." They are over-remorseful and make many resolutions, but never a decision."

"There is the type of man who is unwilling to admit that he cannot take a drink. He plans various ways of drinking. He changes his brand or his environment. There is the type who always believes that after being entirely free from alcohol for a period of time he can take a drink without danger. There is the manic-depressive type, who is, perhaps, the least understood by his friends, and about whom a whole chapter could be written."

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On 17 Jan 2010, at 04:17, Glenn Chesnut <glennccc@sbcglobal.net> wrote:

> As I understand it, the question you are asking is, what were they talking about, in terms of modern psychological terminology, when they referred on p. 58 of the Big Book to people "who suffer from grave emotional and mental disorders," and when they referred on p. 62 of the Big Book to "self-delusion"?

> This basic question has been asked a number of times over the years in the AAHistoryLovers, in various kinds of ways, most recently in Message #6195.

http://health.groups.yahoo.com/group/AAHistoryLovers/message/6195

> And so far, nobody has ever written a message back giving any satisfactory answer.

> Let me try to give you a different kind of answer, however. There were three basic models of alcoholism treatment in the early days, which had extremely high success rates, and which were positively disposed towards AA.

> 1. Sister Ignatia's treatment program at St. Thomas Hospital in Akron. They had a psychiatrist on staff, and when an alcoholic came in who needed psychiatric help in addition to guidance in working the steps,
they sent that person to the hospital psychiatrist. There is a chapter on her program in Bill Swegan's book: http://hindsfoot.org/kBS1.html

2. The Lackland Model developed by A.A. member Bill Swegen and famous psychiatrist Dr. Louis Jolyon "Jolly" West (later copied by Captain Joseph Zuska and A.A. member Commander Richard Jewell for their Navy alcoholism treatment program at Long Beach, with equal success). http://hindsfoot.org/kBS5.html

In this treatment method, leadership of the treatment was shared between a good psychiatrist and an A.A. member with a lot of quality time in the program. Bill Swegan reports that only a certain percentage of the alcoholics whom they treated actually had severe psychiatric problems, and that usually the only people who could actually profit from psychiatric help were those who were a little better educated and more aware of their own emotions. If the alcoholic's psychiatric problems were crippling and could not be treated well enough to restore that person to active duty in the Air Force, the person was denied treatment for his alcoholism and discharged from the Air Force.

3. The Minnesota Model also tried to combine psychological help and A.A. participation, starting around 1954 at Willmar State Hospital in Minnesota, with great success. In the early 1960's, Hazelden also began using this method, also with great success.

But then in 1966, Lynn C., who had continued to insist that Hazelden's treatment regimen remain "pure A.A.," finally left the center, and the mental health professionals came to strongly dominate Hazelden from that point on. The philosophy became one of treating "chemical dependency" using many different disciplines and treatment modalities. For myself, I'm not sure that the present Hazelden program could still be termed the classic "Minnesota Model" in any kind of way.


But it is certainly clear that the combination of good A.A., together with good psychological help for the small percentage who need it, can be a very powerful and successful combination in the treating of alcoholism and drug addiction.

The conclusion I think we can draw, is that the three most successful treatment programs which were developed during the early period of AA history, combined total immersion into the AA fellowship, along with psychiatric care for the small percentage who needed it. Having even fairly severe psychological or mental problems was hardly ever regarded as an automatic indication that one would never ever be able to work the AA program or stay sober using the twelve steps.

In my own experience, I have seen people get sober and stay sober who were severely schizophrenic (I remember a woman in a meeting I
> used to attend who heard one of the voices in her head telling her one
> day to bite off one of her own fingers, so she did it -- but she
> eventually
> got sober, and stayed sober, and had a fair amount of serenity most of
> the time). Also numerous people who were deeply bipolar. A young
> woman with Down's syndrome. I used to sponsor a person with
> ADHD (Attention Deficit Hyperactivity Disorder). Borderline
> Personality Disorder.
>
> So if you have an alcohol or drug program AND you also have severe
> psychological problems, DO NOT give up hope and fall into despair,
> and start saying to yourself, "Oh, I will never ever be able get
> clean and sober."
>
> Instead, (a) start attending AA meetings and working the program, and
> (b) get a good psychotherapist or psychologist or psychiatrist and let
> that person help you too. Throughout AA history, people who have
> done that, and done it as honestly as they could, have consistently
> found sobriety, a good life, and a considerable amount of happiness.
>
> [Non-text portions of this message have been removed]

+++

From Steve C., Bailey, jax760, and elisabeth98043

- - - -

From "stevec012000"
<steven.calderbank@verizon.net>
(steven.calderbank at verizon.net)

Page 98 in Not God claims that Bill finally took his fifth when he met Father Dowling.
That was several years after his meeting with Ebby. I am sure Dr. Kurtz can elaborate on
that more if he cares. Unless I am reading this wrong.

- - - -

From: Baileygc23@aol.com (Baileygc23 at aol.com)

DR Bob said the steps simmer down in the last to
love and service. People giving rules for the
steps forget they are suggested, and our book
is suggested only.

There are stories in AA of Akron AAers taking a novice into an upstairs room and getting him on his knees and running him quickly through the required dogma of the time.

---

From: "jax760" <jax760@yahoo.com>
(jax760 at yahoo.com)

From Appendix II, page 569

"What often takes place in a few months could hardly be accomplished by years of self-discipline."

What often takes place is a "spiritual experience" or "spiritual awakening" also described as a "personality change", "religious experiences, "sudden and spectacular upheavals" "sudden revolutionary changes", "Godconsciousness", "vast change in feeling and outlook", "transformations", "profound alterations"

"Having had a spiritual awakening as THE RESULT OF THESE STEPS....."

which often takes place in a few months.

"self discipline" ....trying to not to drink and just attending the meetings?

God Bless

---

From: "Elisabeth" <elisabeth98043@yahoo.com>
(elisabeth98043 at yahoo.com)

If you read the old literature, it says that the newcomers weren't even allowed into the meetings until they had done all 6 steps (as they were back then).

Another example, with background on the AA principles involved, of the Minority Opinion
OUR THIRD LEGACY AND A REMARKABLE CONSENSUS

A number of factors apply to the search for a consensus from the groups of Alcoholics Anonymous, and the decisions eventually approved on any particular issue show the use of sound A.A. principles. Any group conscience is hopefully an informed group conscience, where the presentation of background facts combine with current views toward a course of positive action. While not always announced in emphasis, resulting decisions reflect an A.A. principle stated in the Twelve Concepts for World Service (adopted at the 1962 General Service Conference) as Warranty Four of Concept Twelve: "that all important decisions be reached by discussion, vote, and whenever possible, by substantial unanimity." The idea in our Second Tradition of "a loving God as he may express himself in our group conscience" serves as both a motivation for any proposal a group votes on, and also becomes a vehicle that carries the results of voted motions.

Voting at the Assemblies of Northern Illinois Area 20 always prove the vitality of A.A. principles. Our voting and search for an Area 20 consensus is not always completed in one vote, however. A thorough discussion continues before and after voting a specific motion, as Concept Five's "right of appeal" allows for the presentation of the minority opinion. In Alcoholics Anonymous, seen in voting from individual groups to Districts to Assemblies onward to the General Service Conference, the minority opinion is well considered. Our procedure of voting has always provided the opportunity for a reconsideration vote. The final decision on any proposed motion is an authentic informed group conscience where minority views blend into the outcome.

Full NIA consideration was give to a particular motion presented at the 1990 Spring Assembly held in Joliet, resulting in an extraordinary outcome when the Assembly considered its minority views. NIA Delegate Phyllis W. discussed the effort of another Area for the General Service Conference to approve, develop, and publish an A.A. pamphlet on "Unity." With the Spring Assembly held about one month before that year's Conference, Phyllis reported that some of the large amounts of her mail discussed the proposal for the new pamphlet. She shared the ideas, the details, and the background of the proposal in the morning session during the Delegate's Report, allowing enough time for a thorough Assembly discussion before voting its consensus in the afternoon session.

The first Assembly vote demonstrated Area 20 as being very much in favor of the 1990 Conference looking into developing a pamphlet on A.A. Unity, with less than 10% voting a minority view. Then, as NIA Assemblies always proceed, the request was made to hear from the minority "if it wished to address the issue." Four or five NIA trusted servants shared their reservations on developing a "Unity" pamphlet and the ideas are included here to help explain the second vote on the proposal. A past Delegate reported that of A.A. pamphlets in 1990 distribution, the
subject of A.A. unity was presented and announced over sixteen times. Whether a "Unity" pamphlet was really needed or would actually be read by the Fellowship appeared as the strong consideration for the Assembly NOT to approve its development. Another spoke on the idea that A.A. Unity, one of the Three Legacies of our Fellowship, could be thought of as a living, existing, and flexible entity. A new pamphlet on the subject might either be incomplete or detract from the real forces of unity at work in Alcoholics Anonymous. Another spoke of A.A.'s Tradition One, where both our common welfare and personal recovery depend upon A.A. unity. By wisely placing the word "unity" in the short form of the First Tradition, the remaining eleven Traditions literally describe the limits and explain the results that the principles of A.A. unity bring to our Fellowship.

The motion was called for a second vote, and as reported in the Spring Assembly minutes by the NIA Secretary, "Upon a standing vote it was evidenced that there was a total turnaround of the opinion of the Assembly and the question was denied." The second vote unanimously declined approval for developing a new pamphlet on "Unity." The 1990 General Service Conference also declined to proceed with the pamphlet's development. The NIA Spring Assembly, after hearing the views expressed by its minority vote, fully reconsidered the thoughtful ideas presented and delivered its informed group conscience, a substantial unanimity and a truly remarkable consensus.

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+++Message 6249. . . . . . . . . . . . Re: Requirement for time sober for people running meetings?
From: allan_gengler . . . . . . . . . . . . 1/17/2010 7:03:00 PM

++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++

In my little area of Tennessee we ask a person have six months to chair, but other groups have no such "requirement." I've never seen an official AA stance on this and from what I know about traditions and concepts that probably wouldn't happen since leadership comes from the Group Up to GSO and not the other way around.

Interestingly in "Dr. Bob and The Good Oldtimers," some of the early meetings at T. Henry's house weren't even run by alcoholics but my Oxford Groupers.

That was probably a good thing, considering the state of the sober few at the time.

--Al

- - -

From: Baileygc23@aol.com (Baileygc23 at aol.com)

There is a lot of AA literature that encourages
AAers to work with others from the start.

Particularly the first chapter of the big book said that was imperative to work with others.

On page 159 Bill W says he could leave people with less than three months sober as they were trying to work with others.

But remember also that Bill W says in a couple of places there was freedom of thought and action. Groups do have the right to be wrong, according to Bill W.

++++Message 6250. . . . . . . . . . . . Re: Chauncey C. from Pontiac, Michigan
From: Arthur S . . . . . . . . . . . . 1/18/2010 9:25:00 AM

Good grief - is there absolutely no respect on this web site for AA's Anonymity Traditions?

While AAHistoryLovers is not an AA entity, the AA members who submit material should practice at least a token respect for the Traditions.

Arthur

- - - -

From: Cindy Miller <cm53@earthlink.net>
(cm53 at earthlink.net)

Not sure if Social Security #s should be posted? What does that have to do with recovery from alcoholism?

-cm

++++Message 6251. . . . . . . . . . . . Re: Chauncey C. from Pontiac, Michigan
From: Glenn Chesnut . . . . . . . . . . . . 1/19/2010 4:51:00 PM

Mel B. <melb@buckeye-access.com>
(melb at buckeye-access.com)

Glenn,
I notice there's been some interest in Chauncey Costello, a real oldtimer who lived in Pontiac, Michigan. I sent the following comment to jlobdell and suggested he circulate it. Perhaps you might consider circulating it to History Lovers.

Mel Barger

I met Chauncey Costello in late 1950 in an AA meeting at the All Saints Episcopal Church in Pontiac, Michigan. With about nine years, he was the oldest in the group in terms of sobriety. I had just moved to Pontiac from my hometown, Norfolk, Nebraska, where I had my last drink on April 15, 1950. I stood in awe of Chauncey, as did others in the Stevens Group (so called because we met in Stevens Hall at the church).

He had a small business operating bulldozers, etc., a trade he followed all of his life. In later years, when Guest House was opened for Catholic priests in nearby Lake Orion, he did much of the bulldozing on the grounds of the estate they used.

Chauncey stayed active in AA throughout his life. He had found AA in 1941 after a nudge from a friendly judge who had just heard about the program (and had previously been referring drunks to the Salvation Army!).

Chauncey considered himself a blue-collar man and at first felt a bit uncomfortable with the lawyers and other professional men he met at his first AA meeting, in Birmingham, Michigan. But he quickly got into the swim of things and became highly respected for his character and skills. And by the time I moved to Pontiac, there were plenty of blue-collar workers in the AA membership along with the professional people.

I spent many years in Jackson, Mich., and Toledo, Ohio, and saw Chauncey only a few times until early in this century. But I always heard about the great work he was doing, still in the greater Pontiac area.

Then a man from New York wanted to interview Chauncey, so I made the arrangements and we called on him in a Pontiac hospital.

Some time later, I saw Chauncey for the last time. Amazingly, it was at an AA meeting in the All Saints Episcopal Church, the place where I had first met him in 1950. He was in a wheelchair, but still mentally alert and interested in the
meeting.

Chauncey and his wife Vivian were married at age 15. They had a long and loving marriage marred by some difficulties. Their daughter, for example, was murdered by her husband. But they had other children and grandchildren who were close to them in their old age.

I hope you will circulate this account to others. Thank you very much.

Mel Barger, Toledo, Ohio
<melb@accesstoledo.com>
(melb at accesstoledo.com)

++++Message 6252. . . . . . . . . . . . Re: How quickly should the twelve steps be taken?
From: Ernest Kurtz . . . . . . . . . . . . 1/19/2010 8:51:00 PM

Stevec012000,

Abstaining from the other claims in this message, let me at least approach your query. Please remember that I am now retired, all my N-G notes given to Brown University and a few other small archives, so I have to tackle this one from fairly vivid but still aging memory.

In the long recording that Bill did to help Robert Thomsen in his research, Bill mentions after his long conversation with Dowling, he "felt for the first time completely cleansed and freed." At the time of my research, I discussed this with several of the then-surviving old-timers, and they agreed that given the time and circumstances -- remember, the 12 Steps had not yet been formulated and all they had to go on was Oxford Group practice -- this "must have been Bill's first 'Fifth Step.'" "That is one of the things you should get from a real Fifth Step."

Over time and listening to more of Bill and reading more of his correspondence about the Steps and Father Dowling, I came to agree with the historical certainty of that understanding.

Hope this helps.

ernie

> >From "stevec012000"
> <steven.calderbank@verizon.net>
> (steven.calderbank at verizon.net)
> Page 98 in Not God claims that Bill finally
> took his fifth when he met Father Dowling.
> That was several years after his meeting with
> Ebby. I am sure Dr. Kurtz can elaborate on
> that more if he cares. Unless I am reading
> this wrong.

+++Message 6253. . . . . . . . . . . . . Re: Swedenborgian influences on
Jung, Kant, and William James
From: John Barton . . . . . . . . . . . . 1/19/2010 6:39:00 PM

The Moderator opined in a previous post:

"To put it crudely, for Lois and Bill (at least when Bill was sober), you did
not gain salvation by getting down on your knees and accepting Jesus Christ
as your Lord and Savior (there is nothing in the first 164 pages of the Big Book
about that) -- you gained salvation via visions of White Light, experiences of
the Transcendentalist Over-Soul in the wonders of the starry heavens overhead,
and Swedenborgian conversations with angels who were simply the spirits of human
beings who had once lived upon this earth."

Bill wrote in The AA Way of Life (As Bill Sees It) No. 114:

"NO PERSONAL POWER"

"At first, the remedy for my personal difficulties seemed so obvious that I could not imagine any alcoholic turning the proposition down were it properly presented to him. Believing so firmly that Christ can do anything, I had the unconscious conceit to suppose that He would do everything through me -- right then and in the manner I chose. After six long months, I had to admit that not a soul had surely laid hold of the Master -- not excepting myself.

"This brought me to the good healthy realization that there were plenty of situations left in the world over which I had no personal power -- that if I was so ready to admit that to be the case with alcohol, so I must make the same admission with respect to much else. I would have to be still and know that He, not I, was God."

LETTER, 1940 -
God Bless

+++Message 6254. . . . . . . . . . . . Re: Requirement for time sober for people running meetings?
From: James Blair . . . . . . . . . . . . 1/19/2010 6:56:00 PM

Al wrote
"I've never seen an official AA stance on this and from what I know about traditions and concepts that probably wouldn't happen since leadership comes from the Group Up to GSO and not the other way around.

The pamphlet "The AA Group" contains all sorts of recommendations for sober time for various positions as a trusted servant. Obviously these are based on experience but as always each group has the right to be wrong.

Jim

+++Message 6255. . . . . . . . . . . . Early meeting format: were they all speaker meetings?
From: firituallyspit . . . . . . . . . . . . 1/20/2010 9:33:00 AM

I heard a person share in a meeting that all early meetings were "Speaker" meetings. I am not so sure that is accurate. Does anybody have the low down on these early meeting formats?

+++Message 6256. . . . . . . . . . . . Henry (Hank) P.
From: Chuck Parkhurst . . . . . . . . . . . . 1/20/2010 6:02:00 AM

Members

I am looking for a confirmation with source reference, for the date of death for Henry "Hank" Parkhurst. I have seen his death reported as 1/18 and 1/21, each time in the year 1954.

Many Thanks

In Service with Gratitude,

Chuck Parkhurst
Bob Evans (AA #11) came to the fellowship in February 1937. Does anyone know his birthdate, birthplace, sobriety date, place and date of death?

Hi Chuck,

The information you require can be found in the New Jersey Herald, January 27, 1954. Although I do not have a copy I believe it lists the date as January 18th.

Regards

--- In AAHistoryLovers@yahoogroups.com, "Chuck Parkhurst" <ineedpage63@...> wrote:
> >
> > Members
> >
> > I am looking for a confirmation with source
> > reference, for the date of death for Henry
> > "Hank" Parkhurst. I have seen his death
> > reported as 1/18 and 1/21, each time in the
> > year 1954.
> >
> > Many Thanks
> >
> > In Service with Gratitude,
> >
> > Chuck Parkhurst
> >

During his all too short period of sobriety.
He died after a long illness at Glenwood Sanitarium in Trenton, New Jersey, on January 18, 1954, at the age of fifty-seven. Lois Wilson ascribed his death to drinking.

Funeral services were held Thursday, January 22 at Blackwell Memorial Home. Rev. A. Kenneth Magner of the First Presbyterian Church performed the service.

At the time of his death he and his wife, Kathleen Nixon Parkhurst (whom he had remarried after two failed marriages) were living at Washington-Crossing Road, Pennington, New Jersey.

One son, Henry G. Parkhurst, Jr., was living in Madeira Beach, Florida. A second son Robert S. Parkhurst, was living in Pennington.

Special thanks to Ron R., of Kentucky, for information concerning Hank's death and burial.

Above written by Nancy O.

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In a message dated 1/20/2010 12:29:21 P.M. Eastern Standard Time, ineedpage63@cox.net writes:

I am looking for a confirmation with source reference, for the date of death for Henry "Hank" Parkhurst. I have seen his death reported as 1/18 and 1/21, each time in the year 1954.

Many Thanks

In Service with Gratitude,

Chuck Parkhurst

As Ernie points out, Bill W felt he took the fifth step in 1940 or so time period. Now I do not know when one is to take the fifth step, or if one should take the fifth step, that is up to the individual. But below is some of Bill W's
address to the Catholic Clergy Council. He places the date as 1938 as when
the
steps were written.

Bill W.'s talk to the Catholic Clergy Council:

[Bill W. is saying here that WE ALCOHOLICS BROKE WITH THE OXFORD GROUP
BECAUSE
WE DID NOT WANT TO BECOME A PROTESTANT EVANGELICAL SECT which was trying to
"save" the whole world by preaching the evangelical gospel message that the
atoning blood of the divine God-man Christ which he shed on the cross was
the
ONLY thing that would save our souls or give us eternal life. G.C.]

Before leaving the subject of the Oxford Groups, perhaps I should
specifically
outline why we felt it necessary to part company with them. To begin with,
the
climate of their undertaking was not well suited to us alcoholics. They were
aggressively evangelical, they sought to re-vitalize the Christian message
in
such a way as to "change the world."

Most of us alcoholics had been subjected to pressure of evangelism and we
had
never liked it. The object of saving the world -- when it was still much in
doubt if we could save ourselves -- seemed better left to other pe
ople.

[Bill W. is saying here that WE HAD TO BREAK WITH THE OXFORD GROUP'S ATTEMPT TO
MAKE US CARRY OUT OUR MORAL INVENTORY SO QUICKLY -- you could not analyze
and
remake an alcoholic's moral character in just a few days or a few weeks --
but
it took us early AA people a while to realize this. G.C.]

By reason of some of its terminology and by the exertion of huge pressure,
the
Oxford Group set a moral stride that was too fast, particularly for our
newer
alcoholics. They constantly talked of Absolute Purity, Absolute
Unselfishness,
Absolute Honesty, and Absolute Love. While sound theology must always have
its
absolute values, the Oxford Groups created the feeling that one should
arrive
at these destinations in short order, maybe by next Thursday!

Perhaps they didn't mean to create such an impression but that was the
effect.

Sometimes their public "witnessing" was of such a character as to cause us
to
be shy. They also believe that by "converting" prominent people to their
beliefs, they would hasten the salvation of the many who were less
prominent.

This attitude could scarcely appeal to the average drunk since he was anything but distinguished.

The Oxford Group also had attitudes and practices which added up to a highly coercive authority. This was exercised by "team" of older members. They would gather in meditation and receive specific guidance for the life conduct of newcomers. This guidance could cover all possible situations from the most trivial to the most serious.

If the directions so obtained were not followed the enforcement machinery began to operate. It consisted of a sort of coldness and aloofness which made recalcitrants feel they weren't wanted.

At one time, for example, a team got guidance for me to the effect that I was no longer to work with alcoholics. This I couldn't accept.

Another example: When I first contacted the Oxford Groups, Catholics were permitted to attend their meetings because they were strictly non-denominational.

[Bill W. WARNS HERE THAT IF YOU LINK ALCOHOLICS ANONYMOUS WITH ANY RELIGIOUS GROUP, the next thing you know, AA MEMBERS WILL START BEING REQUIRED TO GIVE MONEY TO THAT RELIGIOUS SECT, and leave the religious group that they were brought up in. G.C.]

But after a time the Catholic Church forbade its members to attend and the reason for this seemed a good one. Through the Oxford Group teams Catholic Church members were actually receiving very specific guidance for their lives; they were often infused with the idea that their own Church had become rather horse-and-buggy, and needed to be changed. Guidance was frequently given that contributions should be made to the Oxford Groups. In a way this amounted to putting Catholics under a separate ecclesiastical jurisdiction.

At this time there were few Catholics in our own alcoholic groups. Obviously we could not approach any more Catholics under Oxford Group auspices. Therefore this was another and the basic reason for the withdrawal of our alcoholic crowd from the Oxford Groups notwithstanding our great indebtedness to them.

Writing Down The Twelve Steps

Perhaps you would be interested in a further account of the writing down of the Twelve Steps of Alcoholics Anonymous.
In the spring of 1938 we had commenced to prepare a book showing the methods of our then nameless fellowship. We thought there should be a text for this which could be supported by stories, or case histories, written by some of our recovered people.

The work proceeded very slowly until some four chapters were done. The content of these chapters had been the subject of endless discussion and even hot argument.

The preliminary chapters consisted of my own story, a rationalization of AA for the benefit of the agnostic, plus descriptions of the alcoholic illness. Even over this much material the haggling had been so great that I had begun to feel much more like an umpire than an author.

Arrived then at what is now Chapter Five, it was realized that a specific program for recovery had to be laid down as a basis for any further progress. By then I felt pretty frazzled and discouraged.

One night, in a bad mood I must confess, I lay in bed at home considering our next move. After a time, the idea hit me that we might take our "word of mouth" program, the one I have already described, and amplify it into several more steps.

This would make our program perfectly explicit. The necessary ground could be covered so thoroughly that no rationalizing alcoholic could misunderstand or wiggle away by that familiar process. We might also be able to hit readers at a distance, people to whom we could offer no personal help at the moment. Therefore a more thorough job of codification had to be done. With only this in mind I began to sketch the new steps on a yellow pad. To my astonishment they seemed to come very easily, and with incredible rapidity.

Perhaps the writing required no more than twenty or thirty minutes. Seemingly I had to think little at all. It was only when I came to the end of the writing that I re-read and counted them. Curiously enough, they numbered twelve and required almost no editing. They looked surprisingly good -- at least to me. Of course I felt vastly encouraged.

In the course of this writing, I had considerably changed the order of the presentation. In our word-of-mouth program, we had reversed mention of God to
the very end. For some reason, unknown to me, I had transposed this to almost the very beginning.

In my original draft of the Twelve Steps, God was mentioned several times and only as God. It never occurred to me to qualify this to "God as we understand Him" as we did later on. Otherwise the Twelve Steps stand today almost exactly as they were first written.

When these Steps were shown to my friends, their reactions were quite mixed indeed. Some argued that six steps had worked fine, so why twelve? From our agnostic contingent there were loud cries of too much God.

Others objected to an expression which I had included which suggested getting on one's knees while in prayer. I heavily resisted these objections for months. But finally did take out my statement about a suitable prayerful posture and I finally went along with that now tremendously important expression, "God as we understand Him" -- this expression having been coined, I think, by one of our former atheist members.

This was indeed a ten-strike. That one has since enabled thousands to join AA who would have otherwise gone away. It enabled people of fine religious training and those of none at all to associate freely and to work together. It made one's religion the business of the A.A. member himself and not that of his society.

[WHEN BILL W. DID HIS FIFTH STEP, HE DID IT WITH FATHER ED DOWLING, A JESUIT PRIEST, WHO THEREFORE INTERPRETED IT IN TERMS OF THE IGNATIAN EXERCISES -- what this means is, that Bill W. had by this point totally grown away from the Oxford Group's idea that we had to do our confession, restitution, and so on -- AND start practicing moral virtues with almost absolute perfection -- within a few days or weeks! Bill W. was now understanding moral growth in the way that Father Ed Dowling and the Ignatian exercises did, as a life-long process in which it took years to ferret out all of the moral failings hidden down in our characters. Jesuit priests regularly go off on retreats, once a year sometimes, to go through the Ignatian exercises once again. G.C.]

That AA's Twelve Steps have since been in such high esteem by the Church, that
members of the Jesuit Order have repeatedly drawn attention to the similarity between them and the Ignatian Exercises, is a matter for our great wonder and gratitude indeed.

The Big Book mentions on pages 159-160:

[Bill W. and Dr. Bob had gotten Bill Dotson sober in June 1935. AA in Akron grew slowly but steadily during the months that followed.]

"A year and six months later these three had succeeded with seven more. Seeing much of each other, scarce an evening passed that someone's home did not shelter a little gathering of men and women, happy in their release, and constantly thinking how they might present their discovery to some newcomer. In addition to these casual get-togethers, it became customary to set apart one night a week for a meeting to be attended by anyone or everyone interested in a spiritual way of life. Aside from fellowship and sociability, the prime object was to provide a time and place where new people might bring their problems."

"Outsiders became interested. One man and his wife placed their large home at the disposal of this strangely assorted crowd. This couple has since become so fascinated that they have dedicated their home to the word. Many a distracted wife has visited this house to find loving and understanding companionship among women who knew her problem, to hear from the lips of their husbands what had happened to them, to be advised how her own wayward mate might be hospitalized and approached when next he stumbled."

Good question. It has been discussed before, and you'll be able to find one good answer.
among many in message #5300.

http://health.groups.yahoo.com/group/AAHistoryLovers/message/5300

How early AA meetings were held in Akron and Cleveland

Shortly before his death in 1984, Bob E.

[This was Robert Evans, see list of First 226 Members
http://hindsfoot.org/akrn226.doc ]

shared ... the following recollection of what
AA was like when he first joined:

<http://www.alladdictsanonymous.org/articles_anonymous.htm>

I never led meetings (neither did Dr. Bob) or
talked into a microphone. Nobody led our
meetings in the very early days. We all just
sat around in a circle. After the opening
prayer and a short text from the Bible, we had
quiet time, silently praying for guidance
about what to say. Then each person in turn
said something, asking for any help he wanted,
bringing up anything that was troubling him or
just whatever was on his mind. After everyone
was through, there were announcements and we
held hands and said the Lord's Prayer ....

For the first five years we met in someone's
home every night ....

In that first group, Dr. Bob selected the readings
and made all the appointments and all the major
decisions. (I was the first secretary of the
group and the following year became chairman.)
Everyone had to make a complete surrender to
join in the first place, and so we had no
reservations; we worked the whole program,
100 percent ....

We did not tell our drinking histories at
the meetings back then. We did not need to.
A man's sponsor and Dr. Bob knew the details.
Frankly, we did not think it was anybody
else's business. We were anonymous and so was
our life. Besides, we already knew how to
drink. What we wanted to learn was how to get
sober and stay sober.

Bill Wilson was in favor of having at least
fifty percent of an AA member's talk at a
meeting consist of "qualifying" or telling the
story of how he became an alcoholic. Bill
himself had a warm, friendly disposition, and
this idea of his did attract people and enable the movement to grow to a size where it had helped thousands of people all over the world. For that we must be grateful.

But when the "qualifying" business first began, it took some getting used to on our part. I remember one time when we were meeting at King School; some people came in from Cleveland, and most of the qualifying they did was really very bad. They clapped and made a lot of noise. To us it seemed strange and offensive. Gradually we opened up under Bill's persuasive influence. But we still did not care for it when people would get carried away by their own voice and make their stories too sensational and repulsive.

+++Message 6263. . . . . . . . . . . . Re: Early meeting format: were they all speaker meetings?
From: James Blair . . . . . . . . . . . . 1/20/2010 2:40:00 PM

From James Blair, Beverly, and Ben Humphreys

- - - -

From: James Blair <jblair@videotron.ca>
(jblair at videotron.ca)

I can only speak for Quebec.

All AA meetings up to the early sixties were closed meetings but we did have open meetings which were in fact public meetings.

These meeting were organized with social services, medicine, courts and AA. They were held in a large hall on the first Sunday night of each month and they would draw from 75 to 300 persons. They were well advertised on radio and in newspapers.

Representatives of different agencies would speak about the impact of alcoholism on families and individuals. The AA speaker would go last.

It was at these meeting that the practice of stating "my name is Joe B. and I'm an alcoholic" got started in our province. At the closed meetings people did not do that.
Jim
-

From: bevflk@aol.com (bevflk at aol.com)

I go to a meeting in Tucson, Arizona.

Matt L. has 58 years of sobriety. He was one of the fortunate to be helped by Dr. Silkworth for his alcoholism. He told his story at Founders Day here and stated that all of the first meetings were speaker meetings. He also said that men back then wore suits, shirts and ties. He still dresses up to this day.

Beverly
-

From: "Ben Humphreys" <blhump272@sctv.coop>
(blhump272 at sctv.coop)

From 1975 on my experience has been the same as now. Not all speaker meetings.

I am like you, in talking to old timers from 1940 on they were not all speaker meetings but open and closed meetings and speaker meetings were on the agenda.

Ben H.

It said in Message #6199 from LD Pierce <eztone@hotmail.com> (eztone at hotmail.com)
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6199

"In reading this post and a couple of others I decided to do some reading tonite on the Swedenborgian religion and their movement ....

Their religion even included 12 steps to heaven!!"
-

Swedenborg's theological writings include a single occurrence of the phrase "twelve steps."
They [angels with whom Swedenborg spoke] picture wisdom, they said,
as a wonderfully elegant palace with twelve steps leading up to it.
No one gets to the first step except with the Lord's help and by
union with him, and for all of us, the ascent depends on that union.
The higher we climb, the more clearly we realize that no one is wise
on her or his own, but only from the Lord. We also realize that
relative to what we do not know, what we do know is like a droplet
compared to a vast lake. The twelve steps to the palace of wisdom
mean whatever is good united to what is true and whatever is true
united to what is good.

This is from his book /Divine Providence/, paragraph #36.

As a lifelong Swedenborgian and recovering alcoholic myself, I would say
that the closest thing that Swedenborg has to A.A.'s twelve steps are
the four steps of repentance described in paragraph #530 of his work
/True Christian Religion./ After explaining the necessity of
repentance, Swedenborg says:

> The question therefore is, How ought man to repent? And
> the reply is, Actually; that is to say, he must examine himself,
> recognize and acknowledge his sins, pray to the Lord, and begin a
> new life.

A number of years ago, I corresponded with a Swedenborgian minister who
had interviewed Lois Wilson. He asked specifically about the influence
of Swedenborgianism on A.A. and Al-Anon. As I recall, her response was
completely non-committal, saying that even if some particular religion
/had/ had significant influence, she couldn't very well say so, could she?

--
Hugh H.
Willow Grove, PA

The love of one's country is a splendid thing.
But why should love stop at the border.
-- Pablo Casals

He was born in Akron June 19 1904 and died there
in February 1977.

The Silkworth site gives the following material
and references on him:

"Bob E. - wealthy banker, joined A.A. February
1937, made AA address books, member Akron's
wealthiest families [C 132] [D 101, 116-19,"
I haven't checked the references.

The list of sober members provided for Frank Amos shows him with 16 months sobriety at a time when Dr. Bob had 33 and Bill D. had 32, thus in March 1938. This would put Bob E’s sobriety to November 1936, before he "came in" in February 1937.

His father William H. E. was President of the Bank.

- - - -

From Glenn C. (South Bend, Indiana):

The list of the First 226 Members of the Akron, Ohio AA Group
http://hindsfoot.org/akrn226.doc

has Robert E. with an X by his name, which seems to mean that he was counted as one of the first 27 members.

His address is given as 657 East Ave., Akron, Ohio. In those days in Akron, would that have been a fancy address, the sort of place a wealthy banker would live? That would be one way of checking to see whether that claim was true.

+++

I was reminded of a story which I have heard in AA about someone in Alaska who found a Big Book in the bottom of a rain barrel and got sober reading it.

Is there any historical fact behind this story?

Thanks,

Jim

+++

+++

Messages 6266. . . . . . . . . . . . The Big Book in the rain barrel
From: James Bliss . . . . . . . . . . . . 1/22/2010 6:30:00 PM

+++

I was reminded of a story which I have heard in AA about someone in Alaska who found a Big Book in the bottom of a rain barrel and got sober reading it.

Is there any historical fact behind this story?

Thanks,

Jim

+++
And his funeral is listed as January 22.

On Wed, Jan 20, 2010 at 2:52 PM, jax760 <jax760@yahoo.com> wrote:

> Hi Chuck,
>
> The information you require can by found in the New Jersey Herald, January 27, 1954. Although I do not have a copy I believe it lists the date as January 18th.
>
> Regards
>
> "Chuck Parkhurst" <ineedpage63@...> wrote:

> > I am looking for a confirmation with source reference, for the date of death for Henry "Hank" Parkhurst. I have seen his death reported as 1/18 and 1/21, each time in the year 1954.

This story is quoted in _As Bill Sees It_ p. 245 - the reference given is to _AA Comes Of Age_ pp. 82-83 ...

Y'all's in service
Ted G.

---

Also from From: Jay Pees <racewayjay@gmail.com>

---

In AAHistoryLovers@yahoogroups.com, James Bliss <james.bliss@...> wrote:

> I was reminded of a story which I have heard
> in AA about someone in Alaska who found a Big Book in the bottom of a rain barrel and got sober reading it.
> Is there any historical fact behind this story?
> 
> Thanks,
> 
> Jim
> 
> ++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++
> 
> ++++Message 6269 . . . . . . . . . . . . Re: How quickly should the twelve steps be taken?
> From: Bill Lash . . . . . . . . . . . . 1/23/2010 1:45:00 PM
> 
> ++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++
> 
> Maybe I'm missing something here but please indulge me a few more thought about this. I feel this is an important point for all of us so I just want to make clear what I see being said here so that there is no misunderstanding. What it says on page 98 & 99 of Ernie's wonderful book "Not God" is as follows:
> 
> "Not since his earliest days in the Oxford Group had Wilson felt himself in the loving presence of such a receptive listener. Then, Bill had unburdened himself especially to Ebby. But it was only now, as this evening with Father Dowling wore on, that the man who had written A.A.'s Fifth Step came to feel that he himself was finally "taking his Fifth." He told Dowling not only what he had done and had left undone - he went on to share with his new sponsor the thoughts and feelings behind those actions and omissions."
> 
> And then in "Bill's Story" in the Big Book on page 13 Bill writes:
> 
> "At the hospital I was separated from alcohol for the last time. Treatment seemed wise, for I showed signs of delirium tremens. "There I humbly offered myself to God, as I then I understood Him, to do with me as He would. I placed myself unreservedly under His care and direction. I admitted for the first time that of myself I was nothing; that without Him I was lost. I ruthlessly faced my sins and became willing to have my new-found Friend take them away, root and branch. I have not had a drink since. "My schoolmate visited me, and I fully acquainted him with my problems and deficiencies."
> 
> Ernie is stating above in his own book that Bill did his FIRST 5th Step when he first got sober ("Not since his earliest days in the Oxford Group...Bill had unburdened himself especially to Ebby" & then in the Big Book while Bill was still in Towns Hospital "I fully acquainted him with my problems and deficiencies", both of these descriptions are of the Oxford Group's version of a 5th Step), and then Bill did ANOTHER 5th Step with Fr. Dowling. The only way you can say that Bill's sharing with Fr. Dowling was Bill's "first" 5th Step was because when Bill shared with Ebby when he got sober in 1938 there were no 12 Steps yet, so in 1938 they wouldn't have called it a 5th Step. Nevertheless, using today's AA language, Bill DID do his FIRST 5th Step when he first got sober, NOT only after finally meeting Fr. Dowling.
> 
> Also, Ernie mentions below about Bill's sharing his 5th Step with Fr.
Dowling that:

"Bill felt for the first time completely cleansed and freed".
Bill ALSO describes in the Big Book how he felt from his original 5th Step with Ebby (along with the other Oxford Group work that he did, which later became the 12 Steps) that:

"...the effect was electric. There was a sense of victory, followed by such a peace and serenity as I had never known. There was utter confidence. I felt lifted up, as though the great clean wind of a mountain top blew through and through. God comes to most men gradually, but His impact on me was sudden and profound."

Both 5th Steps had a large effect on Bill. After the one he did with Ebby, Bill never drank again!

Just Love,
Barefoot Bill

+++Message 6270. . . . . . . Re: Early meeting format: Paul K. on King School meetings
From: Edward . . . . . . . . . . . . 1/23/2010 6:06:00 AM

There is a recording of Paul K., an early member who attended meetings with Dr. Bob at King School, sharing about this experience many years later from the podium -- it is available for free at:


Y'all's in service,

Ted G.

+++Message 6271. . . . . . . Re: Early meeting format AND Bob E. (AA #11)
From: J. Lobdell . . . . . . . . . . . . 1/23/2010 1:43:00 PM

The date of death for Bob E., given by All Addicts Anonymous as 1984, does not agree with any primary source I can find. The passages quoted in their article are clearly from the same recording quoted in DR BOB, a book which was begun March 1977, very shortly after Bob E. died in Akron (according to the Record of Ohio Deaths 1958-2002) on 9 February 1977 -- at which time he would still have
been the longest-sober member of A.A.

But after 1977 and until his own death in March 1984, Clarence S. (DLD Feb 1938)
was regarded both by himself and by others as the longest-sober member, which
suggests the accuracy of the putative 1977 deathdate for Bob E.

Perhaps some member of HistoryLovers can fill us in on the 1984 death date
in the AAA publication.

- - -

Message 5300 says (as referred to in Message 6262
"Re: Early meeting format"):

"SHORTLY BEFORE HIS DEATH IN 1984,
Bob E. shared ... the following recollection
of what AA was like when he first joined"

IT THEN REFERS US TO THE ALL ADDICTS ANONYMOUS WEB SITE AT:
<http://www.alladdictsanonymous.org/articles_anonymous.htm>

SEE ALSO Message 6257 "Bob E. (AA #11)"

AND ALSO Message 6265 "Re: Bob E. (AA #11)"

+++++Message 6272. . . . . . . . . . . . Bill W. Died Today (Jan. 24) in 1971
From: Bill Lash . . . . . . . . . . . . 1/24/2010 2:06:00 PM

In the summer 1966 two A.A. members from the White Plains NY area drove to
Stepping Stones & had an appointment with Bill W. One of these members,
John S., went in & talked with Bill W. for about a half hour while the
other memeb, Bob C., waited outside. Bob C. was a sponsee of John S., John
S. was a reporter for the New York Times & Bill W. had asked him to come.
What Bill wanted was to write his own obituary because he knew that if
someone else tried to do it they may not get it right. This all happened
five years BEFORE Bill finally died on this date (January 24) in 1971. Also
at that time in 1966, Bill W. gave John permission to break Bill's anonymity
in the article that John put out at the time of Bill's death. Bill also
asked John not to say anything about the pre-written obituary until Bill
died. That is why the original New York Times obituary (below) had no
reporter's name, because John S. really didn't write it, Bill did. All that
John added to the article was the particulars around Bill's death. The
story about Bill's obituary has been left unknown until a few years ago when
Jack H. from Scottsdale AZ had a conversation with Bob C., who was living in
Mesa AZ at the time & who just recently passed away at age 82 with over 50
years sober. This same Bob C. was the man who waited outside for John S. &
Bill W. when the original obituary was written in 1966.
Just Love,
Barefoot Bill

Bill W., 75, Dies; Co-founder Of Alcoholics Anonymous

NEW YORK — William Griffith Wilson died late Sunday night and, with the announcement of his death, was revealed to have been the Bill W. who cofounded Alcoholics Anonymous in 1935. He was 75.

The retired Wall Street securities analyst had expected to die or to go insane as a hopeless drunk 36 years ago but – after what he called a dramatic spiritual experience – sobered up and stayed sober.

He leaves a program of recovery as a legacy to 47,000 acknowledged alcoholics in 15,000 A.A. groups throughout the United States and in 18 other countries.

Wife Aided Work

Mr. Wilson, whose twangy voice and economy of words reflected his New England origin, died of pneumonia and cardiac complication a few hours after he had been flown by private plane to the Miami Heart Institute in Miami Beach from his home in Bedford Hills, NY.

At his bedside was his wife, Lois, who had remained by him during his years as a “falling down” drunk and who later had worked at his side to aid other alcoholics. She is a founder of the Al-Anon and Alateen groups, which deal with the fears and insecurity suffered by spouses and children of problem drinkers.

Mr. Wilson last spoke publicly last July 5 in a three minute talk he delivered after struggling from a wheelchair to the lectern at the closing session of A.A.’s 35th anniversary international convention in Miami, attended by 11,000 persons. He had been admitted three days earlier to the Miami Heart Institute, his emphysema complicated by pneumonia.

Last Oct. 10, he was under hospital care for acute emphysema and was unable for the first time to attend the A.A. banquet at which his “last-drink anniversary” has been celebrated annually. His greetings were delivered by his wife to the 2,200 A.A. members and guests at the New York Hilton.

Mr. Wilson gave permission to break his A.A. anonymity upon his death in a signed statement in 1966. The role of Dr. Robert Holbrook Smith as the other founder of the worldwide fellowship was disclosed publicly when the Akron Ohio, surgeon died of cancer in 1950.

As Bill W., Mr. Wilson shared what be termed his “experience, strength and hope” in hundreds of talks and writings, but in turn – mindful that he himself was “just another guy named Bill who can’t handle booze” – he heeded the counsel of fellow alcoholics, and declined a salary for his work in behalf of the fellowship.
He supported himself, and later his wife, on royalties from four A.A. books — “Alcoholics Anonymous,” “The Twelve Steps and Twelve Traditions,” “Alcoholics Anonymous Comes of Age” and “The A.A. Way of Life.”

Explained Anonymity

In fathering the doctrine that members should not reveal their A.A. affiliation at the public level, Bill W. had explained that “anonymity isn’t just something to save us from alcoholic shame and stigma; its deeper purpose is to keep those fool egos of ours from running hog wild after money and fame at A.A.’s expense.”

He cited the example of a nationally known radio personality who wrote an autobiography, disclosing his A.A. membership and then spent the royalties crawling the pubs on West 52nd Street.”

Frankness Impressed

In the program’s early years, Mrs. Wilson worked in a department store to augment the family income.

Over the years, the gaunt, 6-foot cofounder’s wavy brown hair turned wispy white, and his step slowed. In 1962 he retired from active administration of A.A. affairs and returned to part-time activity in Wall Street. He continued to speak in New York at dinner meeting celebrating the anniversaries of his recovery.

Mr. Wilson shunned oratory and euphemisms and impressed listeners with the simplicity and frankness of his A.A. “story”:

In his native East Dorset, VT., where he was born Nov. 26, 1895, and where he attended a two-room elementary school, he recalled, “I was tall and gawky and I felt pretty bad about it because the smarter kids could push me around. I remember being very depressed for a year or more, then I developed a fierce resolve to win – to be a No. 1 man.”

Strength Limited

Bill, whose physical strength and coordination were limited, was goaded by a deep sense of inferiority, yet became captain of his high school baseball team. He learned to play the violin well enough to lead the school orchestra.

He majored in engineering at Norwich University for three years, then enrolled in officers training school when the United States entered World War I. He married Lois Burnham, a Brooklyn physician’s daughter he had met on vacation in Manchester, Vt.

At Army camp In New Bedford, Mass., 2nd Lt. Wilson of the 66th Coast Artillery and fellow officers were entertained by patriotic hostesses, and Bill W. was handed his first drink, a Bronx cocktail. Gone, soon, was his sense of inferiority.
Wife Concerned

“In those Roaring Twenties,” he remembered, “I was drinking to dream great dreams of greater power.” His wife became increasingly concerned, but he assured her that “men of genius conceive their best projects when drunk.”

In the crash of 1929, Mr. Wilson’s funds melted away, but his self-confidence failed to drop. “When men were leaping to their deaths from the towers of high finance,” he noted, “I was disgusted and refused to jump. I went back to the bar. I said, and I believed, ‘that I can build this up once more.’ But I didn’t. My alcoholic obsession had already condemned me. I became a hanger-on in Wall Street.”

Numbing doses of bathtub gin, bootleg whisky and New Jersey applejack became Bill W.’s panacea for all his problems.

Visited by Companion

Late in 1934, he was visited by an old barroom companion, Ebby T., who disclosed that he had attained freedom from a drinking compulsion with help from the First Century Christian Fellowship (now Moral Rearmament); a movement founded in England by the late Dr. Frank N. D. Buchman and often called the Oxford Group. Bill W. was deeply impressed and was desperate, but he said he had not yet reached that level of degradation below which he was unwilling to descend. He felt he had one more prolonged drunk left in him.

Sick, depressed and clutching a bottle of beer, Bill W. staggered a month later into Towns Hospital, an upper Manhattan institution for treatment of alcoholism and drug addiction. Dr William Duncan Silkworth, his friend, put him to bed.

Mr. Wilson recalled then what. Ebby T. had told him: “You admit you are licked; you get honest with yourself… you pray to whatever God you think there is, even as an experiment.” Bill W. found himself crying out:

“If there is a God, let him show himself, I am ready to do anything, anything!”

“Suddenly,” he related. “the room lit up with a great white light. I was caught up into an ecstasy which there are no words to describe. It seemed that a wind not of air but of spirit was blowing. And then it burst upon me that I was a free man.”

Recovering slowly and fired with enthusiasm, Mr. Wilson envisioned a chain reaction among drunks, one carrying the message of recovery to the next. Emphasizing at first his spiritual regeneration, and working closely with Oxford Groupers, he struggled for months to “sober up the world,” but got almost nowhere.
“Look Bill,” Dr. Silkworth cautioned, “you are preaching at those alkies.
You are talking about the Oxford precepts of absolute honesty, purity, unselfishness and love. Give them the medical business, and give it to ‘em hard, about the obsession that condemns them to drink. That – coming from one alcoholic to another – may crack those tough egos deep down.”

Mr. Wilson thereafter concentrated on the basic philosophy that alcoholism is a physical allergy coupled with a mental obsession – an incurable though arrestable – illness of body, mind and spirit. Much later, the disease concept of alcoholism was accepted by a committee of the American Medical Association and by the World Health Organization.

Still dry six months after emerging from the hospital, Mr. Wilson went to Akron to participate in a stock proxy fight. He lost, and was about to lose another bout as he paced outside a bar in the lobby of the Mayflower Hotel. Panicky, he groped for inner strength and remembered that he had thus far stayed sober trying to help other alcoholics.

Through Oxford Group channels that night, he gained an introduction to Dr. Smith, a surgeon and fellow Vermonter who had vainly sought medical cures and religious help for his compulsive drinking.

Bill W. discussed with the doctor his former drinking pattern and his eventual release from compulsion.

“Bill was the first living human with whom I had ever talked who intelligently discussed my problem from actual experience,” Dr. Bob, as he became known, said later. “He talked my language.”

The Milford Study Meeting held on Thursday nights in Milford, Indiana has been going on continuously now for over four and a half years (we were hoping for 6 months at best in the beginning).

We are currently on our seventh book and as you can see below time is not the element:

**Little Red Book - 8/11/05 - 6/29/06 (we had copies of the current edition, but also copies of the original 1946 edition and the 1949 edition, the last one where Dr. Bob had any input)  
**Changed By Grace - 7/6/06 - 3/2/07  
**Emmet Fox, Sermon on the Mount - 3/29/07 - 11/15/09
People have been driving from an hour away or more, even through the snow and ice of a northern Indiana winter. We do not call it an AA group or meeting (since others are invited) nor is it formally registered with General Service Office so that the question of what books we can or cannot read becomes a dead letter. However, we DO send contributions regularly to GSO as the Milford, Indiana Study Meeting. This has been acceptable since contributions come from AA people.

When AA newcomers show up we do suggest that they go to a regular AA meeting which goes over the basics but still encourage them to attend here for extra information if they are so inclined.

Most of us have around twenty or more years in the program. None of the people who have continued to attend regularly have 'slipped,' reverted to drinking again, or diminished in the least their dedications, attendance, and continuing work in AA. Although we have had a few newcomers who showed up for a few weeks and then disappeared we have no idea how AA itself affected them or if they did stop drinking since we had no further contact, leaving us unknowing what if any effect may have happened. As mentioned before, those who continue to attend are still deeply involved in sponsorship, conference planning, committees and other activities of the sort over the years. We do NOT see this study group as a substitute for participation in the regular AA fellowship, but merely as a SUPPLEMENT. We also abide by group conscience in all matters.

At the beginning, back in 2005, every member of our group gave suggestions about books that might be worthwhile reading. So now, when we approach the end of one book, we look at that list and just take a group conscience on which one to read next. We read through these books sentence by sentence and then discuss each part as much as we feel is necessary, stopping wherever and then continuing where we left off so we don't just speed through them.

If you are not sure what would be a good list of books to consider, another place where you could find one, would be Charlie Bishop's list of Fifty Books Tracing AA's History at http://hindsfoot.org/fiftybk.html
I am posting this because I recently learned from John S. in Fort Wayne, Indiana, who comes to Milford every week, that our idea here at Milford seems to be spreading to other places.


Anyway, John told me the other day:

"One of the men I sponsor named Tommy R. told others in his home group about Milford and they decided to start a similar group north of the Fort. My son John and some of his friends in Wisconsin are talking about starting a book study group there too. There's so much knowledge and wisdom recorded in books since the printing press was created and it's a real shame that most of it is going undigested because of modern electronic media. Perhaps I'm resistant to change, but it seems to me the more television and electronic games that are played, the dumber our civilization is getting? I cannot change such a trend but nevertheless choose to keep on reading."

Perhaps there are other parts of the world where AA people might be interested in trying something like this.

If so, there are many other items that have come up which we have solved successfully and we would be happy to share should anyone have questions. You can contact at the following email address: fenyikos@hoosierlink.net

I like to speak for the "All Addicts Anonymous" people for I work for 24 Communications — the publishing group of AAA — which originally put out 24 Magazine. The article that J. Lobell refers to was written for 24 Magazine in September 1976 (6 months before the book "Dr. Bob and the Good oldtimers" was on the launching pad.) Yes, J. Lobell is right — the interview that we
recorded of
Bob E. (used in the Sept 1976, 24 Magazine) was later used in the "Dr. Bob"
book. (It is believed that we still have the tape recording of this
interview
and that there was much more said by Bob E. not used in the article
— although,
I haven't bumped into the tape in our archives yet.)

The Sept 1976 article said: "Bob E. is the senior living member of
Alcoholics
Anonymous in length of sobriety. He was the eleventh man to join the
fellowship.
He still lives today in Akron, Ohio, as he did when he came into the Akron
group
— the first Alcoholics Anonymous group — back in 1936. Not long ago he shared
with us the following recollections of what AA was like in the days when he came
in . . ."

Now, in 1990, 24 Communications tried to publish several 12 step books
through
Harper (one was called "Bill Wilson and the 12 Steps," another one was "Dr.
Bob
and the 12 Steps," etc., etc.) Well, the "Dr. Bob and the 12 steps" book had
featured the Bob E. article with a few minor changes — on of them being
the
death date of Bob E. as 1984. It said: "Bob E., until his death in 1984, was
the
senior living member of Alcoholics Anonymous in length of sobriety. He was the
eleventh man to join the fellowship. . ."

Does anybody else have any ideas or information about this?

Matt D.

--- In AAHistoryLovers@yahoogroups.com, "J. Lobdell" <jlobdell54@...> wrote:
>
> The date of death for Bob E., given by All Addicts Anonymous as 1984, does not
agree with any primary source I can find. The passages quoted in their article
are clearly from the same recording quoted in DR BOB, a book which was begun
March 1977, very shortly after Bob E. died in Akron (according to the Record of
Ohio Deaths 1958-2002) on 9 February 1977 -- at which time he would still have
been the longest-sober member of A.A.
>
> But after 1977 and until his own death in March 1984, Clarence S. (DLD Feb
1938) was regarded both by himself and by others as the longest-sober member,
which suggests the accuracy of the putative 1977 deathdate for Bob E.
> Perhaps some member of HistoryLovers can fill us in on the 1984 death date in
> the AAA publication.
> 
> - - - -
> 
> Message 5300 says (as referred to in Message 6262
> "Re: Early meeting format"):
> 
> "SHORTLY BEFORE HIS DEATH IN 1984,
> Bob E. shared ... the following recollection
> of what AA was like when he first joined"
> 
> "IT THEN REFERS US TO THE ALL ADDICTS ANONYMOUS WEB SITE AT:
> <http://www.alladdictsanonymous.org/articles_anonymous.htm>"
> 
> SEE ALSO Message 6257 "Bob E. (AA #11)"
> 
> AND ALSO Message 6265 "Re: Bob E. (AA #11)"
> 
> ++++++Message 6275. . . . . Re: Early meeting format: Paul K. on
> King School meetings
> From: Shakey1aa@aol.com . . . . . . . . . . . . 1/24/2010 6:00:00 AM
> ++++++
> 
> This is a really good tape. The 1st hand experience of early Akron (Dr Bob) AA from this
> man who had 46 years when the tape was recorded in 1988.
> 
> The meeting was a family meeting since the disease was a family disease and never closed
> at any set time. There was no prayer at the end of the meeting with members holding hands and
> saying a prayer,rather they all went into silent prayer and meditation individually.
> 
> He explains working the steps and sponsorship as it was originally done. His explanation of
> the history of AA is as he remembers it.
> 
> Great praise for Dr Bob,and Anne.
> 
> Shakey Mike Gwirtz
> Phila, PA
> - - - -
> 
> In a message dated 1/23/2010 elg3_79@yahoo.com writes:
There is a recording of Paul K., an early member who attended meetings with Dr. Bob at King School, sharing about this experience many years later from the podium -- it is available for free at:


Y'all's in service,

Ted G.

Dear History Lovers

Would you please be able to give me some information on the chapter "To Employers."

I would like to know, was it a procedure to take the Big Book into the work place, and ask employers to read the book (or that particular chapter)?

Did they recommend that employers use the Big Book, or how was it known about?

I couldn't find anything specific on the group blogs.

Thanks very much,

Harriet

- - -

From the moderator: Harriet is asking if we have any stories of AA people taking copies of the Big Book to employers during the early days, to ask if they had any alcoholic employees they could work with, or whatever. It seems like I may have heard of that, but I can't remember where.

Does anyone in the group know how Mrs. Marty Mann recommended approaching businesses where it was known that they had problems with alcoholism among their employees?

It seems to me that when the EAP movement
started later on (Employee Assistance Program),
that they found that it was easier to get
employees actually to come in, if they just
put it (at the public level) in terms of general
assistance with any kind of problem. But in
fact they found that in the majority of the
cases, alcohol and/or drugs were the cause of
all the other problems (marital, financial,
absenteeism, etc.).

I know we have members of the AAHistoryLovers
who have led EAP's, who could tell us more
about that.

G.C.

+++Message 6277. . . . . . . . . . . . . Bill's spiritual experience --
belladonna induced?
From: bbthumpthump . . . . . . . . . . . . 1/25/2010 9:17:00 AM

I read on Wikipedia that Bill had his White
Light Spiritual Experience while under the
effects of Charles Towns' Belladonna Cure,
which evokes hallucinations in the patient.

What can you tell me about this?

- - - -

From the moderator:

Belladonna was part of the Towns' treatment,
used to help keep the patient from going into
major DT's. If Bill W. was given belladonna on
this, his fourth visit to Towns (and in fact,
we don't really know the answer to this for
sure, based on my reading),

would that much of the belladonna still have been
in his system at the time of his vision of
light?

Could belladonna have given this sort of white
light experience as a hallucination? The
descriptions of belladonna intoxication seem
to be saying that it was like the hallucinations
accompanying the DT's, only a little milder,
and what you experience when you're having DT's
is most definitely NOT Bill's report of a
positive and fulfilling experience of relief
and freedom.
All in all, the descriptions I have read of what belladonna does to you don't sound anything remotely like Bill W.'s white light experience:

Belladonna produces dilated pupils, sensitivity to light, blurred vision, tachycardia, loss of balance, staggering, headache, rash, flushing, dry mouth and throat, slurred speech, urinary retention, constipation, confusion, hallucinations, delirium, and convulsions. The plant's deadly symptoms are caused by atropine's disruption of the parasympathetic nervous system's ability to regulate non-volitional/subconscious activities such as sweating, breathing, and heart rate. Its anticholinergic properties will cause in humans the disruption of cognitive capacities like memory and learning.

That sure doesn't sound like Bill W.'s mountain top experience to me!

But have any of our members ever had experience with taking belladonna, perhaps in their misspent youths? What actually happens when you take the stuff?

Also be sure and see Bill Lash's excellent and very thorough study of all this in Message #1493 http://health.groups.yahoo.com/group/AAHistoryLovers/message/1493

Bill Lash describes all the stuff that was involved in the treatment, etc., etc.

Glenn C. (South Bend, Indiana)

Interesting ---- is Clyde B. ("Freeman Carpenter") still alive?

(Clyde has email and website selling that book and others: www.freemancarpenter.com)

LD Pierce
aabibliography.com

"J. Lobdell" <jlobdell54@...> wrote:
>

+++Message 6278. ............ Re: Clyde B. and Freeman Carpenter
From: diazeztone ............ 1/25/2010 2:45:00 PM

Interesting ---- is Clyde B. ("Freeman Carpenter") still alive?

(Clyde has email and website selling that book and others: www.freemancarpenter.com)

LD Pierce
aabibliography.com

- - - -

"J. Lobdell" <jlobdell54@...> wrote:
> My recollection is that Chauncey C. was the longest sober member at Toronto
2005 and died in 2006. Did he get sober at Dr. Bob's [house] in Akron in 1941?
He was succeeded as oldest by Easy E. down in Alabama, who got sober, I
think,
in Nov 1942, and died in 2008? I don't know of any living members who got
sober
before the end of WW2 (and stayed sober).

There is in Bristol, Pennsylvania, Clyde B. who got sober in Boston June 20
1946
and wrote a book a dozen years ago -- SIXTY YEARS A DRUNK FIFTY YEARS SOBER
(under the pen-name Freeman Carpenter). He's the longest sober I've met.
>

+++Message 6279. . . . . . . . . . . Re: Bob E. (AA #11)
From: jax760 . . . . . . . . . . . 1/25/2010 2:45:00 PM

As someone had pointed out previously there is a discrepancy in Bob's sober
date
detailed below in this excerpt from the manuscript the Golden Road of Devotion,
Chapter Four "And We Began To Count Noses"

"We return to Akron to find Bob Evans. According to The Amos Roster, Bob had
been dry sixteen months, dating his entry as October of 1936. Bob was a
wealthy
banker and is mentioned extensively in DR. BOB and the Good Oldtimers (Note 64)
Bob seems to vividly recall his entry in the fellowship, according to his
taped
or transcribed interview that the author of DR. BOB and the Good Oldtimers
refers to, as February of 1937 (Note 65) The difference between the two
accounts, Evans' and Dr. Bob's, as to when Bob Evans arrived on the scene is
frustrating and certainly leaves us with yet another unanswered question."

"DR. BOB and the Good Oldtimers states that "Bob E." (Robert Evans) came
into AA
in February of 1937(Note 66) Unfortunately, this statement is not given a
reference source (Note 67), although later it is referenced to the 1954
recording or transcript frequently cited and appears to be the recollections of
Bob Evans himself. (Note 68) For now we will defer to DR. BOB and the Good
Oldtimers and place Bob Evans on our list in 1937."

"It is our position, that The Amos Roster as now introduced, is the most
accurate source of information now available on the early Akron members.
Being
written by Dr. Bob in or before February of 1938, should rightly be considered
more authoritative than sources previously used including the memory of various individuals who were sources for, or the authors of, Alcoholics Anonymous Comes Of Age, DR. BOB and the Good Oldtimers and Pass It On."

"It is also interesting to note that The Amos Roster, as we have named it, or Dr. Bob's list is not referenced in DR. BOB and the Good Oldtimers, leading this writer to believe that the document (The Amos Roster) was not known or made available to its author. (Note 69)"

Note 64 DR. BOB and the Good Oldtimers; p. 101,116-119,122 123,142,146,152,156-157,176,217,221-223.

Note 65 DR. BOB and the Good Oldtimers; p. 353, Sources, see 116-119 citing C, T, 1954 (B). See p.101, Feb 37 Sobriety Date

Note 66 DR. BOB and the Good Oldtimers; p. 101

Note 67 DR. BOB and the Good Oldtimers; p. 352, Sources, see 101 lines 10-11 are not referenced or cited.

Note 68 DR. BOB and the Good Oldtimers; p. 353, Sources, see 116-119 citing C, T, 1954 (B).

Note 69 DR. BOB and the Good Oldtimers; pages 128-135.

The "Amos Roster" refers to Dr Bob's hand written list of members provided to Frank Amos in February of 1938. (See Below)

The Amos Report

Many of us are familiar with the events following the "counting of noses" which took place in Akron during the second week of October 1937. (Note 1) Bill was introduced to Willard Richardson, one of John D. Rockefeller's closest associates, by his brother-in-law Dr. Leonard Strong. After several meetings with Rockefeller's advisors, Frank Amos made a visit to Akron in mid February of 1938 to get a first hand look at Dr. Bob and the group of recovered drunks. His account of that visit, which was titled "THE NOTES ON AKRON, OHIO SURVEY by FRANK AMOS" is well documented in DR. BOB and the Good Oldtimers (Note 2) and to a lesser extent in Alcoholics Anonymous Comes Of Age (Note 3) and Pass It On (Note 4)

The account of Amos's Akron visit given in DR. BOB and the Good Oldtimers,
as well as the other publications, omits one very important detail, that a list of the early Akron members was attached to The Amos Report. The likely reason for this key omission is because the list was not attached or included with The Amos Report filed in the GSO archives. A copy of this list, which was written by Dr. Bob on his office stationary, has recently been provided to the Archivist at GSO.

This list of the pioneering Akron members, which we have dubbed "The Amos Roster", is described below in an excerpt from a copy of The Amos Report (Note 5) It may prove to be the first written list of members ever produced by one of our co-founders.

"Alcoholic Group
There are now some fifty men, and, I believe, two women former alcoholics, all considered practically incurable by physicians, who have been reformed and so far have remained teetotalers. A list of some of them is attached giving their business, the length in months they have been "dry", the period in years they were drinking, and their present age."

Notes:
1. Chapter IV, The Golden Road of Devotion
2. DR. BOB and the Good Oldtimers, pages 128-134
3. Alcoholics Anonymous Comes Of Age, pages 148-150
4. Pass It On, pages 181-187
5. 2/23/1938 (B)

Finally,

Many of us are guilty of perpetuating misinformation when we state that Joe Q Alcoholic was AA # "xyz"

After Bill Dotson there are precious few definitive dates or information on who got sober and when. The Amos Roster is an excellent source of info and must be considered "authoritative" but also has some nagging inconsistencies. We know they were counting members in New York and Akron seperately. For some, they factored in a slip into their sober time, for others they reset the clock. Still others appear to have been deleted after they relapsed and didn't come back (i.e
Phil Smith, Walter Bray, Harold Grisinger) The research I have done on the First Forty which I believe has better sources and citations than previous works posted on the internet shows that Bob Evans was the 23rd person to join the fellowship. These people below all appear to have "joined the fellowship" (meaning were trying to get or stay sober in the Oxford Group or with the help of Dr. Bob) before him.

1. Bill Wilson Dec 34 NY
2. Bob Smith May 35 Akron
3. Bill Dotson June 35 Akron
4. Ernie Galbraith July 35 Akron
5. Henry Parkhurst Sept 35 NJ
6. Walter Bray Sept 35 Akron
7. Phil Smith Oct 35 Akron
8. John Mayo Nov 35 MD
9. Silas Bent Nov 35 CT
10. Harold Grisinger Jan 36 Akron
11. Paul Stanley Jan 36 Akron
12. Tom Lucas Feb 36 Akron
13. Myron Williams Apr 36 NY
14. Joseph Doppler Apr 36 Cleveland
15. Robert Oviatt June 36 Cleveland
16. Harry Latta July 36 Akron
17. James Holmes Sept 36 Akron
18. Alfred Smith Jan 37 Akron
19. Alvin Borden Jan 37 Akron
20. Howard Searl Jan 37 Akron
21. William Ruddell Feb 37 NJ
22. Douglas Delanoy Feb 37 NJ
23. Robert Evans Feb 37 Akron

List is from the manuscript "The Golden Road of Devotion"...devoted History Lovers might wish to compare these names to the Akron 226 List and or 100 list "PIONEERS BY DATE OF SOBRIETY".

God Bless

--- In AAHistoryLovers@yahoogroups.com, "mdingle76" <mdingle76@...> wrote:
> I like to speak for the "All Addicts Anonymous" people for I work for 24 Communications — the publishing group of AAA — which originally put out 24 Magazine. The article that J. Lobell refers to was written for 24 Magazine in September 1976 (6 months before the book "Dr. Bob and the Good oldtimers" was on the launching pad.) Yes, J. Lobell is right — the interview that we recorded of Bob E. (used in the Sept 1976, 24 Magazine) was later used in the "Dr. Bob" book. (It is believed that we still have the tape recording of this interview and that there was much more said by Bob E. not used in the article
— although, I haven't bumped into the tape in our archives yet.)
>
> The Sept 1976 article said: "Bob E. is the senior living member of Alcoholics Anonymous in length of sobriety. He was the eleventh man to join the fellowship. He still lives today in Akron, Ohio, as he did when he came into the Akron group — the first Alcoholics Anonymous group — back in 1936. Not long ago he shared with us the following recollections of what AA was like in the days when he came in . . . ."
>
> Now, in 1990, 24 Communications tried to publish several 12 step books through Harper (one was called "Bill Wilson and the 12 Steps," another one was "Dr. Bob and the 12 Steps," etc., etc.) Well, the "Dr. Bob and the 12 steps" book had featured the Bob E. article with a few minor changes — on of them being the death date of Bob E. as 1984. It said: "Bob E., until his death in 1984, was the senior living member of Alcoholics Anonymous in length of sobriety. He was the eleventh man to join the fellowship. . . ."
>
> Does anybody else have any ideas or information about this?
>
> Matt D.
>
> --- In AAHistoryLovers@yahoogroups.com, "J. Lobdell" <jlobdell54@ > wrote:
> >
> > The date of death for Bob E., given by All Addicts Anonymous as 1984, does not agree with any primary source I can find. The passages quoted in their article are clearly from the same recording quoted in DR BOB, a book which was begun March 1977, very shortly after Bob E. died in Akron (according to the Record of Ohio Deaths 1958-2002) on 9 February 1977 -- at which time he would still have been the longest-sober member of A.A.
> >
> > But after 1977 and until his own death in March 1984, Clarence S. (DLD Feb 1938) was regarded both by himself and by others as the longest-sober member, which suggests the accuracy of the putative 1977 deathdate for Bob E.
> >
> > Perhaps some member of HistoryLovers can fill us in on the 1984 death date in the AAA publication.
Message 5300 says (as referred to in Message 6262:
"Re: Early meeting format"):

"SHORTLY BEFORE HIS DEATH IN 1984,
Bob E. shared ... the following recollection
of what AA was like when he first joined"

IT THEN REFERS US TO THE ALL ADDICTS ANONYMOUS WEB SITE AT:
&lt;http://www.alladdictsanonymous.org/articles_anonymous.htm&gt;

SEE ALSO Message 6257 "Bob E. (AA #11)"

AND ALSO Message 6265 "Re: Bob E. (AA #11)"

Hello all,

A reprint of Chapter 10 was published in pamphlet form in the early 1940's and distributed by the Alcoholic Foundation.

"What About the Alcoholic Employee?" was the title of the pamphlet. I am sure these were passed out to a few companies where there were recovering alcoholic employees.

Charles from Wisconsin

I suspect this thought crossed Bill's mind on one or two occasions.

From his 1958 talk to the NYC Medical Society:

In December, 1934, I appeared at Towns Hospital, New York. My old friend, Dr. William Silkworth, shook his head. Soon free of sedation and alcohol, I felt horribly depressed. My friend Ebby turned up. Though glad to see
him, I shrank a little. I feared evangelism, but nothing of the sort happened.

After some small talk, I again asked him for his neat little formula for recovery. Quietly and sanely, without the slightest pressure, he told me. Then he left. Lying there in conflict, I dropped into the blackest depression I had ever known. Momentarily my prideful obstinacy was crushed. I cried out, "Now I'm ready to do anything — anything to receive what my friend Ebby has."

Though I certainly didn't really expect anything, I did make this frantic appeal: "If there be a God, will He show Himself!"

The result was instant, electric, beyond description. The place seemed to light up, blinding white. I knew only ecstasy and seemed on a mountain. A great wind blew, enveloping and penetrating me. To me, it was not of air, but of Spirit. Blazing, there came the tremendous thought "You are a free man." Then the ecstasy subsided. Still on the bed, I now found myself in a new world of consciousness which was suffused by a Presence. One with the universe, a great peace stole over me. I thought, "So this is the God of the preachers, this is the Great Reality."

But soon my so-called reason returned, my modern education took over. I thought I must be crazy, and I became terribly frightened. Dr. Silkworth, a medical saint if ever there was one, came in to hear my trembling account of this phenomenon.

After questioning me carefully, he assured me that I was not mad, that I had perhaps undergone a psychic experience which might solve my problem. Skeptical man of science though he then was, this was most kind and astute. If he had said, "hallucination," I might now be dead. To him I shall ever be eternally grateful.

God Bless

- - -

From the moderator:

O.K., so Bill W. was "free of sedation" by that point -- i.e., even if he had been given a little bit of belladonna, it would have worn off.

And Dr. Silkworth, who had been giving belladonna to patients for some time, either knew in this case that Bill W. did not have any belladonna
in his system, or that this was totally different from any kind of belladonna-induced mental aberrations.

So Dr. Silkworth clearly regarded this as a "psychic experience" or religious experience of some sort, and something which could not possibly have been a drug-induced reaction in this particular case.

Drug-induced stuff is totally different from authentic life-changing religious experience, in my observation. You don't give scared people real permanent courage by giving them the temporary illusion of courage from too much alcohol, and you don't get people sober in fact from sending them on LSD trips, or electro-convulsive therapy, or anything else that fries their brains.

Bill W.'s life genuinely changed at that point, and changed permanently, and did NOT require continuing on daily doses of belladonna in order to keep him sober.

So I still don't see any clinical evidence that you could get an alcoholic permanently sober by one dose of belladonna, or by giving the alcoholic LSD or tranquilizers or anything else of that sort. It doesn't work that way.

Glenn C. (South Bend, Indiana)

- - - -

"bbthumpthump" <steve@...> wrote:

> I read on Wikipedia that Bill had his White Light Spiritual Experience while under the effects of Charles Towns' Belladonna Cure, which evokes hallucinations in the patient.
> What can you tell me about this?
>  
> From the moderator:
> Belladonna was part of the Towns' treatment, used to help keep the patient from going into major DT's. If Bill W. was given belladonna on this, his fourth visit to Towns (and in fact, we don't really know the answer to this for sure, based on my reading).
would that much of the belladonna still have been in his system at the time of his vision of light?

Could belladonna have given this sort of white light experience as a hallucination? The descriptions of belladonna intoxication seem to be saying that it was like the hallucinations accompanying the DT's, only a little milder, and what you experience when you're having DT's is most definitely NOT Bill's report of a positive and fulfilling experience of relief and freedom.

All in all, the descriptions I have read of what belladonna does to you don't sound anything remotely like Bill W.'s white light experience:

Belladonna produces dilated pupils, sensitivity to light, blurred vision, tachycardia, loss of balance, staggering, headache, rash, flushing, dry mouth and throat, slurred speech, urinary retention, constipation, confusion, hallucinations, delirium, and convulsions. The plant's deadly symptoms are caused by atropine's disruption of the parasympathetic nervous system's ability to regulate non-volitional/subconscious activities such as sweating, breathing, and heart rate. Its anticholinergic properties will cause in humans the disruption of cognitive capacities like memory and learning.

That sure doesn't sound like Bill W.'s mountain top experience to me!

But have any of our members ever had experience with taking belladonna, perhaps in their misspent youths? What actually happens when you take the stuff?

Also be sure and see Bill Lash's excellent and very thorough study of all this in Message #1493 http://health.groups.yahoo.com/group/AAHistoryLovers/message/1493

Bill Lash describes all the stuff that was involved in the treatment, etc., etc.

Glenn C. (South Bend, Indiana)
Anyone know the dates for this year's National Archives Workshop? I know it's in Macon, Georgia and many, many months away but still it would be nice to be able to plan for it in advance.

+++Message 6283. . . . . . . Speaker tapes of Joe H., Santa Monica CA
From: diazeztone . . . . . . . 1/29/2010 6:29:00 PM

I have a friend who is looking for speaker tapes by Joe Hutch of Santa Monica, California. I find one on AA speaker tapes, but she is looking for a big book study he did in 1992-1993.

Anybody have this or know where to find??

LD Pierce
www.aabibliography.com
ezton at hotmail

P.S., Joe Hawks 12 Step Big Book Study, around September of 1992, he was at a Salvation Army Shelter I think, and he was 5 years sober. There were 12 tapes in the set.

I have found one by him with 8 tapes and 10 years sober, but that is not the one I want. I prefer the one where he is very humble at 5 years.

+++Message 6284. . . . . . . Alcoholics Anonymous history time line
From: sally.kelly1941 . . . . . . . 1/26/2010 3:23:00 AM

Is there an existing print or online time line of AA history? (i.e. a chronological, labeled list of important dates, such as "Bill's sobriety date," Bob's sobriety date," "Bill"s step five," "12 steps developed," "Alcoholics Anonymous published," etc., etc.? - - - -
From GC the moderator: two excellent AA timelines can be found online on the internet.

One is put up by the New York GSO:

http://www.aa.org/aatimeline/

It is not quite as detailed as the second one below, but has some very interesting items on it. It is a very nice piece of work.

The other is the work of AAHistoryLovers member Arthur S., who is an extremely careful and knowledgeable historian, respected all over the world for his precision and accuracy.

http://silkworh.net/timelines/timelines_public/timelines_public.html

There are other timelines, which our AAHL folks will be able to add to this list. But both of these timelines are extremely well done, and are very reliable.

Glenn C.
> P.S., Joe Hawks 12 Step Big Book Study, around
> September of 1992, he was at a Salvation Army
> Shelter I think, and he was 5 years sober.
> There were 12 tapes in the set.
>
> I have found one by him with 8 tapes and
> 10 years sober, but that is not the one I want.
> I prefer the one where he is very humble at
> 5 years.
>

++++Message 6286. . . . . . . . . . . . AA National Archives Workshop --
Sept. 23-26, 2010 -- Macon
From: Archives Historie . . . . . . . . . . . 1/29/2010 10:59:00 PM

The NAW will be held September 23rd through the
26th. The hotel will be the Marriott City Center
in Macon, Georgia. No further details as of yet.

In Love and service,

David in Daytona

++++Message 6287. . . . . . . . . . . . Re: Bill's spiritual experience --
belladonna induced?
From: corafinch . . . . . . . . . . . . 1/27/2010 8:20:00 AM

There is a new book out, The Harvard Psychedelic Club by Don Lattin, with a
little information about Bill Wilson that I've not seen elsewhere. It takes up
only a couple of pages in the book, so I just read those pages standing is
the
aisle at Barnes and Noble and didn't get the book. Apparently Huston Smith
interviewed Bill and the person who gave him the LSD, a few months after
Bill's
first trip. Bill told Smith that the experience was a dead ringer for the
famous
white light experience.

I'm not sure how much significance should be attached to that remark. Bill
was
presumably trying to give Gerald Heard and Huston Smith something they would
be
interested to hear, and that motivation at that particular time probably
shaped
his recollection.

Nevertheless, there are a few things Glenn said that I would tend to disagree with, and I'll intersperse them:

> From the moderator:
> O.K., so Bill W. was "free of sedation" by that point -- i.e., even if he had been given a little bit of belladonna, it would have worn off.

From what I've read, alcoholics were given true "sedatives" only for the first day or so, to guard against the most dangerous manifestations of withdrawal. The belladonna mixture itself was continued longer, possibly for the entire 4 or 5 day hospitalization. Dr. Lambert (see Bill Pittman, AA the Way It Began or by its other title, The Roots of AA) specified that the belladonna mixture had to be given in doses sufficient to produce flushed skin and dilated pupils. Otherwise, according to Lambert, it would not bring about the desired result of a "cessation in the desire" for alcohol.

The traditional mnemonic for atropine toxicity is "blind as a bat, dry as a bone, red as a beet, mad as a hatter." In addition, the patients were given large doses of vegetable and mineral laxatives, enough to produce "bilious stools," which would have caused some degree of electrolyte and fluid depletion. Maybe Lambert thought he was preventing "wet brain." Some doctors thought that way at the time, reasoning that DTs had something to do with cerebral edema.

> And Dr. Silkworth, who had been giving belladonna to patients for some time, either knew in this case that Bill W. did not have any belladonna in his system, or that this was totally different from any kind of belladonna-induced mental aberrations.

> So Dr. Silkworth clearly regarded this as a "psychic experience" or religious experience of some sort, and something which could not possibly have been a drug-induced reaction in this particular case.

In view of Dr. Lambert's remarks about the cessation of desire for alcohol, how do you know that what happened to Bill wasn't just what Dr. Silkworth was hoping for? Maybe it was a rare but positive development. If you were Dr. Silkworth, would you have just said, "Forget it, it's the mad as a hatter part, you'll
Pupillary dilatation can certainly cause visual "haloes" or the sensation of white light. Of course, it only happened after Bill prayed for an epiphany, and so cannot have been entirely attributable to the drug. Similarly, the "rushing wind" effect is often recalled as part of epiphanies and it has been suggested that the autonomic effects of the ecstasy increase cardiac output and make people momentarily "hear" their own pulse. This could also have been potentiated by the increased cardiac output caused by the belladonna.

No, I'm not trying to explain it all away, but it might not be right to say that there was no connection. If you block a person's parasympathetic nervous system, as the atropine family of drugs does, the unopposed sympathetic nervous system can produce some strange effects.

> Drug-induced stuff is totally different from authentic life-changing religious experience, in my observation. You don't give scared people permanent courage by giving them the temporary illusion of courage from too much alcohol, and you don't get people sober in fact from sending them on LSD trips, or electro-convulsive therapy, or anything else that fries their brains.
>
> Bill W.'s life genuinely changed at that point, and changed permanently, and did NOT require continuing on daily doses of belladonna in order to keep him sober.
>
> So I still don't see any clinical evidence that you could get an alcoholic permanently sober by one dose of belladonna, or by giving the alcoholic LSD or tranquillizers or anything else of that sort. It doesn't work that way.

I agree one hundred percent. Part of the lesson, though, is that things that "work" can be our worst enemies, just because they "work." Xanax and the other tranquilizers work. Almost any downer will, and there are people who swear by amphetamines (for adult ADD, of course). Ibogaine (a newer type of hallucinogen) may even work. Just because Bill used something and it "worked" doesn't mean that it was the reason he stayed sober. There are no free lunches.

-Cora
+++Message 6288. .......... Re: Bill"s spiritual experience -- belladonna induced?
From: Glenn Chesnut ............ 1/30/2010 3:19:00 PM

I finally found what I was looking for -- some eyewitness accounts by people who had taken belladonna, describing what happened and what it felt like.

Belladonna has the same psychoactive components as jimsonweed (Datura stramonium) -- atropine, hyoscine (scopolamine), and hyoscyamine.

When we are told that a substance causes "hallucinations," we tend to automatically assume today that some of these are going to be pleasant hallucinations, such as people sometimes get from LSD and magic mushrooms, where some people get wonderful feelings of the divinity of the whole universe, and being one with the universe, and that sort of thing. We might imagine that -- along with Lucy in the Sky with Diamonds and Marshmallow Clouds -- that maybe, just maybe, a person high on something like this might have Bill Wilson's kind of experience.

But in fact, all you seem to get from belladonna is a relatively "bad trip," not a "good trip." There tends to be a disturbing and fairly nightmarish quality to the hallucinations and delusions. That is why belladonna (which is easily available, we've had it growing wild in our back yard) has never become popular with the druggies. In the U.S., it isn't even illegal, on the theory that no one would ever find this a satisfying recreational drug.

At any rate, you can read to your heart's content in the wide selection of first hand accounts written by people who have taken belladonna, which are given in:

http://de1.erowid.org/experiences/subs/exp_Belladonna.html

Some of them which I read were:

100% Visual Hallucinations, Belladonna, by parXal
THE ONLY ONE I FOUND WHICH DESCRIBED MYSTICAL EXPERIENCES or religious experiences in any sense of the word was the following one --

but what the person took ALSO included magic mushrooms -- in this case the variety known as liberty cap (Psilocybe semilanceata, a psychedelic mushroom that contains the psychoactive compound psilocybin)

-- SO THIS IS THE EXCEPTION THAT PROVES THE RULE.

Belladonna by itself does NOT seem to produce the kind of seemingly deeply spiritual experiences which some people have reported after taking LSD or magic mushrooms or peyote.

But for the details, read this person's first hand account of mixing belladonna with magic mushrooms:

http://de1.erowid.org/experiences/exp.phpquery=ID=48411.html

Sensory Illusion Destroyed Mushrooms, Belladonna & Brugmansia, by The Craic

___________________________________________

LET'S COMPARE THE PURE BELLADONNA EXPERIENCES WHICH WE HAVE READ ABOVE, TO BILL WILSON'S ACCOUNT OF HIS OWN EXPERIENCE:

Big Book p. 14:

"There was a sense of victory, followed by such a peace and serenity as I had never know. There was utter confidence. I felt lifted up, as though the great clean wind of a mountain top blew through and through. God comes to most men gradually, but His impact on me was sudden and profound."

"For a moment I was alarmed, and called my friend, the doctor, to ask if I were still sane. He listened in wonder as I talked."
"Finally he shook his head saying, "Something has happened to you I don't understand. But you had better hang on to it. Anything is better than the way you were." The good doctor now sees many men who have such experiences. He knows that they are real."

Alcoholics Anonymous Comes of Age pp. 63-64
(Bill gave an almost identical account in his 1958 talk to the NYC Medical Society, see AAHL Message 6281):

"All at once I found myself crying out, 'If there is a God, let Him show Himself! I am ready to do anything, anything!' Suddenly the room lit up with a great white light. I was caught up into an ecstasy which there are no words to describe. It seemed to me, in the mind's eye, that I was on a mountain and that a wind not of air but of spirit was blowing. And then it burst upon me that I was a free man. Slowly the ecstasy subsided. I lay on the bed, but now for a time I was in another world, a new world of consciousness. All about me and through me there was a wonderful feeling of Presence, and I thought to myself, 'So this is the God of the preachers!' A great peace stole over me and I thought, 'No matter how wrong things seem to be, they are still all right. Things are all right with God and His world.'"

"Then, little by little, I began to be frightened. My modern education crawled back and said to me, 'You are hallucinating. You had better get the doctor.' Dr. Silkworth asked me a lot of questions. After a while he said, 'No, Bill, you are not crazy. There has been some basic psychological or spiritual event here. I've read about them in the books. Sometimes spiritual experiences do release people from alcoholism.' Immensely relieved, I felt again to wondering what had actually happened."

"More light on this came the next day. It was Ebby, I think, who brought me a copy of William James' Varieties of Religious Experience. It was rather difficult reading for me, but I devoured it from cover to cover."

In this case, Lecture 3 "The Reality of the Unseen," and parts of Lectures 4-5 "The Religion of Healthy-Mindedness," would have given Bill W. examples of other people who had had similar experiences.

Near the beginning of Lecture 4, James quoted from R. M. Bucke's book Cosmic
Consciousness, for example, and later on he quotes from R. W. Trine, In Tune with the Infinite.

Mel Barger has often emphasized the importance of Bucke and Trine for understanding Bill Wilson's religious experiences.

James also frequently refers (in this part of his book) to the New England Transcendentalists (Emerson, Thoreau, and so on, and God as the Over-Soul).

James also makes a number of references in this part of his book to the poetry of Walt Whitman (a later outgrowth of the Transcendentalist movement).

All of these are useful for understanding Bill W's spirituality.

But the most important observation to make is, to my mind, that Bill Wilson's experience was very, very different from the sort of nightmarish trip that people seem to have when they take belladonna. It wasn't the same thing at all.

As soon as fuller info is available for the AA National Archives Workshop in Macon, it should be posted on this website:

http://www.aanationalarchivesworkshop.com/

Yours in Service,
Shakey Mike Gwirtz
Hardcore Group

This is a question about putting up banners in AA meeting rooms, with the 12 Steps, 12 Traditions, and 12 Concepts written on them.

I'm from an AA group in Brisbane, Australia.

We had our Group Conscience and put to the vote
was whether we obtain a Concept Banner for our group.

An old timer and very knowledgeable member advised that banners can be confusing to newcomers (e.g. Step 6 and what is written on Step 6 in 12x12 two different things Tradition 3 etc.).

He also claimed that Bill W can be quoted as saying that he was against the banners.

I have never read or heard this before. I have dozens of books and AA info on AA history and Bill W, and have been unable to find any info on this.

So was wondering if you may have anything on the history of the banners and Bill W’s thoughts on their use (if he ever said anything about them) as I am very interested in finding out if this was so.

Really appreciate your time
Thanking you
Kind Regards Denise
Member Brisbane Traditions Group
Australia

+++Message 6291 . . . . . . Re: The Big Book in the rain barrel
From: Ben Humphreys . . . . . . 1/24/2010 6:20:00 PM

I think it was one of Bill W.’s tall tales.
It was supposedly frozen in ice .... one of the old Big Books with the red and yellow covers.

We should collect some of these old AA jokes and tall tales.

Ben H.

+++Message 6292 . . . . . . Travel Discounts to EURYPAA
From: Stockholm Fellowship . . . . . . . . 1/27/2010 8:35:00 AM

EURYPAA = All-Europe Young People in A.A.

Discounts for travel to EURYPAA are available on Continental Airlines, American Airlines and
most One World partner airlines. Visit


The 1st annual All-Europe Young People in A.A. conference will be hosted by Stockholm, Sweden, July 23-25, 2010. Hundreds of AAs from across Europe - and around the world - are coming together in fellowship and celebration of sobriety through A.A. Don't miss it!

More information at www.EURYPAA.org/2010

+ + + + + + + + + + + + + + + + + + + + + + + 

+++Message 6293. . . . . . . . . . . . Re: Having employers read the chapter To Employers
From: Baileygc23@aol.com . . . . . . . . . . . . 1/25/2010 12:29:00 PM

+ + + + + + + + + + + + + + + + + + + + + + + 

From Bailey and Mel Barger

- - - - 

From: Baileygc23@aol.com (Baileygc23 at aol.com)

Pretty close to thirty years ago, I loaned the book with its chapter noted to my supervisors who were having problems with an alcoholic employee.

They gave me the book back after a while. Subsequently they laid the employee off. He was hired by another company, and laid off there, on his way back to the local area he drove his car into the support for an overpass and was killed.

- - - - 

From: Mel B. <melb@buckeye-access.com>
(melb at buckeye-access.com)

Hi Harriet,

It seems to me that I read once that the employers section was printed as a separate pamphlet. Though short on cash, the AA pioneers considered this to be so important that they reprinted it in this form as an inexpensive way to reach employers.

Mel Barger, Toledo
melb@accesstoledo.com
There is a somewhat related method for dealing with employers which does not exactly fit with this question but nonetheless is a support system for alcoholics regarding employment.

There has been a State/Federal program called Vocational Rehabilitation which operates in all States which began in 1922. I was involved with this program professionally throughout my career. Seven years of that career I carried a case load as a Counselor in the State of Maryland (1955-1962), and the next 25 years in executive positions administering that program with the Federal Office (OSERS-RSA). It is a program which serves a broad range of disabilities, including alcoholism, provided the disability constitutes a Vocational problem.

It is not a "welfare" type of program and sometimes a client may be asked to participate in certain costs associated with his rehabilitation plan. Mostly those services are free or handled cooperatively with other agencies. Job Placement (dealing with employers) is one of the services. It respects confidentiality just like other professions.

It is customary when a Counselor has a case concerning alcoholism,(and it might start with a referral from an employer who would like to keep an employee who is being or causing a problem) that the question of job adjustment needs to be discussed. Perhaps the Counselor might discuss the idea of AA with the Client.

Perhaps the employer might benefit if the Counselor interceded and offered some insight (with the client's permission) about the client's positive aspects such as underutilized skills, etc.

I don't want to discuss the whole program which is always individualized (and I personally didn't understand the AA-12-Steps program back then) but I mention the VR program here to point out that sometimes it is not simply reading the Big Book, or something related, which is useful. A hands-on, compassionate, professional helper might be needed...perhaps with the person, or with the employer, or both.

Les C.
From Robert Stonebraker

Message 6295
From: Robert Stonebraker 1/30/2010 1:23:00 AM

Sally K. asked about AA timelines:

For a 57-page AA timeline, you can go to:

http://www.4dgroups.org

Click "Downloads" - click Documents - scroll down to "Original 57 Page Timeline" (2004)
. . plus, you will find the same updated (2007) timeline on the next page.

I keep this timeline next to my PC at all times.

Bob S.

- - - -

From the moderator:

This timeline seems to be another version of Arthur S.'s excellent timeline mentioned in the previous message.

Glenn C.

From J. Lobdell

Message 6296
From: J. Lobdell 1/26/2010 10:00:00 AM

From Jared Lobdell and Shakey Mike.

LD Pierce (aabibliography.com) had asked,

"is Clyde B. ('Freeman Carpenter') still alive?"

- - - -
From: "J. Lobdell" <jlobdell54@hotmail.com>

Still alive -- and on Facebook (full real name) -- and will be 90 on March 12.

- - - -

From: Shakey1aa@aol.com (Shakey1aa at aol.com)

Clyde is still with us. I saw him about 2 months ago at a Unity pitch given by the Southeastern Pennsylvania Intergroup Assn, SEPIA, of whom I am a past Chairperson. I approached him about helping out in a meet and greet sometime in the near future for the Archives Committee. Of course he said he would if he could.

He originally got sober in the Boston Area, before moving to Bucks county outside Philadelphia. He has volunteered for a long time at Livengrin, a rehab on the old estate of Mercedes Mc C., an Oscar winning actress( All the King’s Men).

Because of the recent interest in him, and I hope it is not because of his length of sobriety only, I will give him a call tomorrow if for nothing more than one alcoholic talking to another.

Yours in Service,
Shakey Mike Gwirtz
Hardcore Group

- - - -

Original messages from LD Pierce and J. Lobdell:

> From: eztone@hotmail.com
> Date: Mon, 25 Jan 2010
> Subject: Re: Clyde B. and Freeman Carpenter
> >
> Interesting ---- is Clyde B. ("Freeman Carpenter")
> still alive?
> >
> (Clyde has email and website selling that book and others: www.freemancarpenter.com)
> >
> LD Pierce
> aabibliography.com
> >
> >
> "J. Lobdell" <jlobdell54@...> wrote:
> >>
My recollection is that Chauncey C. was the longest sober member at Toronto 2005 and died in 2006. Did he get sober at Dr. Bob's [house] in Akron in 1941? He was succeeded as oldest by Easy E. down in Alabama, who got sober, I think, in Nov 1942, and died in 2008? I don't know of any living members who got sober before the end of WW2 (and stayed sober).

There is in Bristol, Pennsylvania, Clyde B. who got sober in Boston June 1946 and wrote a book a dozen years ago -- SIXTY YEARS A DRUNK FIFTY YEARS SOBER (under the pen-name Freeman Carpenter). He's the longest sober I've met.

Not long ago I got some of the reprint "can openers" available from the Akron AA Archives website. Interesting stuff, including the meditation booklet by Roy L. Smith, "Emergency Rations." I have found some biographical info on him, but am curious still to find out what, if any, contact he might have had with AA. As a Methodist preacher and writer in a time when many of their publications were popular in AA circles, e.g. the "Upper Room," it might have been just from that general connection, but I was wondering if anyone knew of more direct contact between him and AA folks?

"O wad some Pow'r the giftie gie us
To see oursels as others see us!
It would frae monie a blunder free us
an foolish notion...."

To a Louse, Rob't Burns

Use of sweets

From: jaynebirch55 . . . . . . . . . . . . 1/26/2010 8:38:00 AM
Hello friends,

Jayne from Barking Big Book study here. The group has asked if you have any information on the doctor mentioned on page 133 of the Big Book who advised that the use of sweets was often helpful.

God bless

Jayne

- - - -

From G.C. the moderator, see Big Book pp. 133-134:

"ALCOHOLICS SHOULD CONSTANTLY HAVE CHOCOLATE AVAILABLE"

"One of the many doctors who had the opportunity of reading this book in manuscript form told us that the use of sweets was often helpful, of course depending upon a doctor's advice. He thought all alcoholics should constantly have chocolate available for its quick energy value at times of fatigue. He added that occasionally in the night a vague craving arose which would be satisfied by candy. Many of us have noticed a tendency to eat sweets and have found this practice beneficial."

+++

Message 6299. Re: Bill's spiritual experience -- belladonna induced?
From: Lawrence Willoughby 1/31/2010 3:01:00 PM

In my 35 years of clinical experience, with one of my specialties being the treatment of adolescents who are alcoholics and drug addicts, I have known at least a thousand cases of people who have experimented with using belladonna to get high.

Belladonna to the best of my experiences with patients has NEVER produced anything like what Bill Wilson reported happening to him at Towns Hospital.

It is always bad.

The attempt to claim that Bill Wilson's experience was a hallucination induced by belladonna is the silliest thing I have ever heard. Where is this coming from?

Larry
Lawrence Willoughby, thirty-five years in the clinical specialties areas of substance abuse, trauma, PTSD including combat. Has been a clinical supervisor, CEO of a partial program, MSW, LCSW, DCSW.

Message: No. 6288 from Glenn Chesnut <glennccc@sbcglobal.net>

I finally found what I was looking for -- some eyewitness accounts by people who had taken belladonna, describing what happened and what it felt like

.... all you seem to get from belladonna is a relatively "bad trip," not a "good trip." There tends to be a disturbing and fairly nightmarish quality to the hallucinations and delusions.

Belladonna by itself does NOT ... produce the kind of seemingly deeply spiritual experiences which some people have reported after taking LSD or magic mushrooms or peyote.

You can read to your heart's content in the wide selection of first hand accounts written by people who have taken belladonna, which are given in:

http://de1.erowid.org/experiences/subs/exp_Belladonna.html

COMPARE THIS TO BILL WILSON'S ACCOUNT OF HIS OWN VERY POSITIVE AND UPLIFTING EXPERIENCE:

Big Book p. 14:

"There was a sense of victory, followed by such a peace and serenity as I had never know. There was utter confidence. I felt lifted up, as though the great clean wind of a mountain top blew through and through. God comes to most men gradually, but His impact on me was sudden and profound."

"For a moment I was alarmed, and called my friend, the doctor, to ask if I were still sane. He listened in wonder as I talked."

"Finally he shook his head saying, "Something has happened to you I don't understand. But you had better hang on to it. Anything is better than the way you were." The good doctor now sees many men who have such experiences. He knows that they are real."

Alcoholics Anonymous Comes of Age pp. 63-64
(Bill gave an almost identical account in his 1958 talk to the NYC Medical Society, see AAHL Message 6281):

"All at once I found myself crying out, 'If there is a God, let Him show Himself! I am ready to do anything, anything!' Suddenly the room lit up with a great white light. I was caught up into an ecstasy which there are no words to describe. It seemed to me, in the mind's eye, that I was on a mountain and that a wind not of air but of spirit was blowing. And then it burst upon me that I was a free man. Slowly the ecstasy subsided. I lay on the bed, but now for a time I was in another world, a new world of consciousness. All about me and through me there was a wonderful feeling of Presence, and I thought to myself, 'So this is the God of the preachers!' A great peace stole over me and I thought, 'No matter how wrong things seem to be, they are still all right. Things are all right with God and His world.'"

"Then, little by little, I began to be frightened. My modern education crawled back and said to me, 'You are hallucinating. You had better get the doctor.' Dr. Silkworth asked me a lot of questions. After a while he said, 'No, Bill, you are not crazy. There has been some basic psychological or spiritual event here. I've read about them in the books. Sometimes spiritual experiences do release people from alcoholism.' Immensely relieved, I feel again to wondering what had actually happened."

"More light on this came the next day. It was Ebby, I think, who brought me a copy of William James' Varieties of Religious Experience. It was rather difficult reading for me, but I devoured it from cover to cover."

++++Message 6300, ........... Re: Bill's spiritual experience -- belladonna induced?
From: Tom Hickcox ........... 1/30/2010 5:10:00 PM

Didn't Bill's grandfather have a spiritual experience of some sort at the granite mill up on the mountain?

Tommy
From G.C. the moderator:

That story is told in Francis Hartigan's book,  
Bill W.; A Biography of Alcoholics Anonymous 
Cofounder Bill Wilson, page 11.

Francis Hartigan was Lois Wilson's secretary.  
William C. ("Willie") Wilson was Bill W.'s  
paternal grandfather.

==================================================

"William Wilson may have preferred inn keeping to quarrying, but inn keeping  
is  
seldom the right occupation for a hard-drinking man. His attempts to control  
his  
drinking led him to try Temperance pledges and the services of revival-tent  
preachers. Then, in a desperate state one Sunday morning, he climbed to the  
top  
of Mount Aeolus. There, after beseeching God to help him, he saw a blinding  
light and felt the wind of the Spirit. It was a conversion experience that  
left  
him feeling so transformed that he practically ran down the mountain and  
into  
town."

"When he reached the East Dorset Congregational Church, which is across the  
street from the Wilson House, the Sunday service was in progress. Bill's  
grandfather stormed into the church and demanded that the minister get down  
from  
The pulpit. Then, taking his place, he proceeded to relate his experience to  
the  
shocked congregation. Wilson's grandfather never drank again. He was to live  
another eight years, sober."

==================================================

++++++++++++++++++++++++++++++

+++Message 6301 . . . . . . . . . . . . When Love Is Not Enough -- Lois Wilson Story -- April 25, 2010 
From: Shakey1aa@aol.com . . . . . . . . . . . . 2/3/2010 3:31:00 AM

The movie about Lois Wilson -- When Love Is  
Not Enough -- airs in the U.S. on Sunday,  
April 25 at 9 P.M. EST in a Hallmark Hall of  
Fame Presentation on the CBS Network.


This is based on Bill B's book.
Yours in Service.
Shakey Mike Gwirtz
Hardcore group

+++Message 6302. . . . . . . . . . . . Re: Banners with the steps, traditions, and concepts
From: diazeztone . . . . . . . . . . . . 2/2/2010 10:39:00 PM

My opinion -- that is all this is -- if you are a traditions group you would certainly have the traditions and concepts on the wall.

LD Pierce

--- In AAHistoryLovers@yahoogroups.com, "denise200305" <honan@...> wrote:
> This is a question about putting up banners in AA meeting rooms, with the 12 Steps, 12 Traditions, and 12 Concepts written on them.
> I'm from an AA group in Brisbane, Australia.
> We had our Group Conscience and put to the vote was whether we obtain a Concept Banner for our group.
> An old timer and very knowledgeable member advised that banners can be confusing to newcomers (e.g Step 6 and what is written on Step 6 in 12x12 two different things Tradition 3 etc.).
> He also claimed that Bill W can be quoted as saying that he was against the banners.
> I have never read or heard this before. I have dozens of books and AA info on AA history and Bill W, and have been unable to find any info on this.
> So was wondering if you may have anything on the history of the banners and Bill W's thoughts on their use (if he ever said anything about them) as I am very interested in finding out if this was so.
> Really appreciate your time
> Thanking you
> Kind Regards Denise
> Member Brisbane Traditions Group
> Australia
From: aalogsdon .......... 1/31/2010 12:07:00 PM

I have a small photo taken in 1981 showing four people -- Brinkley Smithers, William Bolger (the Postmaster), Lois Wilson, and a fourth unidentified man -- along with a U.S. first-class postage stamp with the words on it: "Alcoholism. You Can Beat It!" Just the words, no picture on the stamp.

Who is the fourth man in the photo?

Where can I obtain a copy of this photo?

Thanks.

From: Charles Knapp .......... 2/3/2010 8:20:00 PM

I had a copy of that same photo at one time. Somehow the photo became corrupt and I lost it. I found it on the Internet a few years ago and have never seen it since. This was the caption that was with the photo:

Alcoholism Stamp Issued

First Day Stamp issued, featuring Alcoholism, August 19, 1981. In celebration four important individuals, in promoting awareness of Alcoholism as public health problem pictured:

Walter J. Murphy, Lois Wilson, widow of the co-founder of Alcoholics Anonymous; William F. Bolger, Postmaster Genera; and R. Brinkley Smithers; Board member of the NCA and Financier of the Modern Alcoholism Movement.

Couldn't find anything on Walter J Murphy other than he became the Executive Director of NCADD, but not sure of his role in 1981.

Hope this helps
Charles from Wisconsin

- - -

From the original question:

The stamp in question is a U.S. first-class postage stamp with the words on it: "Alcoholism. You Can Beat It!" Just the words, no picture on the stamp.

+++Message 6305. . . . . . . . . . . . . AA history book from GSO?
From: sally.kelly1941 . . . . . . . . . . . . 2/1/2010 9:38:00 AM

Thanks to all who directed me to time lines for AA history. There is one submitted by a Michael S to the Fourth Dimension Meetings web site that appears to be the Arthur S timeline with updates.

AA HISTORY BOOK: 1950 TO THE PRESENT

It follows the progress, through GSC meetings, of a planned AA history book, covering the period since 1950, being prepared by GSO. The last mention on that time line of that effort is at the 45th GSC meeting in 1995.

Who knows what became of that effort?

+++Message 6306. . . . . . . . . . . . . Re: AA timeline, Arthur''s 2005-to-present update coming soon
From: M.J. Johnson . . . . . . . . . . . . 2/1/2010 11:35:00 AM

Have there been any updates to Arthur S.'s timeline since 2007?

- - -

ARTHUR RESPONDS:

I'll be doing a major update this summer for 2005 to 2010 and offer it to members of AAHL via email.

Cheers
Arthur

+++Message 6307. ............ Re: The Big Book in the rain barrel
From: tomper87 ............ 2/2/2010 12:33:00 PM

In "Alcoholics Anonymous Comes of Age" this story is referred to as a legend.
Legend is defined as a nonhistorical or unverifiable story handed down by
tradition from earlier times and popularly accepted as historical.
Consequently
there is probably no basis in fact for this story. Not that we can't benefit
from these "wonderful legends".

+++Message 6308. ............ Re: The Big Book in the rain barrel
From: Tom Pasek .......... 1/31/2010 5:32:00 PM

I can't make any suggestions on the "Tall Tales"
part, but The Grapevine has recently come out
with a new book entitled "A Rabbit Walks into
This Bar."

It's a great collection of alkie jokes.

Tom Pasek, CEO
Shaggy Dog Solutions, LLC
tom@shaggyd.com
2521 Innisfree Drive
Bakersfield, California 93309
www.shaggyd.com

From: "Ben Humphreys" <blhump272@sctv.coop>
(blhump272 at sctv.coop)

I will submit an old joke I heard about 35 years ago. Most group members had
this long litany introducing themselves when they would speak up in a
meeting.

The sponsor brought in a new comer who was not quite through drinking.

Sponsor says," I am John Doe and through the grace of God and AA, I have not
found it necessary to take a drink to day". He goes on with his sharing.

Now the newcomer takes the floor with, " I am Hasent Been Sober and by the
grace
of God and AA I haven't found it necessary to take a drink today.
His Sponsor whispers to him, "Why you s.o.b. you were drinking this morning.

And the newcomer says, "Yes but it was not necessary."

- - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - -

+++Message 6309. . . . . . . Re: Re: Banners with the steps, traditions, and concepts
From: Jon Markle . . . . . . . . . . . . 2/3/2010 7:07:00 PM

- - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - -

Tradition 4. Each group should be autonomous except in matters affecting other groups or A.A. as a whole.

Let the group conscious decide what it wants to do. That's the only answer that makes sense here, or the only one that really matters. It doesn't even matter whether or not Bill W had anything to say about it or not. It would have only been his personal opinion, which carries as much weight as mine or any other member on this subject.

Groups are always querying a "higher authority" to get a "ruling" on such things. There isn't any such authority in AA. We learned that a long long time ago. (hopefully)

So, do what you want to. As long as it does not impact AA as a whole or another group, it's really no one's business but that particular group.

- - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - -

On Feb 2, 2010, at 10:39 PM, diazetzone wrote:

> My opinion -- that is all this is -- if you are
> a traditions group you would certainly have the
> traditions and concepts on the wall.
> 
> LD Pierce
> 
> --- In AAHistoryLovers@yahoogroups.com,
> "denise200305" <honan@...> wrote:
> >>
> >> This is a question about putting up banners in
> >> AA meeting rooms, with the 12 Steps, 12 Traditions,
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> >>
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> >>
> >> We had our Group Conscience and put to the vote
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I have never read or heard this before. I have dozens of books and AA info on AA history and Bill W, and have been unable to find any info on this.

So was wondering if you may have anything on the history of the banners and Bill W's thoughts on their use (if he ever said anything about them) as I am very interested in finding out if this was so.

Really appreciate your time Thanking you Kind Regards Denise Member Brisbane Traditions Group Australia

By an odd coincidence:

I got sober at a city mission in Virginia that has both a night shelter (the only one in town that does not exclude the intoxicated) and a long-term residential program for drunks and drug addicts, and I still volunteer there.

Of late, some younger alcoholics who have dropped out of the program but stay in the shelter have been trying jimson weed for its hallucinogenic properties and often have to be transported by ambulance to the local detox for safekeeping.

They turn up drunk again as soon as they're released, so at least we can assume that the experiences brought on by hyoscine, scopolamine and hyoscyamine do not
remove the urge to drink.

It is indeed said to be a "poor man's trip", nowhere near as pleasant as the illegal psychedelics, and I heard a rhyme about it which goes "Can't see, can't spit, can't pee, can't .." (I think most alkies can probably figure out the last word).

Y'all's in service
Ted G.

--- In AAHistoryLovers@yahoogroups.com, Glenn Chesnut <glennccc@...> wrote:
> I finally found what I was looking for -- some eyewitness accounts by people who had taken belladonna, describing what happened and what it felt like.
> Belladonna has the same psychoactive components as jimsonweed (Datura stramonium) -- atropine, hyoscine (scopolamine), and hyoscyamine.
>

From Stephen Gentile, Mike B. (tuswecaoyate), Mike Barns (mikeb384), and Dudley Dobinson

- - - -

From: Stephen Gentile <sagentile@hotmail.com> (sagentile at hotmail.com)

Here is a picture I found on the net.

http://www.istockphoto.com/file_thumbview_approve/5520258/2/istockphoto_5520258

alcoholism-postage-stamp.jpg [4]

- - - -

From: "Mike B" <tuswecaoyate@yahoo.com> (tuswecaoyate at yahoo.com)

Here is a link with a photo of the stamp. Mike

- - -

From: Mike Barns <mikeb384@verizon.net>
    (mikeb384 at verizon.net)

http://www.arpinphilately.com/blog/how-are-postage-stamps-designed/en/

- - -

From: DudleyDobinson@aol.com
    (DudleyDobinson at aol.com)

I do not have the photo but do have all the official papers relating to the day
this stamp was issued in DC and have attached scans. The quote from the Egyptian
hieroglyphics may be of interest to this group. I suspect the photo mentioned to
be a private one taken at the ceremony. I also have a copy of the invitation.

Email me, and I will send you (as an email attachment) scans of the official papers and a copy of the invitation.

Dudley - Birr Ireland

+++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++

+++Message 6312. . . . . . . . . . . . . Ed The salesman /Tradition three
From: mykeblanch . . . . . . . . . . . . 2/4/2010 5:36:00 PM

+++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++

I have a few questions that I was hoping that someone could answer.

In the chapter on tradition 3 in the 12 & 12 [see pp. 143-145], it mentions Ed the salesman.
Doing a search I find that Ed was possibly Jim Burwell. Is that correct?

After asking for money and help, did the group really leave him to fend for himself?

Last question is which AA member's house did he sneak into by night? [p. 144]

Any history on this story would be appreciated.

Mike

- - -

From G.C. the moderator:
I am sure that we have people in the AAHL who will be able to supply a good deal of additional information. But be sure and see Nancy Olson's material at:

http://www.a-flassociates.com/westbalto/HISTORY_PAGE/Authors.htm#TheViciousCycle


Also see Message 3080

http://health.groups.yahoo.com/group/AAHistoryLovers/message/3080

from Shakey Mike.

At 15:43 2/4/2010, Stephen Gentile wrote:

> - - - -
> >
> >From: Stephen Gentile <sagentile@hotmail.com>
> >(sagentile at hotmail.com)
> >
> >Here is a picture I found on the net.
> >
> >http://www.istockphoto.com/file_thumbview_approve/5520258/2/istockphoto_5520258.jpg

-alcoholism-postage-stamp.jpg [4]
>
> - - - -

Several years ago this stamp and an associated first day cover, at least I think that is what they are called, envelope with a photo of Bill W and his handwritten version of the original six steps was available on eBay and I purchased it for a very modest fee..

I suspect other examples are out there, I've seen them. A stamp collector would likely know more about this issue.

Tommy H in Baton Rouge

At 15:59 2/4/2010, Stephen Gentile wrote:

> - - - -
> >
> >From: Stephen Gentile <sagentile@hotmail.com>
> >(sagentile at hotmail.com)
> >
> >Here is a picture I found on the net.
> >
> >http://www.istockphoto.com/file_thumbview_approve/5520258/2/istockphoto_5520258.jpg

-alcoholism-postage-stamp.jpg [4]
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> - - - -

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I suspect other examples are out there, I've seen them. A stamp collector would likely know more about this issue.

Tommy H in Baton Rouge
From: t . . . . . . . . . . . . 2/5/2010 11:12:00 PM

I don't know if they qualify as the banners you are asking about, but most groups I have gone to or visited in the US since the late 70's have had the steps and traditions prominently displayed ... either on the old window shades or the newer 2 foot x 3 foot folding placards that were purchased thru the local intergroup or GSO in NY.

Somehow I don't think so many groups would have them up, or that the intergroups and GSO would be selling such things if Bill W had come out against them.

>>> --- In AAHistoryLovers@yahoogroups.com, "denise200305" <honan@...> wrote:
>>> This is a question about putting up banners in AA meeting rooms, with the 12 Steps, 12 Traditions, and 12 Concepts written on them.
>>> I'm from an AA group in Brisbane, Australia.
>>> We had our Group Conscience and put to the vote was whether we obtain a Concept Banner for our group.
>>> An old timer and very knowledgeable member advised that banners can be confusing to newcomers (e.g Step 6 and what is written on Step 6 in 12x12 two different things Tradition 3 etc.).
>>> He also claimed that Bill W can be quoted as saying that he was against the banners.
>>> I have never read or heard this before. I have dozens of books and AA info on AA history and Bill W, and have been unable to find any info on this.
>>> So was wondering if you may have anything on the history of the banners and Bill W's thoughts on their use (if he ever said anything about them) as I am very interested in finding out if this was so.
>>> Really appreciate your time
>>> Thanking you
>>> Kind Regards Denise
>>> Member Brisbane Traditions Group
>>> Australia
Good Day Everyone,

In the poem by Jack Mc., "Drunks," what is meant when he writes, in one line of the poem,

"and sent us to places like Dropkick Murphy's"?
Line 31 underlined - See below please

THE POEM CAN BE FOUND IN A NUMBER OF PLACES, FOR EXAMPLE:

http://www.sobermusicians.com/drunks.html

http://www.standupoet.net/ (Click Poems then to Drunks)

Google has many pages about the band by that name, but I didn't see anything in our group's past postings when I searched there.

Respectfully,

Dave G.

Illinois

U.S.A.

THE WORDS OF THE POEM:

DRUNKS
for my father, and the people who almost saved his life

We died of pneumonia in furnished rooms where they found us three days later when somebody complained about the smell we died against bridge abutments and nobody knew if it was suicide and we probably didn't know either except in the sense that it was always suicide we died in hospitals our stomachs huge, distended and there was nothing they could do we died in cells never knowing whether we were guilty or not.
We went to priests
they gave us pledges
they told us to pray
they told us to go and sin no more, but go
we tried and we died

we died of overdoses
we died in bed (but usually not the Big Bed)
we died in straitjackets
in the DTs seeing God knows what
creeping skittering slithering
shuffling things

And you know what the worst thing was?
The worst thing was that
nobody ever believed how hard we tried

We went to doctors and they gave us stuff to take
that would make us sick when we drank
on the principle of so crazy, it just might work, I guess
or maybe they just shook their heads

____________________________
and sent us places like Dropkick Murphy's

____________________________

and when we got out we were hooked on paraldehyde
or maybe we lied to the doctors
and they told us not to drink so much
just drink like me
and we tried
and we died

we drowned in our own vomit
or choked on it
our broken jaws wired shut
we died playing Russian roulette
and people thought we'd lost
but we knew better
we died under the hoofs of horses
under the wheels of vehicles
under the knives and booteheels of our brother drunks
we died in shame

And you know what was even worse?
was that we couldn't believe it ourselves
that we had tried
we figured we just thought we tried
and we died believing that
we didn't know what it meant to try

When we were desperate enough
or hopeful or deluded or embattled enough to go for help
we went to people with letters after their names
and prayed that they might have read the right books
that had the right words in them
never suspecting the terrifying truth
that the right words, as simple as they were
had not been written yet

We died falling off girders on high buildings
because of course ironworkers drink
of course they do
we died with a shotgun in our mouth
or jumping off a bridge
and everybody knew it was suicide
we died under the Southeast Expressway
with our hands tied behind us
and a bullet in the back of our head
because this time the people that we disappointed
were the wrong people
we died in convulsions, or of "insult to the brain"
we died incontinent, and in disgrace, abandoned
if we were women, we died degraded,
because women have so much more to live up to
we tried and we died and nobody cried

And the very worst thing
was that for every one of us that died
there were another hundred of us, or another thousand
who wished that we could die
who went to sleep praying we would not have to wake up
because what we were enduring was intolerable
and we knew in our hearts
it wasn't ever gonna change

One day in a hospital room in New York City
one of us had what the books call
a transforming spiritual experience
and he said to himself

I've got it
(no you haven't you've only got part of it)

and I have to share it
(now you've ALMOST got it)

and he kept trying to give it away
but we couldn't hear it

the transmission line wasn't open yet
we tried to hear it
we tried and we died

we died of one last cigarette
the comfort of its glowing in the dark
we passed out and the bed caught fire
they said we suffocated before our body burned
they said we never felt a thing
that was the best way maybe that we died
except sometimes we took our family with us
And the man in New York was so sure he had it
he tried to love us into sobriety
but that didn't work either, love confuses drunks
and he tried and still we died
one after another we got his hopes up
and we broke his heart
because that's what we do

And the worst thing was that every time
we thought we knew what the worst thing was
something happened that was worse

Until a day came in a hotel lobby
and it wasn't in Rome, or Jerusalem, or Mecca
or even Dublin, or South Boston
it was in Akron, Ohio, for Christ's sake

a day came when the man said I have to find a drunk
because I need him as much as he needs me
(NOW
you've got it)

and the transmission line
after all those years
was open
the transmission line was open

And now we don't go to priests
and we don't go to doctors
and people with letters after their names
we come to people who have been there
we come to each other
and we try
and we don't have to die

©—Jack Mc

From: john wikelius . . . . . . . . . . . . 2/5/2010 11:27:00 PM

As a stamp collector, I have a thousand stamps of Alcoholism.

1981 First Day Covers are available as well.

Used stamps value at 0.50, unused approx 1.50.

They make great gifts.
Charles,

I have several 8X10 B&W photos of that ceremony and a mint page of the stamps, given to me by Dr Joe Zuska, who is in some of the pictures.

I will try to find these pictures, scan and forward them to you, perhaps next Monday. I can send a picture of the stamps, too, if you want it.

Charley Bill <charley_b@verizon.net>
(charley_b at verizon.net)

On 2/3/2010 5:20 PM, Charles Knapp wrote:
>
> I had a copy of that same photo at one time.
> Somehow the photo became corrupt and I lost it.
> I found it on the Internet a few years ago and
> have never seen it since. This was the caption
> that was with the photo:
> 
> Alcoholism Stamp Issued
> 
> First Day Stamp issued, featuring Alcoholism,
> August 19, 1981. In celebration four important
> individuals, in promoting awareness of Alcoholism
> as public health problem pictured:
> 
> Walter J. Murphy, Lois Wilson, widow of the
> co-founder of Alcoholics Anonymous; William
> F. Bolger, Postmaster Genera; and R. Brinkley
> Smithers; Board member of the NCA and Financier
> of the Modern Alcoholism Movement.
> 
> Couldn't find anything on Walter J Murphy other
> than he became the Executive Director of NCADD,
> but not sure of his role in 1981.
> 
> Hope this helps
>
> Charles from Wisconsin
>
> >From the original question:
> The stamp in question is a U.S. first-class postage
> stamp with the words on it: "Alcoholism. You Can
> Beat It!" Just the words, no picture on the stamp.
> 
++++Message 6318. . . . . . . . . . . . Re: Bill's spiritual experience -- belladonna induced?
From: pvttimt@aol.com . . . . . . . . . . . . 2/6/2010 1:07:00 AM

As an EMT in an area where Jimson weed grows by the side of the road, I can tell you first hand that our patients who ingest Jimson tea do not appear to be having a very good time. We usually have to put them in restraints in order to transport, and based on what the ER docs say, the physostigmine antidote is almost as dangerous as the weed itself.

Tim T.

Original message from: Edward <elg3_79@yahoo.com>
Sent: Mon, Feb 1, 2010 7:15 am

I got sober at a city mission in Virginia that has ... a night shelter. Of late, some younger alcoholics who have dropped out of the program but stay in the shelter have been trying jimson weed for its hallucinogenic properties and often have to be transported by ambulance to the local detox for safekeeping.

They turn up drunk again as soon as they're released, so at least we can assume that the experiences brought on by hyoscine, scopolamine and hyoscyamine do not remove the urge to drink.

Belladonna has the same psychoactive components as jimsonweed (Datura stramonium) -- atropine, hyoscine (scopolamine), and hyoscyamine.

++++Message 6319. . . . . . . . . . . . Gerț Behanna’s son
From: diazeztone . . . . . . . . . . . . 2/7/2010 5:41:00 PM

I have long had some pages on my site about
Gert Behanna and her books, AA talks, and things.

I had an email from her son a few years ago and
I never heard back from him. Does anyone know how
to contact him?

Did any of you ever have a conversation with Bard
(Gert Behanna's son)?

I write this on behalf of another member also
who contacted me, from the Louisville Metro
Traditions Group, by the name of L L

Id pierce
www.aabibliography.com
eztone at hotmail dot com

Howdy All ... I have been searching for the
source of the phrase "Bridge of Reason"
(with caps) from the Big Book, pp. 53 and 56.

The only thing I can find on Google is references
to a website which is attacking the Mormon Joseph
Smith.

... Can anyone please clarify?

... God Bless you all...Old Ben, Tulsa OK

Ben & Mary Lynn Hammond
5126 S. St. Louis Av
Tulsa, Oklahoma 74105
918 313 4059

---

BIG BOOK pages 53 and 56:

p. 53 "Arrived at this point, we were squarely confronted
with the question of faith. We couldn't duck the issue.
Some of us had already walked far over the Bridge of
Reason toward the desired shore of faith. The outlines
and the promise of the New Land had brought lustre
to tired eyes and fresh courage to flagging spirits.
Friendly hands had stretched out in welcome. We
were grateful that Reason had brought us so far. But
somehow, we couldn't quite step ashore. Perhaps we
had been leaning too heavily on reason that last mile
and we did not like to lose our support."

p. 56 "Then, like a thunderbolt, a great thought came. It crowded out all else: 'WHO ARE YOU TO SAY THERE IS NO GOD?' This man recounts that he tumbled out of bed to his knees. In a few seconds he was overwhelmed by a conviction of the Presence of God. It poured over and through him with the certainty and majesty of a great tide at flood. The barriers he had built through the years were swept away. He stood in the Presence of Infinite Power and Love. He had stepped from bridge to shore. For the first time, he lived in conscious companionship with his Creator."

+ + + Message 6321. . . . . . . Looking for websites with archival preservation information
From: mrpetesplace . . . . . . . 2/6/2010 2:31:00 PM

Does anyone have a favorite website or information I can help make available for preservation of archival material? I would like to provide this information on my own site with links.

Does anyone have such information on their own area's site to assist other members? Thank you.

+ + + Message 6322. . . . . . . Re: AA history book from GSO?
From: James Bliss . . . . . . . . 2/6/2010 1:25:00 AM

You can see a somewhat detailed timeline and the results of this attempted history in Message 4951 of this group. It is located at: http://health.groups.yahoo.com/group/AAHistoryLovers/message/4951

Jim

sally.kelly1941 wrote:
> > Thanks to all who directed me to time lines
> > for AA history. There is one submitted by a
> > Michael S to the Fourth Dimension Meetings web
> > site that appears to be the Arthur S timeline
> > with updates.
> > > AA HISTORY BOOK: 1950 TO THE PRESENT
> > > It follows the progress, through GSC meetings,
> of a planned AA history book, covering the period
> since 1950, being prepared by GSO. The last
> mention on that time line of that effort is at
> the 45th GSC meeting in 1995.
> >
> > Who knows what became of that effort?
> >
> >

+++Message 6323. . . . . . . . . . . . Call Out for Bands for EURYPAA Concert
From: Stockholm Fellowship . . . . . . . . . . . . 2/6/2010 9:46:00 AM

EURYPAA 2010 Stockholm is currently seeking submissions for its Friday Night Sunset Concert!

If you, your band, or someone you know, would like to be considered for the lineup, please email Matt D at archiedohman@yahoo.com a link to your music, or send a song in the mail. It's all in service, fun and fellowship for the EURYPAA conference, so there will be no compensation -- However, a table will be provided to get info out about the acts performing.

Also, Matt is looking for some comedians, clowns, freaks in general, fire eaters, etc, to do entreats while bands are setting up and breaking down.

Thanks,
Matt D
Co-Chair of Friday night entertainment for EURYPAA 2010
archiedohman@yahoo.com


+++Message 6324. . . . . . . . . . . . Re: Banners with the steps, traditions, and concepts
From: Arthur S . . . . . . . . . . . . 2/8/2010 5:52:00 PM

From Arthur S. and Shakey Mike

---

From: "Arthur S" <arthur.s@live.com> (arthur.s at live.com)
Tony is right

The various window shade, placard and table-top displays of the Steps and Traditions and Concepts are part of Conference-approved literature and service material and have been listed in the GSO (US/Canada) catalog for quite a number of years. They are the foundation of AA's 3 Legacies of Recovery, Unity and Service. They are also frequently printed in book appendices and inside the covers of pamphlets.

It would be a bit incongruous that Bill W would be against banners or placards portraying the 36 spiritual principles he himself authored. In AA Comes of Age, Bill W speaks very glowingly of the banner unveiled behind the stage in Kiel Auditorium in 1955 showing the circle and triangle logo and explaining its meaning (and the symbolism of the 3 Legacies).

It's been my observation that when members resort to the "newcomer tactic" (i.e. invent or augur ways that newcomers will be affected by something - usually negative) it's primarily due to the fact that they can't come up with a common sense reason to be against something that they are against.

It might be useful to ask for a copy of any written material by Bill W citing what the members claims he said. On the other hand Bill has probably been cited on quite a few things he never said.

Arthur

- - -

From: "shakey" <shakey1aa@yahoo.com>
(shakey1aa at yahoo.com)

see 5/11/2003 posting by charles k. photo's incl of slogans appearing in 1953 grapevine

- - -

Original message from "denise200305" <honan@...> said:

>>> This is a question about putting up banners in
>>> AA meeting rooms, with the 12 Steps, 12 Traditions,
>>> and 12 Concepts written on them.

>>> I'm from an AA group in Brisbane, Australia ....

>>> An old timer and very knowledgeable member
>>> advised that banners can be confusing to newcomers

>>> (e.g Step 6 and what is written on Step 6 in
>>> 12x12 two different things Tradition 3 etc.).

>>> He also claimed that Bill W can be quoted as
>>> saying that he was against the banners.

>>> I have never read or heard this before. I have
>>> dozens of books and AA info on AA history and
>>> Bill W, and have been unable to find any info
>>> on this.
>>> Thanking you
>>> Kind Regards Denise
>>> Member Brisbane Traditions Group
>>> Australia
>>>

+++++++++++++++

+++Message 6325. . . . . . . . . . . . RE: Call Out for Bands for EURYPAA
Concert
From: Bill Lash . . . . . . . . . . . . 2/10/2010 6:21:00 PM

This goes WAY outside of the parameters of
what's allowed to be sent out to this group.
Please read the guidelines again. Thank you.

Just Love,
Barefoot Bill

-----Original Message-----
From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com]On Behalf Of Stockholm Fellowship
Sent: Saturday, February 06, 2010 9:47 AM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Call Out for Bands for EURYPAA Concert

EURYPAA 2010 Stockholm is currently seeking submissions for its Friday
Night Sunset Concert!

If you, your band, or someone you know, would like to be considered for
the lineup, please email Matt D at archiedohman@yahoo.com a link to your
music, or send a song in the mail. It's all in service, fun and fellowship
for the EURYPAA conference, so there will be no compensation -- However, a
table will be provided to get info out about the acts performing.

Also, Matt is looking for some comedians, clowns, freaks in general, fire
eaters, etc, to do entreacts while bands are setting up and breaking down.

Thanks,
Matt D
Co-Chair of Friday night entertainment for EURYPAA 2010
archiedohman@yahoo.com

Spread the Word! The 1st Annual All-Europe Young People in A.A. Convention
will be hosted by Stockholm, Sweden, July 23-25, 2010. More information at
www.EURYPAA.org/2010

[Non-text portions of this message have been removed]
Hello Group, just a fact to know:

In some Countries (mainly in those very anthropologically linked to ancestral religious and political leadership imagery), one finds pictures of both Bill W. and Dr. Bob on the AA meeting rooms' walls, or even their figurines in carved wood.

Don't know what Bill & Bob would have thought about this, but it just happens.

---

From the moderator: compare Message 4497

"Saints With Glasses: Mexican Catholics in Alcoholics Anonymous"

http://health.groups.yahoo.com/group/AAHistoryLovers/message/4497

"I confess all my errors to the priest since it's the most mortal sin to receive the Lord without confessing all. Here too I have to confess all my errors. Here they talk to us of good things. When I came here and saw the pictures of the founders, I thought, 'I've never seen a saint with glasses before!'"

"His comments drew laughter from the audience. Displaying the portraits of the founders above the lectern echoed the placement of saints' images in a Catholic church. For this man, his A.A. colleagues were confessors and Bill W. and Dr. Bob his saints."

Hello peter@aastuff,

Most all Area websites have a link to the AAWS site www.aa.org and its
extraordinary AA Archives portal.

The AA Archives at the General Service Office in NYC recommends the Society of American Archivists. Located in Chicago, Illinois it is a massive resource for conservation methods, ethics, and continued study. SAA also has membership offers allowing discounted books and a wealth of information. SAA is truly a fellowship for both professionals and any of us in the AA Fellowship with the desire for preservation study and the knack for conservation.

http://www.archivists.org

Conservation materials? The best source I have found over the years is Gaylord Brothers out of Syracuse, New York. Out of about five companies, it has the best prices for materials and its customer service is excellent. Materials are relatively expensive but worthwhile, and it has basic books and pamphlets about conservation methods.

http://www.gaylord.com

Here's a caveat: both these non-AA sites may not approve of posted links from a 'private' website, and I'd consider them "advertisements" if I saw them on an AA History web page.

On your own, though, anyone here should feel free to explore either site. These two are my personal favorites!

Yours in fellowship,

Rick, Illinois

+++Message 6328. . . . . . . . . . . . RE: Dropkick Murphy's in Jack Mc.'s poem Drunks
From: J. Lobdell . . . . . . . . . . . 2/10/2010 8:50:00 PM

Dr. John (Dropkick) Murphy (yes, he was actually a doctor) was a professional wrestler who came back east to the Boston area from California ca 1939-40, and according to reminiscences by one Eddie Costello (b. 1928) who watched him wrestle in the early '40s, he happened "on the side" to maintain a "dry-out" farm for alcoholics, I believe at Bellows Farm in Massachusetts (ad as early as 1942, property finally sold in 1973).

From: 'stevec012000' <steven.calderbank@verizon.net>
(steven.calderbank at verizon.net)
Dropkick Murphy's was supposedly a rehab center in oldtime Boston (I believe).

There is a Celtic Rock band named that as well. Here is an article where they make small mention of it:


- - -

From the moderator, see:


"Dropkick Murphys are an American Celtic punk/hardcore punk band formed in Quincy, Massachusetts. There are differing stories as to the origin of the band's name. Former band member Marc Orrell has said:"

"The Dropkick Murphy will come and get you if you don't go to sleep tonight. It's a rehab center, I think it's in Connecticut. I think it was the guy who used to come around late at night for all the drunks, like if you were too drunk to drive home, he would come and get you and put you in this hole that you couldn't get out until you were sober enough, I don't know. There's a bunch a stories, it's also a boxer, a bunch of things, a rehab center in Connecticut, grandparents used to scare kids with it."

- - -

The original message quoted the lines from the poem which said:

> We went to doctors and they gave us stuff to take
> that would make us sick when we drank
> on the principle of so crazy, it just might work, I guess
> or maybe they just shook their heads
> and sent us places like Dropkick Murphy's
> and when we got out we were hooked on paraldehyde
> or maybe we lied to the doctors
> and they told us not to drink so much
> just drink like me
> and we tried
> and we died
+++Message 6329. . . . . . . . . . . . Re: Bridge of Reason
From: Shakey1aa@aol.com . . . . . . . . . . . . 2/10/2010 5:30:00 PM

"Who am I to say there is no God." was said by John Henry Fitzhugh Mayo. It's in the book on 2 different pages. Both He and Jimmy Burwell attended
the same Episcopal Academy in Va. Fitz's father was a Episcopal minister educated in Princeton ministering in Cumberstone Md. Interestingly, One re-found his religion and one remained agnostic, but both were friends for life
and stopped drinking using Alcoholics Anonymous. They are buried only feet apart
from each other in that beautiful church in Cumberstone.

The following statement from the Albany Episcopal diocese explains the use of
Reason. I think it ironic that the three legged stool is also used in AA.

Rethinking the Three-Legged Stool
by The Rev. Dr. Canon Christopher Brown

What makes Anglicanism unique? An earlier generation of Anglicans replied,
"Nothing at all. We are a 'bridge church' with a vocation to draw all churches together. We hold nothing that is distinct and uniquely Anglican; our
beliefs and practices are simply those that are common to the universal Church."

Today, one is more likely to hear something like this: "Anglicans do not
ascribe an absolute authority to Scripture. At the same time, Anglicanism
rejects the absolute claims of an infallible papacy. Anglicanism is distinct
in its reliance on the 'Three-Legged Stool of Scripture, Reason, and
Tradition.'

Attributed to the 16th century English writer, Richard Hooker, the
"Three-Legged Stool" has become the essential feature of a distinct
"Anglican Ethos." Its popularity appears to lie in the manner in which it functions to exclude any form of religious "absolutism." Neither the Bible, nor
the authority or the Church, nor the reasoning intellect can claim the last word,
but together they offer a balanced way to discern the will of God.

Yours in Service,
Shakey Mike Gwirtz
Hardcore Group

BTW there will be a AA Conference "Love and Service"
12-5 Feb 20,2010 in Perry Hall Baptist Church
3919 Schroeder Ave
Perry Hall MD 21128 USA(outside Baltimore MD)
The 1st portion 9-10 AM is History and Archives
Re: Banners with the steps, traditions, and concepts

From: James Blair

2/10/2010 11:53:00 PM

Arthur wrote

> It would be a bit incongruous that Bill W would be against banners or placards portraying the 36 spiritual principles he himself authored.

The first banners on roll up window shades were produced in the New York area and they were titled "Twelve Suggested Steps." Also, cards and other local literature was printed in this manner. This was probably in the 1945-46 period.

Bill was opposed to the title "Twelve Suggested Steps" and twice delegates to the General Service Conference put forward conference actions to change the title from Twelve Steps to Twelve Suggested Steps and their proposed actions were rejected.

I had read a couple of letters in the early GV's on this subject and I brought it up with Frank M.(archivist) on a trip to GSO and he explained it to me.

I have not been able to find any letters by Bill on the matter.

Jim

Re: Looking for websites with archival preservation information

From: Mike Breedlove

2/11/2010 12:55:00 PM

Peter and John,

Regarding archival preservation, institutions to explore include the Library of Congress (LOC), the Northeast Document Conservation Center (NEDCC), the Foundation of the American Institute for Conservation (FAIC), and the National Archives (NARA). Following is a selected list.

One of the best preservation sites is Preservation 101 - http://www.nedcc.org/education/online.php As the introduction states - Preservation 101 is a comprehensive self-paced online course that focuses on the preservation of paper collections and related formats. Participants will learn about the basics of preservation in the context of small and moderately-sized
library or archival collections â€“ how to identify deteriorated materials, how to properly care for collections, and how to set priorities for preservation. A primary goal of this course is to enable you to gather the information needed for a general preservation planning survey of your institution, and to that end, several tools have been devised to assist you in using this course effectively.

Once on the Preservation 101 home page, be sure to click on â€œBefore You Beginâ€ for an introduction to the many facets of this program.

Related to it is the COOL site for professional conservators, but that provides much useful information for the lay person. It is located at -
http://cool.conservation-us.org/

The following Wikipedia site is a useful overview -
http://en.wikipedia.org/wiki/Preservation_(library_and_archival_science)

The following syllabus contains several URL references and itself offers a good overview -
http://ischool.umd.edu/courses/2009/LBSC%20786%20Cybulski%20Fall%202008.pdf

Take care, Mike B,
Prattville, Alabama
Area One Archivist

----- Original Message ----- 
From: john wikelius
To: mike breedlove
Sent: Wednesday, February 10, 2010 05:07 PM
Subject: Fw: [AAHistoryLovers] Looking for websites with archival preservation information

----- Forwarded Message ----- 
From: mrpetesplace <peter@aastuff.com>
To: AAHistoryLovers@yahoogroups.com
Sent: Sat, February 6, 2010 11:31:30 AM
Subject: [AAHistoryLovers] Looking for websites with archival preservation information

Does anyone have a favorite website or information I can help make available for preservation of archival material? I would like to provide this information on my own site with links.

Does anyone have such information on their own area's site to assist other members? Thank you.

[Non-text portions of this message have been removed]
Letter to the British Medical Journal, 11 June 1966: The recent notoriety given to LSD in the press has led to its withdrawal by Sandoz from the market. In carefully selected cases we found the drug to be a helpful adjunct to psychotherapy. LSD can be made by any competent chemist, and is apparently being prepared by a few individuals for private distribution. Sandoz, up to the time of the drug’s withdrawal, restricted its distribution to psychiatric institutions or carefully vetted individual psychiatrists. It will be unfortunate if LSD becomes available only for "kicks" and not for serious psychotherapeutic endeavour. (Signed by four doctors at West Park hospital, Epsom, Surrey UK).

One of the psychiatric institutions mentioned could have been Powick hospital, Worcestershire, UK, which reported favorable results when treating alcoholics and others with LSD - see www.idmu.co.uk/lsd.htm

Laurie A.

---

Hello Group:

There's a study considering some sociological and cultural influences inside and around AA in several Countries/Cultures, it was published by The Wisconsin University Press and is entitled "Alcoholics Anonymous As A Mutual-Help: A Study In Eight Societies".

Could you please recommend some other papers alike?

Thank you.
"How recovery ideas migrated into the popular imagination"

An interview with Trysh Travis about her new book:


eart_cultural_history_recovery_moveme/ [6]

In a nutshell

My book is about that loosely defined cultural phenomenon known as "the recovery movement" -- an agglomeration of self-help groups and practices that have grown out of Alcoholics Anonymous since its founding in 1935. Although most people know someone who is or has been "in recovery," most people are also a little vague about what that means. That vagueness has allowed critics -- both conservative and progressive -- to caricature the recovery movement as narcissistic, banal, and apolitical. The Language of the Heart is intended to show that recovery is a diverse and evolving phenomenon whose complex history reflects the shifting ideas about gender and power that characterize contemporary America.

I've used recovery's print culture to narrate the story of its evolution from AA -- which began as an alcohol-focused, evangelical Christian, and resolutely masculine sub-culture -- to Oprah Winfrey, a self-proclaimed "food addict" and survivor of childhood sexual abuse who espouses a healing metaphysical spirituality to millions of women around the globe. Most recovery publications come from the margins of polite print culture. Rather than the products of professionally credentialed authors writing in the pages of esteemed journals, many of recovery's central ideas appeared first in obscure pamphlets, self-published tracts, and the textbooks of the addiction treatment industry. None of these are usually considered "serious" literature. But both the writing
and the reading of such materials is an extremely serious matter for many recovering people.

The wide angle

Two phenomena led me to this project. A number of people close to me are recovering addicts of one sort or another, and when I attended meetings with them I noticed that books featured prominently in their meetings. Alcoholics Anonymous, written by one of AA’s co-founders and usually called "the Big Book," was the most prominent. But people also carried with them daily devotional readers published by AA, Al-Anon (the organization for friends and families of alcoholics), and treatment centers like Hazelden.

That's not something you often see in depictions of AA or NA (Narcotics Anonymous) in film or on TV; there, a 12-Step meeting is only about people talking. But in the meetings I attended people often referred to their books as they talked, highlighted and annotated passages that mattered to them, and engaged in long debates over what a passage or a phrase might mean. As a literature teacher, these are habits I try to inculcate in my students (not usually with much success), and I wanted to find out how and why people in recovery were so intense about their reading.

At the same time that I was thinking about reading within 12-Step groups, I started to notice an increasing number of popular novels aimed at women that seemed to offer some version of recovery's central ideas. Powerlessness, forgiveness, the importance of self-love and of "keeping it simple"; these were all values that I was hearing espoused in meetings, and they were also popping up in mid-list fiction -- not only Oprah books, but "serious" titles like Michael Cunningham's The Hours and bestsellers like Rebecca Wells's Divine Secrets of the Ya-Ya Sisterhood. This made me curious about how recovery ideas had migrated out of the church basements where meetings were held and into the popular imagination.

There's a lot at stake in that migration, I think. When a person goes to AA, declares, "I am powerless over alcohol," and reads daily from the Big Book to get instructions on how to live so as to remain sober, she has made a conscious decision to adopt a set of mental habits -- a worldview, if you want to call it that -- because she wants to change her life. Few people sit down with a novel thinking, "I want to get some lessons in how to change my life from this book." But the novels I was seeing had a powerful didactic streak. Through traditional sentimental plots involving mothers and children, they were urging readers not
so much to quit using alcohol or drugs (though a few of them made that case in passing), but to quit demanding satisfaction from contemporary consumer capitalist American society, to admit they were powerless over their own lives.

There's something very Zen in such an admission, and that spiritual equilibrium is what many people in recovery are striving for. At the same time, as a feminist, I just couldn't get comfortable with powerlessness and "acceptance" as the paths to happiness for women in the aggregate. When taken out of the context of the individual pursuit of sobriety, recovery ideas seemed profoundly non-liberatory. This puzzled me: how and why did these ideas move from one context to another, and what was it about that changed context that gave them such a different valence? To answer those questions, I decided to write the book that became The Language of the Heart. Fortunately, as I wrote I got the opportunity to revise this fairly simple binary into a much more complex and multi-faceted picture.

A close-up

I've got two of these. The first is on pages 16-17, where I talk about what this book is not. Unlike most of the writings on the topic, The Language of the Heart is neither "for" nor "against" recovery, and it's important that people know that going in. Twelve-step groups like AA may work well for some people but not for others. The broader culture of recovery is in some ways insipid, banal, and politically reactionary, and in other ways profound, exciting, and progressive. Like any complex cultural phenomenon, recovery can't be easily boiled down to a "good" or a "bad" thing, and people who come to the book expecting such blanket praise or condemnation will be disappointed.

The second thing I hope a browsing reader would come across is the series of images on pages 89-91. These show the iconic figure that people in AA refer to as "the man on the bed," the de-toxing drunkard being visited by sober AAs and encouraged to try their program of recovery. The first image is a staged photograph that accompanied the 1941 Saturday Evening Post article that first brought AA national attention; the second is an illustration for an article in the AA magazine The Grapevine. That illustration was translated into stained glass by AA members in Akron, Ohio in 2001, and the final image is of their work, which hangs in the Akron AA archives.
This triptych of images is important to me for two reasons. The image of "the man on the bed" exemplifies both the vulnerability (represented by the man on the bed himself) and the mutuality (represented by the AAs who have come to offer him help) that together form the heart of 12-Step recovery. Mid-twentieth-century straight white masculinity did not value either of those traits particularly highly, and AA's most radical feature may be its injunction to its members (about 66% of whom are men) to give up the habits of "domination and dependence" that have shaped their lives and their drinking. The man on the bed is poised to renounce those habits or to slip back into them, and so his image appears frequently in AA's material culture. on sobriety medallions, bookmarks, murals, etc. That AAs continue to re-imagine the man on the bed in new media suggests that even as the organization has grown into a global phenomenon of millions of members, its radical potential -- the possibility that individual men might transform their lives by embracing relationships of compassion, rather than competition -- remains alive.

Second, these images testify to the enormous help I received from recovering people while I was putting this book together. Few of my primary sources reside in standard repositories like libraries, museums, or professionally-maintained archives; instead, they came from private collections, offbeat literature dealers, and the archives maintained by recovering people interested in their own history. Their generosity in sharing these materials with me has been one of the greatest rewards of my research, and it is emblematized in these photos.

Lastly

One of the things I've become most aware of while working on this book is the degree to which cultural critics inside and outside of the academy write about phenomena that reflect and reinforce their own tastes and worldviews. There's a lot of writing out there about addiction, because addiction, despite its tragic dimension, retains a sheen of cool. Drug and alcohol use and abuse are dis-inhibiting; they de-stabilize social norms. Without too much effort, we can see them as heroic challenges to the staid routines of our uptight bourgeois lives.

Recovery culture, by contrast, is really square, both as aesthetics and as politics. One of the amateur authors I talk about drew inspiration from
Lawrence Welk in many of his writings, for crying out loud -- and not in an ironic way!
It's this squareness, I think, that has led critics to overlook the complexity
of recovery -- its existence as a cultural formation with a genuine intellectual
and social history that both reflects and helps to construct the larger economic, political, and psychic realities around it.

Personally, I would rather listen to hip-hop than to Lawrence Welk, and prefer reading high modernism to the personal stories in the Big Book. But that doesn't mean that the culture of people whose tastes don't run to transgressive or ironic texts is transparent or not worthy of scrutiny. Neither belletristic nor academic critics of the popular expend much energy on square cultures, however, except to occasionally talk about how awful they are. I wonder what other cultural formations besides recovery scholars of popular culture have simplified or overlooked in recent years simply because they don't give us aesthetic or intellectual pleasure.

++ Message 6335. . . . . . The two alcoholic employees in To Employers
From: Harriet Dodd . . . . . 2/13/2010 11:37:00 AM

Hello

We are studying the chapter in the Big Book called To Employers at the moment.

Page 149 says "Today I own a little company. There are two alcoholic employees, who produce as much as five normal salesmen."

Do we know who these alcoholics were?

Many thanks,
Harriet

From the moderator: it will be useful here to go to the Message Board at

http://health.groups.yahoo.com/group/AAHistoryLovers/messages

and do a search for all the messages using the phrase "To Employers" (e.g. Message 5468) and
all the messages entitled "authorship of Chapter 10" (e.g. Messages 3280 and 3284).

The chapter To Employers begins on p. 136 with the statement that this chapter was written by "one member who has spent much of his life in big business." It is believed by most AA historians (although not one hundred percent of them) that this was Hank Parkhurst. See Hank's story "The Unbeliever" in the first edition of the Big Book.

If this was indeed Hank, then on p. 141 the company which the author of this chapter said he was employed by was Standard Oil of New Jersey.

Then on p. 149, the passage you are asking about says: "Today I own a little company," which would have to be a reference to the Honor Dealers Co., an automobile polish distributorship.

The company started out as just Hank Parkhurst and Bill Wilson. They hired Ruth Hock, a nonalcoholic, as their secretary. She typed up the various versions of the Big Book manuscript, and became AA's first secretary. Later on they hired Jim Burwell, another alcoholic, making four of them in all -- three alcoholics and one nonalcoholic.

See Jim Burwell's Big Book story "The Vicious Cycle," 3rd edit. page 246, "Bill and Hank had just taken over a small automobile polish company," and 3rd edit. page 248, "peddling off my polish samples."

In the passage you are asking about, on pp. 149-150, Hank was probably thinking of himself as "the boss," so the "two alcoholic employees" he was referring to would have been Bill Wilson and Jim Burwell.

Glenn Chesnut (South Bend, Indiana)

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+++Message 6336. . . . . . . . . . . . Earliest prison/behind the walls groups in Canada
From: Michael . . . . . . . . . . . . 2/15/2010 3:33:00 PM

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This is a question for those familiar with Canadian AA History.

I believe the first prison group in Canada was the Intramural Group at Dorchester Penitentiary
in New Brunswick, registered with GSO June 22, 1949. The Group is still active.

Does anyone know of an older group of this type in Canada?

Thanks.

Michael

+++Message 6337. . . . . . . . . . . . Re: archival resources
From: Charlie C . . . . . . . . . . . . 2/15/2010 7:34:00 AM

For some years I had, among other duties, that of being college archivist where I am a librarian, and I found Light Impressions an excellent source of archival quality supplies and information: http://www.lightimpressionsdirect.com/

Charlie C.
IM = route20guy

+++Message 6338. . . . . . . . . . . . Re: Speaker tapes of Joe H., Santa Monica CA
From: Roy Levin . . . . . . . . . . . . 2/15/2010 2:51:00 AM

It's Joe Hawk, not Joe Hutch. The BigBookAwakening website is run by my AA buddy Dan S. of Santa Monica a former Joe H. sponsee, and indeed, he does sell a set of CDs of Joe's salvation army workshop back in 93. I have these CDs myself. Joe is an excellent presenter of the BigBook based step process.

______________________________
From: James Bliss <james.bliss@comcast.net>
To: AAHistoryLovers@yahoogroups.com
Sent: Fri, January 29, 2010 7:32:00 PM
Subject: Re: Speaker tapes of Joe H., Santa Monica CA

There is a set for sale at:

http://bigbookawakening.com/
+++Message 6339. . . . . . . . . . . . Re: Banners -- and photos of Bill and Bob
From: DudleyDobinson@aol.com . . . . . . . . . . . . 2/11/2010 7:26:00 AM

Some countries should include the U.S.A.
I got sober in San Jose, Ca and the local Alano Clubs had pictures of our founders on the walls of meeting rooms. No further comment needed!

Dudley - Birr, Ireland

- - - -

From: Jon Markle <serenitylodge@mac.com> (serenitylodge at mac.com)

Personally, I detested the change on chips/tokens when they went from the triangle to a likeness of Bill & Bob (those metal/bronze tokens). I refuse to carry them. It smacks of idolatry worship that I can't abide.

I refuse to attend meetings where there are such depictions on the wall; even large framed pictures are disturbing to me.

I believe that any such representation on our literature, tokens, posters, etc, is simply wrong spirited. The fellowship is not Bill and/or Bob. Holding up one person as "god" simply defeats the whole purpose of our principles. Although I may refer to something one or the other has written, (such as the Steps), that does not mean I worship or idolize them as being infallible or god-like.

- - - -

Original message from <nuevenueve@ymail.com> (nuevenueve at ymail.com)

In some Countries (mainly in those very anthropologically linked to ancestral religious and political leadership imagery), one finds pictures of both Bill W. and Dr. Bob on the AA meeting rooms' walls, or even their figurines in carved wood.

Don't know what Bill & Bob would have thought about this, but it just happens.

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From the moderator: compare Message 4497
"Saints With Glasses: Mexican Catholics in Alcoholics Anonymous"

http://health.groups.yahoo.com/group/AAHistoryLovers/message/4497

"I confess all my errors to the priest since it's the most mortal sin to receive the Lord without confessing all. Here too I have to confess all my errors. Here they talk to us of good things. When I came here and saw the pictures of the founders, I thought, 'I've never seen a saint with glasses before!'"

"His comments drew laughter from the audience. Displaying the portraits of the founders above the lectern echoed the placement of saints' images in a Catholic church. For this man, his A.A. colleagues were confessors and Bill W. and Dr. Bob his saints."

+++Message 6340. . . . . . . . Re: Banners with the steps, traditions, and concepts
From: Arthur S . . . . . . . . . . 2/11/2010 1:47:00 PM

Jim,

Wall banners or placards were not distributed to groups by the NY Office prior to the mid-1970s after Bill W had passed away. Individual groups may have elected to do what they did on an individual basis.

A question posited at the 1974 conference was: "Could we have the Twelve Steps and Twelve Traditions made up in a 2' x 4' or other size suitable for hanging in meeting places?" The answer was "The matter will be discussed at a meeting of AAWS." I believe they began production of them in 1975.

A question posited at the 1976 conference that: "There has been much controversy over the alleged misuse of the word "suggested" in reference to the Twelve Steps. Please give all examples of literature changes in wording since the 1975 Conference-changes allegedly made only to insure uniformity in reference to the Twelve Steps, "which are suggested as a program of recovery." The answer was: "In the listing of the Twelve Steps, the word "suggested" was removed from 14 pamphlets. In three pamphlets, it has not been removed. For further information, contact the Conference secretary."

The 1976 Conference Committee on literature recommended that "Present terminology used regarding the word "suggested" when referring to the Twelve Steps is consistent with that employed in the Big Book, the "Twelve and Twelve," and other A.A. literature and should remain as is."

Bill may have been opposed to injecting the word "suggested" into the title of the Steps but he was not opposed to the notion of the Steps being viewed
as suggestions. In the 1953 final Conference report, Bill is quoted as saying:: "Where variations of the Traditions are concerned, we've gone up and down like a window shade. We even have a Tradition that guarantees the right of any group to vary all of them, if they want to. Let's remember, we are talking about suggested (underlined in the report for emphasis) steps and traditions. And when we say each group is autonomous, that means that it also has a right to be wrong."

Cheers

Arthur

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From: Baileygc23@aol.com (Baileygc23 at aol.com)

Bill W said and repeated:

There is no dogma.
The one theological proposition is a Power greater than oneself.
Even this concept is forced on no one.

Banners and slogans, plus people instructing others, are dogma.

---

Original message no. 6330 from James Blair
<jblair@videotron.ca> (jblair at videotron.ca)

The first banners on roll up window shades were produced in the New York area and they were titled "Twelve Suggested Steps." Also, cards and other local literature was printed in this manner. This was probably in the 1945-46 period.

Bill was opposed to the title "Twelve Suggested Steps" and twice delegates to the General Service Conference put forward conference actions to change the title from Twelve Steps to Twelve Suggested Steps and their proposed actions were rejected.

I had read a couple of letters in the early GV's on this subject and I brought it up with Frank M.(archivist) on a trip to GSO and he explained it to me.

I have not been able to find any letters by Bill on the matter.

Jim
The Bridge of Reason occurs in [Moses] Maimonides, eight hundred (or so) years ago, and was picked up by Spengler in his magnum opus, The Decline of the West, greatly publicized in the 1930s. I'm not sure if "the Bridge of Reason leads to the Shore of Faith" is itself in Maimonides, but that's generally where the Bridge has been deemed to lead. My guess is any Big Book use comes from Maimonides through Spengler -- unless it's also in Lewis Browne, the one Jewish religious writer we know Bill read.

++++Message 6342. . . . . . . Re: Bridge of Reason
From: corafinch . . . . . . . . . . . . 2/15/2010 9:13:00 AM

It sounds something like what Charles Fillmore wrote in the "Manifestation" chapter of Christian Healing. Referring to the gulf between spiritual knowledge and the material manifestation, he wrote, "The bridge needed is the structure which thought builds." Fillmore and his wife Myrtle founded Unity Church, a Christian denomination within the New Thought movement which was such an important influence on AA.

However, other writers in the New Thought tradition used similar analogies, so Fillmore is certainly not the only potential source. Thomas Troward, in the Edinburgh lectures, spoke of the subconscious (which he considered to be amenable to conscious suggestion) as the bridge between individual minds and the higher thought or divine mind. Troward capitalized many of these terms, although Fillmore tended to leave them in lower case.

--- In AAHistoryLovers@yahoogroups.com, Ben Hammond <mlb9292@...> wrote:
> > I have been searching for the
> > source of the phrase "Bridge of Reason"
> (with caps) from the Big Book, pp. 53 and 56.
>

++++Message 6343. . . . . . . Re: Banners with the steps, traditions, and concepts
From: James Blair . . . . . . . . . . . . 2/17/2010 6:54:00 PM
Arthur wrote
> Wall banners or placards were not distributed to groups by the NY Office
> prior to the mid-1970s after Bill W had passed away. Individual groups may
> have elected to do what they did on an individual basis.

These were made up by N.Y. Intergroup on blinds as well they printed cards
with Twelve Suggested Steps on them.

Too bad Frank M. is gone b/c he explained the whole kerfuffle to me.
Jim

+++Message 6344. . . . . . . . . . . . Re: Banners with the steps,
traditions, and concepts
From: James Blair . . . . . . . . . . . . 2/17/2010 7:07:00 PM

SUBTOPIC: the "suggested" twelve steps

Arthur wrote
> A question posited at the 1976 conference that: "There has been much
> controversy over the alleged misuse of the word "suggested" in reference
> to
> the Twelve Steps. Please give all examples of literature changes in
> wording
> since the 1975 Conference-changes allegedly made only to insure uniformity
> in reference to the Twelve Steps, "which are suggested as a program of
> recovery." The answer was: "In the listing of the Twelve Steps, the word
> "suggested" was removed from 14 pamphlets. In three pamphlets, it has not
> been removed. For further information, contact the Conference secretary."

I found a 1983 note under literature which states, ""The word "suggested" in
the title of the Twelve Steps not be reinstated."

This suggests to me that it once existed in the literature. I have a friend
who attended the 83' conference and I'll see if I can get in touch with him
and ask if he can shine any light on this.

Jim

+++Message 6345. . . . . . . . . . . . Re: Banners -- and photos of Bill
and Bob
From: Cindy Miller . . . . . . . . . . . . 2/17/2010 6:02:00 PM

From Cindy Miller, tomper, and Robert Stonebraker

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From: Cindy Miller <cm53@earthlink.net>  
(cm53 at earthlink.net)

How about the big Bill & Bob pictures displayed on an easel at the large Founder's Day meetings?

> `·.¸¸.·´¯`·.¸.·´¯`·...¸><((((º>

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From: "tomper87" <tomper99@yahoo.com> (tomper99 at yahoo.com)

Very nice portraits of Dr. Silkworth, Dr. Bob, and Bill W. were displayed on the wall at the first A.A. club in New York. Bill lived upstairs for awhile so apparently did not mind this.

Picture of this can be seen on the aa.org website on the timeline: http://www.aa.org/aatimeline/ Just plug in search word clubhouse.

Portraits of someone can just be a sign of respect and do not necessarily indicate idol worship of the individuals.

- - - -

From: Glenn Chesnut <glennccc@sbcglobal.net>  
(glennccc at sbcglobal.net)

This photo is in the 1935-1944 section of the AA timeline, describing events which took place in 1940, and headed "The first New York clubhouse," with the phrase "Interior of the 24th Street Clubhouse, New York City" under the photo. But it is not clear that the photo which is posted on the timeline was actually taken back in 1940. Can anyone provide the date when the photo was taken?

- - - -

From: "Robert Stonebraker" <rstonebraker212@comcast.net>  
(rstonebraker212 at comcast.net)

In effort to interest members in AA history, our local clubhouse has hung large oil paintings of Bill & Bob, also fifteen 8" x 10" photos of the well known early movers and shakers of the 1930s and 1940s era.

Bob S., Richmond, IN

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Message 6346. . . . . . . . . . . . Big Book Study Guide by Ken W.  
From: Woodstock Singh . . . . . . . . . . . . 2/19/2010 12:49:00 PM

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I found this work a few years ago. It is easy to find in Google search.

The author claims membership in AA beyond 50 years.

Does anyone know if the author is still among the living?

Does anyone have any additional historical information -- beyond what can already be found by a Google search -- about the author's background and how this work was written?

Jim S.
Pensacola, FL

Ken W., Study Guide to the AA Big Book

"A SPIRITUAL VIEW BEYOND THE LIMITS OF TRADITIONAL RELIGION"

Hazelden published a special edition of the Little Red Book in 1996 to commemorate the fiftieth anniversary of its initial publication in 1946. It was supposed to be a more or less exact copy of the first printing but somehow was copied from the 1949 printing, the unstated fifth printing. I don't know how that happened, but I'm sure it is a good story.

I noticed some time back that there are at least two versions of the commemorative edition, the difference being the wording of Step 12. One has "Having had a spiritual experience as the result . . ." as was in the original LRB [and the original Big Book] up until the 12th Printing. The other version has the current wording "Having had a spiritual awakening as the result . . .".

I am aware that Webster did not use the exact wording of the Steps in the early printings of the LRB. The early printings have ". . . God as we understand Him" in Step 3 and sometimes in Step 11. This perhaps is carryover from pamphlets, but I'm not interested in that here. It will have to wait until later.

I thought perhaps the aberrant version [awakening] was the rarer, but I came across another Commemorative Edition this week and it has awakening.
A friend was sent twenty copies of the book when it came out by Bill Pittman who inscribed one of them to him. He tells me that book has "experience" which indicates that the initial press run had that.

I am interested in knowing why there are two versions of this edition and possibly also the relative abundance of each.

I plan on listing all the variations of the Coll-Webb printings of the LRB unless there is a list already available.

Tommy H in Baton Rouge

++++Message 6348. . . . . . . . . . . . Early AA beginners lessons
From: Glenn Chesnut . . . . . . . . . . 2/21/2010 3:39:00 PM

EARLY AA BEGINNERS LESSONS

History of the Beginners Classes: a Speech by Wally P.

Initial growth in Alcoholics Anonymous took place in Cleveland, Ohio. Clarence S. and the guys went out actively pursuing drunks and brought them off bar stools and street corners. We don't do that today, but we were doing it back then [late 1930's and 1940's]. And it worked!

In early 1940, when there were about 1,000 members of AA, more than half were from Cleveland. The book 'AA Comes of Age' talks about it on pages 20 and 21:

"It was soon evident that a scheme of personal sponsorship would have to be devised for the new people. Each prospect was assigned an older AA, who visited him at his home or in the hospital, instructed him on AA principles, and conducted him to his first meeting." So even back in the early days the sponsor was taking the sponsee to meetings and getting together with him, rather than having the sponsee track the sponsor down. 'AA Comes of Age' continues by saying, "But in the face of many hundreds of pleas for help, the supply of elders could not possibly match the demand. Brand-new AA's, sober only a month or even a week, had to sponsor alcoholics still drying up in hospitals."

Because of this rapid growth in Cleveland, the idea of formalized classes started. In the book 'Dr. Bob and the Good Old-timers' it states on page 261,

"Yes, Cleveland's results were the best. Their results were in fact so good that many a Cleveland man really thought AA had started there in the first place." Over half of the fellowship was from Cleveland up and through the mid-1940s.
During the winter of 1941 the Crawford Group (founded in February 1941) organized a separate group to help newcomers through the Steps. By the first issue of the Cleveland Central Bulletin, October 1942, the Crawford "Beginners' Class" was listed as a separate meeting. And in the second issue, in November 1942, there was an article entitled "Crawford Men's Training." This refers to possibly the first "Beginners' Class." "The Crawford Men's Training System has been highly acclaimed to many. Old AA's are asked to come to these meetings with or without new prospects, where new prospects will be given individual attention just as though they were in a hospital. Visiting a prospect in his home has always been handicapped by interruptions. But the prospect not daring to unburden himself completely for fear of being overheard by his relatives and by the AA's reticence for the same reason. Hospitalization without question is the ideal answer to where the message will be most effective; but the Crawford training plan strikes us as being the next best."

In the early days they weren't sure if you could get sober if you didn't go to treatment. That was one of the early questions -- could a person get sober without going to a three or five-day detox. Because it was during that detox that sometimes ten and twenty AA members came to visit the new person. And each hour the prospect was awake he would hear someone's story -- over and over again. And something gelled during these hospital stays. But they were trying to do it outside of the hospital and this is where the first of the classes came from.

These classes continued at Euclid Avenue Meeting Hall through June 1943 and at that time the Central Bulletin announced a second session -- "The Miles Training Meeting." The bulletin read, "The Miles Group reports they have enjoyed unusual success with their training meetings. The newcomer is not permitted to attend a regular AA meeting until he has been given a thorough knowledge of the work." The newcomer couldn't go to a meeting until he completed the training session. A lot of places didn't allow you to go to AA meetings until you had taken the four classes. You didn't just sit there -- you had already completed the steps when you went to your first AA meeting. "From 15 to 20 participate at each training
meeting and new members are thoroughly indoctrinated."

These meetings grew and spread and visitors came from out of town and out of state.

In 1943 the Northwest Group in Detroit, Michigan standardized the classes into four sessions. "In June 1943 a group of members proposed the idea of a separate discussion meeting to more advantageously present the Twelve Steps of the recovery program to the new affiliates. The decision was made to hold a Closed Meeting for alcoholics only for this purpose. The first discussion meeting of the Northwest Group was held on Monday night June 14, 1943 and has been held every Monday night without exception thereafter (as of 1948). A plan of presentation of the Twelve Steps of the recovery program was developed at this meeting. The plan consisted of dividing the Twelve Steps into four categories for easier study." The divisions were:

1. The Admission
2. Spiritual
3. Restitution and Inventory
4. Working and the message

"Each division came to be discussed on each succeeding Monday night in rotation. This method was so successful that it was adopted first by other groups in Detroit and then throughout the United States.

Finally the format was published in its entirety by the Washington, DC Group in a pamphlet entitled 'An interpretation of our Twelve Steps." The first pamphlet was published in 1944 and contains the following introduction: "Meetings are held for the purpose of aquatinting both the old and new members with the Twelve Steps on which our Program is based. So that all Twelve Steps may be covered in a minimum of time they are divided into four classifications. One evening each week will be devoted to each of the four subdivisions. Thus, in one month a new man can get the bases of our Twelve Suggested Steps." This pamphlet was reproduced many times in Washington, DC and then throughout the country and is even still being printed in some areas today.

In the Fall of 1944, a copy of the Washington, DC pamphlet reached Barry C. one of the AA pioneers in Minneapolis. He wrote a letter to the New York headquarters requesting permission to distribute the pamphlet. We talk about "Conference Approved Literature" today; but this is the way the Fellowship
operated back then. This is a letter from Bobby B., Bill W.'s secretary, printed on "Alcoholic Foundation" stationary. This is what she says:

"The Washington pamphlet, like the new Cleveland one, and a host of others, are all local projects. We do not actually approve or disapprove these local pieces. By that I mean the Foundation feels that each group is entitled to write up their own 'can opener' and to let it stand on its own merits. All of them have their good points and very few have caused any controversy. But in all things of a local nature we keep hands off -- either pro or con. Frankly, I haven't had the time to more than glance at the Washington booklet, but I've heard some favorable comments about it. I think there must be at least 25 local pamphlets now being used and I've yet to see one that hasn't some good points."

And then in 1945 the AA Grapevine printed three articles on the "Beginners' Classes." The first one was published in June and it described how the classes were conducted in St. Louis, Missouri. This has to do with the "education plan" and they called it the Wilson Club. "One of the four St. Louis AA groups is now using a very satisfactory method of educating prospects and new members. It has done much to reduce the number of 'slippers' among new members. In brief it is somewhat as follows: Each new prospect is asked to attend four successive Thursday night meetings. Each one of which is devoted to helping the new man learn something about Alcoholics Anonymous, its founding and the way it works. The new man is told something about the book and how this particular group functions. Wilson Club members are not considered full active members of AA until they've attended these four educational meetings."

In the September 1945 issue of the Grapevine the Geniuses Group in Rochester, NY explained their format for taking newcomers through the Steps. The title of the article was "Rochester Prepares Novices for Group Participation." This is how they perceived the recovery process to operate most efficiently: "It has been our observation that bringing men [and woman] into the group indiscriminately and without adequate preliminary training and information can be a source of considerable grief and a cause of great harm to the general moral of the group itself. We feel that unless a man, after a course of instruction and an intelligent presentation of the case for the AA life, has accepted it without
any reservation he should not be included in group membership. When the sponsors feel that a novice has a fair working knowledge of AA's objectives and sufficient grasp of its fundamentals then he is brought to his first group meeting. Then he listens to four successive talks based on the Twelve Steps and Four Absolutes. They are twenty-minute talks given by the older members of the group and the Steps for convenience and brevity are divided into four sections. The first three Steps constitute the text of the first talk; the next four the second; the next four the third; and the last Step is considered to be entitled a full evening's discussion by itself." This group taught the Steps in order rather than in segments.

In December 1945, the St. Paul, Minnesota Group wrote a full-page description of the "Beginners' Meetings." The description of their four one-hour classes was: "New members are urged to attend all the sessions in the proper order. At every meeting the three objectives of AA are kept before the group: to obtain and to recover from those things which caused us to drink and to help others who want what we have."

In 1945 Barry C., of Minneapolis, received a letter from one of the members from the Peoria, Illinois Group. In the letter, the writer, Bud, describes the efforts of Peoria, Illinois in regarding the "Beginners' Classes." "In my usual slow and cautious matter I proceeded to sell the Peoria Group on the Nicollet Group. Tomorrow night we all meet to vote the adoption of our bylaws slightly altered to fit local conditions." (No one taught the classes the same way. They were taught based on a group conscience.) "Sunday afternoon at 4:30 our first class in the Twelve Steps begins. We're all attending the first series of classes so we'll all be on an even footing. We anticipate on losing some fare-weather AA hangers-on in the elimination automatically imposed by the rule that these classes must be attended. This elimination we anticipate with a "we" feeling of suppressed pleasure. It is much as we are all extremely fed up with running a free drunk taxi and sobering-up service."

Then sometime prior to 1946 in Akron, Ohio the Akron Group started publishing four pamphlets on the AA Program. They were written by Ed W. [**see note at
the end* at the direction of Dr. Bob, one of the co-founders of AA. Dr. Bob wanted some "blue-collar" pamphlets for the Fellowship. In one of the pamphlets, "A Guide to the Twelve Steps", it reads: "A Guide to the Twelve Steps of Alcoholics Anonymous is intended to be a simple, short and concise interpretation of the rules for sober living as compiled by the earliest members of the organization. The writers and editors are members of the Akron, Ohio Group where Alcoholics Anonymous was founded in 1935. Most of the ideas and explanations were brought out in a series of instruction classes conducted by veteran members of the group.” So this proves the classes were being taught in Akron, Ohio.

There are a lot of places they were being taught.

Then the classes were actually formalized into a book called "The Little Red Book" in 1946. The inscription on the inside cover says, "The material in this Little Red Book is an outgrowth of a series of notes originally prepared for Twelve Step instruction to AA beginners." So we know the "Little Red Book" came out of these four one-hour classes also. "Few books have had greater record for humble service than the Little Red Book upon which so many members have cut their AA teeth." A manuscript drawn up from these notes was sent to Dr. Bob at the request of USA and Canadian members. He approved the manuscript and the book was published in 1946. Dr. Bob approved of "The Little Red Book." So Dr. Bob not only authorized the publication of the Akron pamphlets, he also endorsed "The Little Red Book," both of which were products of the "Beginners' Classes."

Even our first AA group handbook, originally entitled "A Handbook for the Secretary", published by the Alcoholic Foundation in 1950, had a section on the "Beginners' Classes."

At the time there were only three types of meetings: Open Speaker Meetings, Closed Discussion Meetings, and Beginners' Meetings. There was no such thing as an Open Discussion Meeting in the early days of Alcoholics Anonymous. In the Beginners' Meetings, which are described in the Meeting section, the handbook states: "In larger metropolitan areas a special type of meeting for newcomers to AA is proved extremely successful. Usually staged for a half-hour prior to an open meeting, this meeting features an interpretation of AA usually by an older
member presented in terms designed to make the program clear to the new member.

(Note: The Chicago Group held their "Beginners' Classes" a half-hour prior to their Open Meeting. When publishing the group handbook, the New York office only described Chicago's format.)

After the speaker's presentation the meeting is thrown open to questions."
In each of the four one-hour classes there was always a session for questions afterwards. "Occasionally, the AA story is presented by more than one speaker. The emphasis remains exclusively on the newcomer and his problem."

The four one-hour classes were taught all over the country. Some other cities include Oklahoma City, Miami Florida, and Phoenix Arizona.

If these classes were so important, then what happened to them? Most of the people who have joined AA in the last twenty-five years or so have never heard of them. Ruth R., an old-timer in Miami Florida, who came into AA in 1953, gave some insight into the demise of the "Beginners' Classes." "At that time the classes were being conducted at the Alana Club in Miami -- two books were used: "Alcoholics Anonymous" (Big Book) and the "Little Red Book." Jim and Dora H., Florida AA pioneers, were enthusiastic supporters and they helped organize several of the classes and served as instructors." (Note: Dora was a Panel 7 Delegate to the General Service Office.) Ruth recalled that the classes were discontinued in the mid-1950s as the result of the publication of the book "Twelve Steps and Twelve Traditions" by Alcoholics Anonymous Publishing Inc.

In the Miami area the "Twelve and Twelve" replaced both the "Big Book" and the "Little Red Book" and "Step Studies" replaced the "Beginners' Classes." In the process, the period for taking the Steps was expanded and modified from 4 weeks to somewhere in between 12 and 16 weeks. The Fourth Step inventory was modified and became a much more laborious and detailed procedure. What was originally conceived as a very simple program, which took a few hours to complete, evolved into a complicated and confusing undertaking requiring several months.

Studying the Steps is not the same as taking the Steps. In the "Beginners' Classes" you take the steps. The Big Book says, "Here are the steps we took" not "here are the steps we read and talked about." The AA pioneers proved that action, not knowledge, produced the spiritual awakening that resulted in recovery from alcoholism. On page 88, the authors of the Big Book wrote, "It
works -- it really does. We alcoholics are undisciplined. So we let God
discipline us in the simple way we have just outlined. But this is not all.
There is action and more action. Faith without works is dead."

This concludes the description of the "Beginners' Classes" during Wally P.'s
talk in Mesa, Arizona on November 23, 1996. Wally P. is an AA Archivist from
Tucson, Arizona. For two years he researched and studied areas of the
country
that held "Beginners' Classes." He then started teaching the classes under
the
guidance of his sponsor who took the classes in 1953 and never drank again.
In
March of 1996 Wally mentioned the "Beginners' Classes" as part of his
historical
presentation at the Wilson House in East Dorset, Vermont. Wally then wrote
and
published a book entitled "Back to Basics: The Alcoholics Anonymous
Beginners'
Classes -- Take all 12 Steps in Four One-Hour Sessions."

________________________________________

**SOURCES**

http://stepstudy.org/2008/05/21/history-of-the-beginners-classes-a-speech-by-
wally-

ly-p/ [7]

See also AAHistoryLovers Message 1627 from Bill Lash for another copy of
this
talk: http://health.groups.yahoo.com/group/AAHistoryLovers/message/1627

________________________________________

**THE AUTHOR OF THE AKRON PAMPHLETS**

Perhaps not Ed W., but Evan W. or Irvin W.

See Message #2469 from jayaa82@aol.com
http://health.groups.yahoo.com/group/AAHistoryLovers/message/2469

"The Akron Pamphlets were commissioned by Dr. Bob but written by Evan W. an
Akron member who had been a newspaper writer. Dr. Bob believed that the Big
Book
might be too complicated for the "blue collar" member or others with little
education. The pamphlets are still printed and distributed by the Akron
Intergroup. Jay M."

But see First 226 Members Akron, OH AA Group
http://hindsfoot.org/akrn226.doc

There is no "Ed W." on that list, but there is no "Evan W." mentioned
either.
Could "Evan W." be the man referred to as Irvin Whiteman in that list? The
names
Irvin, Irwin, and so on, were regularly confused in the AA oral tradition -- see
for example all the different spellings of Irwin Meyerson's name.

+++Message 6349. . . . . . . . . . . . Rockhill Recording: A Talk With Bill
From: BobR . . . . . . . . . . . . 2/21/2010 4:15:00 PM

About a year ago, our Archives here in Suffolk County, New York received a record, Alcoholics Anonymous A Talk With Bill disc 2. We have transferred it to CD.

Although we have disc 2, it seems to cut off and two of us are wondering if there is more to it. Is there a recording of disc 1 out there somewhere so we can fill in the missing pieces?

This recording comes from 1947. Is there any kind of copyright on it still in effect?

+++Message 6350. . . . . . . . . . . . Re: Bridge of Reason
From: corafinch . . . . . . . . . . . . 2/19/2010 6:40:00 PM

I couldn't seem to find the Maimonides reference (although Maimonides is known for bridging science and faith), and the sense in which Spengler used the phrase did not seem to expand on the Big Book meaning. This passage from Systematic Theology (1886) by Augustus Hopkins Strong is somewhat interesting. It is part of a footnote on pp 87-8. Strong has been discussing the various "proofs" for the existence of God:

"The three forms of proof already mentioned, Cosmological, Teleological and Anthropological may be likened to the three arches of a bridge over a wide and rushing river. The bridge has only two defects but these defects are very serious. First is that one cannot get on the bridge; the end toward the outer bank is wholly lacking; the bridge of logical argument cannot be entered upon except by assuming the validity of logical processes; this assumption takes for granted at the outset the existence of a God who has made our faculties to act correctly; we get on the bridge, not by logical processes but only by a leap of intuition; and by assuming at the beginning the very thing which we set out
to prove. The second deficiency of the so-called bridge of argument is that when one has gotten on he can never get off. The connection with the further bank is also lacking. All the premises from which we argue being finite, we are warranted in drawing only a finite conclusion. Argument cannot reach the Infinite, and only an infinite being can be called God.

"We can get off from our logical bridge not by logical process but only by another and final leap of intuition and by once more assuming the existence of the infinite Being we had so vainly sought to reach by mere argument. The process seems to be referred to in Job 11:7, 'Canst though by searching find out God? Canst thou find out the almighty unto perfection?"

I'm not implying the the Big Book authors were reading this book, but the allegory seems similar, and may have made it to them by way of sermons or lectures.

--- In AAHistoryLovers@yahoogroups.com, "J. Lobdell" <jlobdell54@...> wrote:
> The Bridge of Reason occurs in [Moses] Maimonides, eight hundred (or so) years ago, and was picked up by Spengler in his magnum opus, The Decline of the West, greatly publicized in the 1930s. I'm not sure if "the Bridge of Reason leads to the Shore of Faith" is itself in Maimonides, but that's generally where the Bridge has been deemed to lead. My guess is any Big Book use comes from Maimonides through Spengler -- unless it's also in Lewis Browne, the one Jewish religious writer we know Bill read.
>

I was wondering if anyone has any history on a retreat that was held annually by Father Ralph Pfau (1947) I think it started in San Juan Batista, CA.

There has to be some people who have attended in years past who can tell a story or two!!! If you have ever attended this retreat and have a story to tell, big or small, please pass it on!

"My Retreat Booklet and the way of the Cross"
Chuck Chammerlin attended in 1952 -- John Gray from Santa Cruz, California, was the Group Leader for many years.

Thanks! Russ Muller ruussmuller@sbcglobal.net  
(ruussmuller at sbcglobal.net)

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+++Message 6352. . . . . . . . . . . . Re: Big Book Study Guide by Ken W.  
From: Cherie” H. . . . . . . . . . . . . 2/21/2010 11:36:00 PM

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A few years ago I was in direct email communication with Ken. He was a member of AAFriendsWorldWide online AA group for some time. That is where I met him. He has also been a member of other online AA groups.

As far as I know is still alive, although it has been some time since I was in contact with him.

Perhaps he is reading this and might respond?

--
AA Love and Hugs  
Cherie'  
Warren, MI  
DOS 04/26/01

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+++Message 6353. . . . . . . . . . . . Two AA History Presentations  
From: Bill Lash . . . . . . . . . . . . 2/23/2010 8:29:00 AM

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The Primary Purpose Group of Lynbrook NY presents:  
An AA History Presentation with 250 Pictures of Early AA  
with Barefoot Bill from West Milford NJ  
Saturday, March 13, 2010, 1:00PM – 5:00PM  
Lynbrook Baptist Church  
225 Earle Avenue, Lynbrook, NY 11563  
Meeting place of the Primary Purpose Group of Lynbrook NY.  
Pictures of the Washingtonians, Frank Buchman, Rowland Hazard, Cebra Graves, Ebby T., Bill & Lois W., Bill W.’s parents & grandparents, Lois W.’s parents, Dr. Bob & family, all the OH/VT places, Henrietta Seiberling, Bill D., Ernie G., Clarence S., Sister Ignatia, all the N.Y./N.J. places, Charlie Towns & Dr. Silkworth, Hank P., when the early literature was published, the Rockefeller dinner, gravesites, etc.
It's very exciting, combining the stories with the images!!
 Liberal refreshments will be provided.
 For more information please visit www.ppglynbrook.net or call Derrick at
516-317-9237.
For the flyer go to www.justloveaudio.com & click on "Events".

**********
ALCOHOLICS ANONYMOUS HISTORY WEEKEND III
"THE OXFORD GROUP ROOTS OF A.A."
with Jay S. from Redondo Beach CA
and
Barefoot Bill from West Milford NJ
August 20 – 22, 2010
At The Wilson House
(where Bill W. was born)
378 Village Street
East Dorset, VT 05253

Jay S. is an Oxford Group historian. He will be doing three presentations
—

Barefoot Bill has been studying and collecting AA history since 1994. He will be doing a presentation on “Bill W. & Dr. Bob’s Oxford Group Experience” and another one on “Oxford Group Meditation – How To Listen To God”.

Schedule:
Friday night 8/20/10 9:00 to 10:45pm – Oxford Group (Moral Re-Armament) movie
Saturday morning 8/21/10 9:00 to 10:20am – The Early Roots of A.A.: The Akron Miracle
Saturday morning 8/21/10 10:40 to 11:55am – Bill W. & Dr. Bob’s Oxford Group Experience
Saturday afternoon 8/21/10 1:00 to 2:20pm – Varieties of Spiritual Experience: James, Jung, Shoemaker & You
Saturday night 8/21/10 9:00 to 10:45pm – Oxford Group (Moral Re-Armament) movie
Sunday morning 8/22/10 9:00 to 10:20am – Oxford Group Meditation: How To Listen To God
Sunday morning 8/22/10 10:40 to 11:55am – What Ever Happened to the Oxford Group?

For weekend and overnight reservations please call the Wilson House at 802-362-5524.
For more information please call Barefoot Bill at 201-232-8749 (cell).
Audio CD’s of this event provided by Just Love Audio.
For the flyer go to www.justloveaudio.com & click on "Events".

+---------------------------------------------+

++++Message 6354. . . . . . . . . . . . Re: Rockhill Recording: A Talk With Bill
Hello Group,

I believe I have some history on these records. A few years ago, I purchased an audio CD of what was being titled "Bill W.'s 1st Recorded Talk." It said the talk was made in 1947, but gave no other information. When I listened to it I heard a quote that I recognized. The quote was:

"Perhaps this is not the place to talk at length of my own recovery, of our A.A. program in detail, or of our astounding growth. This room is filled with fellow alcoholics who know and practice the A.A. way of life as well as I. The accomplishments of Alcoholics Anonymous are headlined in the press of the world. So I shall be content if I can remind myself, and any who would hear that Alcoholics Anonymous is not, after all, a personal success story. It is instead, the story of our colossal human failures now converted into the happiest kind of usefulness by that divine alchemy -- the living grace of God."

I remember this from the 2005 International Convention in Toronto because I saw this quote on one of the GSO Archives displays panels. Also from that CD I recognized the talk Bill was giving was copied from a phonograph record. In October 2006 while in New York doing some research at the GSO Archives, I was able to piece together some history of this recording. At that time I was the Archivist for Area 9 in Southern Californian and I found that it had a Southern California connection other than just the location of his talk.

On Wednesday April 9, 1947, Bill came to Los Angeles and gave a talk at a big open meeting. After the meeting a member from Los Angeles, who was in the recording business, suggested to Bill that he should record his talks. This member offered to provide Bill and AA his recording services, for a small fee, of course. Sometime during that weekend, Bill shortened his talk and he made a wire recording and this recording was pressed into a 16 inch record. Bill took the recording back to New York and found a record company there that would press records as needed. The member in Los Angeles wanted to press a couple hundred records at one time, but Bill thought this would put an unnecessary financial burden on the New York Office. Beside he didn't think they would sell that many records.
Bill found a company in New York, without ties to AA, called Rockhill Radio Company, on fiftieth Street, that was willing to press one record at a time or as many at one time as need. This way the New York office would not have to fork out a lot of money all at once or keep track of any inventory. Bill even negotiated a deal where the New York office would take all the orders and handle the money from sales and this reduced the selling price of the records even more.

We do not know the member's name from Los Angeles or the company he worked for. However, in the file in New York where I found this information was a yellowed business card from Specialty Records, 2719 W 7th Street Los Angeles with the name "Art" handwritten on the back. After some searching I found that Art Rupe started Specialty Records in LA in 1946, but it is not clear if Art was the member that made the suggestion or just someone the AA member put Bill in touch with.

In a letter to the group secretaries from the New York office dated May 6, 1947 it offers these records for sale for $3.30 including shipping. Not everyone had a phonograph that could play 16 inch records so the talk was made on two 12 inch records, having a playing time of about 15 minutes (15 minutes is a very short talk for Bill).

In this letter it stated that Bill was very reluctant on make any kind of records, but finally gave in.

If anyone has a photo of these 2 records, I would love to have a copy for Area 9's file.

hope this helps

Charles from Wisconsin

________________________________
From: BobR <rriley9945@aol.com>
To: AAHistoryLovers@yahoogroups.com
Sent: Sun, February 21, 2010 3:15:40 PM
Subject: Rockhill Recording: A Talk With Bill

About a year ago, our Archives here in Suffolk County, New York received a record, Alcoholics Anonymous A Talk With Bill disc 2. We have transferred it to CD.
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+-----Message 6355. . . . . . . . . . Re: Rockhill Recording: A Talk With
Bill
From: shakey . . . . . . . . . . . . 2/23/2010 9:39:00 PM

I own a red record called Milestones of Alcoholics Anonymous by Bill
from Rockhill Recording with an address on the label of 10 east 50th street
new york city.
ELdorado5-1860. it is a 78 record.
Shakey Mike Gwirtz
Phila, PA

--- In AAHistoryLovers@yahoogroups.com, "BobR" <rriley9945@...> wrote:
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> County, New York received a record, Alcoholics
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+-----Message 6356. . . . . . . . . . . Documentary film request - Miami
Convention 1970
From: bludahlia2003 . . . . . . . 2/24/2010 5:47:00 PM

We are producing a documentary film on the history of AA. We have had a lot of
help from AA historians and other archives, but at this point, we are
actively looking for photos or home movies of the 1970 AA Convention, held at the
Fountainebleau Hotel in Miami. Ideally, we'd love to have a shot of Bill W at
the podium, giving his closing talk. However, any shots of the convention – signage, banners, a view from the back of the auditorium etc – would be very helpful. We are aware of and will be observing the 11th tradition. Thanks for any help you can give us.

My e-mail address is <bludahlia2003@yahoo.com>
(bludahlia2003 at yahoo.com)

I have these two recordings framed as well as a third recording made by same company titled MILESTONES OF ALCOHOLICS ANONYMOUS by Bill. The third recording appears to be same vintage, all are red. How can I help you.

-----Original Message-----
From: Charles Knapp <cpknapp@yahoo.com>
To: AAHistoryLovers@yahoogroups.com
Sent: Sun, Feb 21, 2010 10:58 pm
Subject: [AAHistoryLovers] Re: Rockhill Recording: A Talk With Bill

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[Non-text portions of this message have been removed]

+++Message 6358. . . . . . . . . . . . Author’s Notes in early Little Red Books, 1946 to 1953
From: Tom Hickcox . . . . . . . . . . . . 2/28/2010 9:16:00 PM

Recently, I was reading on Hindsfoot.org <http://hindsfoot.org/ed02.html> about the Author's Note in the 1946 and 1949 printings of the Little Red Book, or, more precisely, "The Twelve Steps" and "The Little Red Book."

I thought it might be a good idea to compare the Author's Notes from the early printings of the Little Red Book. All the versions were taken from volumes in my collection.

The Author’s Note in the 1946 printing goes:
"This book was originally prepared as a series of notes for Twelve-step Discussion meetings for new A.A. members. It proved to be very effective and helpful. Many groups adopted it, using mimeographed copies. The demand for this interpretation in book form from both individuals and groups made printing advisable." This is eight lines long in the book.

The next Author's Note is from what must be the first 1947 printing:

"The Interpretation of the 12 steps of the Alcoholics Anonymous program was prepared from a series of notes originally used in Twelve Step discussion meetings for new A.A. members. It proved to be very effective and helpful. Many groups adopted it, using mimeographed copies. The demand for the Interpretation in book form from both individuals and groups made printing advisable." This version is ten lines long in the book.

The Author's Note for the stated Second Printing, January 1947:

"This book was originally prepared as a series of notes for the instruction of new A.A. members and as a source of ideas for Twelve-step Discussion meetings. It proved helpful to both new and old members, seeming to create great interest in the simple A.A. fundamentals they too often missed in first reading the Big Book 'ALCOHOLICS ANONYMOUS.' It sent them back to the Big Book and kept them reading it thus establishing a solidarity of understanding of the A.A. Program that was good for the group as a whole. Many groups adopted it using mimeographed copies. The demand for this interpretation in book form from both individuals and groups made printing advisable." Again a single paragraph but seventeen lines long.

The Author's Note for the unstated Third Printing, 1947:

"The material in this little red book is an outgrowth of a series of notes originally prepared for '12-Steps' instruction to A.A. beginners and as a source of ideas for A.A. discussion meetings. Its distribution is founded on a desire to 'Carry the Message' in recognition of our return to sane living after alcoholism has made life all but impossible.

"Many groups, in meeting the A.A. need for instruction of new members, have adopted this brief summarization of the A.A. Recovery Program expounded in the Big Book, 'Alcoholics Anonymous,' as an outline for study of that book. Worthwhile results have followed the inauguration of weekly classes devoted to guidance of new members in their quest for a better understanding of the '12 Steps' as a way of life.

"These classes, directed by qualified members, have created a solidarity of understanding within our Fellowship that has been good for the groups as a whole. Consequently, there has been a closer adherence to the Big Book, better understanding and application of its philosophy, more effective sponsorship and a noticeable reduction in slips among our members." Note that this is three paragraphs long and very expanded.
The Author's Note for the unstated Fourth Printing, 1948, is exactly the same as the unstated Third Printing.

The title on the half-title pages for the preceding books is "The Twelve Steps."

The Author's Note for the unstated Fifth Printing, 1949, is the same for the first two paragraphs. However, the third paragraph is different:

"These classes, directed by qualified members, have created a solidarity of understanding within our Fellowship. They have brought a closer adherence to the Big Book, better understanding and application of its philosophy, more effective sponsorship and a noticeable reduction in slips among our members."

I would note that the Author's Note in both printings of the 50th Anniversary Edition has a typo in the third paragraph. It has "with" rather than "within" in the first sentence of that paragraph.

The Author's Note for the unstated Sixth Printing, 1950:

"The little (sic) Red Book evolved from a series of notes originally prepared for 'Twelve Step' suggestions to A.A. beginners. It lends supplementary aid to the study of the book, 'Alcoholics Anonymous,' and contains many helpful topics for discussion meetings. Its distribution is prompted by a desire to 'Carry the Message to Alcoholics' in appreciation of our reprieve from alcoholic death.

"Many groups, in meeting the A.A. need for instruction of new members, have adopted this brief summarization of the A.A. Recovery Program expounded in the Big Book, 'Alcoholics Anonymous,' as an outline for study of that book. Worthwhile results have followed the inauguration of weekly classes devoted to guidance of new members in their quest for a better understanding of the '12 Steps' as a way of life.

"These classes, directed by qualified members, have created a solidarity of understanding within our Fellowship. They have brought a closer adherence to the Big Book, better understanding and application of its philosophy, more effective sponsorship and a much higher ratio of sobriety among our members."

It refers to the book as "The little Red Book" and changes the second half of the first paragraph, leaving the second paragraph unchanged. The last phrase of the third paragraph is changed from "a noticeable reduction in slips among our members" to "a much higher ratio of sobriety among our members." I will leave it to the experts to rationalize the change.

The Author's Note to the Seventh Printing, 1951, is identical to the Author's Note for the Sixth Printing.

The Author's Note to the Eighth Printing, 1952, is slightly changed from the Author's Note for the Sixth and Seventh:

"The Little Red Book evolved from a series of notes originally
prepared for 'Twelve Step' suggestions to A.A. beginners. It aids in the study of the book, 'Alcoholics Anonymous,' and contains many helpful topics for discussion meetings. Its distribution is prompted by a desire to 'Carry the Message to Alcoholics' in appreciation of our daily reprieve from alcoholic death.

"Many groups, in meeting the A.A. need for instruction of new members, have adopted this brief summarization of the A.A. Recovery Program expounded in the Big Book, 'Alcoholics Anonymous,' as an outline for study of that book. Worthwhile results have followed the inauguration of weekly classes devoted to guidance of new members in their quest for a better understanding of the '12 Steps' As a Way of Life for recovery from alcoholism.

"These classes, directed by qualified members, have created a solidarity of understanding within our Fellowship. They have brought a closer adherence to the Big Book, better understanding and application of its philosophy, more effective sponsorship and a much higher ratio of sobriety among our members.

"It is our hope that this Little Red Book may open new avenues of thought and be helpful to the individual A.A. member in arriving at his own successful interpretation of the program." "Little" is capitalized in the first sentence, the second sentence is changed, ",
. .recovery from alcoholism" is added to the last sentence of the second paragraph, and a fourth paragraph is added.

The Author's Note to the Ninth Printing, 1953 is exactly the same as that for the Eighth.

This is a good stopping point. There wasn't an unstated Tenth Printing and printing numbers were assigned starting with the Eleventh Printing. I would note, though, that we have ten different printings here, all different in some respect. Maybe Coll-Webb knew how to count after all!

Tommy H in Baton Rouge

++++Message 6359. . . . . . . Pamphlet/booklet called Interpretations the Twelve Steps
From: pamelafro88 . . . . . . . . 2/28/2010 11:30:00 PM

have just come across a reference in Australian AA archives that in 1947 '1000 copies "Interpretations the Twelve Steps" received - 6d. each' Does anyone know what this pamphlet/booklet is? Are there any copies still available?

- - - -

From the moderator:
If the date is 1947, it can't be the Twelve Steps and Twelve Traditions book that Bill Wilson published in 1953, also a price of five pence sounds much too low for that big a book. (This is assuming that five pence Australian would have been roughly equivalent to five pence in British pounds sterling, prior to the introduction of the modern Australian decimal currency in 1966.)

The most commonly used pamphlet (by far) in AA around that time was one whose formal title was "Alcoholics Anonymous: An Interpretation of the Twelve Steps."
It had been printed by local AA groups all over the United States starting from around 1943. It was referred to in different parts of the United States by various names: the Tablemate, the Table Leader's Guide, the Washington DC Pamphlet, the Detroit Pamphlet, and so on. The pamphlets cost 40 cents each from the Detroit intergroup office several years ago, but would have been much cheaper back in 1947. For an introduction to it, and a copy of it, see:
http://hindsfoot.org/detr0.html
http://hindsfoot.org/Detr1.html
and so on.

Another possibility, though probably less likely, would be the pamphlet entitled "A Guide to the Twelve Steps of Alcoholics Anonymous" which was written and printed in Akron, Ohio at some point during the 1940's. For a copy of it, see:
http://hindsfoot.org/Akr12.html

The Texas Pamphlet was written in Houston, Texas in 1940 but it would seem odd to refer to it as "Interpretations the Twelve Steps." Nevertheless, see AAHistoryLovers messages 3758 and following for a copy of that, if you'd like to look at it:
http://health.groups.yahoo.com/group/AAHistoryLovers/message/3758

Glenn C. (South Bend, Indiana, US)

Sorry, but just couldn't resist - abebooks.com, the major internet used book site, has in their current newsletter the theme of "Draft Copies: Books about Drink." So yes, a history of US beer cans 1930-1980 etc., lol., but also some
titles related to sobriety, e.g. Peabody's "The Common Sense of Drinking."
You
can see the newsletter by going to abebooks.com and scrolling down on the
left
to "Recently Featured," or here is the direct link:

http://www.abebooks.com/books/author-alcohol-drunk-kingsley-amis/cocktail-dr
inki\

ng.shtml?cm_mmc=nl--nl--h00-bdrinkA--cta-search [8]

Charlie C.
IM = route20guy

To All,

I have just purchased a very nice copy of The Little Red Book, 1957 edition.
What I see different is that this copy is published by Hazelden.

I also see you can buy new copies of The Little Red Book published by BN
Publishing, but I have not done a page by page audit of the two books to
determine what changed.

Why would Hazelden give up such a good historical document?

Dougbert

- - - -

From the moderator:

Minneapolis AA members Ed Webster and Barry Collins originally published The
Little Red Book themselves, under the sponsorship of the Nicollet Group in
Minneapolis. They called themselves the "Coll-Webb Co., Publishers" from
their
two last names.

Roughly around the time of Ed Webster's death on June 3, 1971, the Hazelden
Foundation took over publishing it -- see http://hindsfoot.org/ed02.html --
and
then for many years Hazelden was given as the publisher.

The current Amazon.com listing for The Little Red Book, however, now has on
the
copyright page:

Copyright 2007 BN Publishing
www.bnpublishing.net

This may be a subsidiary of Barnes & Noble, but I cannot determine this for sure. See http://www.bn.com/

++++Message 6362. . . . . . . . Re: Rockhill Recording: A Talk With Bill
From: aalogsdon@aol.com . . . . . . . . 2/26/2010 12:06:00 PM

The three red 1947 recordings I have bear the same information plus Rockhill Radio. No speed is indicated in the space shown for speed. I have a later recording LAST MAJOR TALK OF "DR BOB" which shows Rockhill Recording made by Rockhill Radio, 18 East 50 Street, New York City, Plaza 9-7979. Speed shown as 33 RPM. It is black in color.

++++Message 6363. . . . . . . . Re: Pamphlet/booklet called Interpretations the Twelve Steps
From: bevflk@aol.com . . . . . . . . 3/1/2010 12:29:00 PM

From Beverly, David Jones, John Wikelius, Dougbert, and Glenn C.:

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The original message 6359 from <pamelafro@bigfoot.com> (pamelafro at bigfoot.com) in Australia said:

have just come across a reference in Australian AA archives that in 1947 '1000 copies "Interpretations the Twelve Steps" received - 6d. each' Does anyone know what this pamphlet/booklet is? Are there any copies still available?

---

From Beverly <bevflk@aol.com> (bevflk at aol.com)

If you go to The Detroit Pamphlet you will find it there, ok. I hope this helps you out.

For an introduction to this pamphlet and a copy of it, see:
http://hindsfoot.org/detr0.html
http://hindsfoot.org/Detr1.html
and so on.

---
From: David Jones <jonesd926@aol.com>
(jonesd926 at aol.com)

Try these links:

http://www.eskimo.com/~burked/history/tablemat.html

http://aaiitems.com/An_Interpretation_of_Alcoholics_Anonymous_Program_of_the_
The_\Twelve_Steps-details.aspx [9]

God bless
Dave

- - - -

From the moderator:

The first link is to one of the many online copies of the Detroit Pamphlet which
Beverly mentioned above, also called the Washington DC Pamphlet, the Tablemate,
the Table Leader’s Guide, etc.

The second link is to an early edition of The Little Red Book, see the next message below.

- - - -

From john wikelius <justjohn1431946@yahoo.com>
(justjohn1431946 at yahoo.com)
and Dougbert <dougbert8@yahoo.com>
(dougbert8 at yahoo.com)

That is the original name for the Little Red Blook first published in 1946.
They are still around but purchase price is up there.

Could this be a foreign export of The Little Red Book?

- - - -

From the moderator:

See my comment in the previous message. In 1947 Australia was still using a currency based on
and tied to the British system of pounds, shillings, and pence.

Wikipedia says:
"In 1940, an agreement with the U.S.A. pegged the pound to the U.S. dollar at a
rate of 1 pound = 4.03 dollars. This rate was maintained through the Second
World War and became part of the Bretton Woods system which governed post-war exchange rates. Under continuing economic pressure, and despite months of denials that it would do so, on 19 September 1949 the government devalued the pound by 30.5% to $2.80. The move prompted several other currencies to be devalued against the dollar."

At 240 pence to a pound, a penny would have been worth 1.68 cents in U.S. currency.

If the booklet in question was being sold in Australia for five pence, that would have been 8.40 cents in U.S. currency.

I do not know the price for which Ed Webster's Little Red Book was being sold in 1946 and 1947, but I can hardly imagine them being able to sell a book that big for only eight and a half cents a copy. In terms of what the U.S. dollar was worth in the mid 1940's, eight and a half cents was a pamphlet, not book.

Can Tommy Hickcox or anybody tell us what The Little Red Book was sold for in its 1946 and 1947 printings?

Glenn C. (South Bend, Indiana, U.S.)

Arizona Jack H. has a letter from Charlotte Lappen of the NY Office to Ed Webster dated August 26th 1947 referencing a price for The Little Red Book of $1.50.

When Coll-Webb started putting dust jackets on the book with either the 11th Printing 1955 or 12th 1957, the price on the jacket for both The Little Red Book and Stools and Bottles was $2.35. This appears to have been raised to $2.50 for the 13th Printing 1959.

Tommy H in Baton Rouge

---

The original message 6359 from <pamelafro@bigfoot.com> (pamelafro at bigfoot.com) in Australia said:

have just come across a reference in Australian AA archives that in 1947 '1000 copies "Interpretations the Twelve Steps" received - 6d. each' Does anyone know what this pamphlet/booklet is? Are there any
copies still available?

---

Glenn C. wrote in Message #6363 (making one slight numerical correction):

At 1 pound = 4.03 dollars and 240 pence to a pound, a British / Australian penny would have been worth 1.68 cents in U.S. currency.

> If the booklet in question was being sold in Australia for six pence, that would have been 10 cents in U.S. currency.
> I do not know the price for which Ed Webster's Little Red Book was able to sell a book that big for only ten cents a copy.
> In terms of what the U.S. dollar was worth in the mid 1940's, ten cents was a pamphlet, not book.
> Can Tommy Hickcox or anybody tell us what The Little Red Book was sold for in its 1946 and 1947 printings?
> Glenn C. (South Bend, Indiana, U.S.)

+++Message 6365. . . . . . . . . . . . Times and places of AA Meetings in April 1939
From: schaberg43 . . . . . . . . . . . . 3/2/2010 12:25:00 PM

I have long been told that when the Big Book was published in April of 1939, there were only TWO meetings established - one in Akron and one in Brooklyn.

Can anyone confirm this?

And, if true, can anyone tell me on what nights those two meeting actually met?

Thanks,

Old Bill

+++Message 6366. . . . . . . . . . . . RE: Times and places of AA Meetings in April 1939
From: Arthur S . . . . . . . . . . . . 3/2/2010 5:51:00 PM

Hi Bill
There were only two groups in April 1939 (Akron and NY) and they held weekly meetings. Akron meetings were on Wednesday night at T Henry and Clarace Williams' house on 676 Palisades Dr in Akron, Ohio. NY meetings were at Bill and Lois' home, 182 Clinton St, Brooklyn NY on Tuesday nights.

Near the end of April 1939, Bill and Lois were evicted from their home. For a time NY meetings were held at Bert T's tailor shop (and possibly some other locations). In February 1940, the first clubhouse was rented at 334 1/2 W 24th St in NY City and meetings were held there.

In early May 1939, led by pioneer member Clarence S, the Cleveland members announced that they would meet separately from Akron and the Oxford Group at the home of Grace and Abby G at 2345 Stillman Rd, Cleveland Heights in Cleveland.

In October 1939, Akron members severed their ties to the Oxford Group. Meetings then moved to Dr Bob's house. In January 1940, Akron meetings moved to King School on Wednesday night.

Cheers

Arthur

From: schaberg43
Sent: Tuesday, March 02, 2010 11:25 AM
To: AAHistoryLovers@yahoogroups.com
Subject: Times and places of AA Meetings in April 1939

I have long been told that when the Big Book was published in April of 1939, there were only TWO meetings established - one in Akron and one in Brooklyn.

Can anyone confirm this?

And, if true, can anyone tell me on what nights those two meeting actually met?

Thanks,

Old Bill

Henrietta records the meeting that moved to King School as being on Wednesday evening, which is the evening on which the King School Group still meets in Akron. The First Big Book Sold was signed by Bill at Clinton St the night of publication (given by Library of Congress as April 10 1939, a Monday), but Ginny
M's notation suggests to me (though not strongly) that the meeting at which the
next signatures were added was not that night, and I have a dim recollection of
hearing that the Clinton St. meetings were on Tuesday. But that's open to
correction and it could have been Monday -- and it could have varied, or they
could have gotten together on publication night. Or Bill could have gotten the
copies the next day for a regular Tuesday meeting. Or ... The Akron Meeting
was evidently on Wednesday, though I don't know if that's held for all 75 years.

+++Message 6368. ......... Let it begin with me
From: Michael ......... 3/2/2010 9:09:00 PM

In AA Comes of Age they talk about opening the
meeting at Denver 1975 International Convention
with "let it Begin with Me."

How can I a copy of this?

----

From G.C. the moderator:

http://www.barefootsworld.net/aa6thintl1975.html

The Sixth A.A. International Convention
Denver, CO, 1975
by Nancy O.

"The opening session on Friday night began with a flag ceremony. As the name of
each country was called over the public address system, spotlights shown on the
flag, and, with music from the country (perhaps its national anthem) being
played, its flag was carried down the aisle and onto the stage."

"AAs from 29 countries paraded their flags. When they arrived on the stage, each
flag bearer stepped up to the microphone and repeated the conference theme,
"Let
It Begin With Me," in his or her native language."

But also see the Al-Anon Declaration, where the phrase "Let it begin with me"
also occurs:

+++Message 6369. ............. 182 Clinton Street Now For Sale
From: Bill Lash .............. 3/4/2010 8:16:00 AM

182 Clinton Street (where Bill & Lois W. lived when he got sober) is currently for sale:

http://www.nytimes.com/2010/02/14/nyregion/14fyi.html

+++Message 6370. ............. Author of AA pamphlet -- A Member’s
Eye View
From: dad_s0n .............. 3/4/2010 11:53:00 AM

A MEMBER’S EYE VIEW

I was asked about 20 minutes ago did I know who the author of that pamphlet was (or the person whose talk it is of). I have no idea but some feel because I have a little knowledge of AA's roots that I may have answers to a lot more.

Hope you fellas and gals can help me with this one as well.

David (27 years sober and loving it.)

---

From the moderator G.C.

For a read-only copy of the pamphlet see:


This is AAWS conference pamphlet P-41 "A Member’s Eye View of Alcoholics Anonymous." At the beginning it says:

"The author of this paper delivered it first before a class on alcoholism counseling at one of our large universities. A.A. World Services, Inc. wishes to thank him for his generous permission to reprint and distribute this talk."

In the talk, he says on page 10 that Bill W. and Dr. Bob met one another "33 years ago," so 33 + 1935 means that the talk was given in 1968. Dr. Bob was dead by that time, but as the pamphlet says on page 7, Bill W. was still living. The author of the pamphlet says that he first came to A.A. "more than 16 years ago"
(see page 27, also page 26) which means c. 1952.

This means he would have come into the program just a little after people like Searcy W. (in Dallas), Sgt. Bill S. (The Psychology of Alcoholism), and Mel B. (who is such a valued member of the AAHistoryLovers).

LET US BE MINDFUL AT ALL TIMES OF THE PRINCIPLE OF ANONYMITY. The AAHistoryLovers is a public forum. We must use the same guidelines that would be used for an article or (if the person is dead) for an obituary in your local newspaper.

Michael Alexander [Lazaroff] born in Macedonia July 17 1921 died on February 16 2010 in his 89th year. He was a graduate of the University of Pittsburgh in 1943, a Captain in WW2, and a graduate of Harvard Law in 1949. More to our point, he was the Emeritus Class A Trustee of AA who was New York's institutional memory going back to his days as a young(er) attorney with Bern Smith; he was the friend who brought Bill W the copy of Tocqueville's DEMOCRACY IN AMERICA that informed the Twelve Concepts (but he told me it wasn't his copy); he was a longtime Trustee and past Chairman of the Board; and he was an unfailingly courteous answerer of historical questions (and I sat next to him at dinners as often as I could). Michael Alexander -- Thanks! Requiescat in Pace.

Were the Akron meetings before the move to Kings School AA meetings or Oxford Group meetings attended by some drying out drunks?

Jim L. Columbus, OH
++++Message 6373. Re: The Little Red Books published now by BN Publishing?
From: Tom Hickcox 3/4/2010 7:43:00 PM

I bought the book Barnes and Noble listed. The one I received is 6" x 9", 88 pages long, with a bright red paperback cover with the title "The Little Red Book" in white letters. It is published and copyrighted by Wilder Publications. However, its text is very close to the Hazelden book.

I compared it with a more or less current version of Hazelden's LRB, The First Harper and Row Edition published in 1987. It is the same general size as the smaller version has been since Hazelden started publishing it in the middle 1960s. The first Hazelden sticker in a Coll-Webb series LRB was in a 21st Printing, 1967.

The Wilder book does not have the Author's Note nor the Dedication. Its Table of Contents is expanded compared with the Hazelden/Harper.

I compared the chapters of two different steps and the texts were almost exactly the same. The Wilder book does not have most of the footnotes and those it has are incorporated into the text rather than being at the bottom of the page. Most of the footnotes suggest that the reader read portions of the Big Book. There was one footnote left out that I think is important, and that is found at the bottom of p. 125 in the Hazelden/Harper book. It doesn't reference the quote taken from Fritz Mayo's story, "Our Southern Friend."

Many of the paragraphs thru the Hazelden/Harper book have been broken into two paragraphs in the Wilder book, but the text was not changed.

The Wilder book lacks "Questions and Answers" and "We Don't Have To - But!"

So, the Wilder book is an approximation of The Little Red Book that AFAIK Hazelden still publishes, lacking some important parts as well as most footnotes, which usually suggest a portion of the Big Book to be read before reading that part of The Little Red Book.

I would have thought Hazelden's copyright would preclude books like this.

Tommy H in Baton Rouge

- - -

From: James Bliss <james.bliss@comcast.net>
(james.bliss at comcast.net)

One additional item to note about this is that it is not a 1957 edition. Hazelden used 1957 date for many of the copies published since they acquired the rights in 1971.

The true 1957 version does not have Hazelden as its publisher.
ORIGINAL MESSAGE:

At 17:53 3/1/2010, Dougbert wrote:

> To All,
> 
> I have just purchased a very nice copy of The Little Red Book, 1957 edition. What I see different is that this copy is published by Hazelden.
> 
> I also see you can buy new copies of The Little Red Book published by BN Publishing, but I have not done a page by page audit of the two books to determine what changed.
> 
> Why would Hazelden give up such a good historical document?
> 
> Dougbert
> 
> >From the moderator:
> 
> Minneapolis AA members Ed Webster and Barry Collins originally published The Little Red Book themselves, under the sponsorship of the Nicollet Group in Minneapolis. They called themselves the "Coll-Webb Co., Publishers" from their two last names.
> 
> Roughly around the time of Ed Webster's death on June 3, 1971, the Hazelden Foundation took over publishing it -- see http://hindsfoot.org/ed02.html -- and then for many years Hazelden was given as the publisher.
> 
> The current Amazon.com listing for The Little Red Book, however, now has on the copyright page:
> 
> Copyright 2007 BN Publishing
> www.bnpublishing.net
> 
> This may be a subsidiary of Barnes & Noble, but I cannot determine this for sure. See http://www.bn.com/
> 

++Message 6374. . . . . . . . . . . . Beginners lessons: 4D Big Book studies
From: Robert Stonebraker . . . . . . . . . . . . 2/22/2010 11:40:00 PM

I first met members of the Fourth Dimension Group at a meeting in a small office at 350 Royal Palm Way, Palm Beach, Florida in 1985. On this occasion the chairperson, a tough looking ex-football player, Del H., told me to shut
my mouth or get out the door! Actually, the language was a bit more basic than that, but I continue to thank God for the good sense that allowed me to remain in that room and begin listening. I had been reading the Big Book regularly throughout my nine years of sobriety, but had not properly studied it; therefore, was living in great ignorance.

Del had been attending meetings Texas, but not staying sober; then he started STUDYING the Big Book on his own, thereby learning an effective AA program of action. Living in the spirit of said information kept him sober till his death in the 1990s.

The not-so-big meeting (maybe 15 members) placed emphasis on Big Book solutions for the ones who kept getting drunk, as well as newcomers. The members were taught to read out loud at the meetings from the part of the basic text which was applicable to their current situation or problem. Del was adamant concerning not ever telling the seeker the answer - he was supposed to read it aloud at the meeting. This great method made the answer sink in: deep and clear!

Interestingly this group would buy newcomers their breakfast at a coffee shop near an unused nearby real estate office and work them through the 12-Step process in about twelve hours. UNHEARD OF! But yet it worked so well that the group grew by leaps and bounds, and other once-antagonistic groups began sending their hard cases. But after Del's demise, the group eventually folded.

In 1987 the modus operandi changed when yours truly started a somewhat similar style meeting in Santa Monica, California. This new group became a systematic: "teaching-line-and-verse-directly-from-the-Big Book-style-meeting," but this was no longer a 'problem solving' meeting. We studied through page 103 in about thirteen weeks, then started over again.

RICHMOND, INDIANA:

In 1989, my new wife, Deanna and I started a near same format AA meeting in Richmond, Indiana. These meetings were no fun meetings, e.g., no experience, strength or hope, nor were [are] opinions allowed. No fun!! We teach and the audience listens! Yes, but members did come! About 20 of these meetings in now exist in NYC, California, Florida, Ohio, Kentucky and Indiana.

So, this completes your I-am-sure-too-long-of-an-answer: Del H. started the early Florida meetings in the mid 1980s, Then, Yours Truly, started the current 'teaching style' Fourth Dimension Group Meetings in 1987.

For further Fourth Dimension Group information, meeting handouts, AA recordings, 4D meeting schedule [incomplete], popular AA websites and much more, go to: http://www.4dgroups.org

Bob

P.S. There are plans in the making for a 4D history booklet

P.S. For the sake of further research, the full name of now deceased
Florida founder, Del H., available upon request.

From jenny andrews . . . . . . . . . . . . 2/22/2010 5:40:00 AM

From tcumming and jennylaurie:

- - -

From: t <tcumming@nc.rr.com> (tcumming at nc.rr.com)

The first two paragraphs .... does that make any sense? If the AA's in Cleveland were being stretched so thin answering those "many hundreds of pleas for help" just how much time could they devote to "actively pursuing drunks" off barstools and street corners? Yeah, I know that a lot of those pleas were from family members rather than the drunks themselves [who might have been on stools or street corners], but my take on the history of that time is that as soon as that was determined, the AAs moved on to other prospects that were at their bottom and wanting to quit drinking ... not needing to be dragged to the meetings.

I am sure it did happen some, but probably not that different than today. Newly sober member gets enthusiastic about the program and goes out trying to 'save' his old drinking buddies/family members .... AND IT WORKS!!!! either the buddy starts coming to meeting too, or more often, they both go out and get drunk together again.

"Initial growth in Alcoholics Anonymous took place in Cleveland, Ohio. Clarence S. and the guys went out actively pursuing drunks and brought them off bar stools and street corners. We don't do that today, but we were doing it back then [late 1930's and 1940's]. And it worked!"

"In early 1940, when there were about 1,000 members of AA, more than half were from Cleveland. The book 'AA Comes of Age' talks about it on pages 20 and 21:

'It was soon evident that a scheme of personal sponsorship would have to be devised for the new people. Each prospect was assigned an older AA, who visited him at his home or in the hospital, instructed him on AA principles, and conducted him to his first meeting.' So even back in the early days the sponsor was taking the sponsee to meetings and getting together with him, rather
than having the sponsee track the sponsor down. 'AA Comes of Age' continues by saying, 'But in the face of many hundreds of pleas for help, the supply of elders could not possibly match the demand. Brand-new AA's, sober only a month or even a week, had to sponsor alcoholics still drying up in hospitals.'"

Probably just me, but this article comes off as a bad sales pitch that I've heard too many times -- Old AA was so much better than New AA ... New AA is just plain lazy, and lets treatment centers do all it's work, people in the New AA just won't help the poor suffering alcoholic. And come to think of it, didn't a certain series of articles in the Cleveland paper have 'just a little' bit to do with that flood of hundreds of pleas for help?

The article goes on to say in the fourth paragraph:

"During the winter of 1941 the Crawford Group (founded in February 1941) organized a separate group to help newcomers through the Steps. By the first issue of the Cleveland Central Bulletin, October 1942, the Crawford 'Beginners' Class' was listed as a separate meeting. And in the second issue, in November 1942, there was an article entitled 'Crawford Men's Training.' This refers to possibly the first 'Beginners' Class.' "The Crawford Men's Training System has been highly acclaimed to many. Old AA's are asked to come to these meetings with or without new prospects, where new prospects will be given individual attention just as though they were in a hospital .... it was during that detox that sometimes ten and twenty AA members came to visit the new person. And each hour the prospect was awake he would hear someone's story -- over and over again .... 'The Miles Group reports they have enjoyed unusual success with their training meetings. The newcomer is not permitted to attend a regular AA meeting until he has been given a thorough knowledge of the work' .... You didn't just sit there -- you had already completed the steps when you went to your first AA meeting. 'From 15 to 20 participate at each training meeting and new members are thoroughly indoctrinated'" .... etc., etc.

In these quotes, the author of this talk is saying that the participants in the
Beginner Classes "WORKED / COMPLETED" the Steps ... yet the quotes he gives from each of those Beginner Classes use the terms:

**given individual attention**
**hear someone's story**
**given a thorough knowledge of the work**
**thoroughly indoctrinated**
**more advantageously present the Twelve Steps**
**discussed**
**for the purpose of acquainting**

Studying the steps is not the same as taking the steps. The language quoted from the individual Beginner Meeting sources use terms more in line with introducing, presenting, discussing and studying the 12 Steps ... so the newcomer will be given a fair understanding of what will need to be done to learn how to live sober while practicing the AA program. I just don't see any of them presenting their Beginner Meetings as a way to WORK or COMPLETE the 12 Steps in their few weeks together.

The letter from Bobbie B., Bill W.'s secretary, says (about these pamphlets used for beginners lessons) that "very few have caused any controversy." And "Ruth recalled that the classes were discontinued in the mid-1950s as the result of the publication of the book 'Twelve Steps and Twelve Traditions' by Alcoholics Anonymous Publishing Inc. In the Miami area the 'Twelve and Twelve' replaced both the 'Big Book' and the 'Little Red Book' and 'Step Studies' replaced the 'Beginners' Classes.' In the process, the period for taking the Steps was expanded and modified from 4 weeks to somewhere in between 12 and 16 weeks."

My own perspective as to why the Beginner's classes died away is very different, and has to do with creating controversy, and the adoption of our 12 Traditions.

The "controversy" part ... when the Grapevine started publishing those articles on 4 areas where Beginner's Classes were held... well, some were followed up in the Letters to the Editor column ... and not always with glowing recommendations [check our group archives for back in 2005 I think, the original GV articles and the follow-up Letters were posted to this group].

The "12 Traditions" part ... in most places the Beginner Classes were being used as an introduction to the AA program and unfortunately, were REQUIRED
to be completed before a new member could join AA by attending regular meetings. After the Traditions were adopted [and the 12&12 was published] it became really hard to reconcile required Beginner Classes with our Third Tradition... "The only requirement for AA membership is a desire to stop drinking."

NOT attending 4-6 Beginner classes, with or without other requirements included in various parts of the country such as having a sponsor vouch for you, passing a qualifying interview with a supervising board, COMPLETING all 12 Steps, etc.

I just can't imagine requiring someone to go to classes and complete all 12 steps before they could join AA. And I can only imagine how many may have rushed to complete the steps in only 4 weeks and then decided that they didn't need AA... after all hadn't they finished the Steps and got sober? - what more did AA have to offer. To a 30-day-sober brain that might well have made some sort of sense.

- - - -

jenny andrews <jennylaurie1@hotmail.com> (jennylaurie1 at hotmail.com)

These "boot camps" seem much more structured and prescriptive than the account in the Big Book (A Vision for You), viz: "... though they knew they must help other alcoholics if they would remain sober, that motive became secondary. It was transcended by the happiness they found in giving themselves for others. They shared their homes, their slender resources, and gladly devoted their spare hours to fellow-sufferers. They were willing, by day or night, to place a new man (sic) in hospital and visit him afterward... A year and six months later these three had succeeded with seven more. Seeing much of each other, scarce an evening passed that someone's home did not shelter a little gathering of men and women, happy in their release, and constantly thinking how they might present their discovery to some newcomers. In addition to these casual get-togethers, it became customary to set apart one night of the week for a meeting to be attended by anyone or everyone interested in a spiritual way of life. Aside from the fellowship and sociability, the prime object was to provide time and place where new people might bring their problems... Many a distracted wife has visited this house to find loving and understanding companionship
among women who knew her problem, to hear from the lips of their husbands what had happened to them, to be advised how her own mate might be hospitalized and approached when next he stumbled. Many a man, yet dazed from the hospital experience, has stepped over the threshold into freedom. Many an alcoholic who entered there came away with an answer. He succumbed to that gay crowd inside, who laughed at their own misfortunes and understood his. Impressed by those who visited him at the hospital, he capitulated entirely when, later, in an upper room ... he heard the story of some man whose experience closely tallied with his own ... The very practical approach to his problems, the absence of intolerance of any kind, the informality (emphasis added), the genuine democracy, the uncanny understanding which these people had were irresistible ... Under only slightly different conditions, the same thing is taking place in many eastern cities ...

- - -

Original message no. 6348:

EARLY AA BEGINNERS LESSONS
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6348

I am seeking any information on the origins of AA in and around Wytheville, Virginia. There was a recent celebration of the 59th anniversary of the Wytheville Group (Feb. 9th) and there were rumors that the group was founded by one of the Vaughn brothers who were responsible for a booming furniture business


in the area.

Thank you,
Jason Clemons

--

Learning how to live in the greatest peace, partnership, and brotherhood with all men and women, of whatever description, is a moving and fascinating
The author of the "Member's Eye View" talk was Allan McG of Southern California

Info below is from Bob P's unpublished history of AA:

"A Member's-Eye View of Alcoholics Anonymous," one of the most powerful and popular pamphlets in the AA library, almost never saw the light of day.

Trustee Bayard P, an executive with a large advertising agency in New York, while on a business trip to California with his wife, Majorie (also active in the program), look up an old associate at the agency (and fellow AA member), Allan McG.

(Parenthetically, past trustee George D remembers Allan McG as a leader in Southern California AA when he joined in 1961, and says of him, "He was the most interesting man I ever met, the most stimulating. He was brilliantly articulate and touched many, many people.")

When Allan met Bayard and Marjorie P for dinner, he mentioned to them that he was making his annual speech about Alcoholics Anonymous to a class at UCLA which he had done for a number of years They asked him if he had a manuscript of the talk, which he later showed them; it was called "A Member's Eye View of AA"

"We were absolutely thrilled by it," recalls Bayard. "It was the best thing of the kind we'd ever read, and we asked Allan's permission to take it back to New York and see if it could be an AA publication. Which we did."

Cheers

Arthur
Hello! Anyone ever came across the name "Dr. Elizabeth Beckman?" She was a pioneer in the field of Psychology (1940s) and may have taught at a University in Pennsylvania. I was told that one of her students was inspired by her work and went on to become one of our early pioneers in a particular city. Any clue? Your help is greatly appreciated. M

Hazelden does still publish the Little Red Book:
http://www.hazelden.org/OA_HTML/ibeCCtpItmDspRte.jsp?item=3831&sitex=10020:2372

I would be interested in the copyright in the front of the BN version of the Little Red Book, the year and what it says.

Jim

From Charles Knapp, Don B. (Chicago), John Schram, and Gary Becktell.

- - -

From Charles Knapp <cpknapp@yahoo.com>
(cpknapp at yahoo.com)

Hello,
Allen McG., from Southern California (Area 5) authored this pamphlet. He gave an annual talk to some class at UCLA.

Around 1968 or 1969 a trustee from New York was visiting California and met Allen McG. Allen mentioned to the trustee about his annual talk and showed him a copy of his speech entitled "A Member's View of AA." The Trustee was very impressed and asked if he could take it back to New York and show it to the Conference Literature Committee.

It was very well received with one exception -- it was only one person's view. Nevertheless it was submitted and approved by the 1970 General Service Conference.

My information came from notes I made off of a tape of Allen.

I do not have his sobriety date, but he did say on tape that he placed only one condition on the use of his speech. He asked that nothing be changed from his original talk. I do not know if his wish was granted, but there is a small disclaimer at the beginning of the pamphlet that makes me believe it was.

I am no longer in So Cal, but maybe some one there can shed more light on this member and his talk.

Hope this helps.

Charles in Wisconsin

---

From Don B.

According to Tex Brown in Chicago, the author was Alan McG.

I knew Tex a long time. His sobriety date was February 1948 and he was 53 years sober when he died. He had been to every International, including Cleveland. When he told you something you could take it to the bank. I spent a lot of time with him, he was a good friend of Tom Powers and many of the real old timers.

Don B.
Panel 53 Area 19 Chicago
Past Delegate

---

From: "John Schram" <lasenby327@surfree.com>
Alan McGinnis wrote "A Member's Eye View Of Alcoholics Anonymous."

At 17:42 3/5/2010, James Bliss wrote:

> Hazelden does still publish the Littel Red Book:
> http://www.hazelden.org/OA_HTML/ibeCCtpItmDspRte.jsp?item=3831&sitex=10020:
> 2237

2:US [10]
>
> Interesting that they list the year published as 1967. But, this would
> match the date Tom lists for the first sticker.
> 
> I would be interested in the copyright in the
> front of the BN version of the Little Red Book, the year and what it says.

I think there is a bit of confusion starting with
the original question. It looks as if the book
was listed on the BN web site, which apparently
has nothing to do with Barnes & Noble. The books
listed are sold thru Amazon, which is how I bought the book.

The copyright statement is © 2010 Wilder
Publications. Following this is the
statements: "This book is a product of its time
and does not reflect the same values as it would
if it were written today. Parents might wish to
discuss with their children how views on race
have changed before allowing them to read this classic work.

"All rights reserved. Printed in the United
States of America. No part of this book may be
used or reproduced in any manner without written
permission except for brief quotations for review purposes only."

Wilder Publications, Inc.
PO Box 243
Blacksburg, VA 24060

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ISBN 13: 978-60459-948-0
I am not competent to comment on the legalities here, but I assume Hazelden still holds the copyright to The Little Red Book. Wilder gives them no credit yet their book is a direct copy.

Coll-Webb came up with a new copyright when they had to update The Little Red Book when the Second Edition Big Book came out with different pagination. That copyright was in 1957 and was used until another copyright was issued in 1975, this time to Hazelden. There are a lot of listings on eBay for the "1957 Edition."

I have suspected the original small format book came out in the middle '60s as the Hazelden address has a zip code and there isn't an ISBN number for the book. Zip codes came out in 1963 and ISBNs in 1968. Hazelden put their sticker in the 1967 Coll-Webb Little Red Book, the 21st Printing. I had not seen their claim that they started publishing it in 1967, but, as James says, that date fits.

Tommy H in Baton Rouge

The author of the pamphlet "A Member's Eye View" is Allen McG. If you would like to hear him speak, he used to do this really great Beginners' Workshop. A copy of the 5-CD set of one of these Beginners' Workshops he did in Brentwood CA in July 1968 can be purchased by going to http://www.justloveaudio.com/audio_store.php?audio=aa & searching under his name. The topics he talks about on this CD set are:

CD #1 - What is the point of my staying sober?
CD #2 - Is it necessary to have a spiritual experience?
CD #3 - What are the old ideas and how do you let go of them?
CD #4 - After the old ideas, then what?
CD #5 - Recap

Peace.

I remember seeing a schedule of royalties received, by person, by year, for
all
the AA publications.

I thought I saw it on this site, but I searched and just couldn't find it.
Does anybody know where I would find that?

Thanks,

Tomv

+++++++++++++++
Message 6384. . . . . . . . . . . . . Re: 182 Clinton Street Now For Sale
From: Michael Oates . . . . . . . . . . . . 3/5/2010 8:58:00 AM
+++++++++++++++

Will there be a drive to buy it like Dr. Bob's 855 Ardmore home?

It is one of the greatest gifts for me to know that I have purpose beyond myself.

Michael S. Oates
D.O.S. 09-23-1993

- - - -

From: Bent Christensen
<bent_christensen5@yahoo.com>
(bent_christensen5 at yahoo.com)

I'm in for $100 if someone will open this for the public ;-) 

Bent Christensen
Valmuevej 17
6000 Kolding
Tlf. 50 12 17 43 Bemærk nyt nummer!

http://www.pass-it-on.dk/

http://uk.groups.yahoo.com/group/StoreBog_studie/

(From GC the moderator: that Yahoo group is a Danish Big Book study group. "Store Bog" is Danish for Big Book.)

+++++++++++++++
Message 6385. . . . . . . . . . . . . RE: Times and places of AA Meetings in April 1939
From: J. Lobdell . . . . . . . . . . . . 3/5/2010 9:46:00 AM
From Jared L. and Arthur S.

- - - -

> Were the Akron meetings before the move to
> Kings School AA meetings or Oxford Group meetings
> attended by some drying out drunks?
> 
> Asked by Jim L. from Columbus, Ohio.

- - - -

From: "J. Lobdell" <jlobdell54@hotmail.com>
(jlobdell54 at hotmail.com)

As I understand it, the meetings at Henrietta's were OG meetings; those at Bob's house may be considered AA meetings even when (if) they were officially OG meetings.

- - - -

From: "Arthur S" <arthur.s@live.com>
(arthur.s at live.com)

They were both up to October 1939 when meetings moved to Dr Bob's house. Later due to their size meetings moved to King School in January 1940.

The meetings at T Henry and Clarace Williams home were Oxford Group meetings and reputedly continued up to 1954.

When the meetings were at the Williams' home, alcoholics and their spouses usually attended together. After a certain point the alcoholics ("the alcoholic squad") would go to a separate part of the house and meet together by themselves and with prospects - this was the origin of closed meetings.

- - - -

+++Message 6386. . . . . . . Re: Author of AA pamphlet -- A Member s Eye View
From: James Bliss . . . . . . . 3/9/2010 5:47:00 PM

- - - -

From James Bliss and Edward <elg3_79@yahoo.com>

You can also download these from XA Speakers at:
http://www.xa-speakers.org/
and search for Allen McG

---

Bill Lash wrote:
> The author of the pamphlet "A Member's Eye View" is Allen McG. If you would like to hear him speak, he used to do this really great Beginners' Workshop.
> A copy of the 5-CD set of one of these Beginners' Workshops he did in Brentwood CA in July 1968 can be purchased by going to http://www.justloveaudio.com/audio_store.php?audio=aa & searching under his name. The topics he talks about on this CD set are:
> CD #1 - What is the point of my staying sober?
> CD #2 - Is it necessary to have a spiritual experience?
> CD #3 - What are the old ideas and how do you let go of them?
> CD #4 - After the old ideas, then what?
> CD #5 - Recap
> Peace.
>

++++Message 6387. . . . . . . . . . . . Tenth Tradition
From: Liana . . . . . . . . . . . . 7/4/2010 5:31:00 PM

What could the group tell me about the history and development of Tradition 10 ?

thanks
Liana

---

From the moderator:

This would mean a discussion of how Bill W. made use of an account he had read about the Washingtonian movement -- an account which some have argued was inaccurate in some of the things that it said.

But it would also be interesting to look at the historical development of Bill W's ideas about the issues involved in the Tenth Tradition, if this is possible.

But I don't know whether this is in fact possible.
Do we have earlier and later versions of his ideas about AA taking political stands, and AA involvement in public controversy?

The transmutation of the Oxford Group into Moral Re-Armament in 1938, and its greater and greater involvement in political activism -- on one occasion (Frank Buchman's statement about Adolf Hitler) with disastrous consequences -- may also have pointed out to Bill W. the wisdom of keeping AA out of that kind of thing.

Moral Re-Armament (remember that the old Oxford Group no longer existed by 1938-39) was increasingly poking its fingers into every political and labor controversy it could find. Although Bill W. TALKED ABOUT the Washingtonians in his chapter on the Tenth Tradition, it was surely Moral Re-Armament which he was now predicting was going to wither away and lose most of its influence in the world.

And the disputes taking place in American society during the 1930's, 40's, and 50's were often bitter and divisive: conservative politicians had already been claiming that laws forbidding child labor and giving the vote to women were Communist/Socialist plots to destroy American democracy. We had Herbert Hoover vs. Franklin D. Roosevelt, isolationism vs. getting involved in the Second World War, and those who favored U.S. involvement in the Korean war vs. those who wanted us out of Korea. And then the trial of Alger Hiss in 1950 and the arrest of Julius and Ethel Rosenberg in that same year started a Red scare. Senator Joseph McCarthy began his anti-Communist witch hunt in February 1950.

This was all right before the 12 Steps and 12 Traditions book was published. NOT a wise time for a group like AA to get involved in political controversies of ANY sort, if they could avoid it.

It should also be noted that the great teachers of the New Thought movement which had so much influence on early AA (Emmet Fox's Sermon on the Mount and James Allen's As a Man Thinketh) counseled that when we were attacked by somebody else, the worse thing possible was to respond with an angry, out-of-control, bitter counter-attack.

When you were attacked, you should respond by
blessing the other person, praying that they might find peace and an end to their anger and so on, and by thinking instead of God and love and the goodness of the universe. If we think about controversy and conflict all the time, we will only find ourselves involved in more and more controversy and conflict -- that was the basic teaching of New Thought -- "as a man thinketh" so shall his life become. It was an unbreakable law of nature, they said.

So there was a deeper underlying spiritual principle involved in the Tenth Tradition, as well as the desire to keep AA out of the bitterly divisive American political scene of that period.

Glenn C. (South Bend, Indiana)

+++Message 6388. . . . . . You all are co-founders of Alcoholics Anonymous
From: egrott2 . . . . . . . 3/10/2010 5:03:00 PM

Somewhere, my mind latched onto the following quote in an address to AA:

"You are all now the co-founders of Alcoholics Anonymous..." ...... of the future?

I had remembered it as being a quote from Lois W. at one of the AA International Conventions but I can't find it referenced anywhere. I don't think I made this up but, well, I never know...

Any help in locating the source of this quote (and the context in which it was said) would be much appreciated.

+++Message 6389. . . . . . RE: Times and places of AA Meetings in April 1939
From: Arthur S . . . . . . . 3/10/2010 10:45:00 PM

Around March/April 1935, Henrietta Sieberling, encouraged by her friend Delphine Weber, organized a Wednesday-night Oxford Group meeting at the home of T Henry and Clarace Williams, 676 Palisades Dr in Akron. The meeting was started specifically to help Dr Bob with his drinking problem. Prior to this OG meetings were held on Thursday nights at the OG West Hill group (address
unknown to me). There were no meetings at Henrietta Sieberling’s gatehouse home on the Sieberling estate.

When meetings moved to Dr Bob's house in October 1939 it marked the Akron Group's separation from the OG. Up to this time the meetings at the Williams home during 1939 may well have been considered both OG and AA meetings due to the mix of people involved and AA had not as yet evolved the tradition of non-affiliation. The same would be true of meetings held at Bill W's home on Clinton St up to around August 1937.

Since the AA Fellowship marks its beginning as June 1935, the meetings held under the auspices of the OG in Akron and NY were also meetings of the "alcoholic squads" of both cities which later became the AA Fellowship. Perhaps, for the question of whether early fellowship meetings were OG meetings or AA meetings, the most appropriate answer might be "yes." Care should be exercised to not try to retrofit today's standards of what is or isn't an AA meeting to the situation that existed in the latter 1930s.

The fellowship of alcoholics (which consisted of only two groups) began using the name Alcoholics Anonymous well prior to the publication of the Big Book in April 1939 (its foreword begins with "We, of Alcoholics Anonymous, are more than one hundred men and women ..." and later states "When writing or speaking publicly about alcoholism, we urge each of our Fellowship to omit his personal name, designating himself instead as "a member of Alcoholics Anonymous"). When Cleveland separated from Akron and the OG in May 1939 they identified themselves as Alcoholics Anonymous.

The members in Akron had a tremendous affection for T Henry and Clarace Williams and their separation from the OG in October 1939 was painful due to that great affection. I would tend to designate the meetings at Dr Bob's house as unambiguous AA meetings.

---

THIS IS A RESPONSE AND CONTINUATION OF THE DISCUSSION in Message 6385 between Arthur S. and Jared L., which in turn was in answer to the question asked in Message 6372 by Jim L. from Columbus, Ohio:

> Were the Akron meetings before the move to
> Kings School AA meetings or Oxford Group meetings
> attended by some drying out drunks?

---

In that message, "J. Lobdell" <jlobdell54@hotmail.com> (jlobdell54 at hotmail.com) said:

As I understand it, the meetings at Henrietta's were OG meetings; those at Bob's house may be considered AA meetings even when (if) they were officially OG meetings.

---
And "Arthur S" <arthur.s@live.com>
(arthur.s at live.com) said:

They were both up to October 1939 when meetings moved to Dr Bob's house.
Later due to their size meetings moved to King School in January 1940.

The meetings at T Henry and Clarace Williams home were Oxford Group meetings
and reputedly continued up to 1954.

When the meetings were at the Williams' home, alcoholics and their spouses
usually attended together. After a certain point the alcoholics ("the
alcoholic squad") would go to a separate part of the house and meet together
by themselves and with prospects - this was the origin of closed meetings.

In the years after Buchman's intemperate remarks, theologians and
philosophers that had helped underpin not-necessarily-religious
spirituality also were taking political positions, most of them liberal.

Reinhold Niebuhr, generally credited with the writing the serenity
prayer, was a prominent leader in the American socialist party. His
contemporaries at Union Theological Seminary included Dietrich
Bonhoeffer who founded an anti-Nazi church and wrote prison epistles on
religion-less Christianity, and was executed by the Nazis for an alleged
attempt to assassinate Hitler.

It probably took tremendous will to resist what were surely great
pressures to apply an army of newly sober alcoholics who now were
seeking higher purpose to address the political ills of the world.

A personal introduction: I have rejoined the fellowship after 18 years
of absence that followed 13 years of sobriety. It is good to be back.

Remarkable forbearance from Bill, given that
he was a crusty Republican and used to fire off
vitriolic letters to Franklin D. Roosevelt when he was drunk!

-----

From: "Tom" <tomvlll@yahoo.com>
(tomvlll at yahoo.com)

I think another issue which led to the tradition was the problem raised when Marty Mann put Bill Wilson's and Dr. Bob's names on her National Committee on Alcoholism letterhead, naming them as board members (or advisors?).

What's wrong with the explanation given by Bill W in AA Comes of Age on the origin of Tradition Ten (pages 123-128}? It seems unambiguous and to the point.

Many seeds of the Traditions were spelled out in the Foreword to the First Edition Big Book in April 1939, among them the statement that "We are not allied with any particular faith, sect or denomination, nor do we oppose anyone. We simply wish to be helpful to those who are afflicted."

The Twelve Traditions were defined by Bill W in their long form in an April 1946 Grapevine article ("Twelve Suggested Points for AA Tradition"). During the mid to latter 1940s Bill published a series of explanatory Grapevine articles on the Traditions that can be found in "The Language of the Heart" (and which were used for the writing of the 12&12 in 1953 and AA Comes of Age in 1957). In December 1947, the Grapevine carried a notice that an important new 48-page pamphlet titled "AA Traditions" was sent to each group and that enough copies were available for each member to have one free of charge. It was AA's first piece of literature dedicated totally to the Traditions. Bill wrote another series of articles on the Traditions in the early 1950s which pretty much echoed the 1940s articles.

There is no commentary I can find by Bill W regarding or remotely alluding to the Traditions being influenced by the MRA, conservative politicians, the 2nd World War, Korea, McCarthy, etc. Bill certainly did seek to distance himself and the fellowship from Frank Buchman after his August 1936 PR disaster regarding his Hitler comment (which the press reported out of context and which plagued Buchman for many years). It marked the beginning of the decline of the OG. The NY Group separated from the OG around August 1937 (Sam Shoemaker separated from the OG/MRA in 1941 and had them vacate the premises at Calvary House - his dispute with Buchman was amplified in the press and MRA was losing many adherents).

Bill was inclined to refer to the OG as more of a positive influence on AA than as a negative one (and there were negative influences). In a July 1949
letter to the Rev Sam Shoemaker, Bill W wrote: "So far as I am concerned, and Dr Smith too, the Oxford Group seeded AA. It was our spiritual wellspring at the beginning." Bill later expressed regret that he did not write to Frank Buchman as well. In AA Comes of Age (pg 29) Bill wrote: "Early AA got its ideas of self-examination, acknowledgment of character defects, restitution for harm done and working with others straight from the Oxford Groups and directly from Sam Shoemaker, their former leader in America, and from nowhere else."

According to Nell Wing, Bill W's political viewpoint was conservative Republican and he was reputedly very anti-FDR and anti-New-Deal.

AA history trivia and myth item: contrary to popular belief, the short form of the Traditions were not approved at the 1950 International Convention in Cleveland. What was approved was quite different than the familiar short form of the Traditions we know today. Prior to voting on the matter, Bill W was asked to sum up the Traditions for the convention attendees. In his summation, Bill paraphrased a variation of the Traditions the text of which is in the book "The Language of the Heart" (pg 121). Notably missing from what Bill recited to the attendees were the principles embodied in Tradition Ten of AA having no opinion on outside issues and not drawing the AA name into public controversy. Nevertheless, the Traditions as recited by Bill were approved unanimously by the attendees.

Cheers

Arthur

In message #6392 from "Arthur S" <arthur.s@live.com> (arthur.s at live.com) http://health.groups.yahoo.com/group/AAHistoryLovers/message/6392

Arthur wrote:

<< What's wrong with the explanation given by Bill W in AA Comes of Age on the origin of Tradition Ten (pages 123-128)? It seems unambiguous and to the point.>>

<<There is no commentary I can find by Bill W regarding or remotely alluding to the Traditions being influenced by the MRA, conservative politicians, the 2nd World War, Korea, McCarthy, etc.>>

Arthur, on page 123, in the first paragraph of Bill W's explanation of why we need the Tenth Tradition, which you cited above, Bill W says: "Our
fellowship has never taken sides publicly on any question in this embattled world .... Practical never have I heard a heated religious, political, or reform argument among A.A. members."

AA Comes of Age was written to commemorate the great 20th International Convention in St. Louis in 1955, so in that paragraph Bill W was saying that AA as such never took sides publicly on any of the great political issues of the 20 year period that ran from 1935 to 1955.

My little comment simply listed (especially for members of the AAHistoryLovers who live in other parts of the world, and for our younger members too, who weren't around back then like I was) what the big political issues were which often divided the U.S. so deeply during the course of those twenty years, the issues on which (fortunately) AA had "never taken sides publicly."

But then on that same page (page 123), in the second paragraph of Bill W's explanation of why we need the Tenth Tradition, he was more explicit in describing these great public political issues:

"In our own times we have seen millions die in political and economic wars often spurred by religious and racial differences. We live in the imminent possibility of a fresh holocaust to determine how men shall be governed and how the products of nature and toil shall be divided among them. That is the spiritual climate in which A.A. was born ...."

Arthur, just look at the specific words which Bill Wilson used there.

"We have seen millions die in political and economic wars often spurred by religious and racial differences." Since Bill was talking about the period between 1935 and 1955, it is clear that he was referring there above all to the Second World War (1939-1945) and the first holocaust (the killing of six million Jews by the Nazis).

"We live in the imminent possibility of a fresh holocaust" referred to the nuclear arms race which began right after the Second World War was over, a race between (in particular) the U.S. and the Soviet Union to see who could build the most nuclear weapons. That is what was threatening the world with (this time around) a nuclear holocaust.

This new threat was being created by a struggle "to determine how men shall be
governed and how the products of nature and toil shall be divided among
them."
If we look at the specific words which Bill W. used, it is clear that this
meant
the Cold War struggle between Communism and western style democracy.

That's what it was about: Communism had one vision of "how men shall be
governed" and of how the goods produced by farmers and factory workers ("the
products of nature and toil") should be divided up, and capitalism had a
very
different theory about how all this should be done.

And this conflict between Communism and capitalism (or however you wish to
describe the two sides) was not only threatening the globe with a third
world
war, it was also grievously tearing up the United States internally at that
very
time.

Senator Joseph McCarthy began his anti-Communist witch hunt in February
1950.
McCarthy himself headed the Senate Permanent Subcommittee on Investigations
in
1953 and 1954, and during that time used it for a number of his
Communist-hunting investigations.

McCarthyism attacked not only people whom they regarded as Communists or
Communist sympathizers, but also regarded three other issues as part of the
Communist/Socialist plot to poison, brainwash, and destroy the United
States:

(1) polio vaccination,
(2) fluoridated water,
(3) and mental health care services (which could of course include
alcoholism
treatment centers if they employed psychiatrists and psychotherapists on
their
staffs).

Then in 1953, a reaction against McCarthyism began: Arthur Miller produced
his
play, "The Crucible," which portrayed McCarthyism as a new version of the
Salem
witch trials, and the highly respected broadcast journalist Edward R. Murrow
also began criticizing McCarthyism. By 1954, Murrow was attacking McCarthy
himself as a dishonest fear-monger.

This Cold War struggle that Bill W. was referring to, what he called the
struggle (going on at that time) "to determine how men shall be governed and
how
the products of nature and toil shall be divided among them," had also
already
erupted into armed conflict. When North Korean forces invaded South Korea on
June 25, 1950, it began the Korean War. When General Dwight Eisenhower became the Republican candidate for president in 1952, he promised to "go to Korea" to end the war. With this promise, Eisenhower was able to defeat Adlai Stevenson in the November elections, and a cease fire ended the major shooting part of the Korean conflict on 27 July 1953. But when I lived in Dallas, Texas, in the early 1960's, there were still some extreme anti-Communists who were viciously attacking Eisenhower as a "Communist fellow traveler" because he worked to end that war.

It was all of this stuff which Bill Wilson was referring to in the first two paragraphs he wrote in his explanation, in Alcoholics Anonymous Comes of Age (pages 123-128), as to why AA needed the Tenth Tradition.

Twelve Steps and Twelve Traditions was published in 1953, and Alcoholics Anonymous Comes of Age was written in celebration of the 20th International Convention in St. Louis in 1955, so there was no need for Bill W. to spell all of these things out for a U.S. audience.

And when they heard Bill W. advising them, there in the 1950's, that AA as an organization should not get involved in any of these controversies on ANY side, AA members of that time knew exactly that this was what he meant.

In AA meetings today, in my part of Indiana, I sometimes hear AA members trying to talk politics before or after the AA meeting, and viciously attacking the political figures whom they oppose. Fortunately, it is only on rare occasions, but even a handful of times is too many. This is behavior which is totally out of bounds for AA people. It doesn't matter in the slightest which side you are attacking and which side you are defending. If it is allowed to play any part in AA fellowship, it will end up destroying the AA program.

Bill Wilson was exactly right in what he said on this topic.

Glenn C. (South Bend, Indiana)
Do any audio recordings exist of the Gabriel Heatter interview with the AA member on "We the People?" There are transcripts available, but I can't find the actual audio.

Radio broadcasts during that period were usually live, but "electrical transcriptions" (usually 16 inch disks) were often made for the use of commercial sponsors, or for rebroadcast for the west coast.

+++Message 6395. The Great Fact on p. 164 in the Big Book
From: donaldl.mansell 3/16/2010 11:27:00 AM

The term "the Great Fact" appears on pg. 164 in the Big Book, and seems to refer to a deity because of the capital letters. I assume Wilson did not create the term but can find no reference to an original source. Can anyone shed some light on this?

- - - -

From the moderator:

The passage you are talking about on page 164 reads as follows:

"See to it that your relationship with Him is right, and great events will come to pass for you and countless others. This is the Great Fact for us."

It seems to me that this passage is saying:

"The Great Fact" =
If your relationship with God is right
Then great events will happen for you and many people.

The words "great fact" also appear one other place in the first 164 pages of the Big Book, on p. 25:

"The great fact is just this, and nothing less: That we have had deep and effective spiritual experiences which have revolutionized our whole attitude toward life, toward our fellows and toward God's universe. The central fact of our lives today is the absolute certainty that our Creator has entered into our hearts and lives in a way which is indeed miraculous. He has commenced to accomplish those things for us which
we could never do by ourselves.>>

This seems to me to be saying pretty much the same thing:

"The great fact" = WHEN we had the right spiritual experience of God THEN God did revolutionary and miraculous things for us which we could never do by ourselves.

Or in other words, the words "Great Fact" do not seem to me to be referring to God himself, but to the fact of what God has done for us. That would be my reading of it.

Bill Wilson, using early twentieth century literary style, sometimes used capital letters simply to emphasize words, or to indicate that he was pointing to something very specific (instead of just any old "great fact" among a large number of important factual statements). It doesn't necessarily mean that he is referring to God.

So if you look down to the next paragraph, you can see him capitalizing "Fellowship of the Spirit" and "Road of Happy Destiny." And that's why we still capitalize the words "Big Book."

In the early twentieth century -- in fact, going all the way back to the eighteenth century -- good writers of English capitalized words a whole lot more than authors have been doing over more recent years. I have seen this change taking place personally, over the course of my own lifetime, because I was born the same year that the Big Book was published. I don't capitalize as many words now when I write formal English prose as I did when I was twenty years old. It just looks old fashioned and awkward when you write like that nowadays.

But other members of the group may have a different reading of this passage.

Glenn Chesnut (South Bend, Indiana, U.S.)

We have been asked for Jack Alexander's date of birth and for a photograph of him.
Box 459 for February-March 2008
has a photo of him.

There is also what appears to be a poorer copy of the same photo, cropped down a bit and (it seems to me) vertically distorted, at http://www.aa.org.mx/Experiencias.htm

Are there any other known photos?

That Box 459 article says that "in failing health, Jack Alexander and his wife Anita retired to Florida, where he died on September 17, 1975," and says that he was 38 years old when he did the Saturday Evening Post article, so he must have been born c. 1903.

Somewhat puzzlingly, many other places say that Jack Alexander died on September 19, 1975 in St. Louis. Can anyone in our group confirm which date and place is correct?

Thanks!

Glenn Chesnut (South Bend, Indiana)

++++Message 6397 . . . . . . . . . . . . Milton Maxwell
From: Glenn Chesnut . . . . . . . . . . . . 3/18/2010 2:23:00 PM

We have been asked for Milton Maxwell's date of birth. If we can also obtain his date of death, we might as well post that too.

The request referred to him as Milton Maxwell M.D., but in my checking around he seems to have been a Ph.D., not an M.D.

Can anyone in our group verify which of those is correct?

Thanks!

Glenn Chesnut (South Bend, Indiana)

++++Message 6398 . . . . . . . . . . . . RE: Milton Maxwell (and Jack Alexander)
From: J. Lobdell . . . . . . . . . . . . 3/18/2010 8:18:00 PM

From Jared Lobdell and Jim Blair

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From: "J. Lobdell" <jlobdell54@hotmail.com>
(jlobdell54 at hotmail.com)

I find in my notes (unattributed I'm sorry to say) that Milton A. Maxwell, Ph.D., was born August 17 1907 and died October 28 1988.

Btw, Jack Alexander was, I believe, b. February 8 1903, but beyond the fact that he died in Florida in 1975 (perhaps in September), I have no vital statistics on him.

Milton Maxwell was a Professor of Sociology and definitely a Ph.D. (University of Texas, I believe).

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From: James Blair <jblair@videotron.ca>
(jblair at videotron.ca)

On the cover of his book, The Alcoholics Anonymous Experience, he gives his name as Milton A. Maxwell, Ph.D.

He was a sociologist.

Jim

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+++Message 6399. . . . . . . . . . . Milton Maxwell
From: Glenn Chesnut . . . . . . . . . . . . 3/19/2010 4:35:00 PM

Markings: Your Archives Interchange, Vol. 28, No. 3 (Fall 2008)

A Class A Trustee Whose Research and Writing Focused on Alcoholism and the A.A. Fellowship

Milton A. Maxwell was elected to the General Service Board in 1971 and its chairman in 1978.

[WITH PHOTOGRAPH]
Milton A. Maxwell, who served as a Class A (nonalcoholic) trustee and then chairman of the General Service Board, traced his interest in A.A. to his time as a minister when he was approached by a congregant seeking help for a drinking problem.

Years later, he wrote: "Little did I realize in 1939 when, as Leslie S.'s minister, I suggested Alcoholics Anonymous to him, that in 1947 I would be a sociologist doing a Ph.D dissertation on A.A. But such was the case, and the result is a deep interest in the problem of alcoholism and particularly in A.A."

The title of that dissertation is "Social Factors in the Alcoholics Anonymous Program." Maxwell was a sociology professor at Washington State University when he was awarded his Ph.D in 1949.

In his dissertation abstract, Maxwell analyses the power of the A.A. group: "changed social relations are the most effective means for bringing about personality change--and that the social interaction in a primary group has the greatest capacity for bringing about such change."

He wrote or co-wrote 20 articles on the sociological aspects of alcoholism during his tenure at WSU from 1947 to 1965, and nine while a professor at Rutgers University from 1965 to 1975.


Maxwell was elected to the General Service Board of Alcoholics Anonymous as a Class A (nonalcoholic) trustee in 1971 and its chairman in 1978. Among the presentations he gave during his tenure was one on cooperation with non-A.A. professionals, which he delivered in 1971 at the Conference: "A.A.'s No. 1 concern should be the quality of A.A. itself; This is the most important contribution which A.A. can make to the total field. Nevertheless, I believe that A.A. will not have its best future unless it also--and within the Traditions--continually concerns itself with good two-way communication with the non-A.A. alcoholism world."

In another presentation, on anonymity, which he gave at the Conference in 1978, he says: "Originally, being anonymous was a simple response to the prevailing stigma. It was aimed at protecting individuals already in the groups and promised the same protection to anyone thinking about coming in. Then, from experience, emerged the understanding of anonymity's spiritual values--for members personally, each group, and the Fellowship as a whole."

He stepped down from the post in 1982, but continued to be involved with Alcoholics Anonymous World Services
and A.A. as trustee emeritus. He was 81 years old at his death in 1988.

The Milton A. Maxwell Collection was donated to the General Service Office Archives by Charlotte Maxwell about a year later.

Among that collection is his pamphlet "Alcohol, Man, and Science," published in 1965 by Washington State University. In it Maxwell challenges the stereotype of the alcoholic: "Alcoholism is a progressive illness with a very gradual, frequently imperceptible, onsetâ†’. Many alcoholics are hidden from recognition by others, and even from themselves, by the stereotype of late-stage alcoholics--perhaps the Skid Row type or even the 'Lost Weekend' type. But the majority of our alcoholics, at a given time, are not late-stage alcoholics. One study showed that almost 70 percent of the male alcoholic patients at a Seattle private hospital for alcoholics were married and living with spouse; 95 percent of them were employed."

In another of his writings--"Hidden Alcoholic Employees"--Maxwell again took up the case of the alcoholic who escapes notice: "the alcoholic employee not only can be a 'hidden man' but usually is. Late-stage alcoholism which seriously interferes with job performance can seldom be hidden and is seldom tolerated. But early-stage and even much of middle-stage alcoholism can be hidden--and most problem drinkers in industry are in these stages."

In his research, Maxwell investigated the psychology of the alcoholic. In an article he wrote in 1950 ("Alcohol Addiction as a Sociogenic Personality Disorder"), he says: "alcohol effects an illusory adjustment which, in the course of time, creates new maladjustments, new problems, new tensions involving family, friends, and job." Also from the same article: "self-esteem is shaken, guilt and remorse set in, and alcohol has the capacity of narcotizing this pain ...."

Among Maxwell's works is an article on the Washingtonian Movement that is familiar to A.A. members. In it Maxwell compares that temperance society of the 1840s with Alcoholics Anonymous. Begun in Baltimore in 1841, the Washingtonians numbered in the tens of thousands (and possibly well over 100,000) within a couple of years. "If there is uncertainty concerning the number of alcoholics temporarily helped or permanently rehabilitated ... there is no question that the movement made a tremendous impact," according to Maxwell. That impact, though, was relatively brief, with membership peaking in the mid-1840s and petering out soon thereafter.

In comparing the Washingtonian Movement to A.A., Maxwell says that whereas there were obvious similarities, "the differences can be brought out ... by an analysis of the Alcoholics Anonymous program--its principles, practices
The most significant differences, and the reasons that A.A. has endured and the Washingtonians did not, says Maxwell in his article: are A.A.'s exclusively alcoholic membership; its singleness of purpose, which includes steering clear of "outside issues;" that it provides a program of recovery, including the Twelve Steps; its principle of anonymity; and the Traditions.

As it was noted in a workshop of the 1983 General Service Conference, Maxwell's account of the Washingtonians "revealed that one cause of its collapse was the ego-stroking that the movement encouraged" and that "a clear-cut primary purpose became diffused into a muddle of worthy causes."

In his farewell talk as chairman of the General Service Board, at the 1982 Conference, Maxwell said: "In a general society characterized by competitive striving for status, recognition, power, and their material symbols, A.A. has a recovery program based upon opposite values--upon learning and an unself-centered way of life ... Furthermore, A.A. has a collective life--Traditions, Concepts, minimum of structure--that is remarkably in harmony with and supportive of the basic recovery program."

Soon after Maxwell had been elected Board chairman, Dr. Jack Norris, who served as a trustee on the Board from 1951 to 1978, had this to say about the new chairman: "I believe Milton Maxwell is too little appreciated in A.A., because he is so quiet. But because of his understanding heart, I think Milton may be A.A.'s greatest nonalcoholic friend in the field of alcoholism."

Here's that info again Glenn:

I dug around a little, and seeing that Milton Maxwell had been a sociology prof at Washington State in Pullman for many years looked in some standard sources, no luck, but then contacted their library and received the following information from a fellow librarian there. (Most college archives, usually in their libraries, keep some sort of faculty bio file...)

"Milton Andrew Maxwell. Born August 12, 1907 in Beecher Illinois. Attended high school in Rowena, Texas. Parents Daniel and Bertha, father was a "Minister, Evangelical and Reformed Church." Wife (at time of this 1947 paperwork, anyway) was Charlotte Catherine Maxwell. Two children (again, as of 1947), Douglas and Ross."
Degrees were: A.B. in 1929 from Elmhurst (ILL) College, B.D. in 1931 from Chicago Theological Seminary, M.A. in 1944 from University of Texas. Left to come to WSU with his PhD unfinished, but notes say he finished it through U of Texas in 1949. His wife, by the way, received a B.S. in Chemistry in 1933 from the Florida State College for Women.

Held the following positions before WSU:
Social Research Assistant, 1930-1931, Chicago Congregational Union
Minister, 1931-1934, 1st Congregational Church, Ault, Colo.
Minister, 1934-1940, Community Church, Flossmoor, Ill.
Minister, 1940-1945, University Community Church, Austin, Tex.
Part-time instructor in Sociology, 1943-1945, University of Texas

Hired at WSU (well, then WSC, as we only became WSU in 1959) in 1945, remained here until 1965 at which point he resigned to take another position. He had some short periods away - resigned in 1960 to "take another position" and returned one year later. Was on sabbatical and then unpaid personal leave in 1957-1958 at Yale Univ. Center of Alcohol Studies."

Charlie C.
IM = route20guy

"A flittin stane gaithers nae fog"

On silkworth.net is the following:

The Washingtonian Movement: Comparison With Alcoholics Anonymous

By Milton A. Maxwell, Ph.D., Assistant Professor of Sociology, State College of Washington, Pullman, Washington

(From Jim M of silkworth.net - Please note above: By Milton A. Maxwell, Ph.D.)

COMPARISON WITH ALCOHOLICS ANONYMOUS

It is apparent that the Washingtonian societies, when they were most effective in the rehabilitation of alcoholics, had a great many similarities to Alcoholics Anonymous. These similarities might be listed as follows:
1. Alcoholics helping each other.
2. The needs and interests of alcoholics kept central, despite mixed membership,
by predominance of numbers, control, or the enthusiasm of the movement.
3. Weekly meetings.
4. The sharing of experiences.
5. The fellowship of the group or its members constantly available.
6. A reliance upon the power of God.
7. Total abstinence from alcohol.

Most Washingtonian groups probably failed to meet this ideal program, or to maintain it for long. Even in itemizing the ideal program, some of the differences between the Washingtonian groups and Alcoholics Anonymous stand out.

The admission of nonalcoholics as members and the incorporation of the "temperance" purpose - the inducement of total abstinence in nonalcoholics - are the most striking differences. Furthermore, at their best, the Washingtonian groups possessed no understanding of alcoholism other than the possibility of recovery through love and sympathy. Their approach to the problem of alcoholism and alcohol was moralistic rather than psychological or therapeutic. They possessed no program for personality change. The group had no resource of ideas to help them rise above the ideational content locally possessed. Except for their program of mutual aid they had no pattern of organization or activity different from existing patterns. There was far too great a reliance upon the pledge, and not enough appreciation of other elements in their program. Work with other alcoholics was not required, nor was the therapeutic value of this work explicitly recognized. There was no anonymity to keep the public from becoming aware of broken pledges, or to keep individuals from exploiting the movement for prestige and fame. Finally, there was not enough understanding of their own therapeutic program to formulate it and thus help the new groups to establish themselves on a sound and somewhat uniform basis.

The differences can be brought out more clearly by a more detailed, comparative analysis of the Alcoholics Anonymous program - its principles, practices and content.

1. Exclusively alcoholic membership. - There are many therapeutic values in the cohesiveness and solidarity which a group with a common problem can achieve. But in the light of the Washingtonian experience, the greatest long-run value of an exclusively alcoholic membership is that it permits and reinforces exclusive attention to the rehabilitation of alcoholics.

2. Singleness of purpose. - As stated in the masthead of an organizational publication (23), Alcoholics Anonymous "is not allied with any sect, denomination, politics, organization or institution; does not wish to engage in
any controversy, neither endorses nor opposes any causes. Our primary purpose is to stay sober and help other alcoholics to achieve sobriety."

Nothing can divide groups more quickly - and certainly destroy the therapeutic atmosphere effectively - than religious and political controversy. Strong efforts were made in the Washingtonian movement to minimize sectarian, theological and political differences, but the movement did not avoid attracting to itself the hostile emotions generated by these conflicts. Even if it had been more successful in this regard, it was still caught in all the controversy to which the temperance cause had become liable. Not only that, but within the temperance movement itself it eventually became stranded on the issue of moral suasion versus legal action.

In the light of this experience, the position of Alcoholics Anonymous stands in decided and hopeful contrast. In refusing to endorse or oppose causes, and particularly the temperance cause, A.A. is avoiding the greatest handicap which the Washingtonian movement had. Some temperance leaders may deplore that A.A. does not give them support, but they have no grounds for complaining that they are being opposed or hampered by A.A.

The A.A. program also contains a happy formula for avoiding the religious or theological controversies which could easily develop even within the groups as presently constituted. This is the use of the term "Power" (greater or higher), and particularly the phrase "as we understood Him," in referring to this Power, or God. The tolerance which this phrase has supported is an invaluable asset.

A further value of this single-minded concentration on the rehabilitation of alcoholics is made obvious by the Washingtonian experience. Whenever, and as long as, the Washingtonians were working hard at the reclamation of drunkards, they had notable success and the movement thrived and grew. This would support the idea that active outreach to other alcoholics is a factor in therapeutic success and, at the same time, a necessary condition for growth - and even for survival. Entirely aside from the matter of controversy, then, this singleness of A.A. purpose is a condition of continued therapeutic success and survival.

3. An adequate, clear-cut program of recovery. - Another great asset of
Alcoholics Anonymous is the ideology which forms the content and context of its program of recovery, and which has received clear and attractive expression in the book Alcoholics Anonymous (24) and in other A.A. literature. This ideology incorporates the much sounder understanding of alcoholism which has been developed in recent years. It is a pragmatic blend of that which scientific research, dynamic psychology and mature religion have to offer; and through the literature of the movement, the members are kept sympathetically oriented to the developments in these fields.

Accordingly, instead of viewing alcoholism with a moralistic eye on alcohol - as an evil which ought to be abandoned - A.A. sees alcoholism as an illness, symptomatic of a personality disorder. Its program is designed to get at the basic problem, that is, to bring about a change in personality.

This program is simply and clearly stated in the Twelve Steps - augmented by the "24 hour program" of abstaining from alcohol, and the supporting slogans and emphases such as "First things first," "Live and let live," "Easy does it," "Keep an open mind," honesty, humility, and so forth. Great stress is also put upon regular attendance at the group meetings, which are characterized by the informal exchange of experiences and ideas and by a genuinely satisfying fellowship.

Compared to the Washingtonian brand, the A.A. sharing of experiences is notably enriched by the psychological insights which have been brought into the group by A.A. literature and outside speakers. A thorough analysis and catharsis is specifically asked for in the Twelve Steps - as well as an improvement in relations to other persons. Work with other alcoholics is required, and the therapeutic value accruing to the sponsor of new members is distinctly recognized. The spiritual part of the program is more clearly and inclusively defined; more soundly based, and more frankly made an indispensable condition of recovery.

It appears, furthermore, that the A.A. group activity is more satisfactory to the alcoholic than was the case in many Washingtonian societies. A.A. members seem to find all the satisfaction and values in their groups that the founders of the various orders thought were lacking in the Washingtonian groups.

A decided Washingtonian weakness was its general lack of follow-through. In contrast, A.A. is particularly strong on this point, providing a potent
follow-through in a group setting where self-analysis and catharsis are
stimulated; where new attitudes toward alcohol, self and others are learned;
where the feeling tones are modified through a new quality of relationships;
where, in short, a new way of life is acquired - one which not only enables
the
person to interact with his environment (particularly with other persons)
without the use of alcohol, but enables him to do so on a more mature,
satisfying basis.

No doubt a similar change occurred in many (though probably not in most) of
the
alcoholic Washingtonians, but it was more by a coincidence, within and
without
the societies, of circumstances that were rarely understood and never
formulated
into a definite, repeatable program. A.A. is infinitely better equipped in
this
respect.

4. Anonymity. - A comparison with the Washingtonian experience underscores
the
sheer survival value of the principle of anonymity in Alcoholics Anonymous.
At
the height of his popularity, John B. Gough either "slipped" or was tricked
by
his enemies into a drunken relapse. At any rate, the opponents of the
Washingtonian movement seized upon this lapse with glee and made the most of
it
to hurt Gough and the movement. This must have happened frequently to less
widely known but nevertheless publicly known Washingtonians. Public
confidence
in the movement was impaired. Anonymity protects the reputation of A.A. from
public criticism not only of "slips" but also of failures, internal
tensions,
and all deviant behaviour.

Equally important, anonymity keeps the groups from exploiting prominent
names
for the sake of group prestige; and it keeps individual members from
exploiting
their A.A. connection for personal prestige or fame. This encourages
humility
and the placing of principles above personalities. Such behaviour not only
generates outside admiration of A.A. but has therapeutic value for the
individual members. There are further therapeutic values in anonymity: it
makes
it easier for alcoholics to approach A.A., and it relaxes the new member. It
encourages honest catharsis and utter frankness. It protects the new member
from
the critical eyes of certain acquaintances while he experiments with this
new
way of life, for fumbling and failure will be hidden.

5. Hazard-avoiding traditions. - Another decisive contrast to the
Washingtonian
movement is the development in Alcoholics Anonymous not only of a relatively uniform program of recovery but also of relatively uniform traditions for avoiding the usual hazards to which organizations are subject.

In Alcoholics Anonymous there is actually no overhead authority. Wherever two or three alcoholics get together to attain sobriety on the general basis of the Twelve Step program they may call themselves an A.A. group. They are free to conduct their activities as they see fit. As would be expected in a fellowship of independent groups, all kinds of practices and policies have been tried. A careful reading of the A.A. publication, A.A. Tradition (25), will reveal how great the variety has been, here and there. Membership has been limited. Conduct of groups has been undemocratic. Leaders have exploited the groups for personal prestige. The principle of anonymity has been violated. Personal and jurisdictional rivalries have developed. Money, property and organizational difficulties have disrupted A.A. groups. Members and groups, yielding to their own enthusiasms and reflecting the patterns of other institutions around them, have endangered the immediate and ultimate welfare of the A.A. fellowship. These deviations could have been serious had there not existed a considerable uniformity in practice and principle.

In the early days of A.A., the entire fellowship was bound together by a chain of personal relationships - all created on the basis of a common program, a common spirit and a common tradition. This spirit and this pragmatically achieved program and tradition were the only guiding principles, and relative uniformity was not difficult. Alcoholics Anonymous was just a fellowship - small, informal, poor and unpretentious. But with growth, prosperity and prestige, the difficulties of getting all groups and members to see the value of these guiding principles increased. A self-conscious statement and explanation was needed - and this finally emerged in 1947 and 1948 in the "Twelve Points of Tradition," elaborated upon in editorials in The A.A. Grapevine (23) and subsequently published as a booklet (25).

In formulating and stating the reasons for these traditions, Bill W., one of the founders, has continued the extremely valuable function which he, Dr. Bob and other national leaders have performed - that of keeping intact the experienced based program and principles of A.A. Perhaps as important as any other is the tradition of keeping authority in principles rather than letting it become
vested in offices and personalities. This tradition is supported by the related principle of rotating leadership, and the concept that leaders are merely the trusted servants of the group or groups. The hazard-avoiding values of these traditions are obvious.

The tradition that membership be open to any alcoholic has value in countering the tendency toward exclusiveness, class-consciousness, cliquishness - and it helps to keep the groups focused on their main job of helping the "alcoholic who still suffers."

The tradition of complete self-support of A.A. groups and activities by the voluntary contributions of A.A. members avoids the dangers inherent in fixed dues, assessments, public solicitations, and the like - and it is conducive to self-reliance and self-respect. Furthermore, in minimizing money it maximizes fellowship.

The tradition that "any considerable property of genuine use to A.A. should be separately incorporated and managed" is important in keeping the A.A. groups from becoming entangled in the problems of property beyond the minimum necessary for their own functioning. The tradition of "the least possible organization" has a similar value. These last three traditions might be summed up as precautions against the common tendency to forget that money, property and organization are only means - and that means find their rightful place only when the end is kept clearly in view. For A.A., these traditions should help to keep the groups concentrated on their prime purpose: helping alcoholics recover.

The existence of these traditions - and their clear formulation - are assets which the Washingtonian movement never possessed.

What prognosis for Alcoholics Anonymous is suggested by this comparison with the Washingtonian movement?

The least that can be said is that the short life of the Washingtonian movement simply has no parallel implications for A.A. Despite certain but limited similarities in origins, purpose and early activities, the differences are too great to draw the conclusion of a similar fate for A.A.

Are the differences, then, of such a nature as to assure a long life for Alcoholics Anonymous? This much can be said with assurance of consensus: (A) In
the light of our present-day knowledge, A.A. has a sounder program of recovery than the Washingtonians achieved. (B) A.A. has avoided many of the organizational hazards which plagued the Washingtonian societies. The success and growth of A.A. during more than a decade of public life, its present vigour and its present unity underscore these statements and augur well for the future.

In the writer's judgment, based on a systematic study (26) of A.A., there is no inherent reason why A.A. should not enjoy an indefinitely continued existence.

How long an existence will depend upon how well the leaders and members continue to follow the present program and principles - that is, how actively A.A. members will continue to reach out to other alcoholics; how thoroughly the remainder of the A.A. program will continue to be practiced, particularly the steps dealing with catharsis and the spiritual aspects; and, how closely all groups will be guided by the present traditions.

Finally, the writer would suggest that the value in the traditions lies chiefly in the avoidance of factors that can easily interfere with keeping the ideal therapeutic atmosphere found in the small A.A. groups at their best. Most of the personality change necessary for recovery from alcoholism occurs in these small groups - and that work is at its very best when there is a genuinely warm, nonegocentric fellowship. How well this quality of fellowship is maintained in the small, local groups is offered, therefore, as another condition determining how bright the future of A.A. will be.

Whatever the worth of these judgments, they point up the potential value to A.A. of careful, objective research on these and related conditions. This would give Alcoholics Anonymous another asset that the Washingtonians never had.

Yours in service,
Jim M,
http://www.silkworth.net/


c message 6403. . . . . . . . . . . . Did Bill Wilson and Eddie Rickenbacker ever meet?
From: Stephen . . . . . . . . . . . . 3/19/2010 6:56:00 PM
I am researching whether or not Eddie Rickenbacker and Bill Wilson ever met one another during the course of their lives -- during Bill's training at Plattsburg, New York, or in France during WW I, or maybe after AA was founded?

Any information, or suggestions as to where I could look?

Thank you. Steve A.

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From G.C. the moderator:

See http://health.groups.yahoo.com/group/AAHistoryLovers/message/4476

Eddie Rickenbacker story in the 12&12 (Tradition One, page 131)

"Countless times, in as many cities and hamlets, we reenacted the story of Eddie Rickenbacker and his courageous company when their plane crashed in the Pacific. Like us, they had suddenly found themselves saved from death, but still floating upon a perilous sea. How well they saw that their common welfare came first. None might become selfish of water or bread. Each needed to consider the others, and in abiding faith they knew they must find their real strength. And this they did find, in measure to transcend all the defects of their frail craft, every test of uncertainty, pain, fear, and despair, and even the death of one."

Bill Wilson also referred to the Eddie Rickenbacker story on a couple of other occasions, see:

http://health.groups.yahoo.com/group/AAHistoryLovers/message/27

"Our numbers are considerable. We have size. There is great security in numbers. You can't imagine how it was in the very first two or three years of this thing when nobody was sure that anybody could stay sober...Then we were like the people on Eddie Rickenbacker's raft. Boy, anybody rock that raft, even a little, and he was sure to be clobbered, that's all, and then thrown overboard. But today it's a different story."

"Along with greater security in numbers, there has come a certain amount of liability. The more people there are to do a job, it often turns out, the less there are. In other words, what is everybody's business is nobody's"
business. So size is bound to bring complacency unless we get increasingly aware of what's going on."

http://health.groups.yahoo.com/group/AAHistoryLovers/message/57
and http://health.groups.yahoo.com/group/AAHistoryLovers/message/1695

"I remember very well when this committee started (January 1944) It brought me in contact with our great friends at Yale, the courageous Dr. Haggard, the incredible Dr. Jellinek or 'Bunky' as we affectionately know him and Seldon [Bacon] and all those dedicated people."

"The question arose, could an AA member get into education or research or not? Then ensued a fresh and great controversy in AA which was not surprising because you must remember that in this period we were like people on Rickenbacker's raft. Who would dare ever rock us ever so little and precipitate us back in the alcohol sea."

+++Message 6404. . . . . . . . . . . . Interesting book: Treatment of Black Alcoholics
From: diazeztone . . . . . . . . . . . . 3/23/2010 4:04:00 PM

Interesting book: Treatment of Black Alcoholics by Frances Larry Brisbane, Maxine Womble.
I found this while researching books and articles written by Milton Maxwell.

http://books.google.com/books?id=DA7SmDh-X5cC&d

LD Pierce
www.aabibliography.com
summary page for milton maxwell
www.aabibliography.com/milton_a_maxwell.html

+++Message 6405. . . . . . . . H. P. Lovecraft
From: JoeA . . . . . . . . . . . . 3/24/2010 11:51:00 AM

I was wondering if anyone knew if Bill Wilson and HP Lovecraft had ever encountered each other. The Wilsons were at 182 Clinton Street, and H. P. Lovecraft rented rooms at 169 Clinton Street.
169 Clinton Street, Brooklyn, New York. "Something unwholesome -- something furtive -- something vast lying subterrenely in obnoxious slumber -- that was the soul of 169 Clinton St. at the edge of Red Hook, and in my great northwest room 'The Horror at Red Hook' was written."
--HPL in a letter to Bernard Austin Dwyer, March 26, 1927

Hello Group:

Do you know whether there are, anywhere in the world, some libraries with specialized holdings on alcoholism, AA material, other recovery programs, addictions and all related items?

Maybe some of the pharmaceutical companies, but libraries where the general public can have access to the books.

Thank you.

Frances Brisbane was for the longest time the head of the Social Work program at SUNY Stony Brook.

Original Message from: diazeztone <eztone@hotmail.com>

Interesting book: Treatment of Black Alcoholics by Frances Larry Brisbane, Maxine Womble.

I found this while researching books and articles written by Milton Maxwell.

http://books.google.com/books?id=DA7SmDh-X5cC&d

LD Pierce
I can't swear to it, but my recollection is that Lovecraft left Brooklyn Heights ca 1927, before Bill and Lois were there. It is of course possible they met when HPL visited Samuel Loveman around New Year's Eve 1933 (HPL's only time back while Bill was there?), but unless Bill frequented Dauber & Pine's Bookshop on lower 5th Ave (which I doubt), there's no reason he would have known Loveman. And HPL was pretty much a teetotaller, besides being a Roosevelt supporter -- not fertile ground for a meeting. But I don't know for sure.

> To: AAHistoryLovers@yahoogroups.com
> From: joeadams1950@gmail.com
> > I was wondering if anyone knew if Bill Wilson and HP Lovecraft had ever encountered each other. The Wilsons were at 182 Clinton Street, and H. P. Lovecraft rented rooms at 169 Clinton Street.
> >

Harriet D. has asked us about a line on page 62 in the Big book, in the chapter on How It Works.

This line refers to: "the outlaw safe cracker who thinks society has wronged him."

Do any of our experts on early twentieth century U.S. history or literature or the lives of famous outlaws recognize that as a reference to any specific person or group of people who would have been well known to the average American in 1939?

Did Willie Sutton ever engage in safecracking, or did he just hold a Thompson submachine gun or a pistol on the tellers and demand the money in their cash drawers? And had he become well known enough by 1939, that the general
public would have recognized his name?

+++Message 6410. . . . . . . Modern A.A. Recovery Rates
From: Glenn Chesnut . . . . . . . 3/27/2010 1:59:00 PM

From: Harriet Dodd <harriet.dodd@ymail.com> (harriet.dodd at ymail.com)

Do we have any idea on AA recovery rates nowadays?

From the moderator G.C.

Yes, the New York A.A. office carried out Triennial Membership Surveys during the period 1977 through 1989, which show that, of those people who are in their first month of attending A.A. meetings, 26% will still be attending A.A. meetings at the end of that year.

Also, of those who are in their fourth month of attending A.A. meetings (i.e., those who have completed their initial ninety days, and have thereby demonstrated a certain willingness to really try the program), 56% will still be attending A.A. meetings at the end of that year.

For more details, see: "Alcoholics Anonymous (AA) Recovery Outcome Rates: Contemporary Myth and Misinterpretation" (January 1, 2008), by Arthur S. (Arlington, Texas), Tom E. (Wappingers Falls, New York), and Glenn C. (South Bend, Indiana).

as Adobe Acrobat PDF file http://hindsfoot.org/recout01.pdf
or as an MS Word DOC file http://hindsfoot.org/recout01.doc

+++Message 6411. . . . . . . The Big Book and the World"s Best Sellers
From: Glenn Chesnut . . . . . . . 3/27/2010 2:01:00 PM

From: Harriet Dodd <harriet.dodd@ymail.com> (harriet.dodd at ymail.com)

How many copies of the Big Book (editions 1-4 in total) have been published to date?

How many copies of the 4th edition have been printed and sold since its
appearance in 2001?

How does this compare with the total number of copies that have been sold of the Bible and similar types of worldwide books?

From the moderator G.C., see the list of best-selling books at:

The Bible has been around for centuries and centuries. It is estimated that anywhere from 2.5 billion to more than 6 billion copies have been produced.

There have only been two other books up in that league:

It is estimated that 800 million copies of the Koran have been produced since it was written fourteen centuries ago.
It is estimated that 800 million to 900 million copies of Mao Zedong’s Little Red Book (Quotations from Chairman Mao) were actually bought (although 6.5 billion copies were printed, two thirds of them, roughly, are still sitting on shelves unsold).

Some other interesting books which are up there in the major leagues are:

Charles Dickens, "A Tale of Two Cities"
J. R. R. Tolkien, "The Lord of the Rings"
H. Rider Haggard, "She"
Antoine de Saint-Exupéry, "Le Petit Prince" (The Little Prince)
Dan Brown, "The Da Vinci Code"
Beatrix Potter, "The Tale of Peter Rabbit"
Leo Tolstoy, "War and Peace"
Louise Hay, "You Can Heal Your Life" (a modern New Thought book, a bit like the A.A. classics Emmet Fox's "Sermon on the Mount" and James Allen, "As a Man Thinketh")

This internet article says that 30 million copies of the Alcoholics Anonymous Big Book have been sold.

This puts it in the same league with:

Harper Lee, "To Kill a Mockingbird"
Jacqueline Susann, "Valley of the Dolls"
Margaret Mitchell, "Gone with the Wind"
Anne Frank, "The Diary of Anne Frank"
Collenn McCullough, "The Thorn Birds"

It should be noted that Sigmund Freud, Albert Einstein, Plato, Aristotle, and St. Augustine don't make it onto this list of best sellers at all. The moral we
can draw from this list, is that the importance and influence of a book often has no correlation to the number of copies that were sold.

Recent Message 6412. . . . . . . . . . . . Re: The outlaw safe cracker
From: elephant_7 . . . . . . . 3/25/2010 10:58:00 AM

From James R., rriley9945, james.scarpine, and Ben Humphreys

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The "outlaw safe cracker" is one in a series of references: the "retired business man," the "sighing minister," the "politicians and reformers," the "outlaw safe cracker," and finally "the alcoholic." It seems most likely to me that each of these references points not to a specific historical figure but to an accepted "type" that would have been recognizable to the common reader of the time.

Rather than looking for a specific outlaw safe cracker who might be the referent of this quote, I'd be inclined to look to popular media representations of criminals who feel that society has wronged them prior to 1939. There are probably many newspaper stories, films, and radio programs that feature this character type.

-James R.

---

From: rriley9945@aol.com
(rriley9945 at aol.com)

There is a famous fictional safecracker, Jimmy Valentine, as the central character in the famous O. Henry story "A Retrieved Reformation." This is a fairly well known story and would have been also known back in 1938/1939.

---

From the moderator G.C.

O. Henry (William Sydney Porter, born 1862, became an alcoholic, died 1910 of cirrhosis of the liver, complications of diabetes and an enlarged heart).


His short story "A Retrieved Reformation" tells the tale of
safecracker

Jimmy Valentine, recently freed from prison. He goes to a town bank to check it over before he robs it. As he walks to the door, he catches the eye of the banker's beautiful daughter. They immediately fall in love and Valentine decides to give up his criminal career. He moves into the town, taking up the identity of Ralph Spencer, a shoemaker. Just as he is about to leave to deliver his specialized tools to an old associate, a lawman who recognizes him arrives at the bank. Jimmy and his fiancée and her family are at the bank, inspecting a new safe, when a child accidentally gets locked inside the airtight vault. Knowing it will seal his fate, Valentine opens the safe to rescue the child. However, the lawman lets him go.>>

http://www.readbookonline.net/readOnLine/1891/

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From: "planternva2000" <james.scarpine@verizon.net>
(james.scarpine at verizon.net)

WILLIE SUTTON:

http://www.banking.com/aba/profile_0397.htm

"Though he was to gain his fame as a bank robber, his first experience in unauthorized withdrawals from banks and jewelry stores was learned at the knee of a crook named 'Doc' Tate, an expert safecracker. In time, Sutton went on his own with another partner, still cracking safes with all the traditional burglar tools of his day plus a few of his own invention."

"Sutton's technique, with its variations, was used to take roughly 100 banks over a career spanning from the late 1920s to Sutton's final arrest in 1952--with a number of prison terms in between."

See also:
http://www.fbi.gov/libref/historic/famcases/sutton/sutton.htm

It's probably safe to say he was well known in 1938.

If Sutton was Bill's 'outlaw safecracker' who were the 'retired business man, the minister, the politicians and reformers' mentioned in the same paragraph?
I was born in 1937 and I knew of Willie Sutton well during my childhood. I particularly remember his famous saying I rob banks because that is where the money is. Ben H.

---

Original question from Harriet D., who asked about a line on page 62 in the Big book, in the chapter on How It Works.

> This line refers to: "the outlaw safe cracker who thinks society has wronged him."
> Do any of our experts on early twentieth century U.S. history or literature or the lives of famous outlaws recognize that as a reference to any specific person or group of people who would have been well known to the average American in 1939?
> Did Willie Sutton ever engage in safecracking, or did he just hold a Thompson submachine gun or a pistol on the tellers and demand the money in their cash drawers? And had he become well known enough by 1939, that the general public would have recognized his name?

From Jared Lobdell and Dick Chalue

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From: "J. Lobdell" <jlobdell54@hotmail.com>  
(jlobdell54 at hotmail.com)

BROWN UNIVERSITY:

Start with the Kirk (and John Hay Library) and Center for Alcohol and Addiction Studies collections at Brown, parts of them online.

UNIVERSITY OF STIRLING (SCOTLAND):
The University of Stirling (Scotland) has a good practical library and data base.

RUTGERS UNIVERSITY:

Rutgers has a good collection.

OTHER GOOD PLACES TO LOOK:

The Alcohol & Drug History Society and the Kettil Bruun Society (both with listservs online) and Loran Archer’s Alcohol Reports website might be able to provide information.

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From: Dick Chalue <dickchalue@yahoo.com>
dickchalue at yahoo.com

THE G.S.O. ARCHIVES AT A.A. NEW YORK HEADQUARTERS has certain kinds of items, such as copies of Bill W’s correspondence and official AA correspondence with members and groups.


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The original question from <nuevenueve@ymail.com> (nuevenueve at ymail.com)

Do you know whether there are, anywhere in the world, some libraries with specialized holdings on alcoholism, AA material, other recovery programs, addictions and all related items?

Maybe some of the pharmaceutical companies, but libraries where the general public can have access to the books.

---

Message 6414. . . . . . . . . . . . re: Libraries with major holdings on alcoholism
From: Charlie C . . . . . . . . . . . . 3/26/2010 9:27:00 AM

One simple and freely available way to see what libraries have is to use http://www.worldcat.org/. This is the free public version of a shared cataloging database long used by public, academic and other libraries. You can do searches and narrow down to libraries in your zip code region etc.

Most libraries are open to the public, but it is always a good idea to call first re access and hours - the worldcat service above gives contact info.
Some college libraries allow borrowing of books by community users, generally by purchasing some sort of courtesy user card, fees vary - we charge $25 a year where I am.

You can also get books from other libraries through inter-library loan - use the worldcat record info to make your request thru your local public library. Depending on the library, they may charge a small fee for each request.

Charlie C.
IM = route20guy

"A flittin stane gaithers nae fog"


+++Message 6415. ............. Group Avoids Politics of Alcohol
From: Fiona Dodd ............. 3/26/2010 1:52:00 AM

"Group Avoids Politics of Alcohol," by STEVEN CARROLL
AN ABILITY to avoid the politics surrounding alcohol consumption and a leadership structure described as "benign anarchy" are two of the reasons why Alcoholics Anonymous (AA) has thrived since it arrived here over 70 years ago, according to the author of a new book on the group.

Trinity College Dublin academic Shane Butler said the AA's "inverted pyramid" style of governance has helped it to avoid many of the pitfalls that political and religious institutions have encountered since it was established here in 1946.

"They don't get distracted by institutions," he said. "What they have done is kept their eye on the ball from a point of view of following its only purpose - to help people who are absolutely flattened by alcohol consumption.

"It survived through a policy of never getting involved in alcohol politics . . . they don't contribute to debate or try to tell you whether or not the pubs in Limerick should be open on Good Friday or anything like that."

While researching the book, Benign Anarchy - Alcoholics Anonymous in Ireland, Mr Butler said he learned that the concept of alcoholism was little known when returning Irish-American Conor Flynn moved here to help establish a branch of the AA in 1946.

"He was told by the public that there were no alcoholics in the Free State and that you might have found some if you'd gone up to the North."

Mr Butler said the AA, which has no direct leadership but simply follows a spiritual 12-step programme, seemed destined to collapse. "It's a bit like comparing it to the Fenians in 19th-century Ireland or modern-day organised crime," he said.
"It looks like it couldn't survive as there's no leadership or top-level telling local cumanns what to do, but it has worked and proved itself extremely robust."

At the launch of the book last night, Diarmaid Ferriter, professor of modern Irish history at UCD, said the AA intersected health and religion and was one of few things to arrive here between the 1940s and 1960s that was not challenged by then archbishop of Dublin, Dr John Charles McQuaid.

+++Message 6416. . . . . . . . . . . . When Love Is Not Enough, premier Irvington NY, April 25
From: Glenn Chesnut . . . . . . . . . . . . 4/5/2010 9:53:00 PM

From: "Stepping Stones, the historic home of Bill and Lois Wilson"
<info@steppingstones.org> (info at steppingstones.org)

"When Love Is Not Enough: The Lois Wilson Story"

Irvington Town Hall Theater
85 Main Street
Irvington, New York 10533

Special showing with the author Bill Borchert as our guest. Question and answer with the author, archival exhibit, refreshments.

The program begins at 8 p.m., Sunday, April 25, 2010; the video begins at 9 p.m.

Free admission, no reservation needed, but seating is limited, so get there early.

Drive or take Metro-North Railroad to Irvington (on the east bank of the Hudson River, north of the Bronx and Yonkers).

For more information, go to http://www.steppingstones.org or call (914) 232-4822.

OR WATCH IT AT HOME

Hallmark Hall of Fame
WHEN LOVE IS NOT ENOUGH
Winona ryder and Barry Pepper
CBS Television
Sunday, April 25, 2010
9:00 p.m. Eastern time
8:00 p.m. Central time

The video "is based on the true story of the tested but enduring bond
between Bill and Lois Wilson, respective co-founders of Alcoholics Anonymous and Al-Anon Family Groups.

In 1914, Lois Burnham, a young woman from an affluent family, fell in love with Bill Wilson, a young man of modest means. They married in 1918, and after his return from war, they set out to build a life together.

While Lois worked, Bill struggled to find his niche. She believed he was destined for greatness, and despite his increasing reliance on alcohol, she showered him with love and support. After brief periods of success, Bill's addiction to alcohol spiraled out of control until his job, their lifestyle and their dreams were gone.

In late 1934, after years of covering for Bill and trying to manage his illness by herself, Lois witnessed Bill get and stay sober - not because of her but with the support of fellow alcoholics.

As Bill attained lasting sobriety and co-founded AA, Lois was surprised to feel neglected, isolated and resentful. She was not alone in these feelings. There were many - wives, husbands, sisters, brothers - whose lives and relationships had been devastated because of their loved ones' alcoholism. With them she began to apply the principles of AA to her own emotional recovery and co-founded Al-Anon Family Groups in 1951.

Together Lois and Bill Wilson nurtured movements that have helped millions of people around the world. And together they've given the world a noble and inspiring love story.

Has the pamphlet "This Is AA" changed between it first being published in 1970 and now? Does anyone know where a copy of the 1970 pamphlet can be viewed?

Thanks,

Chris
Raleigh, NC

Is this in fact anything that Dr. Bob actually wrote or spoke, in these exact words? Or is this somebody else trying to put their own words into Dr. Bob's mouth?

I've searched the group message archives trying to find some valid historical source where it is attributed to Dr. Bob, but without success:

"Since our Tradition on anonymity designates the exact level where the line should be held, it must be obvious to everyone who can read and understand the English language that to maintain anonymity at any other level is definitely a violation of the Tradition.

The AA who hides his identity from his fellow AA by using only a given name violates the Tradition just as much as the AA who permits his name to appear in the press in connection with matters pertaining to AA.

The former is maintaining his anonymity above the level of press, radio, and films, and the latter is maintaining his anonymity below the level of press, radio, and films-whereas the Tradition states that we should maintain our anonymity at the level of press, radio, and films."

If Dr. Bob actually DID say this, in these exact words, can someone give the historical source?

With gratitude,
Craig Keith
Wimberley, Texas

Did Bill W. or Dr. Bob ever write an article about carrying the A.A. message to corrections facilities? (Prisons, jails, penitentiaries,
Dear A.A. History Lovers, my name is Jim Alhandy and I have been a sober member of A.A. since 1-2-90. I know I am supposed to stop fighting anything or anyone, but this one has me ready to go to the mountain. It is a question that has the hair on the back of my neck standing on edge.

Three times in two days, I heard at three different meetings, that there is literature out of New York that states only "2 or 3% of the people that come to A.A. stay sober."

I read A.A. literature and do not believe this is in print in any A.A. literature anywhere. The Big Book says in the forward, on page xx, that "of Alcoholics who came to A.A. and really tried, 50% got sober at once," and as you know it says on page 58, "Rarely have we seen a person fail who has thoroughly followed our path...."

To me the key words are "and really tried" and "thoroughly followed". I have definitions of my own for those two terms.

I truly believe with all my heart, that it is my job, as a sober member of A.A., to give the new members of A.A. hope, PERIOD.

Please tell me that there is nothing in print from A.A. that says only "2 or 3% stay sober". I disagreed and contradicted by saying, "The Big Book is correct. It is correct today as it was correct when it was printed. If anything, it was underestimated. It has been my experience that 85 or 90% of people that "really tried" stay sober.

I love A.A. Please help me. Please respond to <jimalhandy@gmail.com> (jimalhandy at gmail.com).

Thank You,
Jim Alhandy
See you in Texas
Jim,

You are certainly correct. There is absolutely no literature coming from the New York GSO stating that only "2 or 3% of the people that come to A.A. stay sober."

If you want further verification, phone New York and ask them for yourself:

A.A. General Services Board, 475 Riverside Dr Ste 832, New York, NY.
Phone 212-870-3400

And you might write their phone number down on a piece of paper, and hand it to anybody you run into who is repeating that kind of nonsense. Because as you say, it that false statement were true, it would cut the heart out of AA's promise of freedom from slavery to alcohol.

---

There are actually two questions here.

(1) What percentage of the people who go to two or three AA meetings end up staying with the program, and gaining long term sobriety?

The official New York A.A. figures were assembled in a series of Triennial Surveys, made every three years, and published by New York.

See Message 6410, which was posted up just a little over a week ago:
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6410

You can read the article to which it refers as an Adobe Acrobat file:
http://hindsfoot.org/recout01.pdf
or as an MS Word file: http://hindsfoot.org/recout01.doc

These A.A. Triennial Membership Surveys for 1977 through 1989 show that, of those people who are in their first month of attending A.A. meetings, 26% will still be attending A.A. meetings at the end of that year. And of those who are in their fourth month of attending A.A. meetings (i.e., those who have completed their initial ninety days, and have thereby demonstrated a certain willingness to really try the program), 56% will still be attending A.A. meetings at the
end of that year.

According to the really old timers in my part of the U.S. -- I have asked a large number of them this question, and they universally agree -- THE PEOPLE WHO GO BACK OUT AND DRINK are, 90% to 95% of the time, the people WHO QUIT ATTENDING MEETINGS and quit trying to work the program.

If you have severe diabetes, then the combination of insulin injections and watching your diet will do a lot of good, but if you quit the insulin shots and start pigging out on chocolate cake again, you will get very ill -- not because modern medicine "does not work," but because you stopped following the doctors' recommendations.

It's time to quit blaming A.A. if people go to a few meetings, pay no attention to what is said, put out no effort, and then disappear and go back to drinking again.

If you take three or four violin lessons, refuse to practice the violin at home, and then quit going to your lessons, then not even the greatest violin teacher in the world can teach you how to play the violin successfully. Let's get serious here!

---

(2) What percentage of people who FAITHFULLY KEEP ON ATTENDING A.A. MEETINGS and who GENUINELY WORK THE STEPS will end up gaining long term sobriety?

As the Big Book says -- and as actual observation shows, in my own experience -- "Rarely have we seen a person fail who has thoroughly followed our path."

Even people who have slips -- IF they come back to the tables and start attending meetings again and working the program again -- will eventually gain long term sobriety and die sober, at least 98% of the time, in my own observation over the years.

(Although I can remember two hard core cases from my home group, one who took fifteen years and a term in the state penitentiary, and the other who took twenty years, before they started taking the program seriously. But please, anybody who is reading this, it is NOT necessary for YOU to do it the way they
did it!!!)

Just keep coming back, and it will work. As the good old timers put it, YOU
NEVER FAIL TILL YOU STOP TRYING.

Glenn C. (South Bend, Indiana)

++++)Message 6422. . . . . . . Who is Mr. T in the Keys to the
Kingdom?
From: Henry Cox . . . . . . . 4/5/2010 10:19:00 PM

Who is Mr. T in this story at the back of the
Big Book, "The Keys to the Kingdom"?

- - -

From GC the moderator:

"The Keys to the Kingdom," on pp. 268 ff. in the fourth edition of the Big
Book, is the story of Sylvia Kaufmann. She got sober on September 13, 1939.

For more about Sylvia K., see Nancy Olson's short biographies of the people
who wrote the stories at the end of the Big Book:

http://www.a-lassociates.com/westbalto/HISTORY_PAGE/Authors.htm

On page 273 Sylvia refers to "a visit from Mr. T., a recovered alcoholic."

This was Earl Treat (whose story is "He Sold Himself Short," on pp. 258
ff. in the 4th edit. of the Big Book). He was the one who founded A.A. in
Chicago.

For an interesting photograph of Earl Treat, see:
http://hindsfoot.org/mnfound1.html
(Earl is standing between Dr. Bob and Barry Collins, who worked with Ed
Webster on printing and distributing the Little Red Book.)

There is another photograph of Earl by himself at:
http://hindsfoot.org/mnfound2.html

Glenn C. (South Bend, Indiana)

++++)Message 6423. . . . . . . P 48 AA Pamphlet
From: john wikelius . . . . . . . 4/5/2010 11:29:00 PM
AA periodically surveys its members. This pamphlet is titled:

A.A. Membership Survey

It has a lot of interesting data. Can be purchased from GSO.

John Wikelius
Enterprise, Alabama

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+++Message 6424. . . . . . . The long early drafts of the Big Book manuscript
From: ginnymatthew . . . . . . . . . . . . . 3/30/2010 5:11:00 PM

THE STORY OF THE WRITING OF THE BIG BOOK

I recently heard that one of the earliest drafts of the Big Book was 400 or so pages long.

How many different versions of these (longer) early drafts of the Big Book do we know about?

How many of these earlier versions still survive, and where can copies of them be found?

Even if copies of some of these drafts no longer exist, can we know anything about what they might have contained?

Who cut them down and shortened them? Bill W., or someone else?

There is a big difference between 400 or more pages, and the present 164 pages.

Ginny M.

+++Message 6425. . . . . . . An addiction even worse stigmatized than alcoholism
From: Mike . . . . . . . . . . . . 3/31/2010 7:42:00 PM

In the 12 & 12, in the chapter on the 3rd Tradition (pp. 141-142) a potential new member confides to the group that he was “the victim of another addiction even worse stigmatized than alcoholism.”

He's finally allowed to join. Does anyone know
what that stigma was??

Thanks, Mike

- - - -

From GC the moderator: This question gets asked periodically, so it's probably not a bad idea to re-post the answer.

See AAHistoryLovers Message 1973, from Arthur Sheehan:

"WORSE STIGMATIZED":
In the year 1937: On the AA calendar of "year two" the spirit of Tradition 3 emerged. A member asked to be admitted who frankly described himself to the "oldest" member as "the victim of another addiction even worse stigmatized than alcoholism." The "addiction" was "sex deviate."** Guidance came from Dr Bob (the oldest member in Akron, OH) asking, "What would the Master do?" The member was admitted and plunged into 12th Step work. (DBGO 240-241 12&12 141-142) Note: this story is often erroneously intermingled with an incident that occurred 8 years later in 1945 at the 41st St clubhouse in NYC. (PIO 318).

**Information on this revelation was provided by David S from an audiotape of Bill W at an open meeting of the 1968 General Service Conference. See also the pamphlet The Co-founders of Alcoholics Anonymous. (Publication number P-53, pg 30).

THE BLONDE TRANSVESTITE (a totally different person):
In the year 1945: Bill W was called by Barry L (who would later author Living Sober) from the 41st St clubhouse. Bill persuaded the group to take in a black man who was an ex-convict with bleach-blond hair, wearing women's clothing and makeup. The man also admitted to being a "dope fiend." When asked what to do about it, Bill posed the question, "did you say he was a drunk?" When answered, "yes" Bill replied, "well I think that's all we can ask." The man was reported to have disappeared shortly after. (BW-FH 8, PIO 317-318) Anecdotal accounts erroneously say that this individual went on to become one of the best 12th Steppers in NY. This story is often erroneously intermingled with that of a 1937 incident ("year two" on the AA calendar) involving an Akron member that is discussed in the Tradition Three essay in the 12&12 (pgs 141-142).
The long early drafts of the Big Book manuscript
From: Robert Stonebraker . . . . . . . . 4/6/2010 1:02:00 AM

THE STORY OF THE WRITING OF THE BIG BOOK

Ginny and all,

An excerpt from the original "Bill's Story" can be downloaded at
http://www.4dgroups.org/ -- click "Downloads," then "Documents," and scroll
down
to "Bill's Original Story." This is 36 pages:

http://www.4dgroups.org/index.php?option=com_remository&Itemid=26&func=start
down
&id=8 [11]

Interestingly, "Bill's Story" was titled Chapter 2 at that time, while
"There Is
a Solution" was tagged as Chapter 1. From my information, these two chapters
were started in the Spring of 1938, and the next thing written -- "The
Doctors
Opinion" -- was produced in July of that year.

However, I cannot remember exactly from what source I learned this
information.

I can send interested parties a PDF file of this writing.

Bob S.

Doctor Bob and the Good Oldtimers talks about this on pages 264 and 265. It
indicates that D.S. of San Mateo, California quoted Dr. Bob in a February
1969
Grapevine article.

According to the Grapevine Digital Archive http://www.aagrapevine.org/da/
the
title of the article is "Dr. Bob on Tradition Eleven" (Vol. 25 No. 9).

It doesn't contain anything more of a quote other than what was included in the original question here.

- - -

On Tue, Apr 6, 2010 at 1:12 AM, Karen Reynolds <karenr110198@gmail.com> wrote:

> Doctor Bob and the Good Oldtimers talks about this on pages 264 and 265. It indicates that D.S. of San Mateo, California quoted Dr. Bob in a February 1969 Grapevine article.

+++Message 6429. . . . . . . . . . . . Re: Modern A.A. success rate
From: allan_gengler . . . . . . . . . . . . 4/6/2010 9:43:00 AM

From Allan Gengler, John Moore, and Baileygc23

- - -

From: "allan_gengler" <agengler@wk.net> (agengler at wk.net)

AA does do a survey periodically and you can find the latest here:

http://www.aa.org/catalog.cfm?origpage=75&product=65


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ALCOHOLICS ANONYMOUS 2007 MEMBERSHIP SURVEY
(conference approved literature)

LENGTH OF SOBRIETY
33% sober more than 10 years
12% sober between 5-10 years
24% sober between 1-5 years
31% sober less than 1 year

MEETING ATTENDANCE
Members attend an average of 2.4 meetings per week

AGES OF MEMBERS
2.3% under age 21
11.3% age 21 through 30
16.5% age 31 through 40
28.5% age 41 through 50  
23.8% age 51 through 60  
12.3% age 31 through 70  
5.3% over 70  

HOW MEMBERS WERE FIRST INTRODUCED TO A.A.  
(two responses were permitted)  
33% through an A.A. member  
33% treatment facility  
31% self-motivated  
24% family  
11% court order  
8% counseling agency  
7% health professional  
4% employer or fellow worker  
3% non-A.A. friend or neighbor  
3% correctional facility  
2% Al-Anon or Alateen member  
2% A.A. literature  
1% newspaper/magazine/radio/TV  
1% member of clergy  
1% internet  
7% other  

- - - - 

From: John Moore <contact.johnmoore@gmail.com> (contact.johnmoore at gmail.com)  

First editions of BB (except the first printings) had a chapter near the indexes entitled "Now We Are Thousands." This chapter was dropped, I believe, when the second edition was introduced. It states:  

"It had been satisfactorily demonstrated that at least two out of three alcoholics who wished to get well could apparently do so, notwithstanding the fact that their chance of recovery upon any other medical or spiritual basis had been almost nil -- a small percentage at best."  

View online at http://www.silkworth.net/bbstories/391.html  

GB  
John M.  
South Burlington VT 05403  

- - - - 

From: Baileygc23@aol.com (Baileygc23 at aol.com)  

I am seventy nine, and I have seen a lot of people disappear from AA. I have gone to funerals for those who died by using again. I just keep going, and try
to stay sober somehow.

+++Message 6430. . . . . . . . . . . . Re: Modern AA success rate
From: BILL MCINTIRE . . . . . . . . . . . . 4/6/2010 12:29:00 PM

From Bill McIntire, James Scarpine, and Glenn Chesnut

ON THE IMPORTANCE (OR UNIMPORTANCE) OF ATTENDING A.A. MEETINGS IN EARLY ALCOHOLICS ANONYMOUS

---

MEETINGS ALONE WON'T DO IT

From: Bill McIntire <maxbott@yahoo.com> 
(maxbott at yahoo.com)

I agree!! I have seen NO info that supports those people's statement that
"only
2 or 3% of the people that come to A.A. stay sober." Along with good info there
is a lot of bogus stuff as well. I am sure you are already aware of this.

I have met countless people who went to countless meetings and never gained much
continuous clean time and many of those who did manage to stay dry were just that: dry.

5 yrs to 35 yrs.

However, I have met only a very small handful of people over the last 23 yrs who
had truthfully gone thru the steps, that went back out, and I have yet to meet
ANYBODY who is current with themselves and has a current experience with the steps who has gone back out -- ever!!

Which proves to me a couple of things: (1) meetings alone cannot keep me sober.
If that were so then "B" at the end of How it Works ("that probably no human power could have relieved our alcoholism") would be a lie!

And (2) I am still here despite myself, NOT because of myself. Not because of
how many meetings I go to, how popular I am, not how many men I am sponsoring,
not how well I know or think I know the Book, and certainly not by how well I
can spew a lot of "AA" stuff!

While I do believe in the supportive power in meetings, there is NOTHING in
my experience that supports the message I have heard over the last 15 to 20 yrs, that meetings keep you sober! And to my knowledge, nowhere in our literature does it say that.

However, living by these principles, no matter how many meetings I may go to or not make it to, is still a foolproof way to stay sober!
Enuf of my preaching!!! Bill

- - - -

THE ONLY MENTION OF MEETINGS is on pages 159-160 in the Big Book, which says ONLY ONE MEETING A WEEK IS NECESSARY

From: "planternva2000" <james.scarpine@verizon.net>
(james.scarpine at verizon.net)

Please tell me I misunderstood your post:

As the Big Book says -- and as actual observation shows, in my own experience -- "Rarely have we seen a person fail who has thoroughly followed our path."
Even people who have slips -- IF they come back to the tables and start attending meetings again and working the program again -- will eventually gain long term sobriety and die sober, at least 98% of the time, in my own observation over the years.

While my own exposure to the first edition Big Book has bee entirely on line, and I no longer have my copies of the second edition, I still have my third and fourth. For the life of me I can find no sentence stating "Here are the steps we took and the meetings we attended, which are suggested as a program of recovery."

The only mention of meetings I can find is on page 159: "In addition to these casual get-togethers (note the word 'casual'), it became customary to set apart one night a week for a meeting to be attended by anyone or everyone interested in a spiritual way of life. Aside from fellowship and sociability, the prime object was to provide a time and place where new people (note 'new people') might bring their problems.

Today there several hundred AA members, Loners, Homers and Internationalists, registered with GSO who do not have access to meetings. At different times in my own early sobriety I was a Loner and later an Internationalist, with
meetings
few and far between.

The gentleman whose story is on page 310 of "Experience, Strength & Hope" was sober three years and three months without ever having attended a single meeting.

Jim S.

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WHAT THE BIG BOOK ACTUALLY SAYS ABOUT MEETINGS
on pp. 159-160

From Glenn Chesnut <glennccc@sbcglobal.net>
(glennccc at sbcglobal.net)

"A year and six months later these three had succeeded with seven more. Seeing much of each other, scarce an evening passed that someone's home did not shelter a little gathering of men and women, happy in their release, and constantly thinking how they might present their discovery to some newcomer. In addition to these casual get-togethers, it became customary to set apart one night a week for a meeting to be attended by anyone or everyone interested in a spiritual way of life. Aside from fellowship and sociability, the prime object was to provide a time and place where new people might bring their problems."

"Outsiders became interested. One man and his wife placed their large home at the disposal of this strangely assorted crowd. This couple has since become so fascinated that they have dedicated their home to the word. Many a distracted wife has visited this house to find loving and understanding companionship among women who knew her problem, to hear from the lips of their husbands what had happened to them, to be advised how her own wayward mate might be hospitalized and approached when next he stumbled."

It's talking about early Akron AA. Read Dr. Bob and the Good Oldtimers to see more details about what this paragraph was actually describing. Also read the whole first paragraph, including "scarce an evening passed that someone's home did not shelter a little gathering of men and women."

Most of the early Akron people showed up at Dr. Bob and Anne's house EVERY
DAY
-- either in the morning, when they sat around while Anne read from the
Upper
Room (or sometimes a relevant Bible verse) and then discussed the topic
raised
in that meditational reading -- or in the evening, when they likewise sat
around
and discussed how the program was working in their lives, and the spiritual
problems that they were having to deal with in their life in the world.

One way or another, they stayed in constant daily contact with other A.A.
persons.

The "one meeting a week" was the Oxford Group style meeting at the home of
T.
Henry and Clarace Williams. This couple were not alcoholics themselves, and
spouses also came to this meeting.

So what the Big Book was describing on pp. 159-160 -- early Akron A.A. --
actually consisted of SEVEN MEETINGS A WEEK:

(1) ONE BIG MEETING A WEEK, which was what we would today call an "open
meeting," with non-alcoholics also present, at T. Henry and Clarace
Williams' house.

(2) A SMALLER MEETING on each of the other six days of the week, held either
in
the morning before work, or in the evening, at Dr. Bob and Anne's house.
This
kind of meeting was what we would today call a "discussion meeting" or a
"topic
meeting."

Mel B. (Toledo, Ohio) and Tom D. (Lima, Ohio)
will be present to answer questions on

Sunday, May 2, 2010 at the
"Gratitude for our Sobriety" dinner
in Wapakoneta, Ohio

Both men obtained the gift of sobriety in
April 1950, and have 60 years of sobriety each.

This event will be held at the First English Lutheran Church, on 107 W.
Mechanic
St. in Wapakoneta, Ohio.
Wapakoneta is located in western Ohio, about 25 miles from the Indiana border, just off Interstate 75 halfway between Toledo and Dayton, where the interstate crosses U.S. Highway 33.

Fellowship begins at 2:00 pm
Covered dish dinner at 3:00 pm
Ask-It-Basket session with Mel B. and Tom D. at 4:00 pm

Rick Swaney 4-01-1987
Wapakoneta, Ohio

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MEL B. WAS THE PRINCIPAL AUTHOR OF PASS IT ON, THE CONFERENCE-PUBLISHED BIOGRAPHY OF BILL W.

http://www.walkindryplaces.com/

He is also the author of:

**New Wine: The Spiritual roots of the Twelve Step Miracle (1991)
**My Search for Bill W. (2000)
**Walk in Dry Places (1996)

And the author (along with Bill P.) of:

**The 7 Key Principles of Successful Recovery (1999)

+++++++++++++++++++Upper Room
From: Charlie C . . . . . . . . . . . . 4/7/2010 7:23:00 PM

Although I don't use it so much these days, I still enjoy the Upper Room devotional, and looking at one recently in a Methodist church where I attend a meeting I noticed that this is their 75th year, the same as AA!

It can help to understand the popularity of the Upper Room in early AA to know that such daily devotionals are not that many in number, and this is one of the earliest and longest running. The Daily GuidePost, a similar title, was not started until 1977 for example. The Methodist church too was then, as it is now, quite large, and very widespread geographically, so undoubtedly many meetings were housed in Methodist churches, thus perhaps giving some exposure to the Upper Room, copies of which are often set out for the taking.
Following is a history of the Upper Room from their website.

"The Upper Room began as a daily devotional guide, which remains at the heart of its ministry. During the 1930s, a group of women in San Antonio, Texas discerned through prayer that families needed a time of worship and Bible study to sustain them through the stress of the economic depression. They asked their church for a devotional guide -- a request that inspired the Board of Missions of the Methodist Episcopal Church, South, to "publish a quarterly devotional booklet to be sold in the local church."

Dr. Grover Carlton Emmons, the first editor of the guide, determined the one-page meditation format and decided that the devotions would be written by various Christians, both lay and clergy, from around the world. The final decision, the name of the guide, came to him as he heard a speaker describe the outpouring of spiritual power among Jesus' disciples gathered in an upper room on the day of Pentecost. He quickly telegraphed those who were typesetting the first issue, and in April 1935, the first issue of The Upper Room daily devotional guide rolled off the presses.

In the decades since the guide was "prayed into existence," The Upper Room has grown into a global ministry and touched millions of lives. The Upper Room continues to expand in response to the spiritual needs of persons and communities of faith."

Charlie C.
IM = route20guy

THE 75% / 25% RULE-OF-THUMB STILL WORKS TODAY, FOR ALL WHO CAME TO A.A. AND "REALLY TRIED"

Of alcoholics who came to A.A. and really tried, 50% got sober at once and remained that way; 25% sobered up after some relapses, and among the remainder, those who stayed on with A.A. showed improvement. (Foreword to the Second Edition, pg xx)

We posed the same question to our home group with the stipulation that they had
to "Really Try." How many got sober at once, how many sobered up after some relapses, and what happened to the remainder. Our criteria for "Really Tried" is as follows:

1. Did you thoroughly follow the path?
2. Did you completely give yourself to this simple program?
3. Did you grasp and develop a manner of living that demands rigorous honesty?
4. Did you have the capacity to be honest?
5. Did you have the willingness to go to any length?
6. Did you take certain steps?
7. Were you fearless and thorough from the very start?
8. Did you let go of your old ideas absolutely?
9. Did you find a Power greater than yourself?
10. Did you ask this Higher Power for help?
11. Did you take the steps?
12. Were you willing to grow along spiritual lines?

For each person that really tried (a yes response to the above questions) in our home group, 50% got sober at once and remained that way; 25% sobered up after some relapses, and among the remainder, those who stayed on with A.A. showed improvement. For my home group, the numbers haven't changed since 1939.

That said, the Foreword to the Second Edition continues, "Other thousands came to a few A.A. meetings and at first decided they didn't want the program. But great numbers of these about two out of three began to return as time passed."

I can only presume that these "thousands" are the people who didn't try. They were not counted with those that tried. They are sometimes referred to as the "passing parade" or "visitors" but rarely take the time to become members.

Kim

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+++Message 6434. . . . . . . . . . . . . Re: Upper Room
From: M.J. Johnson . . . . . . . . . . . . 4/9/2010 5:03:00 PM

..............................................................

I'm very interested in finding archived issues of The Upper Room from the 30's and 40's - ideally electronically... does anyone know where I might find them?

Many thanks in advance.
+++Message 6435. . . . . . . . . . . . Re: Modern AA Success Rate
From: planternva2000 . . . . . . . . . . . . 4/8/2010 9:46:00 AM

From James Scarpine, Tim T., and Glenn C.

- - -

From: "planternva2000" <james.scarpine@verizon.net>
(james.scarpine at verizon.net)

You say that this passage in the Big Book on pages 159-160 is
"talking about early Akron AA. Read Dr. Bob and the Good Oldtimers to see more
details about what this paragraph was actually describing. Also read the whole
first paragraph, including 'scarce an evening passed that someone's home did not
shelter a little gathering of men and women.'"

Is it truly talking about early AA? Or is it talking about the Akron Oxford Group? "A year and six months later....." has to mean during the time when the
alcoholics were O.G. members, since the split didn't take place till later.
It's reasonable to assume that those early members needed frequent contact with one
another because there was no "AA program of recovery" available. Yes, they had
the O. G. `six step' program, but as we see from different examples in our literature, there were several different versions of those. If meetings were so
vital in those early days I'm sure Bill would have made the point in the Big Book. Instead he stressed the importance of the 12 Steps. His comments about the
frequent gatherings in members' homes is mentioned in passing, an example of the
alcoholic's different social activities.

- - -

From: pvttimt@aol.com (pvttimt at aol.com)

The claim was made that "THE ONLY MENTION OF MEETINGS is on pages 159-160 in the
Big Book, which says ONLY ONE MEETING A WEEK IS NECESSARY."

If you go to pagers 159-160, you'll find that the above quote is not what it says at all. The word "necessary" is never mentioned. In fact, the context of this section suggests that lots of homes had meetings lots of nights and
that these folks saw a lot of one another.

It's very distressing when people take quotes out of context and "spin" them to mean something else, for whatever reason, or to support whatever agenda. Over the last several years there have been individuals who belong to groups that hold themselves out to be better than the rest of us. These individuals frequently use this "straw man" argument, whereby they set up this false choice: "Meetings alone" vs. doing it their way.

Obviously, in the experience of most sober, long-term AA members, a home group, a sponsor, working the steps, surrendering to some kind of spiritual open-mindedness, reading the literature, trying to carry the message to other suffering alkies - ALL these things together produce the highest quality of life for the recovered alcoholic. Having "sects" of AA that claim they are better than the rest of us; the "sects" using their own literature; the "sects" interpreting the Big Book in idiosyncratic ways; it strikes me that this only divides our fellowship and unnecessarily complicates what is a fairly straightforward process.

Tim T.

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From: glennccc@sbcglobal.net
(glennccc at sbcglobal.net)

THIS IS THE KIND OF EARLY AKRON A.A. which was being referred to on pp. 159-160 of the Big Book.

J. D. Holmes (A.A. No. 10) describes the Wednesday night Open Meeting (as we would call it today) at the home of T. Henry and Clarace Williams, where non-alcoholics also took part in the discussions.

He ALSO describes the daily visits either to Dr. Bob's office or to Dr. Bob's home, where the door was never locked, and groups of recovering alcoholics could be found there literally every hour of the day or night.

It was not a get-together-once-a-week program, but a program in which people got together seven days a week.

http://hindsfoot.org/nfirst.html
J. D. Holmes and the First A.A. Group in Indiana Evansville, April 23, 1940
Based on a talk given by Glenn C. (South Bend) at the archives workshop held at the Courthouse Annex in Peru, Indiana on March 25, 2000, assembled from his notes and Frank Nyikos’ transcription of the tape recordings which Frank made of the speakers.

James D. "J. D." Holmes got sober in Akron, Ohio in September 1936, where he was A.A. No. 10. After the newspaper J. D. worked for in Akron was sold, he moved to Evansville, Indiana, on May 30, 1938, and got a job selling advertising for a newspaper there. He started the first A.A. meeting in Indiana in Evansville on April 23, 1940. Around 1951, J. D. returned to Akron, where he was a writer for the Akron Beacon-Journal. He died at his home in Akron at the age of 66 on Saturday, May 27, 1961, with 24 years of sobriety.

There's a lot of stuff about J. D. in Dr. Bob and the Good Oldtimers, the official A.A. history of those early Akron years when A.A. was first beginning.... J. D. was one of the few early A.A. members who were not hospitalized first.... But in J.D.'s case, they decided he didn't need that kind of hospitalization, so they just invited him to attend the regular Wednesday evening meeting of the "alcoholic squad" (as it was later jokingly referred to) at the home of Oxford Groupers T. Henry and Clarace Williams.

"I met seven other men there who had a drinking problem," J. D. said, "together with Dr. Bob and Bill Wilson. They all told me their stories, and I decided there might be hope for me." They conducted it a little bit like they used to do when they gave you the third degree at a police station -- you know, the bright light shining in your eyes, everything except beating you with a rubber hose -- the old timers weren't kidding around when they did a twelfth step on you!

During this period, J. D. recalled, he saw Dr. Bob every day of the week, either at his office or in his home.

"I was over there four or five times a week in the daytime, and then I'd wind up there at night. I've gone to their home on a morning, opened it up, and gone in," J. D. said. "No one up. I'd just go ahead and start the pot of coffee going. Somebody would holler out, 'Who's down there?' -- thinking maybe it would be a drunk who had stayed overnight. Anne never knew who would be on her
davenport when she got up in the morning."

The early A.A.'s in Akron [stuck together constantly]. This was somewhere around early 1938 by now.

J. D. told how "Ernie's mother used to throw a party every two weeks during this period. She'd make the doughnuts, and though everybody was broke, we all brought something. It was nothing unusual to see 25 or 30 people over there drinking coffee and eating doughnuts."

"I've been at those parties when there were calls from Cleveland from people who wanted to come down," he said. "Two men would hop in a car, go to Cleveland, and bring the man down to Akron."

From Jim Bliss, Steven Calderbank, Dave G., and Bill McIntire

From: James Bliss <james.bliss@comcast.net> (james.bliss at comcast.net)

First Sentence, Chapter 7, "Working with Others," Big Book page 89:

/Practical experience shows that nothing will so much insure immunity from drinking as intensive work with other alcoholics. It works when other activities fail./

These statements directly show that we do not get sober and stay that way without continued work. Work with another alcoholic, at least my reading from the Big Book, is working the steps with them. Note the term 'with'. This does not mean that they alone are working the steps but that I also am working the steps over and over when I work with other alcoholics.

I agree, going to meetings does not keep me sober, although it may keep me dry (which my wife and family do not want to see). For me to stay sober I must continue to work the program, and this is best done by working with another alcoholic, through the steps.
I have seen people who claim to have worked the steps go back out, and perhaps they have worked the steps. But they have not ‘practiced these principles in all of our affairs’ which, in my reading, is continuing to work the steps. They also have not continued to (or at all) work with other alcoholics.

As Bill says in the 12 and 12 in his discussion of step six, ‘Only Step One, where we made the 100 percent admission we were powerless over alcohol, can be practiced with absolute perfection.’ The plain reading of this is that I am supposed to continue to ‘practice’ the steps. In my opinion, I need to continue to work them, striving for perfection, although I know that I will not be able to achieve perfection in any of them but the first.

Jim

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From: steven.calderbank@verizon.net
(steven.calderbank at verizon.net)

No offense Bill, but when you said: "However, I have met only a very small handful of people over the last 23 yrs who had truthfully gone thru the steps, that went back out, and I have yet to meet ANYBODY who is current with themselves and has a current experience with the steps who has gone back out -- ever!!"

How do you quantify such a statement? It was said with such authority, but I fail to see where such a statement makes much sense. I know that the program of AA works for me 100% of the time that I use it. I have a 100% success rate. That is the only one I can honestly quantify.

And even if the only mention of meetings in the Big Book is the one on pages 159-160, it is also true that the Big Book doesn't use the word sponsor in the first 164 pages. But I am sure most folks would not suggest doing without one.

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From: David G. <doci333@hotmail.com>
(doci333 at hotmail.com)

Hi Jim and Everyone,
I wrestled with that 2%-3% in my head to.

Years back (~15yrs), I asked an oldtimer about those percentages, and he passed on to me that he had read that; 3-5% of all Americans were possibly alcoholic.
He added that with our alcoholic minds we probably just skewed those percentages over to the Program Of AA because we like the pain and love to live in the disaster mode.

It was enough to quiet the beast in my head.

My side of the street shows that I have a 100% success rate.

The "Oldtimer" is the only documentation that I have. Thanks to all for paving the way.

AA Love and Hugs,

Dave G.
Illinois

---

From: BILL MCINTIRE <maxbott@yahoo.com>
(maxbott at yahoo.com)

This is really great information!!! Brings up some points I havn't considered and still follows closely to what I always felt. Meetings are very important!
They provide a vital aid to recovery. I think most people's chances improve with close and constant support and helps us to (hopefully) grow in our sobriety but is not what keeps us sober. While early Akron was still in the forming stages of a fellowship there was scarce anybody (support) available. I do not take anything away from the importance of meetings with exception to some peoples belief that that is how one stays sober. A message stressing more importance in meetings as a way to stay sober and much less stressing of the message and the steps and the necessity of a continuously growing spiritual experience to stay sober is, I believe dangerous to our fellowship.

The list of facts this group has sent me I believe supports that fear I think perhaps I am getting a little off base from the topic of history though. For that I apologize. Occasionally I can fall off on personal experience and my history rather than learning more of "our" history of AA

Godspeed, Bill
+++Message 6437. . . . . . . . . . . . Re: Modern A.A. success rate
From: Edward . . . . . . . . . . . . 4/8/2010 9:01:00 PM

From Ted G. and Jim M.

- - - -

From: Ted G. <elg3_79@yahoo.com>
(elg3_79 at yahoo.com)

Dear ones,

Recently I have been delving into the literature which might be charitably called the counterpoint to ours .. Jack Trimpey's "The Small Book", Stanton Peele's "The Diseasing of America", Marianne Gilliam's "How Alcoholics Anonymous Failed Me", "The Alcoholism and Addiction Cure" by Chris Prentiss and a couple of others.

All contain some variant of the claim that only 3-6% of people who come to A.A. get sober, which they further claim is identical to the rate of people who simply stop drinking with no outside help when they've had enough. I believe this commonly repeated "statistic" (amongst people who have a vested interest in discrediting A.A.) to be the source of the rumors heard in meeting rooms.

I highly recommend to all A.A. members with brains like mine (the kind that won't shut off) to read at least the first three books I listed, as their insight into what to avoid saying or doing as a responsible A.A. member is invaluable.

The authors' objections to A.A. are generally not against what is actually in the literature, but against what one hears in rooms nowadays, and when one examines the "alternative" programs of action they present, there are striking similarities to the early A.A. way of doing things .... Which I am sure would cause them great resentment if it were pointed out to them.

Y'all's in service,

Ted G.

- - - -

From: Jim M <silkworthdotnet@yahoo.com>
(silkworthdotnet at yahoo.com)
Numbers don't lie. You can see them for yourself, that which Allen G. presented to you below - then compare them to the early years of AA statistics when long term sobriety success rates were much, much higher.

When I lived in Columbia, SC, I had a sponsor who would sit down with me and the Big Book and we would study every word, sentence, paragraph and chapter and discuss its historical significance and value. He was and lived like the AA'ers of the early days when the success rates were much higher. He was well loved and is missed by many AA'ers. He was known from Columbia, SC all the way up to the top - AAWS, Inc.

His primary purpose was truly to stay sober and help other alcoholics to achieve sobriety and is exactly how he lived his life.

I believe in one alcoholic helping another,
I believe in AA,
I believe in the 12 Steps,
I believe in the 12 Traditions,
I have Hope and Faith,
I know there is a Power greater than myself,
His name is God and His Son died for my sins.

Yours in service,
Jim M,
http://www.silkworth.net/

The Forward to the Second Editions says there were THREE groups.

From the FORWARD: "A second small group promptly took shape at New York, to be followed in 1937 with the start of a third at Cleveland. Besides these, there were scattered alcoholics who had picked up the basic ideas in Akron or New York.
who were trying to form groups in other cities. By late 1937, the number of members having substantial sobriety time behind them was sufficient to convince the membership that a new light had entered the dark world of the alcoholic.

+++Message 6439. . . . . . . . . . . . 1 % A.A. success rate statistically impossible
From: Glenn Chesnut . . . . . . . . . . . . 4/9/2010 7:41:00 PM

It is statistically impossible for AA to have only a 1% success rate.

There are about 1 million A.A. members in the U.S., according to the official A.A. statistics.*

Now if 100 raving alcoholics had to come to A.A. in order for just one of them to get sober (while the other 99 went back to smashing cars, being unable to hold jobs, and getting into fist fights in bars),

that would mean that 99 million raving alcoholics would have had to have come to A.A. meetings and failed, to balance out that paltry 1 million who got sober.

The U.S. population is about 300 million.

That would mean that one third of the people in the U.S., men, women, and children -- AT A BARE MINIMUM -- must be raving alcoholics, running into one another drunkenly on the highways and bumping into one another as they stagger down the pavement.

But according to the National Institutes of Health News for Mar. 17, 1995, only 4.38 % of persons aged eighteen and older in the U.S. suffer from alcohol dependence (that is, the kind of chronic hardcore alcoholism which A.A. was developed to treat). That is only around ten million alcoholics in the U.S. -- not a hundred million!

(An additional 3.03 % drink too much for their own good, but would be able to quit using their own will power if given a sufficient reason to do so.)


Do you see the problem? There are only about 10 million chronic hardcore alcoholics in the United States. If A.A. were only capable of getting 1% of alcoholics sober, there could be at most only 100,000 A.A. members in the
If A.A. were capable of getting only 2% of alcoholics sober, that would still necessitate that there only be 200,000 A.A. members in the whole United States, and that one sixth of the people in the United States were raving alcoholics, ALL of whom had tried getting sober in A.A., even though only 98% of them succeeded.

How about the 5% figure? If all 10 million of the people in the U.S. who suffer from alcoholism had gone to at least a few A.A. meetings, then it is true, that if 5% of these got sober in A.A., that we could account for a total A.A. membership of 500,000. But that would only be half of the real count, and it would require that ALL of the alcoholics in the U.S. had gone to at least a few A.A. meetings -- which we know is not true.

(And anyway, the 5% figure was a blatant error from the beginning. It came originally from a man named Richard K., who belonged to the AAHistoryLovers back then, and who did not know how to read the statistical tables in the A.A. Triennial Surveys. I remember well how a number of us tried to show him how he was misreading the tables -- that the 5% figure at one place was NOT the one-year success rate, merely the percentage of the people at these A.A. meetings who were in their twelfth month of attending A.A.*** -- but he continued to insist that his misreading was correct. And then, God help us, this blatant misreading began being repeated by certain other people on the internet, without these people remotely bothering to check where that figure had come from or who had dreamed it up.)

Now let's look at a serious figure instead.

The A.A. Triennial Membership Surveys for 1977 through 1989 show that, of those people who are in their first month of attending A.A. meetings, 26% will still be attending A.A. meetings at the end of that year. That means that we would have to run 4 million people roughly through a few A.A. meetings in order to come out with 1 million people who stay in A.A. and get a bit of sobriety. With 10 million people in the U.S. classified as alcohol dependent, that means that we would have to conclude that nowadays about 40% of the alcoholics in the U.S. end up with a little bit of contact with A.A. at one time or another during their lives. And in fact, as a ball park estimate, this 40% figure matches
up at least reasonably well with some very well done National Institute of Health studies.

SO A 26 % ONE-YEAR RETENTION RATE MATCHES UP FAIRLY WELL with the other statistics which we possess -- and with common sense observations we can make -- about A.A. in the modern United States.

And of those who "really try" -- as for example, by continuing to go to A.A. meetings for more than 90 days -- according to the modern A.A. Triennial Membership Surveys, 56% of those people will still be attending A.A. meetings at the end of that year.

Hmmm -- 56% of those who "really try" seem to be able to get sober in modern A.A. -- sounds suspiciously like the old time claims from back in the 1930's and 40's, when they said that 50% of the people who came to A.A. and "really tried" were able to get sober.

Glenn C.
South Bend, Indiana

________________________________________

*The official A.A. figures, which show an A.A, membership in the U.S. of around one million, are very conservative -- the National Institute of Health surveys show that there are quite a few more Americans than that who are sober because of having attended A.A.

**By way of comparison, there were 50,000 in attendance at the Minneapolis convention in 2000, and 50,000 at the Toronto convention in 2005.

***Let's say we have a four-year university program, like the undergraduate programs at Indiana University, only at this university, nobody ever drops out, and nobody is ever flunked out. We enroll 1,000 new students every year:

1st year students: 1,000 = 25% of the 4,000 total
2nd year students: 1,000 = 25% of the 4,000 total
3rd year students: 1,000 = 25% of the 4,000 total
4th year students: 1,000 = 25% of the 4,000 total

Does this mean that 75% of the students are flunked out, and that only 25% successfully gain their degrees? Of course not! The ratio of 4th year students to 1st year students is 1,000/1,000 (or 25/25, which ever way you choose to phrase it) which means a one hundred percent success rate.

During the 33 years I taught at Indiana University, we in fact performed these
calculations every year -- although we in fact did have a certain percentage of students who dropped out or were flunked out every year -- in order to keep an eye on any places where we might have an abnormally high ratio of students failing to make it, so that we could attempt remedial measures of some sort.

In the A.A. Triennial Surveys, 19% of the people in their first year of attending A.A. meetings were in their first month of attending A.A., while 5% of the first year people were in their twelfth month of attending A.A. If we take that 5/19 ratio -- 5 divided by 19 -- this comes out to 26%.

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Does anyone know who is the longest living sober member of AA at this time? I think this was asked a while back but I cannot locate it.

---

Dear AAHL,
I have given an interview between Tom P. and Catherine N. (one of the editors for "Pass It On") in which Tom stated being the main editor for the 2nd edition of the AA Big Book. And I know this kind of information can be refuted by others. However, I think we should take it from the horse's mouth (taking the horse to be Bill W.). On June 16, 1954 Bill W. said at the 19th annual Founder's Day (introducing the main speaker, Tom Powers):

"I hope you're going to like this new book. And if you do like it you can credit Tom with 50% of your liking because he is the guy who most painstakingly edited it and the Twelve Steps and Twelve Traditions before that."

Sorry I didn't bring this source in sooner — I always assumed Bill was referring to "AA Comes of Age" — a book that Tom Powers edited, structured, and wrote a
lot of. I never paid much attention to the date on the tape until recently.

Matt D.

--- In AAHistoryLovers@yahoogroups.com, Glenn Chesnut <glennccc@...> wrote:
> Message #5003 from <jlobdell54@...>
> (jlobdell54 at hotmail.com) noted that
> "the chief editor for the second edition was
> Edward Hale B."
> It went on to say that other editors included
> "Tom (whether P. – of the 12&12 - or Y. - of
> the Grapevine - I don't know)."
> In a further message (18 May 2008) to
> mdingle76@... (mdingle76 at yahoo.com)
> Jared Lobdell added the following remark:
> "Thanks very much. My guess had been it was
> Tom P (rather than Tom Y) but I wasn't sure.
> I'd be interested to know which was the story
> Tom included that some AAs didn't like (or
> whose author they didn't like)."

+++Message 6442. . . . . . . RE: Longest living sober member of AA?
From: J. Lobdell . . . . . . . 4/10/2010 6:16:00 AM

From Jared Lobdell, Glenn Chesnut, Steven Calderbank, and Beverly Foulke

From: "J. Lobdell" <jlobdell54@hotmail.com>
(jlobdell54 at hotmail.com)

**64 YEARS**

The longest living in the area where I live is Clyde B., June 20, 1946. In a couple of months or so, he will have 64 years of sobriety.

From: Glenn C. <glennccc@sbcglobal.net>
(glennccc at sbcglobal.net)
**60 YEARS**

See Message 6431, which was posted four days ago:
"Mel B. and Tom D. 60 years sobriety dinner!"
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6431

Mel B. from Toledo (who is a member of our own AAHistoryLovers group) and Tom D. from Lima, Ohio, will both be celebrating 60 years of sobriety at a dinner in Wapakoneta in May. They both came into the program in April 1950.

---

From: bevflk@aol.com (bevflk at aol.com)

**58 YEARS**

This is Beverly Foulke in Tucson, Arizona. I know of a gentlemen here who has 58 yrs. in sobriety. Dr. Silkworth helped him get sober. His name is Matt L. If you need more info on the subject let me know.

---

From: steven.calderbank@verizon.net
(steven.calderbank at verizon.net)

**53 YEARS**

I am sure there are others with more but Bill L. (who will be speaking in San Antonio) has a sobriety date of 10/1/56. 53 years.

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+++Message 6443. . . . . . . . . . . . Re: Upper Room
From: Lynn Sawyer . . . . . . . . . . . . 4/10/2010 1:53:00 AM
---------------

Dear M.J.:

Have you tried writing to the Upper Room itself???
They will probably have some archival info. you could get a hold of ....Just a suggestion ....

Lynn S.
grateful to be sober TODAY
Sacramento, CA

---
From the moderator:

Yes, the Upper Room headquarters in Nashville, Tennessee has copies of all of the issues, from the beginning, in their archives.

I was in correspondence with the present editor several years ago, to see if they would be willing to publish a volume with a whole year's worth of copies from somewhere in the 1935 to 1939 period. But this was not something that they wanted to get involved in.

You can still find copies of the Upper Room from the 1935 to 1939 period on e-bay. I have a few copies myself.

For some of the daily readings from the Upper Rooms from the 1930's, see:

http://hindsfoot.org/uprm1.html

Glenn C. (South Bend, Indiana)

P.S. The church in San Antonio where the women first came up with the idea for the Upper Room was the one which I attended when I was a child.

Also see http://hindsfoot.org/archives.html

<<The Upper Room and Early A.A. From 1935 to 1948, most A.A. members read The Upper Room every morning for their morning meditation. Although the Oxford Group had the greatest influence on the development of early A.A., this little paperback booklet may well have been the second greatest influence on early A.A. spirituality. This article gives selections from the readings in some of the issues of The Upper Room published in 1938 and 1939, along with commentary explaining some of the ideas which A.A. drew from this source: the understanding of character and character defects, happiness as an inside job, the Divine Light within, warnings against being too imprisoned by doctrines, dogmas and church creeds, the dangers of resentment, instructions about how to pray, entering the Divine Silence, learning to listen to God, opening the shutters of my mind to let in the Sunlight of the Spirit, taking life One Day at a Time, and above all, remembering that God is present with me at all times: "Nearer is he than breathing, closer than hands or feet.">>
+++Message 6444. ............ Regarding longest sobriety in A.A.
From: Glenn Chesnut ............ 4/11/2010 4:08:00 PM

From: Walt N. <wniez@cm______> who writes:

Over the years I have enjoyed the Sobriety Anniversaries website which lists sobriety anniversaries worldwide.

http://www.aahistory.com/newbirth.html

A year ago, I was wondering about the "oldest" sober person in this list and went through it and compiled the following list which starts with Cynthia C, whose code number translates [40 = 1940 and 0313 March 13] (DOS March 13, 1940).

I stopped at Al M (DOS September 27, 1961).

I was communicating with Eddie W (DOS June 16, 1961) whose sobriety date is the same day of the year as mine (only mine was in 1994). Although I'm not certain as to the authenticity of this information, I am always thrilled when I receive congratulations on my sobriety date from Belgium, Canada, New Zeland and many US States.

I thought this list was rather interesting and would like to share it with you.

Thanks for the great work in maintaining the History Lovers Website, and thank you for my sobriety.

Walt N

400313 Cynthia C
400511 Terry M
400815 Duke P
410414 Barry C
410417 Al M
410417 Tex A
411111 Clancy U
421010 Ed W
440610 Mary R
450111 Jack T
450613 Rosa B
450800 Cliff W
450929 Lib S
460106 Stan W
461111 Jack T
470630 Clinton F
470806 Larry S
471104 Steve H
480104 Frank B
480127 Wendy (from Iowa)
480401 Ann C
480614 David P
491231 Vernon L
500228 Leroy B
501117 Joe L
520318 John B
520909 Louise A
520918 William S
521115 Bev S
521225 Bob T
530101 Joseph J
530713 Howard A
530815 Jeff M
531105 Silva C
540419 Jack
540606 Cheeky Charley H
540828 Bill B
550427 Lee E
550715 Neill P5
551022 Jack B
560601 Bill C
560802 Millie W
560817 Richard S
560913 Isabelle Mac T
561229 Pinky H
570214 CJB
570219 Walt T
570330 John O
570404 John G
570424 Jack B
570502 Grace H
571117 Raymond M
571213 Leo R
570821 Jack C
580226 Henry R
580306 Jack H
580824 Frank H
580930 Dave H
581031 Diana H
590111 George S
590207 Ruth H
590407 Len L
590423 Lee L
590704 Rusty W
590919 George L
591217 Donald H
591224 Mike A
600104 Peter N
600205 Paul P
600214 Laurie P
600406 Jeff J
I have a copy of the 1970 pamphlet in an adobe file, if anyone would like.

Please send me an email at:

<jhoffma6@tampabay.rr.com>
(jhoffma6 at tampabay.rr.com)

We have a 1966 copy in our archives and a 1980 copy that says Revised.

I have not yet compared them, but there seems to have been revisions. Archives in GSO was kind enough to send me this 1970 adobe copy when I inquired.

The most recent printing seems to be 2009

Momaria

Gene Edmiston was a member of my home group in 1970's in Southern California.
Gene was among our longest sober members on the W Coast of USA at the time.
His story is quite revealing as he first came to AA in NYC just three months after the 1st printing of the Big Book in 1939. Gene was 12 stepped by a friend,
Paul Stanley and went to Oxford Group with Bill W, Hank P, Fitz M and the rest of the
NYC bunch. "I reached AA in July 4th weekend of 1939. I was the 28th AA
member, according to Bill Wilson, in AA." (!!)  

In his story, Gene talks about the first NY meetings:
"When I reached AA, there were only 3 people in New York including Bill
Wilson, that had better than two years' sobriety. Bill had four, Parkhurst
had three, and Fittie Mayo had two. There were less than ten of us around
New York. So our meetings for nearly a year, weren't meetings. It was just
gatherings, we'd get together, Bill would lead, and we'd talk back and forth
to Bill.

"I'll tell you how they got away from the Oxford Group, if you don't mind.
See, for the first four years, it was religion, strictly. well, it happened
a few of them were attending the Oxford Group in New York, including Bill,
because they weren't affiliated with a church. But some of the other boys were going
to Protestant Churches, the Catholic Church, and others, two or three of
them.

"I went to the Oxford Group with those boys; wouldn't be over two or three
of us at a time. The ladies, wives, would go in and sit down; out the men would
come, smoke cigarettes, talk about baseball, everything.

But they weren't stressing their experience of drinking (at the OG
meetings).
They weren't getting religion there, it was spiritual. They were studying
the Lord's Prayer, and "Sermon on the Mount" by Emmett Fox. We used "Sermon
on the Mount" for a couple of years after we got our Big Book. That's where
they got the idea for the formation of our Program.

"And the reason they didn't bring Christ into the Program is, they wanted it
to be spiritual. Practically all religions practice the principles that we
are practicing in AA. But we don't say "Christ" in it. They wanted everyone
who came in here, not be offended from a religious standpoint. Now if a
person of the Jewish faith would come in, and hear Jesus Christ discussed, he
wouldn't feel comfortable, don't you see? And they got that idea out of
'Sermon on the Mount'."

Bill W promised Gene that when the BB was reprinted, Gene's story "The Booze
Fighter" would be included. But after a year, Gene got drunk and by the time
he got back in the early 1940's his chance to get into the BB was lost. Gene
was a wonderful, gentle giant of a man, an elder statesman in the finest sense.
I knew him for about 8 years in my home group until I moved away in 1979, and
Gene passed away a few years after that, he died sober and surrounded by AA friends.
His full story can be read at...
http://www.silkworth.net/aahistory/genee_aa38.html

Gene's signature and that of his sponsor Paul Stanley, appear in the first AA Big Book ever sold at a meeting. This book was purchased at Bill and Lois' home at a meeting in 1939 by Virginia McLeod and is now in AA Archives.

The many signatures collected by Virginia in this book include early members including Bill and Bob and Ebby, and some surprises like Jack Alexander. This collection of signatures is fodder for its' own discussion thread. See it at http://www.barefootsworld.net/aa-nellwing.html Nell Wing's story, and scroll to a download link for a Word document.

John M
South Burlington, Vermont, US


<aalogsdon@aol.com>
(aalogsdon at aol.com)

Only a handful of libraries seem to have the periods you are looking for, none in electronic form.

These would be Lexington Theological Seminary in Kentucky, Drew University in New Jersey (the main Methodist archives), Lutheran Theological Seminary in Gettysburg, Univ of Texas Austin, and Southern Methodist University.

I found this info thru the "pay" version of WorldCat, which you might be able to access at a local college library. The "free" version, WorldCat.org, doesn't give quite the same detail re dates, volumes ...
You could also try contacting the Upper Room, http://upperroom.org, it isn't clear to me from their site what they may have, but presumably they have a library of past issues.

Charlie C.
IM = route20guy

---

From the moderator: see Message 6443
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6443

From: glennccc@sbcglobal.net
(glennccc at sbcglobal.net)

Yes, the Upper Room headquarters in Nashville, Tennessee has copies of all of the issues, from the beginning, in their archives.

I was in correspondence with the present editor several years ago, to see if they would be willing to publish a volume with a whole year's worth of copies from somewhere in the 1935 to 1939 period. But this was not something that they wanted to get involved in.

I don't know how difficult it would be to get a look at the materials in their archives. The Upper Room is not a library, which usually means that it is much more difficult for a researcher to gain access to their files.

You can still find copies of the Upper Room from the 1935 to 1939 period on e-bay. I have a few copies myself.

For some of the daily readings from the Upper Rooms from the 1930's, see:

http://hindsfoot.org/uprm1.html

Glenn C. (South Bend, Indiana)
From: Donna Whitehurst <justme489@yahoo.com>
(justme489 at yahoo.com)

Wow, on the website listed below there is a man listed:

Barry C., April 14, 1941

Does anyone know if he is still around and if he goes to meeting? That would be awesome! This year will be my first international convention; are there generally oltimers there with more than 50 years? If so, I sure want to meet and talk with them if they are not totally surrounded all the time (smile).

Thank you for everything you do on here!!

Donna W.

From: Cindy Miller <cm53@earthlink.net>
(cm53 at earthlink.net)

Here in Philadelphia, the 4021 Clubhouse hosted an AA meeting in memory of Ed B. a longtime member (1/15/51) who recently passed away with 59 years of sobriety.

He was one of the founders of the Parkside Group -- then known as the Parkside Interracial Group -- formed in part because white AA's believed that black AA's should meet in their own groups.

From: Tom White <tomwhite@cableone.net>
(tomwhite at cableone.net)

Was interested in this list because at least in theory I could be on it. My sober date is Oct. 17, 1959, which, coded, would be 591017. I'm a little uncertain if all this concern with length of sobriety is at all in the spirit of the Program. One day at a time and all that. . . . Tom W

From: Corey Franks <erb2b@yahoo.com>
(erb2b at yahoo.com)

HI... I had a call about two weeks ago from someone in Florida telling me that and asking me at the same time this question. Is there anyone longer than our
lady whose here and in New York sometimes who has more than 65 years sober
and
has been to all the Internationals as she has that you know of? If not,
it's
Ruthie O.

- - - -

From: Bernard Wood <bern-donna@earthlink.net>
(bern-donna at earthlink.net)

Carl D. got sober in Dec 1947 in Muskegon, Michigan (his story was posted
here).
He was just admitted to the Bay Pines Veterans Administration hospital in St
Petersburg, Florida.

- - - -

From the moderator: <glennccc@sbcglobal.net>
(glennccc at sbcglobal.net)

Folks are responding here to Message #6444 from Walt N.
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6444
which points us to the Sobriety Anniversaries website which lists sobriety
anniversaries worldwide.

http://www.aahistory.com/newbirth.html

Do we have any way in fact of knowing which of the early people on this list
are
still living? Such as Cynthia C. who got sober on March 13, 1940 or Mary R.
who
got sober on June 10, 1944?

400313 Cynthia C
400511 Terry M
400815 Duke P
410414 Barry C
410417 Al M
410417 Tex A
411111 Clancy U
421010 Ed W
440610 Mary R
450111 Jack T
450613 Rosa B
450800 Cliff W
450929 Lib S
460106 Stan W
461111 Jack T
470630 Clinton F
470806 Larry S
471104 Steve H
480104 Frank B
480127 Wendy (from Iowa)
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One problem with the list for determining the longest sober living person in AA is that, so far as I can tell, none of those listed at the top of the list are living.

Of those who are easily identifiable, Barry C. and Ed W. (founders in Minneapolis and Ed wrote the Little Red Book) are dead for many years (Ed d. 1971?).

Duke P. of Toledo likewise dead, Al M. (Los Angeles founder) also dead, Clancy U. of Hawaii likewise (Dick B could give you a date), Tex A. likewise (I think he died fairly recently, if I have the right "Tex").

I can't place Cynthia C. and should be able to if she got sober in March 1940.

Another problem is that when I get down the list to a point between Stan W. (Jan 6 1946) and Jack T. (Nov 11 1946) I don't find Clyde B. (Jun 20 1946) whom I know and who is alive.

Nor do I find, at the place where he ought to be, Chet H (Apr 4 1949) whom I know and who is alive.

Nor do I find Mel B. (Apr 15 1950) whom many of us know and who is certainly alive -- in fact he's speaking in Wapakoneta soon.

Nor do I find Clancy I. (Oct 31 [I think] 1958) whom most of AA knows and who is certainly alive.
I think it might repay inquiry to check out all those on the list with dates before the longest-sober living person we have found, but I'm not entirely hopeful we'll come up with someone.

And who WAS Cynthia C?

+++Message 6451. . . . . . . . . . . . Longest living members: any of them solitary?
From: nuevenueve@ymail.com . . . . . . . . . . . . . . . . . 4/13/2010 7:05:00 PM

Hello Group:

Do you know whether some of the longest living AA members were solitary* AAAs?

Or who are the ones nowadays?

*Meaning by "solitaries" such people as platform workers, seamen, lost little town miners, islanders, nomadic workers, disabled people, etc).

Thank you.

+++Message 6452. . . . . . . . . . . . egomaniac with inferiority complex
From: steven.calderbank@verizon.net . . . . . . . . . . . . . 4/11/2010 9:34:00 PM

Does anyone know where this phrase originated?

+++Message 6453. . . . . . . . . . . . Literature reference
From: pamelafro88 . . . . . . . . . . . . 4/14/2010 3:01:00 AM

Can anyone tell me whereabouts the phrase about "if A.A. is ever destroyed, it will be destroyed from within" (or something similar) can be found?

Pam F.

+++Message 6454. . . . . . . . . . . . Big Book foreword to 4th ed: how are members defined?
In the Foreword to the 4th edition of the Big Book (published in 2001), on page xxiii, it says that "worldwide membership of A.A." has now grown to "an estimated two million or more, with nearly 100,800 groups meeting in approximately 150 countries around the world."

How did they define a member of AA when they were assembling this statistic?

What was the name of the person who established the initial contact between AA and the Buddhist world? Where exactly in Thailand did it occur? Do we have any more details beyond the brief reference in As Bill Sees It?

Do you have any historical data on Dwight Goddard? Could he have been the initial contact between A.A. and the Buddhist world? Did Bill W. or Dr. Bob ever meet with Goddard and discuss Buddhism?

I am curious about page 223, As Bill Sees It, which states: "A minister in Thailand wrote (Goddard was a minister in China and Japan), "We took A.A.'s Twelve Steps to the largest Buddhist monastery in this province, and the head priest (we don't have priests in Buddhism) said, 'Why, these steps are fine! For us as Buddhists, it might be slightly more acceptable if you had inserted the word 'good' in your Steps instead of 'God.' Nevertheless, you say that it is God as you understand Him, and that must certainly include the good. Yes, A.A.'s Twelve Steps will surely be accepted by the Buddhists around here.'"

A former member of A.A. was Jack Kerouac the poet. He used Goddard's A Buddhist Bible as his primary text, as he promoted Zen Buddhism and A.A. as being complimentary. He died of alcoholism in 1969 at the age of 47.

One American who made his own attempt to establish an American Buddhist movement was Dwight Goddard (1861-1939). Goddard had been a Christian missionary to China, when he first came in contact with Buddhism. In 1928, he spent a year living at a Zen monastery in Japan. In 1934, he founded "The Followers of Buddha, an American Brotherhood", with the goal of applying the traditional monastic structure of Buddhism more strictly than Senzaki and Sokei-an. The group was largely unsuccessful: no Americans were recruited to join as monks.
and attempts failed to attract a Chinese Chan (Zen) master to come to the United States. However, Goddard's efforts as an author and publisher bore considerable fruit. In 1930, he began publishing ZEN: A Buddhist Magazine. In 1932, he collaborated with D. T. Suzuki (see below), on a translation of the Lankavatara Sutra. That same year, he published the first edition of A Buddhist Bible, an anthology of Buddhist scriptures focusing on those used in Chinese and Japanese Zen, which was enormously influential.[3]

The timing of Goddard's efforts and Bill W's efforts were very similar. Can you verify any connections?

Thanks,

Doug

At the 1986 General Service Conference, Bob P. gave what the 1986 Final Report called "a powerful and inspiring closing talk" titled "Our greatest danger: rigidity."

He said: "If you were to ask me what is the greatest danger facing A.A. today, I would have to answer the growing rigidity - the increasing demand for absolute answers to nit-picking questions; pressure for G.S.O. to 'enforce' our Traditions, screening alcoholics at closed meetings, prohibiting non-Conference approved literature, i.e., 'banning books,' laying more and more rules on groups and members. And in this trend toward rigidity, we are drifting farther and farther away from our co-founders. Bill, in particular, must be spinning in his grave, for he was perhaps the most permissive person I ever met. One of his favorite sayings was 'Every group has the right to be wrong.'"

The above comes from http://www.silkworth.net/aabiography/bobp.html I believe if someone can find his entire speech, it will have the material asked about in it. I know I have seen it in conjunction with this speech but can't seem to locate it.

From G.C. the Moderator. http://hindsfoot.org/pearson.html gives the part of Bob P.'s speech which was published in the 1986 General Service Conference's final

---

On Wed, Apr 14, 2010 at 3:01 AM, pamelafro88 <pamelafro@bigfoot.com> wrote:

> Can anyone tell me whereabouts the phrase about "if A.A. is ever destroyed,
> it will be destroyed from within" (or something similar) can be found?
> Pam F.

+++Message 6457. . . . . . . . . . . . Re: Re: Times and places of AA Meetings in April 1939
From: John Barton . . . . . . . . . . . . 4/13/2010 4:01:00 PM

This third group of "Clevelanders" were still making the drive to Akron for the Weds meeting. The first meeting in Cleveland was May 11. 1939. This has been well documented in both DBGO and How it Worked.

When Bill said (not an exact quote) by 1937 this thing had jumped over to Cleveland he didn't mean they were having meetings or an AA group (as we know it to be now) in Cleveland but that there was a group of "Clevelanders" who had gotten sober.

John B

--- On Thu, 4/8/10, allan_gengler <agengler@wk.net> wrote:
Subject: [AAHistoryLovers] Re: Times and places of AA Meetings in April 1939

> The Forward to the Second Editions says there were
> THREE groups.
> From the FORWARD: "A second small group promptly took
> shape at New York, to be followed in 1937 with the start of
> a third at Cleveland. Besides these, there were scattered
> alcoholics who had picked up the basic ideas in Akron or New York who were trying to form groups in other cities. By late 1937, the number of members having substantial sobriety time behind them was sufficient to convince the membership that a new light had entered the dark world of the alcoholic."
Folks,

help me to understand the headcount discrepancy below. If Gene E. was #28, was he #28 for New York? His statement below sort of implies to me that the thought he was #28 in Alcoholics Anonymous. My understanding is that there were still only 2 groups in 1939, a NY gathering and the Akron gathering. Regardless of how many groups, the BB states there were 'about 100' sober when it was first published, but as I recall, there is a footnote somewhere saying it was closer to 80 but Bill W. rounded it up for convenience or some such thing at publication time.

So if Gene E. was #28 does that mean for New York group? And does that therefore mean that if one got sober, then slipped, he lost his '# assignment'? Probably not, but it is odd claim to make. Point being, the implication here to me is that of the majority of people sober, somewhere between 52 -72 additional (to add up to 80-100 in USA) would have had to have been in Akron.

If Gene E. meant he was #28 in all of AA society in 1939, then the 80-100 count is nowhere near accurate as reported in Big Book. Since Gene E. says there 'were less than 10 of us around New York’ in 1939, that would lead me to believe that Gene was #28 of anyone who had ever gotten sober via AA in NY. I further would conclude that Bill W. DID count anyone who got sober for some period of time even if they relapsed, disappeared later. How else could there be less than 10 in fellowship in NY yet he is #28?

Regards to all,

Keith R.

--- In AAHistoryLovers@yahoogroups.com, "jomo" <contact.johnmoore@...> wrote:
> Gene Edmiston was a member of my home group in 1970's in Southern California.
> Gene was among our longest sober members on the W Coast of USA at the time.
His
story is quite revealing as he first came to AA in NYC just three months after
the 1st printing of the Big Book in 1939. Gene was 12 stepped by a friend, Paul
Stanley and went to Oxford Group with Bill W, Hank P, Fitz M and the rest of
the NYC bunch. "I reached AA in July 4th weekend of 1939. I was the 28th AA
member, according to Bill Wilson, in AA." (!!)

In his story, Gene talks about the first NY meetings:
"When I reached AA, there were only 3 people in New York including Bill
Wilson, that had better than two years' sobriety. Bill had four, Parkhurst
had three, and Fitzie Mayo had two. There were less than ten of us around
New York. So our meetings for nearly a year, weren't meetings. It was just
gatherings, we'd get together, Bill would lead, and we'd talk back and forth
to Bill.

"I'll tell you how they got away from the Oxford Group, if you don't mind.
See, for the first four years, it was religion, strictly. well, it happened a
few of them were attending the Oxford Group in New York, including Bill,
because they weren't affiliated with a church. But some of the other boys were
going to Protestant Churches, the Catholic Church, and others, two or three of
them.

"I went to the Oxford Group with those boys; wouldn't be over two or three of
us at a time. The ladies, wives, would go in and sit down; out the men
would come, smoke cigarettes, talk about baseball, everything.

But they weren't stressing their experience of drinking (at the OG meetings).
They weren't getting religion there, it was spiritual. They were studying the
Lord's Prayer, and "Sermon on the Mount" by Emmett Fox. We used "Sermon
on the Mount" for a couple of years after we got our Big Book. That's where
they got the idea for the formation of our Program.

"And the reason they didn't bring Christ into the Program is, they wanted it
to be spiritual. Practically all religions practice the principles that we are
practicing in AA. But we don't say "Christ" in it. They wanted everyone
who came in here, not be offended from a religious standpoint. Now if a person
of the Jewish faith would come in, and hear Jesus Christ discussed, he
wouldn't feel comfortable, don't you see? And they got that idea out of
'Sermon on the Mount'."
Bill W promised Gene that when the BB was reprinted, Gene's story "The Booze Fighter" would be included. But after a year, Gene got drunk and by the time he got back in the early 1940's his chance to get into the BB was lost. Gene was a wonderful, gentle giant of a man, an elder statesman in the finest sense. I knew him for about 8 years in my home group until I moved away in 1979, and Gene passed away a few years after that, he died sober and surrounded by AA friends.

His full story can be read at...

http://www.silkworth.net/aahistory/genee_aa38.html

Gene's signature and that of his sponsor Paul Stanley, appear in the first AA Big Book ever sold at a meeting. This book was purchased at Bill and Lois' home at a meeting in 1939 by Virginia McLeod and is now in AA Archives.

The many signatures collected by Virginia in this book include early members including Bill and Bob and Ebby, and some surprises like Jack Alexander. This collection of signatures is fodder for its' own discussion thread. See it at http://www.barefootsworld.net/aa-nellwing.html Nell Wing's story, and scroll to a download link for a Word document.

+++

Message 6459 . . . . . . . . . . . . Re: When Love Is Not Enough, premier Irvington NY, April 25
From: Soberholic . . . . . . . . . . . . 4/15/2010 12:13:00 PM

Looking forward to see this magnificent story of Lois (and Bill) over here too.

This time it would be really nice to have a dvd with subtitles in Scandinavian and other European languages, too.

This was not the case with "My Name Is Bill W." - the dvd was available with Spanish and French subtitles only.
Makes me sad because of the significance of the Fellowship for so many of us in Europe, too. There was an initiative to get all the paper work concerning rights done in publishing a dvd with Scandinavian subtitles in the case of "My Name Is Bill W." but it led nowhere. So far, at least.

Keep the good thing going on!

Message 6460. . . . . . . . . . . . Re: AA # 28 Gene E in NYC
From: jax760 . . . . . . . . . . . . 4/15/2010 2:42:00 PM

For what it's worth............

Gene was the 23rd member of the New Jersey Group of AA. He is correctly listed as having 6 months of sobriety as of 1/1/1940. His sponsor was Paul Kellogg of Roselle, NJ. Paul and Gussie Kellogg are mentioned frequently in Gene's story as well as in Lois Wilson's diary in 1939.

At that time, July of 1939, when Gene sobered up there were approximately 48 East Coast (NY, NJ, CT, MA & MD) members who had achieved or were struggling to maintain sobriety. This number (and the First One Hundred) does not include many well know NY pioneers who were not succeeding at that time such as Wes W, Oscar V, Freddie B, Russ R, Ebby T and more.

At the time the big book was published on April 1, 1939 there actually were 100 men and women who had recovered or were struggling to stay "recovered." This includes 31 verifiable names from the Eastern Cities. I have been working for some time on documenting, to the extent possible, the names and sober dates of these men and women (The First One Hundred)and the details of their arrival in AA/OG. When complete, I will release this list as part of a larger effort.

For whatever reason, back in the pioneering days, the Akronites counted up their members seperately from NY and vice a versa. The likely reason being is that there were literally two seperate fellowships (Oxford Group in Akron and the Group of Nameless Drunks in NY) until they were finally, more or less, united as one fellowship after the publication of the Big Book and the beginning of meetings called "Alcoholics Anonymous" in May of 1939 (i.e Cleveland May 11, 1939 at the home of Abby Goldrich)
There are a couple of "inconsistencies" in Gene's story that I don't doubt or cast dispersion on but would point them out. He talks of attending OG meetings in NY with Bill, Hank & Fitz. It has been well documented that NY split from the OG in August of 37....perhaps Gene is thinking of the meetings they went to at Steinway Hall in the summer and fall of 39 when Emmett Fox spoke?

He says Bill told him he was AA # 28...I don't doubt this at all but Bill frequently spoke off the cuff and was bad with numbers in general especially dates of sobriety, dates when things occurred etc. In researching the pioneers and their sobriety dates there is often no rhyme or reasons as to who got numbered and when, whether a slip did or did not reset the sober date, whether names and "place of order" was dropped if members left, and I have given up trying to decipher "the numbering systems" the boys and girls used. (It really doesn't matter a whole lot anyway)

He talks of no more than 10 members around NY at the time....I don't doubt that at a typical NY meeting in the summer of 1939 when the "Manhattan Group" was bouncing around from place to place there would only be 10 drunks not counting wives. (See"The Road from the Table on Clinton Street": Bill Wilson's Talk to the Manhattan Group, NYC, 1955)The New Jersey Group would have had a similar number doing meetings in Montclair, South Orange and Green Pond during the Summer and Fall of 1939.

Gene's story is a great look back at what the NY fellowship was like the summer of 39. I especially enjoyed reading about Gene's take on the difference between AA spirituality and the more "specific religious" teaching of the OG...."principles before personalities" was the result. My thanks to John M for recording it and posting it on Silkworth.net where I had stumbled across it last year. I immediately knew that this "gem" was Gene Edmiston from the New Jersey Group of AA.

When I finish my reasearch on the First Forty, The First One Hundred and "The Golden Road of Devotion" it will be released in one form or another for all to see and use as they see fit.

God Bless
Another Layman on The Golden Road of Devotion

--- In AAHistoryLovers@yahoogroups.com, "truthfromgood12" <kroloson@...> wrote:
>
> Folks,
>
> help me to understand the headcount discrepancy below. If Gene E. was #28, was he #28 for New York? His statement below sort of implies to me that the thought he was #28 in Alcoholics Anonymous. My understanding is that there were still only 2 groups in 1939, a NY gathering and the Akron gathering. Regardless of how many groups, the BB states there were 'about 100' sober when it was first published, but as I recall, there is a footnote somewhere saying it was closer to 80 but Bill W. rounded it up for convenience or some such thing at publication time.
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http://www.barefootsworld.net/aa-nellwing.html Nell Wing's story, and scroll to a download link for a Word document.

John M
South Burlington, Vermont, US
That's interesting. I double checked DBGO and sure enough it says this in Chapter 12:

That night, Al went to the meeting at T. Henry's. "I attended several of these meetings before I discovered that not all the people there were alcoholics," he said. But in spite of his being Catholic, his reaction to the meetings was good.

"We went to Akron for several weeks," he said, "before it was finally decided to undertake the organization of the Cleveland group. Toward the middle of May 1939, the first meeting was held in this room. At that meeting, there were a number of Akron people and all the Cleveland people.

"When we began to have meetings, there was considerable debate as to what we would call the group. Various names were suggested. No others seemed to be fitting, so we began to refer to ourselves as Alcoholics Anonymous."

-------

It also refers many times prior to that as the "Cleveland contingent" ..... so I guess that's what the second edition means when it writes "A second small group promptly took shape at New York, to be followed in 1937 with the start of a third at Cleveland."

So they didn't physically meet in Cleveland until May of 1939, but there was clearly a Cleveland group.

--- In AAHistoryLovers@yahoogroups.com, John Barton <jax760@...> wrote:
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> John B
> --- On Thu, 4/8/10, allan_gengler <agengler@...> wrote:
> Subject: [AAHistoryLovers] Re: Times and places of AA Meetings in April 1939
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THREE groups.

From the FORWARD: "A second small group promptly took shape at New York, to be followed in 1937 with the start of a third at Cleveland. Besides these, there were scattered alcoholics who had picked up the basic ideas in Akron or New York who were trying to form groups in other cities. By late 1937, the number of members having substantial sobriety time behind them was sufficient to convince the membership that a new light had entered the dark world of the alcoholic."

---

I pondered the same question for years Keith. The Big Book came out in April 1935 and Gene got sober in July ... and I did hear Gene say the same thing many many times over the years. He knew what he was told, and he believed he was # 28 in AA, according to Bill W. However Gene was a newcomer at the time, and a very shaky one, so it fits better in my mind that he was # 28 in NY, no matter what he thought. Too late to quiz him again, but the same statement raised eyebrows in the 1970's just as it does today.

Akron had a lot more members. Maybe if NY had around 30 members and Akron had around 60, you might get close to 100, is what I figure.

Bill and Bob assigned numbers and I am pretty sure, from talking to my aged sponsor, that they did not re use any numbers. In Bill's words from a talk about the creation of the Big Book, he said that AA "boasted" about 100 members, and Bill went on to say it might well have been that, a boast...

---

Dear Donna,

(1) Yes there are heaps of Members at the International with over 50 years continuous Sobriety and the Oldtimers Meeting is one of the major highlights.

(2) We are also looking forward to welcoming you and everyone else from your
Group, District, Area and Region, to the Australian Hospitality Room which will be in the La Reina Rooms on the mezzanine floor of the Hilton Palacio del Rio on the corner of Alamo and Market and across the road from the Henry Gonzalez Convention Center.

Thanks and Kind Regards & all the very best for a successful International, from John R on behalf of the interim committee for the Australian DownUnder Rock Solid Boomerang Group which will officially convene in San Antonio from 30 June 2010 and disbanded 5 July 2010. And like all new Groups we will be looking for Members to join the Group, to be of Service and enjoy the Fellowship & Fun and to Share the Hospitality with others. (all the work done by this committee is done in the normal 12 Step manner of not seeing reward or recognition and to simple stay sober by being of some small service).

AA AND THE AUSTRALIAN BOOMERANG, BILL W's DETERMINATION

Why do so many Members muse the following, at the International Conventions?

"We have this unexplained but magnetic attraction to the Australian Boomerang pins we and why so many of us found the Australian Boomerang to be the most essential pin for so many of us to take home from an International, but why???

As with all questions in the Spiritual Realm of AA's language of the heart, the answers can be found via good sponsorship and from approved literature.

Broken Hill Jack said "when we were active alcoholics we used the determination streak to get a drink, now we are sober we can use that same determination to stay sober, we survived when we were drinking, now we are sober we can kick on by going straight to God as in the first word in the Serenity Prayer and be determined to show others how we have recovered and the benefits of long term sobriety will keep coming back to us, just like the Boomerang".

Bill W's experience and determination via the boomerang can be found on Pages 29 and 30 of 'Pass It On':- Quote: Page 29/4th paragraph on: - Encouraged by his grandfather, Bill plunged into a succession of activities with single-minded determination - a trait that remained with him throughout his life. One project that stood out in his memory was the boomerang project.
"My grandfather got in the habit of coming to me with what he thought were impossible projects," Bill recalled. "One day he said to me, 'Will-for that's what he called me-'Will, I've been reading a book on Australia, and it says that the natives down there have something they called boomerangs, which is a weapon they throw, and if it misses its mark, it turns and returns to the thrower. And Will,' he said challengingly, 'it says in this book that nobody but an Australian can make and throw a boomerang'

(Bill W went on) "My hackles rose when he said that no one but an Australian could do it. I can remember how I cried out, "Well, I will be the first white man ever to make and throw a boomerang!" I suppose at this particular juncture I was 11 or 12."

For most children, Bill later reflected, such an ambition might have lasted a few days or at most a few weeks. "But mine was a power drive that kept on for six months, and I did nothing else during all that time but whittle on those infernal boomerangs. I sawed the headboard out of my bed to get just the right piece of wood, and out in the old workshop at night by the light of the lantern I whittled away."

Finally, the day came when Bill made a boomerang that worked. He called his grandfather to watch him as he threw the boomerang. It circled the churchyard near their house and almost struck Fayette in the head as it came back.

"I remember how ecstatically happy and stimulated I was by the crowning success," Bill said. "I had become Number One man."

Success with the boomerang now set Bill to proving himself a Number One man in other activities. He decided that with enough perseverance and determination, he could do anything he set his mind to. Unquote.

Thanks are to God for our Founders, Pioneers and Oldtimers; those who have gone before us who had a determination streak and were prepared to persevere with the growth of AA and to keep coming back to provide a solid foundation for the Fellowship.


++++Message 6464. . . . . . . . . . . . . Re: early issues Upper Room
From: Doug B. . . . . . . . . . . . . . 4/12/2010 3:37:00 AM
I have all of the Upper Rooms published from 1935 to 1960 except 4.
2 from 1954....1 from 1958 and 1 from 1959
Since it is still published and they own the copyright....making reprints would be up to them...if you are looking something here or there...I could scan a few....
Write directly to me at my e-mail address:
<doug@aahistory.com>
(doug at aahistory.com)
Doug B.
http://www.aahistory.com

+++Message 6465. . . . . . . . . . . . Re: The long early drafts of the Big Book manuscript
From: Norman Ogden . . . . . . . . . . . . 4/12/2010 3:24:00 PM

I have a copy of the early manuscript.
Write me at my e-mail address --
<etatselaer@yahoo.com>
(etatselaer at yahoo.com)
-- and tell me your mailing address and I'll send you one reply.

+++Message 6466. . . . . . . . . . . . Re: AA and Buddhism
From: grault . . . . . . . . . . . . 4/15/2010 4:31:00 PM

Although I can't answer your questions, perhaps group members would be interested in more recent history of A.A. in Thailand. (I've been a long-term visitor to Thailand for over ten years, and since retiring about four years ago have been living there over half each year.)
Despite the reference in As Bill Sees It, the fact is that until very recently A.A. in Thailand has been virtually entirely composed of expats, English-speaking travelers, and the like. . . not Thais.
Just about three or four years ago one or two of our expat members introduced some of the A.A. basics to a friendly English-speaking Thai nurse (Thailand's "Sister Ignatia"?!) who supervises the detox and recovery program at a "treatment center" in Khon Kaen, in northeastern Thailand... She welcomed any help offered, and began to use some of A.A.'s ideas.

Nowadays in Thailand, A.A. is a bit comparable to what it was in the U.S. in, say, 1939. It's exciting! A.A. is (very slowly and laboriously) spreading into indigenous non-English-speaking Thais. Each year recently an indigenous Thai contingent has attended and enjoyed the A.A. conventions in Pattaya and Hua Hin (a translator is utilized for much of the program). Last year there was a small conference in Bangkok partially organized and funded by G.S.O. and attended by about twenty expat members, two English-speaking Thais, and two representatives from G.S.O.

Two "problems" in the spread of Thai-A.A. are that the word used for "God" in the Thai-language version of the Big Book means "the Christian God" to them, and of course the treatment center employs "A.A." for alcoholism and drug addiction indiscriminately. Neither issue should prevent the full spread of the availability of A.A.'s recovery program to any and all indigenous non-English-speaking Thai alcoholics over the next few years.

--- In AAHistoryLovers@yahoogroups.com, Dougbert <dougbert8@...> wrote:
> What was the name of the person who established the initial contact between AA and the Buddhist world? Where exactly in Thailand did it occur? Do we have any more details beyond the brief reference in As Bill Sees It?
> Do you have any historical data on Dwight Goddard? Could he have been the initial contact between A.A. and the Buddhist world? Did Bill W. or Dr. Bob ever meet with Goddard and discuss Buddhism?
> I am curious about page 223, As Bill Sees It, which states: "A minister in Thailand wrote (Goddard was a minister in China and Japan), "We took A.A.'s Twelve Steps to the largest Buddhist monastery in this province, and the head priest (we don't have priests in Buddhism) said, 'Why, these steps are fine! For us as Buddhists, it might be slightly more acceptable if you had inserted the word 'good' in your Steps instead of 'God.' Nevertheless, you say that it is
God
as you understand Him, and that must certainly include the good. Yes, A.A.'s
Twelve Steps will surely be accepted by the Buddhists around here.'"

++++Message 6467. . . . . . . . . . . . Re: AA # 28 Gene E in NYC
From: Gary Becktell . . . . . . . . . . . . 4/18/2010 12:47:00 AM

In April, 1935, the Big Book was still 4 years away from 'coming out'.
G

----- Original Message ----- 
From: John Moore
Subject: [AAHistoryLovers] Re: AA # 28 Gene E in NYC

I pondered the same question for years Keith. The Big Book came out in
April 1935 and Gene got sober in July ....

++++Message 6468. . . . . . . . . . . . 4021 Clubhouse of Philad
From: Cindy Miller . . . . . . . . . . . . 4/16/2010 5:12:00 PM

The historic (64 years) 4021 Clubhouse of Philadelphia has a
committee of friends who are dedicated to helping it stay afloat in
these difficult financial times. They are hosting an Old-Timers Panel on
April
24, 2010 at a facility nearby.

Among the speakers will be Clyde B.( 63 years).

Also speaking is Liz B. (57 years) from Queens, NY.

And we will have Mary R., who has 50 years in Al-Anon.

The date is April 24, 2010, and the event runs from 12:00-5:00.
The address is 801 S. 48th St (Calvary Community Center) Philadelphia, PA.

P.S. Please forgive me if I have any of these sobriety times
incorrectly!!

Best,
Cindy Miller
> `·.¸¸.·´¯`·.¸.·´¯`·...¸><((((º>
- - - -
**64 YEARS**

The longest living in the area where I live is Clyde B., June 20, 1946. In a couple of months or so, he will have 64 years of sobriety.

---

There is one person listed on the anniversary site that seems to be missing on the list that is currently being discussed: Esther C., July 23, 1943. She has passed away as the site list states. You will find her memorial book and part of her story on the site also.

In His service,

Peny

---

Does anyone have a photocopy or PDF of the early 1970's version of the A.A. pamphlet, Is A.A. For You?

Thanks, Boyd P.

---

From: "Dolores" <dolli@dr-rinecker.de>
(dolli at dr-rinecker.de)

I have a question, where does the phrase "Singleness of Purpose" come from? Who used it first?
Dolores

- - -

From the moderator:

I would start by looking at the Twelve Steps and Twelve Traditions, the chapter on Tradition Five, "Each group has but one primary purpose - to carry its message to the alcoholic who still suffers."

1st line of 5th paragraph refers to: "this singleness of purpose"

And then the 1st line of the next paragraph refers to: "the wisdom of A.A.'s single purpose."

And then several paragraphs further along it says: "Thank heaven I came up with the right answer for that one. It was based foursquare on the single purpose of A.A."

Also see the chapter on Tradition Eight:

The first paragraph says: "Every time we have tried to professionalize our Twelfth Step, the result has been exactly the same: Our single purpose has been defeated."

Glenn Chesnut (South Bend, Indiana, U.S.)

+++Message 6472. . . . . . . Burning desire
From: Dolores . . . . . . . 4/15/2010 10:42:00 AM

Greetings, Thank you all for the the information that I have received thru History Lovers. I have a question, where does the phrase "burning desire" come from? Who used it first?

At the beginning of meetings, one often hears the phrase used, "does anyone have a burning desire?"

What does this really mean? as I often find it misused by some members to complain about other members.

Thanks, Dolores

+++Message 6473. . . . . . . Re: early issues Upper Room
From: John & Linda Dunn . . . . . . . . . . . . 4/20/2010 10:17:00 PM

Doug,

I wrote the Upper Room and they sent me copies
of April, May and June 1935, October, November
and December 1937.

Thought I would pass it on.

John

- - - -

From: Doug B. <dougb@aahistory.com>
Subject: Re: early issues Upper Room

I have all of the Upper Rooms published from 1935 to 1960 except 4.
2 from 1954....1 from 1958 and 1 from 1959

++++Message 6474. . . . . . . . . . . . Re: AA and Buddhism
From: JoeA . . . . . . . . . . . . 4/20/2010 6:39:00 AM

As a practicing Rinzai Buddhist, I appreciate this thread. In the civilian
world
there is a growing body of work for Buddhists in AA and we are used to
people
twisting our structures to suit their preconceptions (such as the "head
priest"
notation in Bill W.'s story, quoted previously).

The five basic Precepts of Buddhism are; Avoid killing, avoid lying, avoid
stealing, avoid sexual misconduct and avoid intoxication. They are a good
expression of my personal work with Steps 10, 11 and 12.

Buddhism will eventual evolve to an American flavor, as it has in every
culture
it has entered since is moved out of northern India a few centuries BC (or
BCE
to use the new, hip, politically correct designation). Even when it does, it
will not be a problem for Buddhists to approach and use the Steps because of
the
very reason given by the "high priest." Most Buddhist understand that the
origins of AA through a group of Christians means the Christian themes and
terms
are both key to the message and unavoidable. It is not our charge to cut
away
the roots of what has grown within the contemporary fellowship.
Rather, in my own jobs of sponsoring and giving free classes through a local recovery center (in Raleigh, North Carolina - not Thailand), I hope to help people find the depth of their own religion in their quest for spirituality and avoid anything that might suggest they convert to my own spirituality. The Higher Power for me is what is true, and what has been shown true throughout my few decades of recovery is that the truth is found by living the principles expounded by the Steps and with all faiths. The effort to delve deeper and wider into the religions reveals more of the practical meaning of the Steps.

And the evidence suggests that the principles of AA have been shown to be true and available to anyone who follows point (c) - "that God (as you understand god) could and would if he were sought."

I recently came across this which tweaked my curiosity.

"The rule for us is perfectly simple. Do not waste time bothering whether you "love" thy neighbor; act as if you did. As soon as we do this we find one of the great secrets. When you are behaving as if you loved someone, you will presently come to love him."

"Some Christian writers use the word charity to describe not only Christian love between human beings, but also God's love for man and man's love for God. About the second of these two, people are often worried. They are told they ought to love God. They can not find any such feeling in themselves. The answer is the same as before. Act as if you did. Do not sit trying to manufacture feelings. Ask yourself, "If I were sure that I loved God, what would I do?" When you have found the answer go and do it.

pp.131-132 Mere Christianity C.S. Lewis

Recognizing the AA fellowship suggestions of "Act as If" and "Fake it till you make it" I decided to follow the trail and the joy in finding the following from
William James

"If you want a quality, act as if you already had it."

Although I find this quote all over the internet I could not source it to a particular work of James.

I found this by Norman Vincent Peale

Enthusiasm Makes the Difference p.20

Many years ago the noted psychologist, William James, announced his famous "As If" principle. He said "If you want a quality act as if already had it." Try the "as if" technique. It is packed with power and it works.

I also came across this Wiki Post

Sam Shoemaker gets the credit for originating the "Act As If" and "Fake It Until You Make It" practice that is popular in Alcoholics Anonymous and Narcotics Anonymous circles. Note that Shoemaker invented that clever persuasion technique to help in the religious conversion of doubtful newcomers, not to help anyone to quit drinking or drugging:

"Act As If"

In 1954, the Reverend Samuel M. Shoemaker wrote a story about an unfortunate who came to him admitting that he didn't believe in God and certainly didn't know how to pray. Shoemaker asked him to "try an experiment," as he had nothing to lose. He asked him to get down on his knees and say anything at all that came to his mind, addressing his thoughts to "The Unknown." He then asked if the man could read just one chapter from the Bible, from the book of John. Solely out of respect for Shoemaker, the man obliged, but fighting every step of the way. This went on for some time, until one day the man actually began praying to God and reading the Bible and other works on his own. The man eventually became a spiritual leader within his church. Shoemaker believed that this was possible because the man "acted as if he had faith" until faith came by accident, or "until there was an opening for God to come through."

The slogan "act as if" has been used in AA circles ever since.

The author of this post erroneously gives credit for "inventing" the "technique" to Sam Shoemaker who could have gotten it from either William James or C.S. Lewis. But Sam surely may have introduced this to the fellowship.

I also found this by Sam Shoemaker in the October 1955 Grapevine "The Spiritual Angle"

"When one has done the best he can with intellectual reasoning, there yet comes a time for decision and action. It may be a relatively simple decision: really to enter wholly into the experiment. The approach is more like science than like philosophy. We do not so much try to reason it out in abstract logic; we choose a hypothesis, act as if it were true, and see whether it is. If it's not, we can discard it. If it is, we are free to call the experiment a success."

Several other things in the CS Lewis book caught my eye as I found many similarities with the philosophy of the 12&12. It would appear that Lewis's writings were an influence on both Sam Shoemaker and Father John Ford who helped Bill with the 12&12. But one example is given below.

12&12 p.109

From great numbers of such experiences, we could predict that the doubter who still claimed that he hadn't got the "spiritual angle," and who still considered his well-loved A.A. group the higher power, would presently love God and call Him by name.

CF - Lewis ..."presently come to love him."

If anyone else has any insight on Act as If or Father John Ford's work on the 12&12 I'd be quite interested.

God Bless

John B

Message 6476. . . . . . . . . . . . Re: Act as If
From: Glenn Chesnut . . . . . . . . . . . . 4/21/2010 4:52:00 PM
Hans Vaihinger, the "Philosophy of As If," was the important figure here.

John,

All of these references that you have given go back, either directly or at second hand, to a German philosopher who was very famous and extremely well known in the very late nineteenth and early twentieth century. During that period, all sorts of people read him and were influenced by his ideas, although he has become little more than a footnote or a sentence or two in modern works on philosophy and the history of philosophy.


<<Hans Vaihinger (September 25, 1852 - December 18, 1933) was a German philosopher, best known as a Kant scholar and for his Philosophie des Als Ob (Philosophy of As If), published in 1911, but written more than thirty years earlier.[3]

Vaihinger was born in Nehren, Wuerttemberg, Germany, near Tuebingen, and raised in what he himself described as a "very religious milieu". He was educated at Tuebingen, Leipzig, and Berlin, became a tutor and later a philosophy professor at Strasbourg before moving to the university at Halle in 1884. From 1892, he was a full professor.

In Philosophie des Als Ob, he argued that human beings can never really know the underlying reality of the world, and that as a result we construct systems of thought and then assume that these match reality: we behave "as if" the world matches our models. In particular, he used examples from the physical sciences, such as protons, electrons, and electromagnetic waves. None of these phenomena have been observed directly, but science pretends that they exist, and uses observations made on these assumptions to create new and better constructs. Vaihinger admitted that he had several precursors, especially Jeremy Bentham's Theory of Fictions. In the preface to the English edition of his work, Vaihinger expressed his Principle of Fictionalism. This is that "an idea whose theoretical untruth or incorrectness, and therewith its falsity, is admitted is not for that reason practically valueless and useless; for such an idea, in spite of its theoretical nullity, may have great practical importance."
This philosophy, though, is wider than just science. One can never be sure that the world will still exist tomorrow, but we usually assume that it does.

Alfred Adler, the founder of Individual Psychology, was profoundly influenced by Vaihinger's theory of useful fictions, incorporating the idea of psychological fictions into his personality construct of a fictional final goal.>>

Notice that he even influenced people like Alfred Adler. The kind of Neo-Freudian psychiatry that appeared in Adler was a major influence on the way in which early AA's looked at the psychological aspects of the 12-step program.

+++Message 6477. . . . . . . . . . . . Re: Singleness of purpose
From: luv2shop . . . . . . . . . . . . 4/21/2010 4:39:00 PM

Also on page 232 of "Alcoholics Anonymous Comes of Age" the second full paragraph contains the following by Bill Wilson: "...Our society, therefore, will prudently cleave to its single purpose: the carrying of the message to the alcoholic who still suffers...."

I haven't seen where "singleness" is used anywhere there, just "single purpose."

+++Message 6478. . . . . . . . . . . . Re: AA and Buddhism
From: Baileygc23@aol.com . . . . . . . . . . . . 4/20/2010 5:57:00 AM

Dr. Earle M's story is important here:

See Message #773 "Dr. Earle M -- Grapevine excerpt"
http://health.groups.yahoo.com/group/AAHistoryLovers/message/773

and Message #3577 "Big Book Story Author Interview: Dr. Earle M."
http://health.groups.yahoo.com/group/AAHistoryLovers/message/3577

Also Message #5563
http://health.groups.yahoo.com/group/AAHistoryLovers/message/5563

+++Message 6479. . . . . . . . . . . . Re: Burning desire
From: Joseph Trevaskis . . . . . . . . . . . . 4/21/2010 5:42:00 PM
Dolores,

How is Munich?

The phrase "burning desire" is a psychological term used to express a urgent need to be addresses. I'm not sure who first coined it, I believe outside of AA and from US. I know what you mean about being used incorrectly by many. That is how people behave though.

Love & regards to all.

Joe (Scotland)

--- On Thu, 4/15/10, Dolores <dolli@dr-rinecker.de> wrote:

From: Dolores <dolli@dr-rinecker.de>
Subject: [AAHistoryLovers] Burning desire
To: AAHistoryLovers@yahoogroups.com
Date: Thursday, April 15, 2010, 3:42 PM

Greetings, Thank you all for the information that I have received thru History Lovers. I have a question, where does the phrase "burning desire" come from? Who used it first?

At the beginning of meetings, one often hears the phrase used, "does anyone have a burning desire?"

What does this really mean? as I often find it misused by some members to complain about other members.

Thanks, Dolores

[Non-text portions of this message have been removed]
> Not sure of the origin of the following but my 1st sponsor used to quote it
> often:
>
> "Go the the motion and earn the emotion, go the action and earn the reaction"
>
> Thoughts?
> Mary Pat Latowski
> South Bend
>
> On Tue, Apr 20, 2010 at 10:28 AM, jax760 <jax760@yahoo.com> wrote:
>
>> I recently came across this which tweaked my curiosity.
>>
>> "The rule for us is perfectly simple. Do not waste time bothering whether
>> you "love" thy neighbor; act as if you did. As soon as we do this we find
>> one of the great secrets. When you are behaving as if you loved someone,
you
>> will presently come to love him."
>>
>> "Some Christian writers use the word charity to describe not only
>> Christian love between human beings, but also God's love for man and
>> man's
>> love for God. About the second of these two, people are often worried. They
>> are told they ought to love God. They can not find any such feeling in
>> themselves. The answer is the same as before. Act as if you did. Do not sit
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>>
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>>
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>> you make it" I decided to follow the trail and the joy in finding the
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>> Although I find this quote all over the internet I could not source it to
>> a particular work of James.
>>
>> I found this by Norman Vincent Peale
>>
>> Enthusiasm Makes the Difference p.20
>>
>> Many years ago the noted psychologist, William James, announced his
>> famous
>> "As If" principle. He said "If you want a quality act as if already had it."
Try the "as if" technique. It is packed with power and it works.

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"When one has done the best he can with intellectual reasoning, there yet comes a time for decision and action. It may be a relatively simple decision: really to enter wholly into the experiment. The approach is more like science than like philosophy. We do not so much try to reason it out in abstract logic; we choose a hypothesis, act as if it were true, and see whether it is. If it's not, we can discard it. If it is, we are free to call
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12&12 p.109

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CF - Lewis ..."presently come to love him."

If anyone else has any insight on Act as If or Father John Ford's work on the 12&12 I'd be quite interested.

God Bless

John B

---

I have never seen SINGLENESS in print, so I suspect it is just an adjective made up to describe the purpose of the AA fellowship. The single purpose is not exactly the same as the sole purpose or the primary purpose.

Sole/Primary/Single Purpose

Sole Purpose of AA:

"Sobriety - freedom from alcohol - through the teaching and practice of the Twelve Steps, is the sole purpose of an A.A. group. Groups have repeatedly tried other activities and they have always failed. If we don't stick to these principles, we shall almost surely collapse. And if we collapse, we cannot help anyone." (a statement by Bill W. which was reaffirmed as a guiding principle
of A.A. by the members of the A.A. General Service Conferences of 1969, 1970 and 1972.)

Primary Purpose (Individually):

"Our primary purpose is to stay sober and help other alcoholics to achieve sobriety." (from the AA Preamble)

Primary Purpose (Group):

"Each group has but one primary purpose to carry its message to the alcoholic who still suffers." (Tradition 5)

Single Purpose (much like the sole purpose):

"Our Society, therefore, will prudently cleave to its single purpose: the carrying of the message to the alcoholic who still suffers." (A.A. Comes of Age, page 232)

If you consider "teaching and practice of the Twelve Steps" the same as "carrying of the message," then the sole purpose and the single purpose are the same. In reference to the individuals primary purpose, I used to have an old Akron pamphlet that talked about the individuals "secondary" purpose, "to be restored back into the society from which we came," but alas, I can no longer find the pamphlet.

----- Original Message ----- 
From: Glenn Chesnut<mailto:glennccc@sbcglobal.net>  
To: AAHistoryLovers group<mailto:AAHistoryLovers@yahoogroups.com> 
Sent: Wednesday, April 21, 2010 1:54 PM 
Subject: [AAHistoryLovers] Singleness of purpose 

From: "Dolores" <dolli@dr-rinecker.de<mailto:dolli@dr-rinecker.de>> (dolli at dr-rinecker.de) 

I have a question, where does the phrase "Singleness of Purpose" come from? Who used it first? 

Dolores

----

From the moderator:

I would start by looking at the Twelve Steps and Twelve Traditions, the chapter on Tradition Five, "Each group has but one primary purpose - to carry its message to the alcoholic who still suffers."
1st line of 5th paragraph refers to: "this singleness of purpose"

And then the 1st line of the next paragraph refers to: "the wisdom of A.A.'s
single purpose."

And then several paragraphs further along it says: "Thank heaven I came up
with the right answer for that one. It was based foursquare on the single
purpose of A.A."

Also see the chapter on Tradition Eight:

The first paragraph says: "Every time we have tried to professionalize our
Twelfth Step, the result has been exactly the same: Our single purpose has
been
defeated."

Glenn Chesnut (South Bend, Indiana, U.S.)

[Non-text portions of this message have been removed]

Apropos: "If you have a resentment you want to be free of, if you will pray
for
the person or the thing you resent, you will be free. If you will ask in
prayer
for everything you want for yourself to be given them, you will be free ...
Even
when you don't really want it for them, and your prayers are only words and
you
don't mean it, go ahead and do it anyway. Do it every day for two weeks and
you
will find you have come to mean it..." (Freedom from Bondage, Big Book).

Also, "If you don't like people, put up with them as well as you can. Don't
try
to love; you can't, you'll only strain yourself." (E.M. Forster)

To: AAHistoryLovers@yahoogroups.com
From: glennccc@sbcglobal.net
Date: Wed, 21 Apr 2010 13:52:50 -0700
Subject: [AAHistoryLovers] Re: Act as If

Hans Vaihinger, the "Philosophy of As If," was
the important figure here.

John,

All of these references that you have given go back, either directly or at
second hand, to a German philosopher who was very famous and extremely well
known in the very late nineteenth and early twentieth century. During that period, all sorts of people read him and were influenced by his ideas, although he has become little more than a footnote or a sentence or two in modern works on philosophy and the history of philosophy.


<<Hans Vaihinger (September 25, 1852 - December 18, 1933) was a German philosopher, best known as a Kant scholar and for his Philosophie des Als Ob (Philosophy of As If), published in 1911, but written more than thirty years earlier.[3]

Vaihinger was born in Nehren, Wuerttemberg, Germany, near Tuebingen, and raised in what he himself described as a "very religious milieu". He was educated at Tuebingen, Leipzig, and Berlin, became a tutor and later a philosophy professor at Strasbourg before moving to the university at Halle in 1884. From 1892, he was a full professor.

In Philosophie des Als Ob, he argued that human beings can never really know the underlying reality of the world, and that as a result we construct systems of thought and then assume that these match reality: we behave "as if" the world matches our models. In particular, he used examples from the physical sciences, such as protons, electrons, and electromagnetic waves. None of these phenomena have been observed directly, but science pretends that they exist, and uses observations made on these assumptions to create new and better constructs. Vaihinger admitted that he had several precursors, especially Jeremy Bentham's Theory of Fictions. In the preface to the English edition of his work, Vaihinger expressed his Principle of Fictionalism. This is that "an idea whose theoretical untruth or incorrectness, and therewith its falsity, is admitted is not for that reason practically valueless and useless; for such an idea, in spite of its theoretical nullity, may have great practical importance."

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fictions into his personality construct of a fictional final goal.>>

Notice that he even influenced people like Alfred Adler. The kind of Neo-Freudian psychiatry that appeared in Adler was a major influence on the way in which early AA's looked at the psychological aspects of the 12-step program.

http://clk.atdmt.com/UKM/go/197222280/direct/01/
Do you have a story that started on Hotmail? Tell us now

[Non-text portions of this message have been removed]

+++Message 6483. . . . . . . . . . . . Act as if ...
From: Jenny or Laurie Andrews . . . . . . . 4/23/2010 3:27:00 AM

PS: One of the corny sayings we hear in AA is, "Fake it to make it." I wonder where that first appeared?

http://clk.atdmt.com/UKM/go/197222280/direct/01/
We want to hear all your funny, exciting and crazy Hotmail stories. Tell us now

[Non-text portions of this message have been removed]

+++Message 6484. . . . . . . . . . . . Re: Act as If
From: Mary Latowski . . . . . . . 4/22/2010 8:38:00 AM

Not sure of the origin of the following but my 1st sponsor used to quote it often:

"Go the the motion and earn the emotion, go the action and earn the reaction"

Thoughts?
Mary Pat Latowski
South Bend

On Tue, Apr 20, 2010 at 10:28 AM, jax760 <jax760@yahoo.com> wrote:

> 
> 
> > I recently came across this which tweaked my curiosity.
> "The rule for us is perfectly simple. Do not waste time bothering whether
> you "love" thy neighbor; act as if you did. As soon as we do this we find
> one of the great secrets. When you are behaving as if you loved someone,
you
> will presently come to love him."
>
> "Some Christian writers use the word charity to describe not only
Christian
> love between human beings, but also God's love for man and man's love for
> God. About the second of these two, people are often worried. They are
told
> they ought to love God. They can not find any such feeling in themselves.
> The answer is the same as before. Act as if you did. Do not sit trying to
> manufacture feelings. Ask yourself, "If I were sure that I loved God, what
> would I do?" When you have found the answer go and do it.
>
> pp.131-132 Mere Christianity C.S. Lewis
>
> Recognizing the AA fellowship suggestions of "Act as If" and "Fake it till
> you make it" I decided to follow the trail and the joy in finding the
> following from William James
>
> "If you want a quality, act as if you already had it."
>
> Although I find this quote all over the internet I could not source it to
a
> particular work of James.
>
> I found this by Norman Vincent Peale
>
> Enthusiasm Makes the Difference p.20
>
> Many years ago the noted psychologist, William James, announced his famous
> "As If" principle. He said "If you want a quality act as if already had it."
> Try the "as if" technique. It is packed with power and it works.
>
> I also came across this Wiki Post
>
> Sam Shoemaker gets the credit for originating the "Act As If" and "Fake It
> Until You Make It" practice that is popular in Alcoholics Anonymous and
> Narcotics Anonymous circles. Note that Shoemaker invented that clever
> persuasion technique to help in the religious conversion of doubtful
> newcomers, not to help anyone to quit drinking or drugging:
>
> "Act As If"
>
> In 1954, the Reverend Samuel M. Shoemaker wrote a story about an
> unfortunate who came to him admitting that he didn't believe in God and
> certainly didn't know how to pray. Shoemaker asked him to "try an
> experiment," as he had nothing to lose. He asked him to get down on his
> knees and say anything at all that came to his mind, addressing his
> thoughts
> to "The Unknown." He then asked if the man could read just one chapter
from
> the Bible, from the book of John. Solely out of respect for Shoemaker, the
> man obliged, but fighting every step of the way. This went on for some
time,
> until one day the man actually began praying to God and reading the Bible
> and other works on his own. The man eventually became a spiritual leader
> within his church. Shoemaker believed that this was possible because the
> man
> "acted as if he had faith" until faith came by accident, or "until there
> was
> an opening for God to come through."
>
> The slogan "act as if" has been used in AA circles ever since.
>
> A Ghost In The Closet: Is There An Alcoholic Hiding?, Dale Mitchell, Page
> 194.
>
> The author of this post erroneously gives credit for "inventing" the
> "technique" to Sam Shoemaker who could have gotten it from either William
> James or C.S. Lewis. But Sam surely may have introduced this to the
> fellowship.
>
> I also found this by Sam Shoemaker in the October 1955 Grapevine "The
> Spiritual Angle"
>
> "When one has done the best he can with intellectual reasoning, there yet
> comes a time for decision and action. It may be a relatively simple
> decision: really to enter wholly into the experiment. The approach is more
> like science than like philosophy. We do not so much try to reason it out in
> abstract logic; we choose a hypothesis, act as if it were true, and see
> whether it is. If it's not, we can discard it. If it is, we are free to call
> the experiment a success."
>
> Several other things in the CS Lewis book caught my eye as I found many
> similarities with the philosophy of the 12&12. It would appear that Lewis's
> writings were an influence on both Sam Shoemaker and Father John Ford who
> helped Bill with the 12&12. But one example is given below.
>
> 12&12 p.109
>
> From great numbers of such experiences, we could predict that the doubter
> who still claimed that he hadn't got the "spiritual angle," and who still
> considered his well-loved A.A. group the higher power, would presently love
> God and call Him by name.
>
> CF - Lewis "presently come to love him."
>
> If anyone else has any insight on Act as If or Father John Ford's work on
> the 12&12 I'd be quite interested.
>
> God Bless
>
> John B
If you consider sources other that literature, then there are the "blue" cards from GSO that were printed as general guidance for open and closed meetings:

This is an open meeting of Alcoholics Anonymous. We are glad you are all here - especially the newcommers. In keeping with our singleness of purpose and our Third Tradition which states that "The only requirement for A.A. membership is a desire to stop drinking," we ask that all who participate confine their discussion to their problems with alcohol.

This is an closed meeting of Alcoholics Anonymous. In support of A.A.'s singleness of purpose, attendance at closed meetings is limited to persons who have a desire to stop drinking. If you think you have a problem with alcohol, you are welcome to attend this meeting. We ask that when discussing our problems, we confine ourselves to those problems as they relate to alcoholism.

I don't know when they were first published, but they both refer to "singleness"
I would start by looking at the Twelve Steps and Twelve Traditions, the chapter on Tradition Five, "Each group has but one primary purpose - to carry its message to the alcoholic who still suffers."

1st line of 5th paragraph refers to: "this singleness of purpose"

And then the 1st line of the next paragraph refers to: "the wisdom of A.A.'s single purpose."

And then several paragraphs further along it says: "Thank heaven I came up with the right answer for that one. It was based foursquare on the single purpose of A.A."

Also see the chapter on Tradition Eight:

The first paragraph says: "Every time we have tried to professionalize our Twelfth Step, the result has been exactly the same: Our single purpose has been defeated."

Glenn Chesnut (South Bend, Indiana, U.S.)

I do not know where "burning desire" came from, nor who spoke it first. But I do believe that "burning desires," as I understand them, have been with us from the very start. In the Big Book of Alcoholics Anonymous, pg 159-160, it describes two types of meetings (similar to closed and open meetings). The description that best fits the open meeting talks about a "time and a place where new people might bring their problems." This is my understanding of a "burning desire."

A year and six months later these three had succeeded with seven more. Seeing much of each other, scarce an evening passed that someone's home did not shelter a little gathering of men and women, happy in their release, and constantly thinking how they might present their discovery to some newcomer. In addition to these casual get-togethers, it became customary to set apart one night a
week for a meeting to be attended by anyone or everyone interested in a spiritual way of life. Aside from fellowship and sociability, the prime object was to provide a time and place where new people might bring their problems.

----- Original Message -----
From: Dolores<mailto:dolli@dr-rinecker.de>
To: AAHistoryLovers@yahoogroups.com<mailto:AAHistoryLovers@yahoogroups.com>
Sent: Thursday, April 15, 2010 8:42 AM
Subject: [AAHistoryLovers] Burning desire

Greetings, Thank you all for the the information that I have received thru History Lovers. I have a question, where does the phrase "burning desire" come from? Who used it first?

At the beginning of meetings, one often hears the phrase used, "does anyone have a burning desire?"

What does this really mean? as I often find it misused by some members to complain about other members.

Thanks, Dolores

[Non-text portions of this message have been removed]

An Alcoholic's Savior

From: Bill Lash . . . . . . . . . 4/23/2010 9:30:00 PM

An Alcoholic's Savior

New York Times, 4/20/10


[Non-text portions of this message have been removed]

Re: Regarding longest sobriety in A.A.

From: Jim . . . . . . . . . . . . 4/24/2010 8:50:00 PM

How about Tom I. sober since 1957.

Paul Martin of Chicago passed away last August. I believe he had 62 years.
--- In AAHistoryLovers@yahoogroups.com, "J. Lobdell" <jlobdell54@...> wrote:
> One problem with the list for determining the longest sober living person in AA is that, so far as I can tell, none of those listed at the top of the list are living.
> Of those who are easily identifiable, Barry C. and Ed W. (founders in Minneapolis and Ed wrote the Little Red Book) are dead for many years (Ed d. 1971?).
> Duke P. of Toledo likewise dead, Al M. (Los Angeles founder) also dead, Clancy U. of Hawaii likewise (Dick B could give you a date), Tex A. likewise (I think he died fairly recently, if I have the right "Tex").
> I can't place Cynthia C. and should be able to if she got sober in March 1940.
> Another problem is that when I get down the list to a point between Stan W. (Jan 6 1946) and Jack T. (Nov 11 1946) I don't find Clyde B. (Jun 20 1946) whom I know and who is alive.
> Nor do I find, at the place where he ought to be, Chet H (Apr 4 1949) whom I know and who is alive.
> Nor do I find Mel B. (Apr 15 1950) whom many of us know and who is certainly alive -- in fact he's speaking in Wapakoneta soon.
> Nor do I find Clancy I. (Oct 31 [I think] 1958) whom most of AA knows and who is certainly alive.
> I think it might repay inquiry to check out all those on the list with dates before the longest-sober living person we have found, but I'm not entirely hopeful we'll come up with someone.
> And who WAS Cynthia C?

+++Message 6489. . . . . . . . . . . . Re: Re: When Love Is Not Enough - Ebby?
From: John Theede . . . . . . . . 4/26/2010 2:15:00 PM
Hi:
I was sort of surprised to see that the film shown on the evening of April 25 on CBS portrayed Ebby as having such a constant contact with Bill all through his drinking days. I have read Mel B's book about Ebby, and it mentions nothing about him being employed at the same brokerage house in NYC as Bill at the same time as Bill was employed there. Ernie Kurtz's book about AA (Not God) also mentions that Ebby and Bill hadn't seen each other for a few years when Ebby showed up to see him in 1934, stating that Bill hadn't seen Ebby since a Burr and Burton school reunion.

---

On Thu, 4/15/10, Soberholic <soberholic@yahoo.com> wrote:

From: Soberholic <soberholic@yahoo.com>
Subject: [AAHistoryLovers] Re: When Love Is Not Enough, premier Irvington NY, April 25
To: AAHistoryLovers@yahoogroups.com
Date: Thursday, April 15, 2010, 9:13 AM

Looking forward to see this magnificent story of Lois (and Bill) over here too.

This time it would be really nice to have a dvd with subtitles in Scandinavian and other European languages, too.

This was not the case with "My Name Is Bill W." - the dvd was available with Spanish and French subtitles only.

Makes me sad because of the significance of the Fellowship for so many of us in Europe, too. There was an initiative to get all the paperwork concerning rights done in publishing a dvd with Scandinavian subtitles in the case of "My Name Is Bill W." but it led nowhere. So far, at least.

Keep the good thing going on!

[Non-text portions of this message have been removed]
where did the term "the need for moral psychology" come from in the Dr's Opinion?

+++Message 6491. . . . . . . . . . . . Question regarding Area appointing trusted servants rather than electing....
From: luv2shop . . . . . . . . . . . . 4/21/2010 4:58:00 PM

Hi everyone!

I have a question but first here is the scenario. I am truly not looking for a debate, just if anyone has any experience with this and could point me in the correct direction.....

Our District is wanting to change our service structure to where the current chairman "appoints" the treasurer and secretary of the district. In the past these positions have been filled through elections. The rationale is that the chairman/person would be able to appoint people to these positions that he/she feels comfortable with and personally knows that they can perform the duties.
Tradition 2 states, in part, that "....our leaders are but trusted servants they do not govern...." One (of the many) definitions of govern it to "appoint." What if there are two people equally qualified in every way but the chairperson chose his/her buddy because they are comfortable?

Now the question. After reading the scenario, does anyone know where I could find out more about this and educate myself? Is there anything in literature anywhere that has dealt with this in the past? I would greatly appreciate hearing from you and pointing me in the right research direction.

Thank you for everything that is done in this group! It is such a treasure trove of information!!

Yours in the fellowship
Donna W.

+++Message 6492. . . . . . . . . . . . Re: Re: Regarding longest sobriety in A.A.
From: Jim Hoffman . . . . . . . . . . . . 4/27/2010 5:17:00 PM
Here in Largo, Florida we just (4-14-10) lost Carl D. D.O.S Dec. 17, 1947
Originally Grand Rapids, MI.
We still have with us Alice S. sober since 1948 - Originally NYC.

----- Original Message -----  
From: Jim  
To: AAHistoryLovers@yahoogroups.com  
Sent: Saturday, April 24, 2010 8:50 PM  
Subject: [AAHistoryLovers] Re: Regarding longest sobriety in A.A.

How about Tom I. sober since 1957.

Paul Martin of Chicago passed away last August. I believe he had 62 years.

--- In AAHistoryLovers@yahoogroups.com, "J. Lobdell" <jlobdell54@...> wrote:
> One problem with the list for determining the longest sober living person in
> AA is that, so far as I can tell, none of those listed at the top of the
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> who is certainly alive.
> I think it might repay inquiry to check out all those on the list with
> dates
> before the longest-sober living person we have found, but I'm not entirely
hopeful we'll come up with someone.
>
> And who WAS Cynthia C?
>
>[Non-text portions of this message have been removed]

Excerpt from published papers by Silkworth. Notice the use of quotes around the term moral psychology. I would suggest we look to William James for Silkworth's understanding:

"To be converted, to be regenerated, to receive grace, to experience religion, to gain an assurance, are so many phrases which denote the process, gradual or sudden, by which a self hitherto divided, and consciously wrong inferior and unhappy, becomes unified and consciously right superior and happy, in consequence of its firmer hold upon religious realities. This at least is what conversion signifies in general terms, whether or not we believe that a direct divine operation is needed to bring such a moral change about.

William James VRE - Lecture IX

Reclamation of the Alcoholic
By William D. Silkworth, M.D., New York, N.Y.
Medical Record, April 21, 1937

MORAL PSYCHOLOGY

We believe that this decision is in the nature of an inspiration. The patient knows he has reached a lasting conclusion, and experiences a sense of great relief. These individuals, introverts for the most part, whose interests center entirely in themselves, once they have made their decision, frequently ask how they can help others.

Case IV (Hospital No. 1152). - A broker, who had earned as much as $25,000 a year, and had come, through alcohol, to a position where he was being supported by his wife, presented himself for treatment carrying with him two books on
philosophy from which he hoped to get a new inspiration: His desire to
discontinue alcohol was intense, and he certainly made every effort within
his
own capabilities do so. Following the course of treatment in which the
alcohol and toxic products were eliminated and his craving counteracted, he
took
up moral psychology. At first, he found it difficult to rehabilitate himself
financially, as his old friends had no confidence in his future conduct.
Later
he was given an opportunity, and is now a director in a large corporation.
He
gives part of his income to help others in his former condition, and he has
gathered about him a group of over fifty men, all free from their former
alcoholism through the application of this method of treatment and "moral
psychology."

To such patients we recommend "moral psychology," and in those of our
patients
who have joined or initiated such groups the change has been spectacular.

God Bless

John B

--- In AAHistoryLovers@yahoogroups.com, "martinholmes76@..."
<martinholmes76@...> wrote:
> where did the term "the need for moral psychology" come from in the Dr's
Opinion?
>

You might look at the AA Service Manual, Concept I.

On 4/21/2010 1:58 PM, luv2shop wrote:
> Hi everyone!
> I have a question but first here is the scenario. I am truly not
looking for a debate, just if anyone has any experience with this and
could point me in the correct direction......
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Now the question. After reading the scenario, does anyone know where I
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in literature anywhere that has dealt with this in the past? I would
greatly appreciate hearing from you and pointing me in the right
research direction.

Thank you for everything that is done in this group! It is such a
treasure trove of information!!

Yours in the fellowship
Donna W.

[Non-text portions of this message have been removed]

+++Message 6495. . . . . . . . . . . . Re: Burning desire
From: James R. . . . . . . . . . . . . 4/28/2010 12:12:00 AM

The phrase "burning desire" occurs numerous times in "The Law of Success" by
Napoleon Hill, a protege of Andrew Carnegie, beginning of page 55. The book
was published in 1928.

pole#page/n183/mode/2up/search/burning [12]

The phrase also occurs in the first paragraphs of chapter 1 of "Think and Grow
Rich", also by Hill, published by the Ralston Society in 1938:

"TRULY, "thoughts are things," and powerful things at that, when they are mixed
with definiteness of purpose, persistence, and a BURNING DESIRE for their translation into riches, or other material objects.

A little more than thirty years ago, Edwin C. Barnes discovered how true it is
that men really do THINK AND GROW RICH. His discovery did not come about at one
sitting. It came little by little, beginning with a BURNING DESIRE to become a
business associate of the great Edison.' (Emphasis in the original)
Hill was the author of popular "self-help" "how-to-succeed-in-business" books through the 20s, 30s and into the 40s. Perhaps someone can indicate any evidence that Bill W. or someone else in early AA read these books. It certainly sounds like the sort of publication that might have attracted Bill's attention.

Another opinion:
I believe that the term "Burning Desire" comes from oral tradition AA and has filtered from the treatment centers into the Discussion Meeting format. It is certainly not a requirement to ask for "burning desires" at the end of a discussion meeting. There is a certain type of personality common in AA that will always wait till the last minute to share. Where I come from we say "If you have a burning desire then get with someone after the meeting". It is also worth pointing out that in the reference posted earlier about our early days they only set apart ONE NIGHT to let the newcomer talk about his problems. The rest of the time they were trying to grow in understanding and effectiveness in carrying this message to the alcoholic who still suffered.
Maybe if these folks today were busier carrying the message they wouldn't have so many "burning issues". Charlie P. Austin, Tx

I do not know where "burning desire" came from, nor who spoke it first. But I do believe that "burning desires," as I understand them, have been with us from the very start. In the Big Book of Alcoholics Anonymous, pg 159-160, it describes two types of meetings (similar to closed and open meetings). The description that best fits the open meeting talks about a "time and a place where new people might bring their problems." This is my understanding of a "burning desire."

A year and six months later these three had succeeded with seven more. Seeing much of each other, scarce an evening passed that someone's home did not shelter a little gathering of men and women, happy in their release, and constantly thinking how they might present their discovery to some newcomer. In addition to these casual get-togethers, it became customary to set apart one night a week for a meeting to be attended by anyone or everyone interested in a spiritual way of life. Aside from fellowship and
sociability, the prime object was to provide a time and place where new people might bring their problems.

----- Original Message ----- 
From: Dolores<mailto:dolli@dr-rinecker.de>
To: AAHistoryLovers@yahoogroups.com<mailto:AAHistoryLovers@yahoogroups.com>
Sent: Thursday, April 15, 2010 8:42 AM
Subject: [AAHistoryLovers] Burning desire

Greetings, Thank you all for the the information that I have received thru History Lovers. I have a question, where does the phrase "burning desire" come from? Who used it first?

At the beginning of meetings, one often hears the phrase used, "does anyone have a burning desire?"

What does this really mean? as I often find it misused by some members to complain about other members.

Thanks, Dolores

[Non-text portions of this message have been removed]

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Yahoo! Groups Links

++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++

+++Message 6497. . . . . . . . . . . . RE: Re: When Love Is Not Enough - Ebby?
From: Arthur S . . . . . . . . . . . . 4/28/2010 11:00:00 PM

++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++

Itâs poetic license and not historical accuracy.

Ebby and Bill did not drink all that much together (save for the notorious airplane incident from Albany, NY to Manchester, VT).

Ebby (and his family) lived in Albany, NY and Vermont and Bill lived in Brooklyn, NY some 140 miles or so from Albany.

The same inaccuracy was contained in âMy Name Is Bill W.â

Ebby (and his family) were actually close to Lois and her family due to their vacationing and socialization at Emerald Lake each summer over a number of years.

I read the book âWhen Love Is Not Enoughâ and it has many historical inaccuracies (I was very disappointed). Havenât seen the movie yet.
Cheers

Arthur

From: AAHistoryLovers@yahoogroups.com
On Behalf Of John Theede
Sent: Monday, April 26, 2010 1:15 PM
To: AAHistoryLovers@yahoogroups.com
Subject: Re: [AAHistoryLovers] Re: When Love Is Not Enough - Ebby?

Hi:
I was sort of surprised to see that the film shown on the evening of April 25 on CBS portrayed Ebby as having such a continuous contact with Bill all through his drinking days. I have read Mel B's book about Ebby, and it mentions nothing about him being employed at the same brokerage house in NYC as Bill at the same time as Bill was employed there. Ernie Kurtz's book about AA (Not God) also mentions that Ebby and Bill hadn't seen each other for a few years when Ebby showed up to see him in 1934, stating that Bill hadn't seen Ebby since a Burr and Burton school reunion.

??????

--- On Thu, 4/15/10, Soberholic <soberholic@yahoo.com> wrote:

From: Soberholic <soberholic@yahoo.com> <mailto:soberholic%40yahoo.com> >
Subject: [AAHistoryLovers] Re: When Love Is Not Enough, premier Irvington NY, April 25
To: AAHistoryLovers@yahoogroups.com <mailto:AAHistoryLovers%40yahoogroups.com>
Date: Thursday, April 15, 2010, 9:13 AM

Looking forward to see this magnificent story of Lois (and Bill) over here too.

This time it would be really nice to have a dvd with subtitles in Scandinavian and other European languages, too.

This was not the case with "My Name Is Bill W." - the dvd was available with Spanish and French subtitles only.

Makes me sad because of the significance of the Fellowship for so many of us in Europe, too. There was an initiative to get all the paper work concerning rights done in publishing a dvd with Scandinavian subtitles in the case of "My Name Is
Bill W." but it led nowhere. So far, at least.

Keep the good thing going on!

[Non-text portions of this message have been removed]

[Non-text portions of this message have been removed]

Hi Art and others:

You are not alone in using a critical eye regarding the movie, as well as the book(s) upon which it was based.

There are/were several inaccuracies, and some of you may recall that I did a specific historical critique of the Lois Book when it was first released in 2005. I had e-mail correspondence with Bill Borchert at that time, as well as with Stepping Stones folks who gave the book a glowing endorsement in the FORWARD. Supposedly, the publisher, Hazelden, was going to make historical corrections when a second printing was done. I'm currently trying to get a copy of the 2008 printing to see what was changed, if anything. The paperback version I received today is the same as the original hardback as far as I have searched thus far.

I don't want to further challenge Bill Borchert personally (although he has now written THREE major stories about AA history...My Name is Bill, The Lois Wilson Story, and this movie: When Love Is Not Enough), but I do want to let AA historians know what I personally know about the Burnhams, and Vermont AA history...thus my own book, in a few months, which covers such things.

Today I got a paperback, thinking it was a new printing, but it shows the original 2005 text.

My concern, as a current historian, is that it is very likely that such distortions will be taken as facts (good history) unless we Do share our concerns, and with members of AAHL particularly, because we can share openly as a closed group. Borchert enjoys a lot of special support in getting out his messages, and I'm sure that many folks will think he is the one to believe. That makes me rather sad!
During the movie I lost track of just what time-frames were associated with certain scenes, but I recall that Rogers (Lois' brother) was in the scene where Ebby was depicted in the kitchen talking with Bill. If that is so, then there is specific inaccuracy there. We all know that Ebby had that talk in 1934. Well, in 1932-34 Rog was living with my family continuously in Wallingford, Vermont. Rog went to live in his family house in Manchester shortly after the 1929 crash. He was working in a small woodworking mill in Vermont. That is where my father met him and thus we became a "family" together for years. Also, in 1933 my brother and I visited in Ebby's house (next door to us) with him in Manchester. His court troubles started at that time. He didn't go to NYC until just before that 1934 kitchen meeting. He was staying with Rowland Hazard in Glastenbury, VT just before going to NYC.

Another item which we all might want to consider is: the oft-repeated story about Ebby being a classmate of Bill at Burr & Burton Seminary in Manchester. In 2007 I went to talk with the archivist at B&B when I was researching my book, and learned there is no record of Ebby ever being a student there.(?) That doesn't mean that he wasn't, just because records are scarce, but I do have my mother's actual B&B catalog for years 1911-12 listing student names, and Ebby's name is not there. (My mother was a high school classmate of Bill at Burr and Burton. She graduated in 1912, but Bill didn't until 1913, after much travail.)

Another bit of book-minutia relates to the oft-mentioned airplane trip which Ebby and Bill took from Albany to Manchester to appear before the welcoming committee at the opening of the new airport. Last August while I was again in Vermont doing research, I found among the Manchester Journal newspaper archives, the article (with a picture) of the Inaugural Landing ...and it was made by a well-known pilot from Boston on July 4, 1928.

These may seem as minutia, but they are examples of how the public may be impressed by poor history, rather than real history.

GLENN: I hope you will encourage more dialogue on this subject of historical accuracy.

Les Cole
Colorado Springs, CO

To: AAHistoryLovers@yahoogroups.com
From: arthur.s@live.com
Date: Wed, 28 Apr 2010 22:00:26 -0500
Subject: RE: [AAHistoryLovers] Re: When Love Is Not Enough - Ebby?

It’s poetic license and not historical accuracy.

Ebby and Bill did not drink all that much together (save for the notorious airplane incident from Albany, NY to Manchester, VT).

Ebby (and his family) lived in Albany, NY and Vermont and Bill lived in Brooklyn, NY some 140 miles or so from Albany.

The same inaccuracy was contained in “My Name Is Bill W.”

Ebby (and his family) were actually close to Lois and her family due to their vacationing and socialization at Emerald Lake each summer over a number of years.

I read the book “When Love Is Not Enough” and it has many historical inaccuracies (I was very disappointed). Haven’t seen the movie yet.

Cheers

Arthur

From: AAHistoryLovers@yahoogroups.com [mailto:AAHistoryLovers@yahoogroups.com]
On Behalf Of John Theede
Sent: Monday, April 26, 2010 1:15 PM
To: AAHistoryLovers@yahoogroups.com
Subject: Re: [AAHistoryLovers] Re: When Love Is Not Enough - Ebby?

Hi:
I was sort of surprised to see that the film shown on the evening of April 25 on CBS portrayed Ebby as having such a continous contact with Bill all through his drinking days. I have read Mel B’s book about Ebby, and it mentions nothing about him being employed at the same brokerage house in NYC as Bill at the same time as Bill was employed there. Ernie Kurtz's book about AA (Not God) also mentions that Ebby and Bill hadn't seen each other for a few years when Ebby showed up to see him in 1934, stating that Bill hadn't seen Ebby since a Burr and Burton school reunion.

?????

--- On Thu, 4/15/10, Soberholic <soberholic@yahoo.com> <mailto:soberholic%40yahoo.com> wrote:
Looking forward to see this magnificent story of Lois (and Bill) over here too.

This time it would be really nice to have a dvd with subtitles in Scandinavian and other European languages, too.

This was not the case with "My Name Is Bill W." - the dvd was available with Spanish and French subtitles only.

Makes me sad because of the significance of the Fellowship for so many of us in Europe, too. There was an initiative to get all the paper work concerning rights done in publishing a dvd with Scandinavian subtitles in the case of "My Name Is Bill W." but it led nowhere. So far, at least.

Keep the good thing going on!

[Non-text portions of this message have been removed]

I am curious as to where, when and how the use of the "minority voice report" was installed as a function of AA business meetings.

The question arose from a vote that was recently taken in our District Meeting regarding an AA function over the Founders Day weekend that includes a history skit, and then a spaghetti dinner. Apparently a few members felt it was not OK for the District to ask for donations to cover the cost of the meal, and when the project was approved by a vote of 5-2, those who did not support the project have demanded a "minority voice report" at the following
months meeting.

While I am pretty well versed in Roberts Rules of Order, I cannot recall any such function, other than a motion to reconsider which requires a 2/3 vote. I cannot find mention of the minority voice report otherwise and was hoping someone knew where and when this became a part of AA business meeting protocol.

thanks,

Mark in the North Georgia Mountains

[Non-text portions of this message have been removed]

+++Message 6500. . . . . . . Original draft of Bill''s Story
From: bbthumpthump . . . . . . . 5/1/2010 3:47:00 PM

THE ORIGINAL "BILL'S STORY"

This is the first printed draft of the Big Book, which was mailed to various individuals for their comments and also as a fund raising tool. It is unclear at what time during the writing of the Big Book "Bill's Story" became chapter one. The language in this draft is in many ways different than the final manuscript. This illustrates the process of having many individuals add their opinions to the contents.

[archivist's note: All pages are 8.5" by 14"; marked text (underlined) means more than one letter was typed over another, or text was crossed out with x's though still readable]

[handwriting: "Wilson's original story"]

Page 1.
1. When I was about ten years old my Father and mother agreed to disagree and I went to live with my Grandfather, and Grandmother. He was a retired farmer and lumberman. As I see him in retrospect, he was a very remarkable man. After he returned from Civil War he settled in the small Vermont town where I was later to grow up. His original capital con-
7. sisted of a small, unimproved hillside farm, as sweet and
8. willing helpmeet, and enormous determination to succeed in
9. whatever he attempted. He was a man of high native intelli-
10. gence, a voracious reader, though little educated in the
11. school sense of the word. There was plenty of financial
12. sense in his make-up and he was a man of real vision. Under
13. other conditions he might well have become master of an in-
14. dustry or railroad empire.
15. My Grandmother brought into the world three children,
16. one of whom was my Mother. I can still seem to hear her tell-
17. ing of the struggle of those early days. Such matters as
18. cooking for twenty woodchoppers, looking after the diary,
19. making most of the clothes for the family, long winter rides
20. at twenty below zero to fetch my Grandfather home over snow-
21. bound roads, seeing him of long before daylight that he and
22. the choppers might have their access thawed out so that work
23. might begin on the mountaintop at daylight- this is the thought
24. of tradition upon which they nourished me. They finally
25. achieved their competence and retired late in life to enjoy
26. a well earned rest and the respect and affection of their

Page 2.
27. neighbors. They were the sort of people, I see now, who
28. really made America.
29. But I had other ideas - much bigger and better ones
30. so I thought. I was to be of the war generation which dis-
31. ipated the homely virtues, the hard earned savings, the
32. pioneering tradition, and the incredible stamina of your parents
33. Grandfather and mine.
34. I too was ambitious - very ambitious, but very un-
35. disciplined. In spite of everyone's effort to correct that con-
36. dition. I had a genius for evading, postponing or shirking
37. those things which I did not like to do, but when thoroughly
38. interested, everything I had was thrown into the pursuit of
39. my objective. My will to succeed at special undertakings on
40. which my heart were set was very great. There was a persis-
41. tence, a patience, and a dogged obstinacy, that drove me on.
42. My Grandfather used to love to argue with me with the object
43. of convincing me of the impossibility of some venture or
44. another in order to enjoy watching me 'tilt at the windmill'
45. he had erected. One day he said to me - I have just been
46. reading that no one in the world but an Australian can make
47. and throw a boomerang. This spark struck tinder and every-
48. thing and every activity was instantly laid aside until it
49. could be demonstrated that he was mistaken. The woodbox was
50. not filled, no school work was done, nor could I hardly be
51. persuaded to eat or to go to bed. After a month or more of
52. this thing a boomerang was constructed which I threw around

Page 3.
53. the church steeple. On its return trip it went into trans-
54. ports of joy because it all but decapitated my Grandfather
55. who stood near me.
56. I presently left the country school and fared forth
57. into the great world I had read about in books. My first
58. journey took me only five miles to an adjoining town where I
59. commenced to attend a seminary well known in our section of
60. the state. Here competition was much more severe and I was
61. challenged on all sides to do the seemingly impossible. There
62. was the matter of athletics and I was soon burning with the
63. ambition to become a great baseball player. This was pretty
64. discouraging to begin with, as I was tall for my age, quite
65. awkward, and not very fast on my feet, but I literally worked
66. at it while others slept or otherwise amused themselves and
67. in my second year became captain of the team, whereupon my
68. interest began to languish, for by that time someone had told
69. me I had no ear for music, which I have since discovered is
70. almost true. Despite obstacles I managed to appear in a few
71. song recitals whereupon my interest in singing disappeared
72. and I got terribly serious about learning to play the violin.
73. This grew into a real obsession and to the consternation of
74. my teachers, grew in the last year and everyone else it be-
75. came the immediate cause of my failing to graduate. This was
76. my first great catastrophe. By this time I had become Presi-
77. dent of the class which only made matters worse. As in every
78. thing else I had even very good in certain courses of study

Page 4.
79. which took my fancy, and with others just the opposite,
80. indolence and indifference, being the rule, So it was that
81. the legend of infallibility I had built up around myself
82. collapsed.
83. In the ensuing summer I was obliged for the first
84. time to really address myself to the distasteful task of re-
85. pairing my failure. Although my diploma was now in hand, it
86. was by no means clear to my grandparents and parents what
87. they had better next try to do with me. Because of my interest
88. in scientific matters and the liking I had to fussing with
89. gadgets and chemicals, it had been assumed that I was to be
90. an engineer, and my own learnings were towards the electrical
91. branch of the profession. So I went to Boston and took the
92. entrance examination to one of the leading technical schools
93. in this country. For obvious reasons I failed utterly. It
94. was a rather heartbreaking matter for those interested in me
95. and it gave my self-sufficiency another severe deflation.
96. Finally an entrance was effected at an excellent
97. military college where it was hoped I would really be disci-
98. plined. I attended the University for almost three years
99. and would have certainly failed to graduate or come anywhere
100. near qualifying as an engineer, because of my laziness and
101. weakness mathematics. Particularly Calculus, in this
102. subject a great number of formulas have to be learned and
103. the application practiced. I remembered that I absolutely
104. refused to learn any of them or do any of the work whatever

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105. until the general principles underlying the subject had
106. been made clear to me. The instructor was very patient,
107. but finally through up his hands in disgust as I began to
argue with him and to hint pretty strongly that perhaps he
didn't quite understand them himself. So I commenced an in-
estigation of the principles underlying Calculus in the
school library and learned something of the conceptions of
the great minds of Leibnitz and Newton whose genius had
made possible this useful and novel mathematical device.
Thus armed I mastered the first problem in the textbook and
commenced a fresh controversy with my teacher, who angrily,
but quite properly, gave me a zero for the course. Fortunate-
ly for my future at the University, I soon enabled to
leave the place gracefully, even heroically, for the
United States of America had gone to war.
Being students of a military academy school
the student boy almost to a man bolted for the first
officers training camp at Plattsburgh. Though a bit under
age, I received a commission a second lieutenant and got
myself assigned to the heavy artillery. Of this I was
secretly ashamed, for when the excitement of the day had
subsided and I lay in my bunk, I had to confess I did not
want to be killed. This bothered me terribly this suspicion
that I might be coward after all. I could not reconcile
it with the truly exalted mood of patriotism and idealism
which possessed me when I hadn't time to think. It was
very very damaging to my pride, though most of this damage
was repaired later on when I got under fire and discovered
I was just like other people, scared to death, but willing
to face the music.
After graduating from an army artillery school,
I was sent to a post which was situated near a famous old
town on the New England coast ones famous for its deepsea
whaling, trading and Yankee seagoing tradition. Here I made
two decisions. The first one, and the best, to marry. Th
second decision was most emphatically the worst I ever mad took up with
took up with
I made the acquaintance of John Barleycorn and decided that
I liked it him.
My wife to be
Here I set out upon two paths and little did I realize
how much they were diverge. In short I got married
and at about the same time, took my first drink and decided
that I liked it. But for undying loyalty of my wife
and her faith through the years, I should not be alive today.
She was a city bred person and represented a background and
way of life for which I had secretly longed. Her family
spent long summers in our little town. All of them were
highly regarded by the natives. This was most complimentary
for among the countrymen there existed strong and often un-
reasonable prejudices against city folks. For the most
part, I felt differently. Most city people I knew had money,
assurance, and what then seemed to me great sophistication.

and Most of them had family trees. There were servants,
158. fine houses, gay dinners, and all of the other things with
159. which I was wont to associate power and distinction. All
160. of them, quite unconsciously I am sure, could make me feel
161. very inadequate and ill at ease. I began to feel woefully
162. lacking in the matter of poise and polish and worldly know-
163. ledge. Though very proud of the traditions of my own people,
164. I sometimes indulged in the envious wish that I had been
165. born under other circumstances and with some of these advan-
166. tages. Since then immemorial I suppose the country boyshav
167. thought and felt as I did have thought and felt as I did.
168. These feelings of inferiority are I suspect responsible for
169. the enormous determination many of them have felt to go out
170. to the cities in quest of what seemed to them like true
171. success. Though seldom revealed, these were the sentiments
172. that drove me on from this point.
173. The war fever ran high in the city near my
174. post and I soon discovered that young officers were in
175. great demand at the dinner tables of the first citizens of
176. the place. Social differences were layed aside and every-
177. thing was done to make us feel comfortable, happy, and heroic.
178. A great many things conspired to make me feel that I was im-
179. portant. I discovered that I had a somewhat unusual power
180. over men on the drill field and in the barracks. I was about
181. to fight to save the world for democracy. People whose
182. station In life I had envied were receiving me as an equal.

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183. My marriage with a girl who represented all of the best
184. things the city had to offer, was close at hand, and last,
185. but not least, I had discovered John Barleycorn, Love, ad-
186. venture, war, applause of the crowd, moments sublime and
187. hilarious with intervals hilarious - I was a part of life
188. at last, and very happy.
189. The warnings of my people, the contempt
190. which I had felt for those who drank, were put aside with
191. surprising alacrity as I discovered what the Bronx cocktail
192. could really do for a fellow. My imagination soared - my
193. tongue loosened at last - wonderful vistas opened on all
194. sides, but best of all my self consciousness - my gaucheries
195. and my ineptitudes disappeared into thin air. I seemed to
196. the life of the party. To the dismay of my bride I used to
197. get pretty drunk when I tried to compete with more ex-
198. perienced drinkers, but I argued, what did it matter, for
199. so did everyone else at sometime before daylight. Then
200. came the day of parting, of a fond leave taking of my brave
In
201. wife. Amid that strange atmosphere which was the mixture
202. of sadness, high purpose, the feeling of elation that pre-
203. cedes an adventure of the first magnitude. Thus many of us
204. sailed for 'over there' and none of us knew if we should re-
205. turn. For a time, loneliness possessed me, but my new
206. friend Barleycorn always took care of that. I had, I thought
207. discovered a missing link in the chain of things that make
208. life worth while.
Page 9.
209. Then we were in dear old England, soon to cross
210. the channel to the great unknown. I stood in Winchester
211. Cathedral the day before crossing hand in hand with head
212. bowed, for something had touched me then I had never felt
213. before. I had been wondering, in a rare moment of sober
214. reflection, what sense there could be to killing and
215. carnage of which I was soon to become an enthusiastic part.
216. Where could the Deity be - could there be such a thing -
217. Where now was the God of the preachers, the thought of which
218. used to make me so uncomfortable when they talked about him.
219. Here I stood on the abyss edge of the abyss into which
220. thousands were falling that very day. A feeling of despair
221. settled down on me - where was He - why did he not come-
222. and suddenly in that moment of darkness, He was there. I
223. felt an all enveloping, comforting, powerful presence.
224. Tears stood in my eyes, and as I looked about, I saw on the
225. faces of others nearby, that they too had glimpsed the great
226. reality. Much moved, I walked out into the Cathedral yard,
227. where I read the following inscription on a tombstone. 'Here
228. lies a Hampshire Grenadier, Who caught his death drinking
229. small good beer - A good soldier is ne'er forgot, whether

A
230. he dieth by musket or by pot.' The squadron of bombers
231. swept overhead in the bright sunlight, and I cried to myself
232. 'Here's to adventure' and the feeling of being in the great
233. presence disappeared, never to return for many years.
234. --

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235. I was twenty two, and a grisled veteran of foreign wars.
236. I felt a tremendous assurance about my future, for was not
237. I the only officer of my regiment save one, who had re-
238. ceived a token of appreciation from the men. This quality
239. of leadership, I fancied, would soon place me at the head
240. of some great commercial organization which I would manage
241. with the same constant skill that the pipe organist does
242. his stops and keys.
243. The triumphant home coming was short lived. The
244. best that could be done was to secure a bookkeeping job in
245. the insurance department of the one of the large railroads.
246. I proved to be a wretched and rebellious bookkeeper and could
247. not stand criticism, nor was I much reconciled to my salary,
248. which was only half the pay I had received in the army. When
249. I started to work the railroads were under control of the
250. government. As soon as they were returned my road was re-
251. turned to its stockholders, I was promptly let out because I
252. could not compete with the other clerks in my office. I was
253. so angry and humiliated at this reverse that I nearly became
254. a socialist to register my defiance of the powers that be,
255. which was going pretty far for a Vermonter.
256. To my mortification, my wife went out and got a
257. position which brought in much more than mine had. Being ab-
258. surdly sensitive, I imagined that her relatives an my newly
259. made city acquaintances were snickering a bit at my predicament.

Continue...

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261. Unwillingly, I had to admit, that I was not really trained to hold even a mediocre position. Though I said little, the old driving, obstinate determination to show my mettle asserted itself. Somehow, I would show these scoffers. To complete my engineering seemed out of the question, partly because of my distaste for mathematics, My only other assets were my war experiences and a huge amount of ill-assorted reading. The study of law suggested itself, and I commenced a three year night course with enthusiasm. Meanwhile, employment showed up and I became a criminal investigator for a Surety Company, earning almost as much money as my wife, who spiritedly backed the new undertaking. My daytime employment took me about Wall Street and little by little, I became interested in what I saw going on there.

275. I began to wonder why a few seemed to be rich and famous while the rank and file apparently lost money. I began to study economics and business.

278. Somewhat to the dismay of our friends, we moved to very modest quarters where we could save money. When we had accumulated $1,000.00, most of it was placed in utility stocks, which were then cheap and unpopular. In a small way, I began to be successful in speculation. I was intrigued by the romance of business, industrial and financial leaders became my heroes. I read every scrap of financial history I could lay hold of. Here I thought was the road to power. Like the boomerang, episode, I could think of nothing else.

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287. How little did I see that I was fashioning a weapon that would one day return and cut me to ribbons.

289. As so many of my heroes commenced as lawyers, I persisted in the course, thinking it would prove useful.

291. I also read many success books and did a lot of things that Horatio Alger's boy heroes were supposed to have done. Characteristically enough I nearly failed my law course as I appeared at one of the final examinations too drunk to think or write. My drinking had not become continuous at this time, though occasional embarrassing incidents might have suggested that it was getting real hold.

298. Neither my wife or I had much time for social engagements and in any event we soon became unpopular as I always got tight and boasted disagreeably of my plans and my future. She was becoming very much concerned and freely we had long talks about the matter. I waived her objections aside by pointing out that red blooded men almost always drank and that men of genius frequently conceived their vast projects while pleasantly intoxicated, adding for good measure, that the best and most majestic constructions of philosophical thought were probably so derived.
308. By the time my law studies were finished,
309. I was quite sure I did not want to become a lawyer. I know
310. that somehow I was going to be a part of that then alluring
311. maelstrom which people call Wall Street. How to get into
312. business there was the question. When I proposed going out

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313. on the road to investigate properties, my broker friends
314. laughed at me. They did not need such a service and pointed
315. out that I had no experience. I reasoned that I was partly qualified
316. as an engineer and as a lawyer, and that practically speaking
317. I had acquired very valuable experience as a criminal investi-
318. gator. I felt certain that these assets could not be capita-
319. lized. I was sure that people lost money in securities be-
320. cause they did not know enough about managements, properties,
321. markets, and ideas at work in a given situation.
322. Since no one would hire me and remembering that
323. we now had a few thousand dollars, my wife and I conceived
324. the hare-brained scheme of going out and doing some of this
325. work at our own expense, so we each gave up our employ-
326. ment and set off in a motorcycle and side car, which was loaded
327. down with a tent, blankets, change of clothes and three
328. huge volumes of a well known financial reference service.
329. Some of our friends thought a lunacy commission should be ap-
330. pointed and I sometimes think they were right. Our first ex-
331. ploit was fantastic. Among other things, we owned two shares
332. of General Electric, then selling at about $300.00 a share.
333. Everyone thought it was too high, but I stoutly maintained
334. that it would someday sell for five or ten times that figure.
335. So what could be more logical than to proceed to the main of-
336. fice of the company in New York and investigate it. Naive
337. wasn't it? The plan was to interview one officials and get
338. employment there if possible. We drew seventy five dollars

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339. from our savings as working capital, vowing never to draw
340. another cent. We arrived at Schenectady, I did talk with
341. some of the people of the to company and became wildly en-
342. thusiastic over GE. My attention was drawn to the radio end
343. of the business and by a strange piece of luck, I learned
344. much of what the company thought about its future. I was
345. then able to put a fairly intelligent projection of the
346. coming radio boom on paper, which I sent to one of my brokers
347. in town. To replenish our working capital, my wife and I
348. worked on a farm nearby for two months, she in the kitchen,
349. and I in the haystack. It was the last honest manual work
350. that I did for many years.
351. The cement industry then caught my fancy and we
352. soon found ourselves looking at a property in the Lehigh
353. district of Eastern Pennsylvania. An unusual speculative
354. situation existed which I went to New York and described to
355. one of my broker friend. This time I drew blood in the
356. shape of an option on hundred shares of stock which
357. promptly commenced to soar. Securing a few hundred dollars
358. advance on this deal, we were freed of the necessity of work,
and during the coming year following year, we travelled all
over the southeast part of the United States, taking in power
projects, an aluminum plant, the Florida boom, the Birmingham
steel district, Muscle Shoals, and what not. By this time
my friends in New York thought it would pay them to really
hire me. At last I had a job in Wall Street. Moreover, I

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had the use of twenty thousand dollars of their money.
For some years the fates tossed horseshoes and golden bricks
into my lap and I made much more money than was good for me.
It was too easy.
take
By this time drinking had gotten to be a very
important and exhilarating place in my life. What was a
few hundred dollars when you considered it in terms of ex-
citement and important talk in the gilded palaces of jazz up-
town. My natural conservativeness was swept away and I began
to play for heavy stakes. Another legend of infalability
commenced to grow up around me and I began to have what is
called in Wall Street a following which amounted to many
paper millions of dollars. I had arrived, so let the scoffers
scoff and be damned, but of course, they didn't, and I made
a host of fair weather friends. I began to reach for more
power attempting to force myself onto the directorates of
corporations in which I controlled blocks of stock.

Page 16.
In the spring of 1929 caught the golf fever. This
illness was about the worst yet. I had thought golf was
pretty tepid sport, but I noticed some of my pretty
important friends thought it was a real game and it
presented an excuse for drinking by day as well as by
night. Moreover some one had casually said, they didn't think
I would ever play a good game. This was a spark in a
powder magazine, so my wife and I were instantly off to the
country she to watch while I caught up with Walter Hagen.
Then too it was a fine chance to flaunt my money around
the old home town. And to carom lightly around the exclusive
course, whose select city membership had inspired so much
awe in me as a boy. So Wall Street was lightly tossed
aside while I acquired drank vast quantities of gin and
acquired the impeccable coat of tan, one sees on the faces
of the well to do. The local banker watched me with an
amused skepticism as I whirled good fat checks in and out
of his bank.
408. IN October 1929 the whirling movement in my bank
409. account ceased abruptly, and I commenced to whirl myself.
410. Then I felt like Stephen Leacock's horseman, it seemed as rapidly
411. though I were galloping in all directions at once, for the
412. great panic was on. First to Montreal, then to New York, to
413. rally my following in stocks sorely needing support. A few
414. bold spirits rushed into the breach, but it was of no use. I
415. shed my own wings as the moth who gets to near to the candle
416. flame. After one of those days of shrieking inferno on the
417. stock exchange floor with no information available, I lurched from
418. drunkenly an the hotel bar to an adjoining brokerage office
419. there at about 8 o'clock in the evening I feverishly searched
420. a huge pile of ticker tape and tore of about an inch of it.
421. It bore the inscription P.F.K. 32. The stock had opened at
422. 52 that morning. I had controlled over one hundred thousand
423. shares of it, and had a sizable block myself. I knew that I
424. was finished, and so were a lot of my friends.
425. I went back into the bar and after a few
426. drinks, my composure returned. People were beginning to jump
427. from every story of that great Tower of Babel. That was high
428.

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429. that I was not so weak. I realized that I had been care-
430. less, especially with other peoples money. I had not paid
431. attention to business and I deserved to be hurt. After a few
432. some more whiskey, my confidence returned again, and with it
433. an almost terrifying determination to somehow capitalize this
434. mess and pay everybody off. I reflected that it was just
435. another worthwhile lesson and that there were a lot of
436. reasons why people lost money in Wall Street that I had not
437. thought of before.
438. My wife took it all like the great person she is.
439. I think she rather welcomed it the situation thinking it
440. might bring me to my senses. Next morning, I woke early,
441. shaking badly from excitement and a terrific hangover. A
442. half bottle of Gin quickly took care of that momentary weak-
443. ness and I soon as business places were open I called a
444. friend in Montreal and said - "Well Dick, they have nailed my
445. hide to the barn door" - said he "The hell they have, come we
446. on up". That is all he said and up W went.
447. I shall never forget the kindness and generosity
448. of this friend. Moreover I must still have carried one
449. horseshoe with me, for by the spring of 1930, we were living
450. in our accustomed style and I had a very comfortable credit
451. balance on the very security in which I had taken the
452. heaviest licking, with plenty of champaigne and sound
453. canadian whiskey, I began to feel like Napoleon returning
454. Melba. Infallible again. No St Helena for me. Accustomed
455. as they were to the ravages of fire water in Canada in those
456. days, I soon began to outdistance most of my countrymen both
457. as a serious and a frivolous drinker.
Then the depression bore down in earnest. And
I, having become worse than useless, had to be reluctantly
Though I had become manager of one of the departments of my
friend's business, my drinking and nonchalant cocksureness,
had rendered me worse than useless, so he reluctantly let me
go. We were stony broke again, and even our furniture
looked like it was gone, for I could not even pay next months
rent on our swank apartment.
We wonder to this day how we ever got out of
Montreal. But we did, and then I had to eat humble pie. We
gone, and even our furniture
looked like it was gone, for I could not even pay next months
rent on our swank apartment.
We wonder to this day how we ever got out of
Montreal. But we did, and then I had to eat humble pie. We
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looked like it was gone, for I could not even pay next months
rent on our swank apartment.
We wonder to this day how we ever got out of
Montreal. But we did, and then I had to eat humble pie. We
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went to live with my Father and Mother-in-law where we
happily found never failing help and sympathy. I got a
job at what seemed to be a mere pittance of one hundred
dollars a week, but a brawl with a taxi driver, who got
very badly hurt, put an end to that. Mercifully, no one
knew it, but I was not to have steady employment for five
years, nor was I to draw a sober breath if I could help it.
Great was my humiliation when my poor wife was
obliged to go to work in a department store, coming home ex-
hausted night after night to find me drunk again. I became
a hanger-on at brokerage shops, but was less and less wel-
come as my drinking increased. Even then opportunities to
make money pursued me, but I passed up the best of them by
getting drunk at exactly the wrong time. Liquor had ceased
to be a luxury; It had become a necessity. What few
dollars I did make were devoted to keeping my credit good at
the bars. To keep out of the hands of the police and for
reasons of economy, I began to buy bathtub gin, usually two
bottles a day, and sometimes three if I did a real workman-
like job. This went on endlessly and I presently began to
awake real early in the morning shaking violently. Nothing
would seem to stop it but a water tumbler full of raw liquor.
If I could steal out of the house and get five or six
glasses of beer, I could sometimes eat a little breakfast.
Curiously enough I still thought I could control the situation
the
and there were periods of sobriety which would revive a flag-
ging hope of my wife and her parents. But as time wore on
matters got worse. My mother-in-law died and my wife's health
became poor, as did that of my Father-in-law. The house in
which we lived was taken over by the mortgage holder. Still
I persisted and still I fancied that fortune would again shine
upon me. As late 1932 I engaged the confidence of a man
who had friends with money. In the spring and summer of that
year we raised one hundred thousand dollars to buy securities
at what proved to be an all time low point in the New York
stock exchange. I was to participate generously in the
profits, and sensed that a great opportunity was at hand. So
???

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prodigious bender a few days before the deal was to be
closed.
507. In a measure this did bring me to senses.
508. Many times before I had promised my wife that I had stopped
509. forever. I had written her sweet notes and had inscribed
510. the fly leaves of all the bibles in the house with to that
511. effect. Not that the bible meant so much, but after all
512. it was the book you put your hand on when you were sworn in
513. at court. I now see, however, that I had no sustained de-
514. sire to stop drinking until this last debacle. It was only
515. then that I realized it must stop and forever. I had come
516. to fully appreciate that once the first drink was taken,
517. there was no control Why then take this one? That was it-
518. never was alcohol to cross my lips again in any form. There
519. was, I thought, absolute finality in this decision. I had
520. been very wrong, I was utterly miserable and almost ruined.
521. This decision brought a great sense of relief, for I knew
522. that I really wanted to stop. It would not be easy, I was
523. sure of that, for I had begun to sense the power and cunning
524. of my master - John Barleycorn. The old fierce determination
525. to win out settled down on me - nothing, I still thought,
526. could overcome that aroused as it was. Again I dreamed
527. of my wife smiling happily, as I went out to slay the dragon.
528. I would resume my place in the business world and recapture
529. the lost regard of my friends and associates. It would take
530. a long time, but I could be patient. The picture of myself
531. as a reformed drunkard rising to fresh heights of achieve-
532. ment, quite carried me away with happy enthusiasm. My wife
533. caught the spirit for she saw at last that I really meant
534. business.
535. But in a short while I came in drunk. I could
536. give no real explanation for it. The thought of my new re-
537. solve had scarcely occurred to me as I began. There had
538. been no fight - someone had offered me a drink, and I had
539. taken it, casually, remarking to myself that one or two
540. would not harm a man of my capacity. What had become of my
541. giant determination? How about all of that self searching I
542. had done? Why had not the thought of my past failures and
543. my new ambitions come into my mind? What of the intense de-

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544. sire to make my wife happy? Why hadn't these things - these
545. powerful incentives arisen in my mind to stay my hand as I
546. reached out to take that first drink? Was I crazy? I hated
547. to think so, but I had to admit that a condition of mind re-
548. sulting in such an appalling lack of perspective came pretty
549. near to being just that.
550. Then things were better for a time. I was
551. constantly on guard. After two or three weeks of sobriety
552. I began to think I was alright. Presently this quiet con-
553. fidence was replaced by cocksureseness. I would walk past my
554. old haunts with a feeling of elation - I now fully realized
555. the danger that lurked there. The tide had turned at last -
556. and now I was really through. One afternoon on my way home
557. I walked into a bar room to make a telephone call, suddenly
558. I turned to the bartender and said "Four Irish whiskies -
559. water on the side" - As he poured them out with a surprised
look, I can only remember thinking to myself - "I shouldn't be doing this, but here's how to the last time". As I gulped down the fourth one, I beat on the bar with my fist and said, "for God's sake, why have I done this again?" Where had been my realization of only this morning as I had passed this very place, that I was never going to drink again. I could give no answer, mortification and the feeling of utter defeat swept over me. The thought that perhaps I could never stop crushed me. Then as the cheering warmth of these first drinks spread over me, I said - "Next time I shall manage better, but while I am about it, I may as well get good and drunk". And I did exactly that. I shall never forget the remorse, the horror the utter hopelessness of the next morning. The courage to rise and do battle was simply not there. Before daylight I had stolen out of the house, my brain raced uncontrollably. There was a terrible feeling of impending calamity. feared even to cross a street, less I collapse and be run over by an early morning truck. Was there no bar open? Ah, yes, there was the all night place which sold beer - though it was before the legal opening hour, I persuaded the man behind the food counter that I must have a drink or perhaps die on the spot. Cold as the morning was, I must have drunk a dozen bottles of ale in rapid succession. My writhing nerves were stilled at last and I walked to the next corner and bought a paper. It told me that the stock market had gone to hell again - "What difference did it make anyway, the market would get better, it always did, but I'm in hell to stay - no more rising markets for me. Down for the count - what a blow to one so proud. I might kill myself, but no - not now." These were some of my thoughts - then I felt dazed - I groped in a mental fog - mere liquor would fix that - then two more bottles of cheap gin. Oblivion. The human mind and body is a marvelous mechanism, for mine withstood this sort of thing for yet another two years. There was little money, but I could always drink. Sometimes I stole from my wife's slender purse when the early morning terror of madness was upon me. There were terrible scenes and though not often violent, I would sometimes do such things as to throw a sewing machine, or kick the panels out of every door in the house. There were moments when I swayed weakly before an open window or the medicine chest in which there was poison - and cursed myself for a weakling. There were flights from the city to the country when my wife could bear with me no longer at home. Sometimes there would be several weeks and hope would return, especially for her, as I had not let her know how defeated I really was, but there was always the return to the conditions still worse. Then came a night I when the physical and mental torture was so hellish that I feared I would take a flying leap through my bedroom window sash and all and somehow managed to drag my mattress down to the kitchen.
floor which was at the ground level. I had stopped drinking a few hours before and hung grimly to my determination that I could have no more that night if it killed me. That very nearly happened, but I was finally rescued by a doctor who prescribed chloral hydrate, a powerful sedative. This relieved me so much that next day found me drinking apparently without the usual penalty, if I took some sedative occasion-ally. In the early spring of 1934 it became evident to everyone concerned that something had to be done and that very quickly. I was thirty pounds underweight, as I could eat nothing when drinking, which was most of the time. People had begun to fear for my sanity and I frequently had the feeling myself that I was becoming deranged. With the help of my brother-in-law, who is a physician I was placed in a well known institution for the bodily and mental rehabilitation of alcoholics. It was thought that if I were thoroughly cleared of alcohol and the brain irritation which accompanies it were reduced, I might have a chance. I went to the place desperately hoping and expecting to be cured. The so-called bella donna treatment given in that place helped a great deal. My mind cleared and my appetite returned. Alternate periods of hydro-therapy, mild exercise and relaxation did wonders for me. Best of all I found a great friend in the doctor who was head of the staff. He went far beyond his routine duty and I shall always be grateful for those long talks in which explained that when I drank I became physically ill and that this bodily condition was usually accompanied by a mental state such that the defense one should have against alcohol became greatly weakened, though in no way mitigating my early foolishness and selfishness about drink, I was greatly relieved to discover that I had really been ill perhaps for several years. Moreover I felt that the understanding and fine physical start I was getting would assure my recovery. Though some of the inmates of the place who had been there many times seemed to smile at that idea. I noticed however that most of them had no intention of quitting; they merely came there to get reconditioned so that they could start in again. I, on the contrary, desperately wanted to stop and strange to say I still felt that I was a person of much more determination and substance than they, so I left there in high hope and for three or four months the goose hung high. In a small way I began to make some progress in business. Then came the terrible day when I drank again and could not explain why I started. The curve of my declining moral and bodily health fell of like a ski jump. After a hectic period of drinking, I found myself again in
681. would have to be confined somewhere else stumble
682. along to a miserable end, but there was soon to be
683. proof that indeed it is often darkest before dawn,
684. for this proved to be my last drinking bout, and I am
685. supremely confident that my present happy state is to be
686. for all time.
687. Late one afternoon near the end of that
688. month of November I sat alone in the kitchen of my home.
689. As usual, I was half drunk and enough so that the keen
690. edge of my remorse was blunted. With a certain satis-
691. faction I was thinking that there was enough gin se-
692. creted about the house to keep me fairly comfortable
693. that night and the next day. My wife was at work and I
694. resolved not to be in too bad shape when she got home.
695. My mind reverted to the hidden bottles and at I carefully
696. considered where each one was hidden. These things must
697. be firmly in my mind to escape the early morning tragedy
698. of not being able to find at least a water tumbler full
699. of liquor. Just as I was trying to decide whether to risk
700. concealing one of the full ones within easy reach of my
701. side of the bed, the phone rang.
702. At the other end of the line Over the
703. wire came the voice of an old school friend and drinking
704. companion of boom times. By the time we had exchanged
705. greetings, I sensed that he was sober. This seemed
706. strange, for it was years since anyone could remember his
707. coming to New York in that condition. I had come to think
708. of him as another hopeless devotee of Bacchus. Current
709. rumor had it that he had been committed to a state institu-
710. tion for alcoholic insanity. I wondered if perhaps he had
711. not just escaped. Of course he would come over right away
712. and take dinner with us. A fine idea that, for I then
713. would have an excuse to drink openly with him. Yes, we
714. would try to recapture the spirit of other days and per-
715. haps my wife could be persuaded to join in, which in self
716. defense she sometimes would. I did not even think of the
717. harm I might do him. There was to be a pleasant, and I

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718. hoped an exciting interlude in what had become a
719. round
720. dreary waste of loneliness. Another drink stirred my
721. fancy; this would be an oasis in the dreary waste. That
722. was it - an oasis. Drinkers are like that.
723. The door opened and there he stood, very
724. erect and glowing. His deep voice boomed out cheerily -
725. the cast of his features - his eyes - the freshness of
726. his complexion - this was my friend of schooldays. There
727. was a subtle something or other instantly apparent even to
728. my befuddled perception. Yes - there was certainly some-
729. thing more - he was inexplicably different - what had
730. happened to him?
731. We sat at the table and I pushed a
732. lusty glass of gin flavored with pineapple juice in his
733. direction. I thought if my wife came in, she would be re-
733. lied to find that we were not taking it straight -
734. "Not now", he said. I was a little crest
735. fallen at this, though I was glad to know that someone
736. could refuse a drink at that moment - I knew I couldn't.
737. "On the wagon?" - I asked. He shook his head and looked
738. at me with an impish grin .
739. "Aren't you going to have anything?",
740. I ventured presently.
741. "Just as much obliged, but not tonight"
742. I was disappointed, but curious. What had got into the
743. fellow - he wasn't himself.
744. "No, he's not himself - he's somebody
745. else - not just that either - he was his old self, plus
746. something more, and maybe minus something". I couldn't put
747. my finger on it - his whole bearing almost shouted that
748. something of great import had taken place.
749. "Come now, what's this all about", I
750. asked. Smilingly, yet seriously, he looked straight at me
751. and said "I've got religion".
752. So that was it. Last summer an alco
753. alcoholic crackpot - this fall, washed in the blood of the
754. Lamb. heavens, that might be even worse. I was thunder-,
755. struck, and he, of all people. What on earth could one
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756. say to the poor fellow.
757. So I finally blurted out "That's
758. fine", and sat back waiting for a sizzling blast on sal-
759. vation and the relation of the Cross, the Holy Ghost, and
760. the Devil thereto. Yes, he did have that starry edy
761. eyed look, the old boy was on fire all right. Well, bless
762. his heart, let him rant . It was nice that he was sober
763. after all. I could stand it anyway, for there was plenty
764. of gin and I took a little comfort that tomorrow's ration
765. wouldn't have to be used up right then.
766. Old memories of Sunday School - the profit
767. temperance pledge, which I never signed - the sound of the
768. preacher's voice which could be heard on still Sunday
769. mornings way over on the hillside beyond the railroad
770. tracks.- My grandfather's quite scorn of things some
771. church people did to him - his fair minded attitude that
772. I should make up my mind about these things myself - his
spheres
773. convictions that the fears really had their mooxx music -
774. but his denial of the right of preachers to tell him how
775. he should listen - his perfect lack of fear when he men-
776. tioned these things just before his death - these memories
777. surged up out of my childhood as I listened to my friend.
778. My own gorge rose for a moment to an all time high as my
779. anti-preacher - anti-church folk sentiment welled up in-
780. side me. These feelings soon gave way to respectful at-
781. tention as my former drinking companion rattled on.
782. Without knowing it, I stood at the great turning point of
783. my life - I was on the threshold of a fourth dimension
of existence that I had doubtfully heard some people des
describe and others pretend to have.
He went on to lay before me a simple
proposal. It was so simple and so little
complicated with the theology and dogma
I had associated with religion that by
degrees I became astonished and delighted.
I was astonished because a thing so simple
could accomplish the profound result I now
beheld in the person of my friend. To say that
I was delighted is putting it mildly, for I
realized that I could go for his program also.
Like all but a few human beings I had true
believed in the existence of a power greater
than myself true atheists are really very scarce.
It always seemed to me more difficult and illogical
to be an atheist than to believe there is a
certain amount of law and order and purpose
underlying the universe. The faith of an atheist
in his convictions is far more blind then that
of the religionist for it leads inevitably to
the absurd conclusion that the vast and ever
changing cosmos originally grew out of a cipher,
and now has arrived at its present state thru
a series of haphazard accidents, one of which
is man himself. My liking for things scientific
had encouraged to look into such matters as
a theory of evolution the nature of matter itself
as seen thru the eyes of the great chemists
physicists and astronomers and I had pondered
much on the question of the meaning of life itself.
The chemist had shown me that material matter
is not all what it appears to be. His studies
point to the conclusion that the elements and their
meriad combinations are but in the last last
analysis nothing but different arrangements
of that universal something which they are pleased
to call the electron. The physicist and the
astronomer had shown me that our universe.
moves and evolves according to many precise
and well understood laws. They tell me to the
last second when the sun will be next eclipsed
at the place I am now standing, or the very day
several decades from now When Hallyes comet
will make its turn about the sun. Much to my
interest I learned from these men that great
cosmic accidents occur bringing about conditions
which are not exceptions to the law so much
as they result in new and unexpected developments
which arise logically enough once the so called
accident has occurred. It is highly probable for
example-that our earth is the only planet in the
solar system upon which man could evolve - and it
is claimed by some astronomers that the chance
that similar planets exist elsewhere in the universe
839. is rather small. There would have to be a vast
840. number of coincidences to bring about the exact
841. conditions of light, warmth, food supply, etc.
842. to support life as we know it here. But I used to
843. ask myself why regard the earth as an accident
844. in a system which evidences in so many respects the
845. greatest law and order If If all of this law
846. existed then could there be so much law and no
847. intelligence? And if there was an intelligence
848. great enough to materialize and keep a universe in
849. order it must necessarily have the power to create
850. accidents and make exceptions.
851. The evolutionist brought great logic to bear
852. on the proposition that life on this planet began
853. with the lowly omebia , which was a simple cell
854. residing in the oceans of Eons past. Thru countless
855. & strange combinations of logic and accident man
856. and all other kinds of life evolved but man possessed
857. a consciousness of self, a power to reason and to
858. choose , and a small still voice which told him the
859. difference between right and wrong and man became
860. increasingly able to fashion with his hands and
861. with his tools the creations of his own brain .
862. He could give direction and purpose to natural laws
863. and so he, created new things for himself and of
864. [line number skipped in the typewritten manuscript]
865. and do he apparently created new things for himself an
866. [line number skipped in the typewritten manuscript]
867. out of a tissue composed of his past experience
868. and his new ideas. Therefore man tho' resembling
869. other forms of life in many ways seems to me
870. very different. It was obvious that in a limited
871. fashion he could play at being a God himself .
872. Such was the picture I had of myself and the
873. world in which I lived, that there was a mighty
874. rhythm, intelligence and purpose behind it all
875. despite inconsistencies. I had rather strongly
876. believed.
877. But this was as far as I had ever got toward
878. the realization of God and my personal relationship
879. to Him. My thoughts of God were academic and
880. speculative when I had them, which for some years
881. past had not been often. That God was an intelligence
882. power and love upon which I could absolutely rely
883. as an individual had not seriously occurred to me.
884. Of course I knew in a general way what theologians
885. claimed but I could not see that religious persons
886. as a class demonstrated any more power, love and
887. intelligence than those who claimed no special
888. dispensation from God tho' I grant de that
889. christianity ought to be a wonderful influence
890. I was annoyed, irked and confused by the attitudes
891. they took, the beliefs they held and the things
892. they had done in the name of Christ,. People like
myself had been burned and whole population put to fire and sword on the pretext they did not believe as christians did. History taught that christians were not the only offenders in this respect. It seemed to me that on the whole it made little difference whether you were Mohamadem, Catholic, Jew, Protesant or Hotentot.

Continued...

You were supposed to look askance at the other fellows approach to God. Nobody could be saved unless they fell in with your ideas. I had a great admiration for Christ as a man, He practiced what he preached and set a marvelous example. It was not hard to agree in Principle with His moral teachings bit like most people, I preferred to live up to some moral standard but not to others. At any rate I thought I understood as well as any one what good morals were and with the exceptions of my drinking I felt superior to most christians. I knew. I might be week in some respects but at least I was not hypocritical. So my interest in christianity other than its teaching of moral principles and the good I hoped it did on balance was slight. Sometimes I wished that I had been religiously trained from early childhood that I might have the comfortable assurance about so many things I found it impossible to have any definite convictions upon. The question of the hereafter, the many theological abstractions and seeming contradictions - these things were puzzling and finally annoying for religious people told me I must believe a great many seemingly impossible things to be one of them. This insistence on their part plus a powerful desire to possess the things of this life while there was yet time had crowded the idea of the personal God more and more out of my mind as the years went by. Neither were my convictions strengthen by my own misfortunes. The great war and its aftermath seemed to more certainly demonstrate the omnipotence of the devil than the loving care of an all powerful God. Nevertheless here I was sitting opposite a man who talked about a personal God who told me how hw had found Him, who described to me how I might do the same thing and who convinced me utterly that something had come into his life which had accomplished a miracle. The man was transformed; there was no denying he had been re-born. He was radiant of something which soothed my troubled spirit as tho the fresh clean wind of mountain top blowing thru and thru me I saw and
945. felt and in a great surge of joy I realized
946. that the great presence which had made itself felt
947. to me that war time day in Winchester Cathedral
948. had again returned.
949. As he continued I commenced to see myself as in
950. as in an unearthly mirror. I saw how ridiculous and
951. futile the whole basis of my life had been. Standing in
952. the middle of the stage of my lifes setting I had been
953. feverishly trying to arrange ideas and things and people
954. and even God, to my own liking, to my own ends and to
955. promote what I had thought to be true happiness. It was
956. truly a sudden and breath taking illumination. Then the
957. idea came - " The tragic thing about you is, that you
958. have been playing God." That was it. Playing God. Then
959. the humor of the situation burst upon me, here was I a
960. tiny grain of sand of the infinite shores of Gods great
961. universe and the little grain of sand, had been trying
962. to play God. He really thought he could arrange all of
963. the other little grains about him just to suit himself.
964. And when his little hour was run out, people would
965. weep and say in awed tones- ' How wonderful'.
966. So then came the question - If I were no
967. longer to be God than was I to find and perfect
968. the new relationship with my creator - with the Father
969. of Lights who presides over all ? My friend laid down
970. to me the terms and conditions which were simple but
971. not easy, drastic yet broad and acceptable to honest
972. men everywhere, of whatever faith or lack thereof. He did not
973. tell me that these were the only terms - he merely said that
974. they were terms that had worked in his case. They were spiritual
975. principles and rules of practice he thought common to all of the
976. worthwhile religions and philosophies of mankind. He regarded them
977. as stepping stones to a better understanding of our relation to the
978. spirit of the universe and as a practical set of directions setting
979. forth how the spirit could work in and through us that we might
980. become spearheads and more effective agents for the promotion
981. of Gods Will for our lives and for our fellows. The great thing
982. about it all was its simplicity and scope, no really religious
983. persons belief would be interfered with no matter what his training ,
984. For the man on the street who just wondered about such things, it ws
985. Was a providential approach, for with a small beginning of faith
986. and a very large dose of action along spiritual lines he could be
987. sure to demonstrate the Power and Love of God as a practical
988. workable twenty four hour a day design for living.
989. This is what my friend suggested I do. One: Turn my face
990. to God as I understand Him and say to Him with earnestness - complete
991. honesty and abandon- that I henceforth place my life at His
992. disposal and direction forever. TWO: that I do this in the presence
993. of another person, who should be one in whom I have confidence and if
994. I be a member of a religious organization, then with an appropriate
995. member of that body. TWO: Having taken this first step. I should
996. next prepare myself for Gods Company by taking a thorough and ruth-
997. less inventory of my moral defects and derelictions. This I should
998. do without any reference to other people and their real or fancied
999. part in my shortcomings should be rigorously excluded-" Where have I
1000. failed—is the prime question. I was to go over my life from the
1001. beginning and ascertain in the light of my own present understanding
1002. where I had failed as a completely moral person. Above all things in
1003. making this appraisal I must be entirely honest with myself. As an
1004. aid to thoroughness and as something to look at when I got through
1005. I might use pencil and paper. First take the question of honesty.
1006. Where, how and with whom had I ever been dishonest? With respect to
1007. anything. What attitudes and actions did I still have which were not
1008. completely honest with God with myself or with the other fellow. I ws
1009. warned that no one can say that he is a completely honest
1010. person. That would be superhuman and people aren't that way.
1011. Nor should I be misled by the thought of how honest I am in
1012. some particulars. I was too ruthlessly tear out of the past all
1013. of my dishonesty and list them in writing. Next I was to explore
1014. another area somewhat related to the first and commonly a very
1015. defective one in most people. I was to examine my sex conduct
1016. since infancy and rigorously compare it with what I thought that
1017. conduct should have been. My friend explained to me that peoples
1018. ideas throughout the world on what constitutes perfect sex conduct
1019. vary greatly. Consequently, I was not to measure my defects in this
1020. particular by adopting any standard of easy virtue as a measuring
1021. stick, I was merely to ask God to show me the difference between
1022. right and wrong in this regard and ask for help and strength and
1023. honesty in cataloguing my defects according to the true dictates
1024. of my own conscience. Then I might take up the related questions
1025. of greed and selfishness and thoughtlessness. How far and in what
1026. connection had I strayed and was I straying in these particulars?
1027. I was assured I could make a good long list if I got honest enough
1028. and vigorous enough. Then there was the question of real love for
1029. all of my fellows including my family, my friends and my enemies
1030. Had I been completely loving toward all of these at all times
1031. and places. If not, down in the book it must go and of course
1032. everyone could put plenty down along that line.

(Resentments, self-pity, fear, pride.)

1033. my friend pointed out that resentment, self-pity, fear, in-
1034. feriority, pride and egotism, were things attitudes which
1035. distorted ones perspective suc and usefulness to entertain such
1036. sentiments and attitudes was to shut oneself off from God and
1037. people about us. Therefore it would be necessary for me to
1038. examine myself critically in this respect and write down my
1039. conclusions.
1040. Step number three required that I carefully go over my
1041. personal inventory and definitely arrive at the conclusion that
1042. I was now willing to rid myself of all these defects moreover
1043. I was to understand that this would not be accomplished by
1044. [line number skipped]
1045. myself alone, therefore I was to humbly ask God that he take
1046. these handicaps away. To make sure that I had become really
1047. honest in this desire, I should sit down with whatever person
1048. I chose and reveal to him without any reservations whatever
1049. the result of my self appraisal. From this point out I was
1050. to stop living alone in every particular. Thus was I to ridx keep
1051. myself free in the future of those things which shut out
1052. God's power, It was explained that I had been standing in my
1053. own light, my spiritual interior had been like a room darkened
1054. by very dirty windows and this was an undertaking to wipe them
1055. off and keep them clean. Thus was my housekeeping to be ac-
1056. complished, it would be difficult to be really honest with my-
1057. self and God and perhaps to be completely honest with another
1058. person by telling an other the truth, I could however be ab-
1059. solutely sure that my self searching had been honest and effective.
1060. Moreover I would be taking my first spiritual step towards my
1061. fellows for something I might say could be helpful in leading
1062. the person to whom I talked a better understanding of himself.
1063. In this fashion I would commence to break down the barriers
1064. which my many forms of self will had erected. Warning was
1065. given me that I should select a person who would be in ho way
1066. injured or offended by what I had to say, for I could not expect
1067. to commence my spiritual growth at the w expense of another.
1068. My friend told me that this step was complete, I would surely
1069. feel a tremendous sense of relieve accompanying by the absolute
1070. conviction that I was on the right t road at last.
1071.10 Step number four demanded that I frankly admit that my
1072. deviations from right thought and action had injured other people
1073. therefore I must set about undoing the damage to the best of my
1074. ability. It would be advisable to make a list of all the
1075. persons I had hurt or with whom I had bad relations. People I
1076. disliked and those who had injured me should have preferred
1077. attention, provided I had done them injury or still entertained
1078. any feeling of resentment towards them. Under no circumstances
1079. was I to consider their defects or wrong doing, then I was to
1080. approach these people telling them I had commenced a way of life
1081. which required that I be on friendly and helpful terms with every
1082. body; that I recognized I had been at fault in this particular
1083. that I was sorry for what I had done or said and had come to set
1084. matters right insofar as I possibly could. Under no circumstances
1085. was I to engage in argument or controversy. My own wrong doing
1086. was to be admitted and set right and that was all. Assurance was
1087. to be given that I was prepared to go to any length to do the
1088. right thing. Again I was warned that obviously I could not
1089. make amends at the expense of other people, that judgment and
1090. discretion should be used lest others should be hurt. This sort
1091. of situation could be postponed until such conditions became such
1092. that the job could be done without harm to anyone. One could
1093. be contented in the meanwhile by discussing such a matter frankly
1094. with a third party who would not be involved and of course on a
1095. strictly confidential basis. Great was to be taken that one
1096. did not avoid situations difficult or dangerous to oneself on
1097. as possible
1098. such a pretext. The willingness to go the limit a s fast had
1099. to be at all times present. This principle of making amends
1100. was to be continued in the future for only by keeping myself free
1101. of bad relationships with others could I expect to receive the
1102. Power and direction so indespensable to my new and larger useful-
1103. ness. This sort of discipline would helped me to see others as
1104. they really are; to recognize that every one is plagued by various
1105. of self will; that every one is in a sense actually sick with
1106. playing symptoms of spiritual ill health.
1107. one is not usually angry or critical of another when he
1108. suffers from some grave bodily illness and I would
1109. how presently see senseless and futile it is to be disturbed
1110. out by those burdened by their own wrong thinking. I was to
1111. entertain towards everyone a quite new feeling of tolerance
1112. patience and helpfulness I would recognize more and more
1113. that when I became critical or resentful I must at all
1114. costs realize that such things were very wrong in me
1115. and that in some form or other I still had the very
1116. defects of which I complained in others. Much emphasis
1117. was placed on the development of this of mind toward others.
1118. No stone should be left unturned to achieve this end.
1119. The constant practice of this principle frequently ask-
1120. ing God for His help in making it work under trying
1121. circumstances was absolutely imperative. The drunkard
1122. especially had to be most rigorous on this point for one
1123. burst of anger or self pity might so shut him out from his
1124. new found strength that he would drink again and with us
1125. that always means calamity and sometimes death.
1126. This was indeed a program, the thought of some of the
to things I would have admit about myself to other people
1127. was most distasteful - even appalling. It was only to o
1128. plain that I had been ruined by my own colossal egotism
1129. and selfishness, not only in respect to drinking but with
1130. regard to everything else. Drinking had been a symptom
1131. of these things. Alcohol had submerged my inferiorities
1132. and puffed up my self esteem, body had finally rebelled
1133. and I had some fatally affected, my thinking and action
1134. was woefully distorted thru infection from the mire of
1135. self pity, resentment, fear and remorse in which I now
1136. wallowed. The motive behind a certain amount of generosity,
1137. kindness and the meticulous honesty in some directions
1138. upon which I had prided myself was not perhaps not so
1139. good after all. The motive had been to get personal
1140. satisfaction for myself, perhaps not entirely but on the
1141. whole this was true. I had sought the glow which comes
1142. with the flaws and Praise rendered me by others.
1143. I began to see how actions good in themselves might avail
1144. little because of wrong motive, I had been like the man
1145. who feels that all is well after he has condescendingly
1146. taken turkeys to the poor at Xmas time. How clear it
1147. suddenly became that all of my thought and action, both
1148. good and bad, had arisen out of a desire to make myself
1149. happy and satisfied. I had been self centered instead of
1150. God centered. It was now easy to understand why the taking
this
1151. of a simple childlike attitude toward God plus a drastic
1152. program of action which would place him would bring
1153. results. How evident it became that mere faith in God
1154. was not enough. Faith had to be demonstrated by works
1155. and there could be no works or any worth while demonstrations
1157. until I had fitted myself for the undertaking and had be-
1158. come a suitable table agent thru which God might express Himself.
1159. There had to be a tremendous personal housecleaning, a
1160. sweeping away of the debris of past willfulness, a restoring
1161. of broken relationships and a firm resolve to make God's
1162. will my will. I must stop forcing things, I must stop
1163. trying to mold people and situations to my own liking.
1164. Nearly every one is taught that human willpower and ambition
1165. if good ends are sought are desirable attributes. I too
1166. had clung to that conception but I saw that it was not good
1167. enough, nor big enough, nor powerful enough. My own will had
1168. failed in many areas of my life. With respect to
1169. alcohol it had become absolutely inoperative. My ambitions,
1170. which had seemed worthy at some time, had been frustrated.
1171. Even had I been successful, the pursuit of my desires
1172. would have perhaps harmed others add their realization
1173. would have added little or nothing to anyone's peace,
1174. happiness or usefulness. I began to see that the clashing
1175. ambitions and designs of even those who sought what to them
1176. seemed worthy ends, have filled the world with discord and
1177. misery. Perhaps people of this sort created more havouqx
1178. havoc than those confessedly immoral and knucked croocked
1179. I saw even the most useful people die unhappy and defeated.
1180. All because some one else had behaved badly or they had

[archivist's note: the rest of this manuscript is currently missing]

The District Committee can do whatever the majority agrees upon. I would
vote
against such a motion. We have more Traditions than the formal Twelve. AA's
other Traditions are dictated by what's done over time and in concert with
what
other similar AA entities do. The long-established method of seating
treasurers
and secretaries is by election. I have never heard of it being done any
other
way. If the District officers are chosen by one person on the basis of
friendship, personal preference or subjective evaluation, we have completely
bypassed the "loving God" as expressed in the group conscience. It sounds
like a
power grab and demagogic to me. I do think that the DCM should have the
authority to appoint Standing Committee Chairpersons as he/she may have a
good
sense on these appointments and later would have the choice, if the Chairs
failed in their duties, to replace them. A call to GSO might provide a
little
guidance here.
--- In AAHistoryLovers@yahoogroups.com, Jim Robbins <jrobbins1123@...> wrote:
> You might look at the AA Service Manual, Concept I.
> On 4/21/2010 1:58 PM, luv2shop wrote:
> Hi everyone!
> > I have a question but first here is the scenario. I am truly not
> > looking for a debate, just if anyone has any experience with this and
> > could point me in the correct direction......
> > Our District is wanting to change our service structure to where the
> > current chairman “appoints” the treasurer and secretary of the
> > district. In the past these positions have been filled through
> > elections. The rationale is that the chairman/person would be able to
> > appoint people to these positions that he/she feels comfortable with
> > and personally knows that they can perform the dutites. Tradition 2
> > states, in part, that "....our leaders are but trusted servants they
> > do not govern..." One (of the many) definitions of govern it to
> > "appoint." What if there are two people equally qualified in every way
> > but the chairperson chose his/her buddy because they are comfortable?
> > Now the question. After reading the scenario, does anyone know where I
> > could find out more about this and educate myself? Is there anything
> > in literature anywhere that has dealt with this in the past? I would
> > greatly appreciate hearing from you and pointing me in the right
> > research direction.
> > Thank you for everything that is done in this group! It is such a
> > treasure trove of information!!
> Yours in the fellowship
> Donna W.
> >>>
>
> [Non-text portions of this message have been removed]

+++Message 6502. . . . . . . Women & Spirit
From: FAMBD . . . . . . . 5/2/2010 2:21:00 PM

http://www.womenandspirit.org/index.html
The Women & Spirit Exhibition is touring the US and will be in Cleveland Ohio from 09-MAY. Part of the exhibition is devoted to Ignatia and her work. The material has been provided by the Sisters of Charity of St Augustine. The link above is to the website which gives dates etc of where the exhibition will be.

Regards

Fiona


+++Message 6503. . . . . . . RE: minority voice report
From: Tim DeRan . . . . . . . . 5/2/2010 5:05:00 PM

"I am curious as to where, when and how the use of the "minority voice report" was installed as a function of AA business meetings....

While I am pretty well versed in Roberts Rules of Order, I cannot recall any such function, other than a motion to reconsider which requires a 2/3 vote. I cannot find mention of the minority voice report otherwise and was hoping someone knew where and when this became a part of AA business meeting protocol."


td

[Non-text portions of this message have been removed]


+++Message 6504. . . . . . . Re: minority voice report
From: Remi K. . . . . . . . . 5/2/2010 5:14:00 PM

Concept V, found in the "secret" AA Service Manual, allows for the "Right of Appeal", assuring that minority opinion will be heard.

It's testimonial of our co-founder Bill W.'s incredible foresight for drafting the 12 Concepts... relinquishing the power and authority to the fellowship.

In service,

Remi

doclandis@aol.com wrote:
>
> I am curious as to where, when and how the use of the "minority voice
> report" was installed as a function of AA business meetings.
> The question arose from a vote that was recently taken in our District Meeting regarding an AA function over the Founders Day weekend that includes a history skit, and then a spaghetti dinner. Apparently a few members felt it was not OK for the District to ask for donations to cover the cost of the meal, and when the project was approved by a vote of 5-2, those who did not support the project have demanded a "minority voice report" at the following months meeting.
> While I am pretty well versed in Roberts Rules of Order, I cannot recall any such function, other than a motion to reconsider which requires a 2/3 vote. I cannot find mention of the minority voice report otherwise and was hoping someone knew where and when this became a part of AA business meeting protocol.
> thanks,
> Mark in the North Georgia Mountains
>
> [Non-text portions of this message have been removed]

+++++Message 6505. . . . . . . . . . . . RE: Re: Question regarding Area appointing trusted servants rather than electing.... From: Tim DeRan . . . . . . . . . . . . 5/2/2010 5:02:00 PM

"Is there anything in literature anywhere that has dealt with this in the past? I would greatly appreciate hearing from you and pointing me in the right research direction."

You're best source of any information on this is the Service Manual. After that you might look in AA Comes Of Age. But, there is little that I know of that speaks to this question.

However, I would point out something that I know of from personal experience both in the organization and structure of AA and outside of it. One of the reasons positions such as you speak of is to have a diversity of opinions, experience and training. Having someone appoint people they are comfortable with is dangerous in that while it might not happen, it could lead to a
committee of yes men who follow along behind the appointing authority. And, being selected to sit in a position by someone has the possibility of making the appointed in debt to the appointer.

In the end that tradition about ultimate authority in the group conscience is the ultimate authority and if an area, district or whatever decided to follow down a path they also have to live with the consequences of that choice. Much thought and deliberation needs to go into making decisions such as these.

tmd

[Non-text portions of this message have been removed]

++++Message 6506. . . . . . . . . . . . Bill W acknowledges Sam Shoemaker as the 3rd co-founder of AA in 1963
From: tuchypalmieri . . . . . . . . . . . . 5/3/2010 4:27:00 AM

IN MEMORY OF Dr. SAM
By B. W.
On Thursday October 31st 1963 Dr. Sam Shoemaker, The great Episcopal clergyman and first friend of A. A. Passed from our sight and hearing. He was one of those few without whose ministration A. A. could never have been born in the first place nor prospered since
From his teaching Dr Bob and I absorbed most of the principles that were later embodied in the Twelve Steps of A. A. Our ideas of self-examination, acknowledgement of character defects, restitution for harms done, and working with others came straight from Sam. Therefore he gave to us the concrete knowledge of what we could do about our illness; he passed to us spiritual keys by which so many of us have since been liberated
We who in A. A. early time were privileged to fall under the spell of his inspiration can never be the same again.
We shall bless Sam’s memory forever
Reprinted by permission from the book "And thy neighbor" by Sam Shoemaker

++++Message 6507. . . . . . . . . . . . RE: minority voice report
From: Jenny or Laurie Andrews . . . . . . . . . . 5/2/2010 3:50:00 PM

Perhaps it derives from Concept Five: "Throughout our structure, a
traditional
'Right of Appeal' ought to prevail, so that minority opinion will be heard and personal grievances receive careful consideration." Bill elaborates on this in his essay on the concept.

To: aahistorylovers@yahoogroups.com
From: doclandis@aol.com
Date: Sat, 1 May 2010 15:14:06 -0400
Subject: [AAHistoryLovers] minority voice report

I am curious as to where, when and how the use of the "minority voice report" was installed as a function of AA business meetings.

The question arose from a vote that was recently taken in our District Meeting regarding an AA function over the Founders Day weekend that includes a history skit, and then a spaghetti dinner. Apparently a few members felt it was not OK for the District to ask for donations to cover the cost of the meal, and when the project was approved by a vote of 5-2, those who did not support the project have demanded a "minority voice report" at the following months meeting.

While I am pretty well versed in Roberts Rules of Order, I cannot recall any such function, other than a motion to reconsider which requires a 2/3 vote.
I cannot find mention of the minority voice report otherwise and was hoping someone knew where and when this became a part of AA business meeting protocol.

thanks,

Mark in the North Georgia Mountains

[Non-text portions of this message have been removed]
"When Man Listens" Cecil Rose Was very Rare
A book of how to Listen to God.
In His preface Cecil Rose writes?The chapters of this book are an attempt
to
set down briefly the simple elements of Christian living. I believe that
there
is nothing in them which cannot be found in the New Testament?. What Cecil
Rose
wrote was a model for living that went beyond the Christian faith. It became
one
of the sources of the 12 Step recovery program. Which has brought many
people to
God. It embodies universal principles that serves all of mankind. It is an
excellent guide for ; People of the Christian faith People who are
struggling
with their 12 step program. People seeking to deepen their Spiritual/
religious
connection People who are seeking to live a life of honor and integrity in a
world in filled with the opposite It is my honor and pleasure to have Cecil
Roses work reborn through this reprinting so that the masses can have access
to
his words and the principles he speaks of.

"Twice Born men" Harold Begbie.
A Famous English Author of the early 1900's writes stories of downtrodden
people
who were saved by the works of the Salvation Army. A movement that started
in
England and has spread to 116 countries today

"The Genius of Fellowship/ conversion of the Church" Sam Shoemaker
The Man who started it all.
Sam Shoemaker a pioneer in both the Oxford group movement and AA. presents
in
his book "The conversion Of The Church" How the Church needs to operate like
a
fellowship and that in reality the Fellowship is the Church. Sam mentions in
his
Forward that the original church was often called the fellowship. AA is
often
referred to as the Fellowship. Sam devotes an entire Chapter to the genius of
fellowship. There he emphasizes the Importance of fellowship in The Church.
"When the Church is alive the desire for fellowship is alive. Sam gives his
definition of real fellowship. "the core and genius of real fellowship as I see
it, is the power to live and work with people upon the basis of absolute
love
and honesty"

"Children of the second Birth" Sam Shoemaker
The movement that helped Bill W to recover
An early Sam Shoemaker book originally published in the 1920s, Children of the
Second Birth is filled with stories of men and women who had their lives changed
by turning to God; stories of people who, under the guidance of Sam, utilized
the Oxford Group principles and found miracles. These men and women came from
the depths of desperation and despair to places of happiness and joy. The touching journeys that they went through gave others the hope that they too could have a new life filled with peace and serenity. People today can achieve the same results as the people mentioned in this book. All that is required is to follow what they did. May these true-life accounts help you or your loved ones find the Happiness of God.

"Life Changers 13th edition" Harold Begbie
Frank Buchman The man who started the oxford movement
Life Changers is comprised of century-old stories of men who had their lives changed so profoundly and so dramatically that the original book was reprinted 12 times. Now 100 years later, with its 13th printing, this precious classic is set to change the lives of many more men and women. The words in this book are as true today as they were then. Life Changers is also about a man, Frank Buchman, who was first and foremost a teacher. Buchman could change the lives of students and scholars in the course of a single conversation; changing those lives so profoundly and persuasively that the world was in disbelief.
Buchman started a movement that reached the shores of America and lives today in the form of many 12-step programs. While the original movement was founded on Christianity, its principles and ideas moved beyond religion and Christianity into a more generic spiritual movement.

The Common Sense of Drinking
Written by Richard Peabody in the early 1930s, "The Common Sense of Drinking"
describes alcoholism and the behavior of many alcoholics. Divided into four sections, the book carefully details the condition of alcoholism, along with the diagnosis of the disease, first steps towards successful treatment, and "the cure made effective." Republished in 2009 by Tuchy Palmieri as "To Drink or Not To Drink: The Common Sense of Drinking," this book, although somewhat dated in parts, still serves as a wonderful resource for anyone interested in studying the early research on the condition of alcoholism.

Twice Born Ministers
Twice-Born Ministers is a book of 12 personal stories of 12 ministers who were reborn and re-energized to do the real work of ministry by helping people to become faithful followers in every sense of the word, specifically being reborn themselves to Christ and to his calling for them to do his work.

Inspired Children
Olive M. Jones written by the former President of The National Education Association. It is a book about how the Oxford Group principles work in lives of children. True stories about real children and how their lives have been transformed by employing the principles and making God real to children. Sam Shoemaker in his introduction makes the point that he knew most of the children and that they were the happiest children he has ever known.

+++Message 6509. . . . . . . . . . . . Re: Re: Question regarding Area appointing trusted servants rather than electing....
From: Dolores . . . . . . . . 5/4/2010 8:14:00 AM

Hi Lee. When I read what you have written. I thought of the General Service Conference. That the Groups are the most important members and they vote to send a GSR to the Area meeting. Here on the Continent, Intergroup is the next group. There we express our voice in AA, by voting for the Chair, Sec. and Treasurer. And this goes on to our Region and I believe in the States, Districts, where again the members vote for the Chair, Sec and Treas. The way you said it was suggested seems like a business and AA is not a Business, we are a Fellowship. Our inverted Triangle helps us to remember that in service we are trusted servants. All about this can be read in the "Language of the Heart", a highly recommended book. In this structure that Bill W. gave us, we have a voice. Please let me know how things turned our in your group. Yours in AA, Dolores

----- Original Message -----
From: lee
To: AAHistoryLovers@yahoogroups.com
Sent: Sunday, May 02, 2010 5:57 AM
Subject: [AAHistoryLovers] Re: Question regarding Area appointing trusted servants rather than electing....

The District Committee can do whatever the majority agrees upon. I would vote against such a motion. We have more Traditions than the formal Twelve. AA's other Traditions are dictated by what's done over time and in concert with what other similar AA entities do. The long-established method of seating treasurers and secretaries is by election. I have never heard of it being done any other way.
way. If the District officers are chosen by one person on the basis of friendship, personal preference or subjective evaluation, we have completely bypassed the "loving God" as expressed in the group conscience. It sounds like a power grab and demagogic to me. I do think that the DCM should have the authority to appoint Standing Committee Chairpersons as he/she may have a good sense on these appointments and later would have the choice, if the Chairs failed in their duties, to replace them. A call to GSO might provide a little guidance here.

--- In AAHistoryLovers@yahoogroups.com, Jim Robbins <jrobbins1123@...> wrote:

> You might look at the AA Service Manual, Concept I.
>
>
> On 4/21/2010 1:58 PM, luv2shop wrote:
>
> Hi everyone!
>
> I have a question but first here is the scenario. I am truly not looking for a debate, just if anyone has any experience with this and could point me in the correct direction......
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> Our District is wanting to change our service structure to where the current chairman "appoints" the treasurer and secretary of the district. In the past these positions have been filled through elections. The rationale is that the chairman/person would be able to appoint people to these positions that he/she feels comfortable with and personally knows that they can perform the duties. Tradition 2 states, in part, that "...our leaders are but trusted servants they do not govern..." One (of the many) definitions of govern it to "appoint." What if there are two people equally qualified in every way but the chairperson chose his/her buddy because they are comfortable?

Now the question. After reading the scenario, does anyone know where I could find out more about this and educate myself? Is there anything in literature anywhere that has dealt with this in the past? I would greatly appreciate hearing from you and pointing me in the right research direction.

Thank you for everything that is done in this group! It is such a treasure trove of information!!

Yours in the fellowship

Donna W.

[Non-text portions of this message have been removed]
In my experience and from what I've seen around the Fellowship, an "appointed" service position is many times "Ad Hoc."

Ad Hoc can mean two things: 1) specific length of time or to accomplish a specific goal, or 2) service in a specific task or position.

The AAWS Board and its service committees, for as long as I can remember, have had Appointed Committee Members who serve Ad Hoc assisting the work of the committee. I remember when the Fourth Edition stories were being reviewed, Trustees Literature Committee had AAs as Appointed Committee Members to help with its work. An old friend and past Delegate, who has since passed away, applied for such a position when the Board request was made, and his first 'assignment' was assisting in editing down the second AA history book that languished through a few General Service Conference in the early 1990s and never received approval to publish. The result of the editing was "Collected Observations of AA" that was (and possibly still is, in geographic-related sections from the AA Archives at GSO) available to archivists working within the service structure. His next task was reviewing submitted Fourth Edition personal stories for further consideration by Trustees Literature. Then, when it came close to the time for final Conference approval of the Fourth Edition, his work was done.

As to my Delegate Area and its Appointments, we have a few: Area Archivist and Area Newsletter Editor come to mind. These are non-rotating service positions that are loosely reaffirmed every two years, at the beginning of the year following an Area election year. Our current Newsletter Editor has been serving for over 10 years.

The Area Chairperson appoints these trusted servants and the Assembly ratifies the selections by acclamation.

Hope this helps with your question; Ad Hoc is one effective way to look at appointments. Example 1, I served my Area twice as Historian, once to complete its history and a second time to update it, both times before the Assembly's approval to publish it. Example 2, I was later appointed Area Archivist and served for 5 years before my election to the Area Secretary Committee---to establish an archives repository and manage the archival items.

Rick, Illinois

<SNIP>
In the end that tradition about ultimate authority in the group conscience
is the ultimate authority and if an area, district or whatever decided to follow down a path they also have to live with the consequences of that choice. Much thought and deliberation needs to go into making decisions such as these.

[Non-text portions of this message have been removed]

[Non-text portions of this message have been removed]

+++Message 6511 . . . . . . . . . . . . Re: Re: Question regarding Area appointing trusted servants...
From: Baileygc23@aol.com . . . . . . . . . . . . 5/5/2010 4:27:00 AM

Benign anarchy and democracy is as Bill W said. He also said, They do not govern.

In a message dated 5/5/2010 12:53:11 A.M. Eastern Daylight Time, dolli@dr-shinecker.de writes:

Our inverted Triangle helps us to remember that in service we are trusted servants.

[Non-text portions of this message have been removed]

+++Message 6512 . . . . . . . . . . . . Re: Question regarding Area appointing trusted servants rather than electing....
From: gvanrobinson . . . . . . . . . . . . 5/5/2010 11:37:00 AM

Donna,

Our Area used to allow the Area Chairperson to appoint the Area Secretary. A while back it was the decision of the Area Fellowship that the Secretary should be an elected position. It was decided that this change would better serve the Area by allowing the Ultimate Authority to decide who would be allowed to serve.

Now, that is not saying that this is the way everyone should do things, which leads me to my suggestion of literature one might consider in instances like this.

It begins with Tradition 4 - Each group should be autonomous except in matters affecting other groups or AA as a whole. - Any response from GSO will most likely refer you to this Tradition. Each Group, Intergroup, District, or Area
is free to conduct their business however they wish provided that, in doing so, they don't interfere with any other AA body's ability to do the same. Translation: Your District can absolutely allow your chair to appoint other positions if they want to. If, at some point, they decide it doesn't work, they can change it back.

The guiding principles for this can be found in the 12 Concepts, a.k.a. "the best kept secret in AA." In particular Concept 2 which speaks to the delegation of authority, and Concept 10 which speaks to service authority. More importantly however, I would refer you to Concept 9 which speaks to the importance of good service leaders and "sound and appropriate methods of choosing them ..."

The bottom line is this: I doubt that you will ever find any definitive answer as to how your district should conduct your business, but, I am convinced that, by reviewing the guiding principles that our founders labored to leave us as their legacy, one can find Good Orderly Direction.

Good luck.

GVR

--- In AAHistoryLovers@yahoogroups.com, "luv2shop" <justme489@...> wrote:

> Hi everyone!
> I have a question but first here is the scenario. I am truly not looking for a debate, just if anyone has any experience with this and could point me in the correct direction......
> 
> Our District is wanting to change our service structure to where the current chairman "appoints" the treasurer and secretary of the district. In the past these positions have been filled through elections. The rationale is that the chairman/person would be able to appoint people to these positions that he/she feels comfortable with and personally knows that they can perform the duties. Tradition 2 states, in part, that "...our leaders are but trusted servants they do not govern..." One (of the many) definitions of govern it to "appoint." What if there are two people equally qualified in every way but the chairperson chose his/her buddy because they are comfortable?
> 
> Now the question. After reading the scenario, does anyone know where I
could find out more about this and educate myself? Is there anything in literature anywhere that has dealt with this in the past? I would greatly appreciate hearing from you and pointing me in the right research direction.

Thank you for everything that is done in this group! It is such a treasure trove of information!!

Yours in the fellowship

Donna W.


+++Message 6513. . . . . . . . . . . . RE: Re: Question regarding Area appointing trusted servants rather than electing....
From: J. Lobdell . . . . . . . . . . . . 5/5/2010 5:57:00 AM

When my wife was appointed as a Trustees' Committee Member in 2000, she submitted the same kind of resume (cv) required for application to be considered as a Director or Trustee, through the Delegate from her Area, was interviewed by the Secretary and the current Trustee Chairman of the Committee, then her name was submitted to the Conference (with the names of nominated Trustees and Directors) and approved. In the appointment of the Area Archivist, I believe the local Area (59) -- like Rick's Area -- requires at least Area Committee (if not Assembly) approval, so that, if the Archivist is appointed, it's the Area Committee that does the appointing. The Appointed Committee Members of Trustees' Committees serve regular four-year terms, or at least that was what my wife served -- not ad-hoc for a specific task. Also, Area 59 has ad-hoc Committees, but those AAs serving as Chairs, and the members of the Committees, are appointed for a term certain of two years. In the most recent panel, the Committees (Literature, Corrections, Treatment, CPC, PI, etc.) elected their own chairmen/ chairwomen, from among their members.

To: AAHistoryLovers@yahoogroups.com
From: ricktompkins@comcast.net
Date: Mon, 3 May 2010 20:37:26 -0500
Subject: RE: [AAHistoryLovers] Re: Question regarding Area appointing trusted servants rather than electing....

In my experience and from what I've seen around the Fellowship, an "appointed" service position is many times "Ad Hoc."

Ad Hoc can mean two things: 1) specific length of time or to accomplish a
specific goal, or 2) service in a specific task or position.

The AAWS Board and its service committees, for as long as I can remember, have had Appointed Committee Members who serve Ad Hoc assisting the work of the committee. I remember when the Fourth Edition stories were being reviewed, Trustees Literature Committee had AAs as Appointed Committee Members to help with its work. An old friend and past Delegate, who has since passed away, applied for such a position when the Board request was made, and his first 'assignment' was assisting in editing down the second AA history book that languished through a few General Service Conference in the early 1990s and never received approval to publish. The result of the editing was "Collected Observations of AA" that was (and possibly still is, in geographic-related sections from the AA Archives at GSO) available to archivists working within the service structure. His next task was reviewing submitted Fourth Edition personal stories for further consideration by Trustees Literature. Then, when it came close to the time for final Conference approval of the Fourth Edition, his work was done.

As to my Delegate Area and its Appointments, we have a few: Area Archivist and Area Newsletter Editor come to mind. These are non-rotating service positions that are loosely reaffirmed every two years, at the beginning of the year following an Area election year. Our current Newsletter Editor has been serving for over 10 years.

The Area Chairperson appoints these trusted servants and the Assembly ratifies the selections by acclamation.

Hope this helps with your question; Ad Hoc is one effective way to look at appointments. Example 1, I served my Area twice as Historian, once to complete its history and a second time to update it, both times before Assembly's approval to publish it. Example 2, I was later appointed Area Archivist and served for 5 years before my election to the Area Secretary Committee---to establish an archives repository and manage the archival items.

Rick, Illinois
In the end that tradition about ultimate authority in the group conscience is the ultimate authority and if an area, district or whatever decided to follow down a path they also have to live with the consequences of that choice. Much thought and deliberation needs to go into making decisions such as these.

[Non-text portions of this message have been removed]

[Non-text portions of this message have been removed]

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Yahoo! Groups Links

The New Busy think 9 to 5 is a cute idea. Combine multiple calendars with Hotmail.
http://www.windowslive.com/campaign/thenewbusy?tile=multicalendar&ocid=PID28326:


[Non-text portions of this message have been removed]

+++Message 6514. . . . . . . . . Judge sentences man to get AA sponsor
From: diazeztone . . . . . . . . . . 5/9/2010 4:33:00 PM

Judge sentences a man to "obtain an Alcoholics Anonymous sponsor." Has any one heard of this before?

St Cloud, Minnesota, News
Dwight King Alexander, 34, St. Cloud; terroristic threats, Nov. 21, 2009; imposition of sentence stayed on five years probation and 58 days in jail, fined $50 plus surcharges, ordered to complete a chemical dependency evaluation and domestic abuse program and follow recommendations, abstain from alcohol and non-prescribed mood-altering substances, undergo random urinalysis, provide a DNA sample, have no same or similar violations during probation, remain law abiding, have no contact with the victim, sign releases, attend weekly Alcoholics Anonymous meetings, obtain an Alcoholics Anonymous sponsor and participate in domestic violence court and comply with requirements. Judge: Grunke.

LD Pierce
aabibliography.com

+++Message 6515. . . . . . . . . . . . Why was Fitz's alcoholic problem so complex?
From: martinholmes76@ymail.com . . . . . . . . . . . . 5/10/2010 4:17:00 AM

In the Big Book, in the Doctor's Opinion (p. xxxi) it says "this man's alcoholic problem was so complex". Why was his problem so complex?

- - -

From Glenn C., the moderator: in trying to evaluate why Dr. Silkworth might have made this comment about Fitz Mayo, it would be well to run through some background.

Dr. Silkworth's entire statement on the matter is found in the Big Book 4th ed., on pp. xxxi-xxxii:

<<When I need a mental uplift, I often think of another case brought in by a physician prominent in New York. The patient had made his own diagnosis and deciding his situation hopeless, had hidden in a deserted barn determined to die. He was rescued by a searching party, and, in desperate condition, brought to me. Following his physical rehabilitation, he had a talk with me in which he frankly stated he thought the treatment a waste of effort, unless I could assure him, which no one ever had, that in the future he would have the "will power" to resist the impulse to drink.

His alcoholic problem was so complex and his depression so great, that we felt his only hope would be through
what we then called "moral psychology", and we doubted if even that would have any effect.

However, he did become "sold" on the ideas contained in this book. He has not had a drink for a great many years [Fitz got sober in October 1935]. I see him now and then and he is as fine a specimen of manhood as one could wish to meet.>>

- - - -

The man in this story who had hidden in a barn was Fitz Mayo. His story in the BB is "Our Southern Friend."

- - - -

From silkworth.net:

"Our Southern Friend"

John H. F. (Fitz) M., Cumberstone, Maryland


They Lost Nearly All

"Pioneer A.A., minister's son, and southern farmer, he asked, 'Who am I to say there is no God?'"

Fitz' date of sobriety was October 1935. He was Bill's second or third success at 12th stepping after he returned from Akron in 1935. The first was Hank P. ("The Unbeliever" in the 1st edition), and the second probably William R., "A Business Man's Recovery" in the 1st edition.)

Fitz has been described as a blue blood from Maryland. Alcoholism may have run in his mother's side of the family. Fitz was, reportedly, quite handsome, with chiseled features. He had the quiet, easy charm of the landed gentry. Indeed, he was quite the Southern gentleman. Lois W. said Fitz was an impractical, lovable dreamer. His intellectual, scholarly qualities gave him common ground with Bill who - like Fitz - was also a dreamer.

He was the son of an Episcopalian minister. Alcoholism may have run in his
mother's side of the family. They never drank at home, but when Fitz took his
first drink when at college, he discovered that it removed his fear and
sense of inferiority.

He attempted to enlist during World War I, but could not pass the physical.
This added to his sense of inferiority.

He had a good job with a large corporation until the Great Depression. Later he
worked at various jobs: traveling salesman, teacher and farmer. But he
couldn't stop drinking. He was drunk when his mother-in-law died, when his own mother
died, when his child was born.

His wife had heard of Towns Hospital in New York and urged him to go there.
Finally he agreed.

Another patient told him about a group of men who were worse than he was but who
didn't drink any more. This patient had tried the program but had slipped. He
knew it was because he hadn't been honest. He asked Fitz if he believed in God.
Fitz did not. Later, in his bed, the thought came: "Can all the worth while people I have known be wrong about God?" He took a look at his own history and
suddenly a thought like a Voice came: "Who are you to say there is no God?"

Bill & Lois W. and Fitz M. and his wife became devoted friends, and visited one
another often. Fitz frequently came up for the Tuesday night meeting at the
Wilson home in Brooklyn. It was while Bill and Lois were visiting Fitz in Maryland in the summer of 1936 that Bill C., committed suicide. (See page 16 of the Big Book.) And Fitz, as well as Hank P. often joined Bill and Lois at Oxford Group house parties before A.A. broke away from the Oxford Group.

During the writing of the Big Book, Fitz insisted that the book should express
Christian doctrines and use Biblical terms and expressions. Hank and Jim B. opposed him. The compromise was "God as we understood Him."

When the group was trying to decide on a name for the book, Fitz, because of his
close proximity to Washington, was asked to go to the Library of Congress and
find out how many books were called "The Way Out." His sister, Agnes, came to
the their assistance when the printer refused to release the book he was holding
- the first printing of Alcoholics Anonymous. Agnes loaned A.A. $1,000, the
equivalent of nearly $12,000 today.

Fitz later started A.A. in Washington. Florence R. ("A Feminine Victory" in the 1st edition) joined him in Washington. It was Fitz who was called on to identify her body when she died. He sent one of his early sponsees (who never recovered) to see his old friend Jim B. in Washington ("The Vicious Cycle") when Jim was just coming off a binge.

In World War II, Fitz at last was able to join the Army, where he was found to be suffering from cancer. He died October 4, 1943, eight years after he stopped drinking. Fitz is buried on the grounds of Christ Episcopal Church at Owensville, MD, where his father had once been pastor. He is buried just a few feet from Jim B.

- - -

ANY IDEAS AS TO WHY DR. SILKWORTH WOULD HAVE REGARDED FITZ' PSYCHOLOGICAL PROBLEMS AS "SO COMPLEX"?


++++Message 6516. . . . . . . . . . . . The AA version of moral psychology From: martinholmes76@ymail.com . . . . . . . . . . . . 5/10/2010 4:18:00 AM

What was their version of moral psychology mentioned in the Big Book in the Doctor's opinion?

- - -

From Glenn C., the moderator

(BB 4th ed. p. xxvii) Dr. Silkworth had been unable to devise a method of "moral psychology" which would help alcoholics, until Bill Wilson came to him as a patient, and devised a program of recovery which Dr. Silkworth allowed him to try out on other patients, a program involving a kind of "moral psychology" which repeatedly brought long term sobriety to apparently hopeless cases:

<<We doctors have realized for a long time that some form of moral psychology was of urgent importance to alcoholics, but its application presented difficulties beyond our conception. What with our ultra-modern standards, our scientific approach to everything, we are perhaps not well equipped to apply the powers of good that lie outside our synthetic
knowledge.

Many years ago one of the leading contributors to this book [Bill W.] came under our care in this hospital and while here he acquired some ideas which he put into practical application at once.>>

(BB 4th ed., pp. xxxi-xxxii) The "moral psychology" developed in Bill Wilson's program of recovery was even able to get Fitz Mayo sober in October 1935, even though Dr. Silkworth and the other staff did not believe it could work on someone with all of Fitz's complex problems:

<<His alcoholic problem was so complex and his depression so great, that we felt his only hope would be through what we then called "moral psychology", and we doubted if even that would have any effect.

However, he did become "sold" on the ideas contained in this book. He has not had a drink for a great many years. I see him now and then and he is as fine a specimen of manhood as one could wish to meet.

I earnestly advise every alcoholic to read this book through, and though perhaps he came to scoff, he may remain to pray.>>

IT APPEARS TO ME as though "moral psychology" meant the AA program of recovery as it existed c. October 1935, which would mean something like the kind of roughly devised six step program which Bill W., Earl Treat, and Ebby described: http://hindsfoot.org/steps6.html

Looking at the way Dr. Silkworth spoke of it, this "moral psychology" seems to have involved helping people learn how to better apply good moral principles to their lives, and it also seems to have involved helping them learn how to pray and turn to a higher power for help.

It was very different from Freudian psychiatry, which had no room for God or morality in most people's sense of that word. And even Jung taught no strongly moral message in the sense in which Bill Wilson and the early AA's understood moral behavior.

Dr. Silkworth had the vision of a kind of psychology which was very different from any of the various kinds of psychology and psychiatry which were dominating the western world during the 1930's. But let us remember that the word "psychotherapy" meant (in the original Greek) "psyches therapeia," the "healing of the soul," or in Latin the "cura animarum."
How could you truly heal a sick soul, without putting it back on a good moral path, and restoring its relationship with God? Dr. Silkworth was a very wise and insightful man, it strikes me, who was willing to buck the secularizing and atheistic tendencies of his times.

Glenn Chesnut (South Bend, Indiana, US)

+++Message 6517. ............... Re: Why was Fitz's alcoholic problem so complex?
From: John Barton ............... 5/10/2010 10:47:00 PM

With respect to the additional info provided Fitz was second behind Hank to surrender and recover. William Ruddell didn't meet Bill or get sober until February of 1937. This is verified in Ruddell's first edition story as well as Lois's diary.

God Bless

+++Message 6518. ............... Historical definition of substantial unanimity
From: Lonnie ............... 5/10/2010 11:10:00 PM

I'm looking for the historical definition of "substantial unanimity" as used in the pamphlet "The AA Group... Where It All Begins" at the bottom of page 26.

Our group is struggling with an issue that has split the group at a 50/50 vote, and the question has been posed as to how we will define "substantial unanimity".

Any thoughts / help appreciated!

Lonnie V.

+++Message 6519. ............... Re: Historical definition of substantial unanimity
From: Sober186@aol.com ............... 5/10/2010 9:31:00 PM
Bill W. used the term in an article in the October 1946, and defined it at that time as a two thirds vote. The same idea is contained in the pamphlet, "The AA Group ... Where It All Begins" (p. 34-35): If one is in a hurry, skip to the last sentence.

"The group conscience is the collective conscience of the group membership and thus represents substantial unanimity on an issue before definitive action is taken. This is achieved by the group members through the sharing of full information, individual points of view, and the practice of AA principles. To be fully informed requires a willingness to listen to minority opinions with an open mind.

"On sensitive issues, the group works slowly -- discouraging formal motions until a clear sense of its collective view emerges. Placing principles before personalities, the membership is wary of dominant opinions. Its voice is heard when a well-informed group arrives at a decision. The result rests on more than a 'yes' or 'no' count -- precisely because it is the spiritual expression of the group conscience. The term 'informed group conscience' implies that pertinent information has been studied and all views have been heard before the group votes."

Within The e-AA Group, "substantial unanimity" means a 2/3 majority whenever possible.

Jim L
Central Ohio

From John Moore, Jim in Central Ohio, Rotax Steve, and Elisabeth

From: John Moore <contact.johnmoore@gmail.com>
(contact.johnmoore at gmail.com)

Yes, courts have been sending drunks, and others, to AA for as long as I have been sober. Getting a sponsor is a requirement of many facilities and it is no surprise that the courts do to sometimes.

The first I heard of it was in 1972 in my home group and outrage prevailed because you cannot force someone to come to AA, or to get a sponsor...it is supposed to be voluntary. That view turned out to be short sighted because alkies were coming and getting sober and doing well in spite of all predictions to the contrary.

Last couple years I had a commitment on Wed nites at a halfway house and
there was a stack of court papers and resident papers to be signed each week. Not unusual to sign 20 or 30 of them at a meeting. Some told me that they had to find a sponsor to satisfy the terms of their release or their residency in treatment. It is not easy because many AAs felt they were being used by the system, and one man told me he refuses to sponsor anyone who is in treatment, detox or under court orders.

Personally I don't care. I had great men get drunk under my sponsorship, and had total losers become fine men in spite of how they arrived. If a man is willing, I try to help if I possibly can.

John M
South Burlington, Vermont

---

From: Sober186@aol.com (Sober186 at aol.com)

Not exactly the same sentence, but one local judge says he never sentences a person to attend AA. He gives them an option of either going to jail for x number of days or attending a few AA meetings a week for the same length of time. He says they seem to always like the AA option. He also says he makes it clear if he catches them skipping the AA meetings, they will serve the full jail time. Very few skip the meetings.

We also had a Juvenile court judge in a small town sentencing youngsters to attend AA meetings. Sometimes they were a little disruptive. A few members of AA made an appointment with the judge and explained the concept of Open and Closed meetings. He then only sentenced them to Open AA meetings.

AA membership does not require having a sponsor, but that makes no difference. A judge can do anything the judge wishes until he gets overruled by a higher court. (Of course he may not get re elected)

Jim in Central Ohio

---

From: "Rotax Steve" <gallery5@mindspring.com>
(gallery5 at mindspring.com)

I see it at every meeting I go to. Recently my home group has been flooded with court cards.

I have often wondered how and when the courts started sending people to AA?

I try to be involved more with CPCPI and it bugs me when people are "sentenced to AA". I try to tell judges that AA is not punishment and that those who are sent there by the courts consider it so.
I would say that perhaps 1 in 15 do stay after there court card requirements are finished (but usually not for very long) so that is good but what's not good are the other 14 who can be disruptive and use the group for therapy which waters down the whole meeting. Long standing members try to steer topics toward the program for discussion but it's difficult.

~ Rotax Steve

- - - -

From: "Elisabeth" <elisabeth98043@yahoo.com>
(elisabeth98043 at yahoo.com)

No! It's amazing that he didn't order him to do a 5th step ... excuse the sarcasm ...

++++++++++++++++++++++++++++++

+++Message 6521 . . . . . . . . . . . . Re: Judge sentences man to get AA sponsor
From: Rick Benchoff . . . . . . . . . . . . 5/11/2010 5:07:00 PM

From Rick Benchoff, LD Pierce, and Jim S.

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From: Rick Benchoff <rxichard2nd@yahoo.com>
(rxichard2nd at yahoo.com)

Greetings to my fellow AA History Lovers:

A.A. has a long history of cooperation with the professional community, especially local judiciary. In meetings I often hear this modification to our Third Tradition that often "the desire to stop drinking may belong to the judge!"

It is well known that various U.S. courts have ruled that people cannot be ordered to attend A.A. meetings http://www.ca9.uscourts.gov/datastore/opinions/2007/09/07/0615474.pdf but I can readily attest that in Maryland district and circuit judges as well as the state Motor Vehicle Administration still routinely order offenders to attend A.A. meetings.

Back in the 1980's the Maryland court systems in conjunction with the Division of Parole and Probation developed the Drinking Driver Monitor Program (DDMP). Prior to start of the DDMP courts were sending offenders to mandatory AA meetings, but nothing on the scale that was seen after the start of the
Within a few years the number of court-ordered DWI offenders was enormous. To make a long story short, the service structure of our area (Area 29) decided (after much debate, see this link: http://www.intoaction.org/files/general12step/courtslips.pdf) to issue a "Call for Unity" and respectfully ask that groups in Maryland no longer sign DDMP attendance slips. Most groups voluntarily agreed to stop signing slips. The problems associated with the influx of "slip signees" decreased dramatically.

Today judges and the MVA continue to send DWI offenders to AA, but usually the offenders sent are repeat offenders (and usually have been diagnosed by a treatment professional as having an alcohol use disorder), rather than first-time offenders. Most DDMP monitors no longer require that an attendance slip be signed by an AA member, but that the attendee must record information about the meeting, such as the date, time, location and name of the meeting, meeting topic, name of the meeting leader or secretary, and the name of the last person to speak. This eliminates the need to have a slip signed (and makes it difficult for the attendee to falsify).

I first came into AA in 1987 in the midst of the court signing debate carrying a court slip. I encountered much hostility at the time, but eventually the judge's desire for me to attend A.A. meetings developed into my own. There's another saying that I often hear in meetings, "I first came to meetings because I had to, then I came because I wanted to, finally I came because it's Tuesday night and it's 8 o'clock."

The General Service Office has a number of pdf's available online about this very topic:

In this posting I haven't mentioned the controversy of treatment centers sending people that self-identify as drug addicts. I'll skip that hot topic entirely.

With warm regards,

Rick B.
Hagerstown, Maryland
From: "diazeztone" <eztone@hotmail.com>
(eztone at hotmail.com)

My main point in posting this was that I have always seen people sentence to AA. I was one of them. My AA history website is dedicated to the Judge who sentenced me!!

However this is the first case I have heard of (in my 15 years sober) of the court requiring a documented must get "An AA Sponsor"

I give my own opinion on this in a page on the aabibliography web site:


LD Pierce
www.aabibliography.com

- - - -

From: "planternva2000" <planternva2000@yahoo.com>
(planternva2000 at yahoo.com)

So?

For years the local treatment facilities have been requiring inmates to get a 'temporary' sponsor and home group. Some get sober, some don't. I think one of our traditions says something about it not being AA's business what outside enterprises do.

Jim S.

++++Message 6522. . . . . . . . . . . . . Re: Judge sentences man to get AA sponsor
From: Craig Keith . . . . . . . . . . 5/13/2010 6:53:00 PM

As I recall, it was the latter part of 1934 when a judge in effect sentenced one Ebby T. to attend Oxford group meetings.

That's the first "court ordered" person I've heard about.
From: Tom Hickcox . . . . . . . . . . . . 5/11/2010 4:52:00 PM

From Tommy H. and kevinr1211

- - - -

From: Tom Hickcox <cometkazie1@cox.net>
(cometkazie1 at cox.net)

In the current pamphlet, the material quoted below
(less the last sentence which does not have quotation
marks) is on pp. 26-27. That "substantial unanimity' means a 2/3 majority whenever possible"
is not attributed.

Tommy H in Baton Rouge

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At 00:31 5/11/2010, Sober186@aol.com wrote:

>Bill W. used the term in an article in the October 1946, and defined it at
>that time as a two thirds vote. The same idea is contained in the
>pamphlet, "The AA Group ... Where It All Begins" (p. 34-35): If
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>
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>
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>until a clear sense of its collective view emerges. Placing principles
>before personalities, the membership is wary of dominant opinions. Its
>voice
>is heard when a well-informed group arrives at a decision. The result rest
>on more than a 'yes' or 'no' count -- precisely because it is the spiritual
>expression of the group conscience. The term 'informed group conscience'
>implies that pertinent information has been studied and all views have been
>heard before the group votes."
>
>Within The e-AA Group, "substantial unanimity" means a 2/3 majority
>whenever possible.

- - - -
From: "kevinr1211" <analystkmr@hotmail.com>
(analystkmr at hotmail.com)

In our basic text, chapter 2, a statement is made that defines AA's unanimity, its the famous line beginning with "We have a way out on which we can absolutely agree..."

In my experience, when it is hard to get a group to agree on an issue beyond our basic tenets of our basic purpose of staying sober, several principles outside unanimity can be used, especially when there is a stated divide, as you describe. I question the very premise of your question: should you be even using the "substantial unanimity" principle when the opposite seems to be the case? Not everything in life is resolved. -k.

In the original question, "Lonnie" <lvanderslice@...> wrote:
<<Our group is struggling with an issue that has split the group at a 50/50 vote, and the question has been posed as to how we will define "substantial unanimity.">>

+ + + + Message 6524. . . . . . . . . . . . The Pause Prayer
From: intuited . . . . . . . . . . . . 5/12/2010 2:57:00 PM

Hi All, I am particularly curious about the "Pause Prayer" (Big Book pp. 87–88):

"As we go through the day we pause, when agitated or doubtful, and ask for the right thought or action. We constantly remind ourselves we are no longer running the show, humbly saying to ourselves many times each day "Thy will be done." We are then in much less danger of excitement, fear, anger, worry, self-pity, or foolish decisions. We become much more efficient. We do not tire so easily, for we are not burning up energy foolishly as we did when we were trying to arrange life to suit ourselves."

This reference to present moment guidance is somewhat different than the emphasis on anticipating the day (future) or reviewing the day (past).

I would love to know what the history of this emphasis was and are there any particular stories about this present moment focus?
Thanks, Amelia B

+++++Message 6525. . . . . . . . Awfully tough Irishman
From: Tom Hickcox . . . . . . . . . 5/12/2010 5:41:00 PM

We had our monthly Tradition meeting today.

I thought I had noted who the "awfully tough Irishman" mentioned in the chapter on the 5th Tradition, but I hadn't.

I searched A.A.H.L.'s archive and the question is asked but not answered.

Who was he?

Tommy H in Baton Rouge

- - -

FROM THE CHAPTER IN THE 12+12 ON THE FIFTH TRADITION:

[From the moderator: and please note that the main point in this section is that the "primary purpose" which AA must uphold with a total "singleness of purpose" is TO TALK ABOUT RECOVERING FROM ALCOHOLISM, NOT to talk to people about RELIGION.

Conservative Protestant evangelicals are NOT to start preaching to Roman Catholics that they must have a revivalist style born again experience where they take Jesus as their personal savior, and vice versa, Roman Catholics are NOT to start preaching to Protestants that they have to follow Roman Catholic dogmas about the Trinity and the Blessed Virgin Mary, and BOTH groups are NOT to start preaching Christianity at all to Jews, Buddhists, Hindus, Muslims, etc.

Read what follows, and you will see that this is so.]

- - -

"Each group has but one primary purpose - to carry its message to the alcoholic who still suffers."

"Restless one day, I felt I'd better do some Twelfth Step work. Maybe I should take out some insurance against a slip. But first I'd have to find a drunk to work on.

"So I hopped the subway to Towns Hospital, where I asked Dr. Silkworth if he had a prospect. `Nothing too promising,' the little doc said. `There's just
one chap on the third floor who might be a possibility. But he's an awfully tough Irishman. I never saw a man so obstinate. He shouts that if his partner would treat him better, and his wife would leave him alone, he'd soon solve his alcohol problem. He's had a bad case of D.T.'s, he's pretty foggy, and he's very suspicious of everybody. Doesn't sound too good, does it? But working with him may do something for you, so why don't you have a go at it?"

"I was soon sitting beside a big hulk of a man. Decidedly unfriendly, he stared at me out of eyes which were slits in his red and swollen face. I had to agree with the doctor - he certainly didn't look god. But I told him my own story. I explained what a wonderful Fellowship we had, how well we understood each other. I bore down hard on the hopelessness of the drunk's dilemma. I insisted that few drunks could ever get well on their own steam, but that in our groups we could do together what we could not do separately. He interrupted to scoff at this and asserted he'd fix his wife, his partner, and his alcoholism by himself. Sarcastically he asked, `How much does your scheme cost?'

"I was thankful I could tell him, `Nothing at all.'

"His next question: `What are you getting out of it?'

"Of course, my answer was `My own sobriety and a mighty happy life.'

"Still dubious, he demanded, `Do you really mean the only reason you are here is to try and help me and to help yourself?'

"Yes,' I said. `That's absolutely all there is to it. There's no angle.'

"Then, hesitantly, I ventured to talk about the spiritual side of our program. What a freeze that drunk gave me! I'd no sooner got the word `spiritual' out of my mouth than he pounced. `Oh!' he said. `Now I get it! You're proselytizing for some damn religious sect or other. Where do you get that "no angle" stuff? I belong to a great church that means everything to me. You've got a nerve to come in here talking religion!'

"Thank heaven I came up with the right answer for that one. It was based foursquare on the single purpose of A.A. `You have faith,' I said. `Perhaps far deeper faith than mine. No doubt you're better taught in religious matters than I. So I can't tell you anything about religion. I don't even want to try. I'll bet, too, that you could give me a letter-perfect definition of humility. But from what you've told me about yourself and your problems and how you propose to lock them, I think I know what's wrong.'

"Okay,' he said. `Give me the business.'

"Well,' I said, `I think you're just a conceited Irishman who thinks he can run the whole show.'

"This really rocked him. But as he calmed down, he began to listen while I tried to show him that humility was the main key to sobriety. Finally, he saw that I wasn't attempting to change his religious views, that I wanted him to find the grace in his own religion that would aid his recovery. From there on we got along fine.
"Now," concludes the oldtimer, "suppose I'd been obliged to talk to this man on religious grounds? Suppose my answer had to be that A.A. needed a lot of money; that A.A. went in for education, hospital, and rehabilitation?

Suppose
I'd suggested that I'd take a hand in his domestic and business affairs?
Where
would we have wound up? No place, of course."

Years later, this tough Irish customer liked to say, "my sponsor sold me one idea, and that was sobriety. At the time, I couldn't have bought anything else."

+++Message 6526. . . . . . . . . . . . Re: The Irishman in the chapter on Tradition Five in the 12 and 12
From: Dov . . . . . . . . . . . . 5/13/2010 4:12:00 PM

According to Fr Ed Dowling quoted in p.47 of "Not God" Morgan R(yan) was fresh out of Greystone asylum which does not fit the 12&12 Tradition Five description of the Irishman in Towns Hospital. (Note that Fr Dowling is quoted as saying that Morgan R was the only Roman Catholic in New York not the only Roman Catholic in AA).

I was wondering whether another early Irish AA, Tom M. was a candidate. "Old Tom" is described (in AA Comes of Age) as the brusque Irish janitor of the AA clubhouse who announced Father Ed as 'some bum from St. Louis'. That would seem at first sight to match the tough Irishman description in the 12 and 12. However he was brought into AA by Bill & Lois from Rockland State asylum, which would rule him out too.

However I do not know of any need to believe that the incident took place in early AA because according to an article by Leonard Blumberg, (Professor of Sociology, Temple University, Philadelphia Vol. 38. No. 11, 1977, "The Ideology of a Therapeutic Social Movement: Alcoholics Anonymous") Dr. Silkworth continued to work at Towns until his death in 1951 (http://www.silkworth.net/silkworth/silkworth_bio.html).

By 1951 there may well have been more than one tough Irishman in AA which could make it very difficult to identify the individual mentioned in Tradition Five.

--- In AAHistoryLovers@yahoogroups.com, Tom V <tomvlll@...> wrote:
> If the story goes back to the very early AA
period, Morgan Ryan, who was the only Roman Catholic AA member at the time the Big Book was published, had an obviously Irish last name.

---

From: kodom2545 <kodom2545@...>

Do we know who the Irishman is in the chapter on Tradition Five in the Twelve Steps and Twelve Traditions, pp. 151-154?

It was a man in Towns Hospital whom Dr. Silkworth indicated as someone who might be a possible candidate for the A.A. program.

God Bless,

Kyle

Hi All,

I searched but could not seem to find the answer to this question, forgive me if I didn't look hard enough. In Sylvia K's story "The Keys To The Kingdom" do we know who the Doctor in Evanston is?

Thanks,

-Mike Margetis

Brunswick, MD

For short biographies of the authors of the stories in the Big Book see:

http://www.a-1associates.com/westbalto/HISTORY_PAGE/Authors.htm

http://silkworth.net/aabiography/storyauthors.html

The following account is given there:

According to member list index cards kept by the Chicago group, Sylvia's date of sobriety was September 13, 1939. Because of slips by Marty Mann ("Women
Suffer Too," Sylvia may have been the first woman to achieve long term sobriety ....

She moved to Chicago thinking a new environment would help. She tried all sorts of things to control her drinking: the beer diet, the wine diet, timing, measuring, and spacing of drinks. Nothing worked.

The next three years saw her in sanitariums, once in a ten-day coma from which she very nearly died. She wanted to die, but had lost the courage to try.

For about one year prior to this time there was one doctor who did not give up on her. He tried everything he could think of, including having her go to mass every morning at six a.m., and performing the most menial labor for his charity patients. This doctor apparently had the intuitive knowledge that spirituality and helping others might be the answer.

In the 1939 this doctor heard of the book Alcoholics Anonymous and wrote to New York for a copy. After reading it he tucked it under his arm and called on Sylvia. That visit marked the turning point of her life.

Then he told her of the handful of people in Akron and New York who seemed to have worked out a technique for arresting their alcoholism. He asked her to read the book and to talk with a man who experiencing success by using this plan. This was Earl Treat ("He Sold Himself Short"), the "Mr. T." to whom she refers on page 309.

Earl suggested she visit Akron .... Sylvia stayed two weeks with the Snyders (Clarence Snyder, "The Home Brewmeister) in Cleveland. She met Dr. Bob, who brought other A.A. men to meet her ....

She went back to Chicago where she eventually got sober. She worked closely with Earl Treat, and her personal secretary, Grace Cultice, became the first secretary at the Intergroup office in Chicago, the first in the country.

This phrase may be creating confusion because readers tend to assume that
Silkworth was referring to some type of therapeutic modality. By "moral psychology," did he actually mean a type of clinical or counseling psychology in which the concept of morals was prominent, or did he mean something outside of the therapeutic realm?

In the 19th century, "moral psychology" was a branch of ethics. Ethics had originally been strictly theological, then philosophical. Then a more naturalistic approach evolved, including attention to human decision-making, emotion, motivation and character development. I believe this was the sense in which Silkworth used the term. Yes, he was writing in the 20th century and by that time things had changed somewhat, due to the influence of William James and William MacDougal. But even at the time he was writing, no branch of clinical or medical psychology, as far as I can tell, was using the term "moral psychology" to describe itself. Silkworth was probably going back to the traditional use of the phrase as a psychologically-informed approach to conduct.

Silkworth may have been thinking of the Emmanuel Movement or its spin-offs, of the social-psychology approach then used by Dr. Riggs in Stockbridge, or of the various work-cure places where the wealthy could go to chop wood and do other menial labor. Or maybe he was thinking of the Keeley-cure alumni associations where people who dried out at Keeley clinics got together to strengthen one another's resolve. There were also the religiously-based missions such as Calvary, and of course the Oxford Group. None of these specifically said they were based on "moral psychology," however.

I certainly don't read him as saying that other doctors did not feel this way. In fact, he is saying the opposite: that medical people have always known that people acquire the motivation and strength to stop drinking for complex reasons not within the doctor's control. We would now put those reasons and that process in the general realm of "spirituality," but I don't think that word was in Silkworth's vocabulary at the time.

Doctors, like most people, were inclined to become moralistic about alcohol over-consumption, but of course they had to be on guard not to communicate this explicitly to the patient. It just wasn't, and isn't, part of the role, rarely does any good, and may do harm. I don't think Silkworth was saying anything
more complicated than that. Certainly not that there were doctors (Freudian or otherwise) who didn't believe morals had anything to do with solving drinking problems.

--- In AAHistoryLovers@yahoogroups.com, "martinholmes76@..." <martinholmes76@...> wrote:
>
> What was their version of moral psychology mentioned in the Big Book in the Doctor's opinion?
>
> From Glenn C., the moderator
>
> (BB 4th ed. p. xxvii) Dr. Silkworth had been unable to devise a method of "moral psychology" which would help alcoholics, until Bill Wilson came to him as a patient, and devised a program of recovery which Dr. Silkworth allowed him to try out on other patients, a program involving a kind of "moral psychology" which repeatedly brought long term sobriety to apparently hopeless cases:
>
> "We doctors have realized for a long time that some form of moral psychology was of urgent importance to alcoholics, but its application presented difficulties beyond our conception. What with our ultra-modern standards, our scientific approach to everything, we are perhaps not well equipped to apply the powers of good that lie outside our synthetic knowledge.
>
> <snip>
>
+++Message 6529. . . . . . . . . . . . Re: Sylvia K's Doctor
From: Michael . . . . . . . . . . . . 5/17/2010 9:56:00 AM

From Mike M., tcumming, and Don B.

---

From: "Michael" <mfmargetis@yahoo.com>
(mfmargetis at yahoo.com)

Thank you "tcumming" for answering the question.

"page 22 pf AA COMES OF AGE identifies Sylvia's doctor as a DR BROWN"

Next question: What do we know about Dr. Brown? With everything he was
trying to do to help Sylvia he seemed incredibly enlightened and open
minded.

Thanks,

-Mike Margetis

---

From Don B., Chicago historian and archivist

Her doctor was Dr. Seth Brown from Evanston, which was where Earl Treat
lived
..... and Earl contacted Dr. Brown, Sylvia came through Akron before
returning
to Chicago ... but she got drunk on the train home ...... but stayed sober
everafter ...... D.O.S. 9/13/39

---

For Don's HISTORY OF CHICAGO AA, see:
http://hindsfoot.org/chicago1.pdf
listed on http://hindsfoot.org/archive2.html

---

> Hi All,
> I searched but could not seem to find the answer to this question,
> forgive me if I didn't look hard enough. In Sylvia K's story "The Keys
> To The Kingdom" do we know who the Doctor in Evanston is?
> Thanks,
> -Mike Margetis
> Brunswick, MD
> 
> For short biographies of the authors of the
> stories in the Big Book see:
>
> http://www.a-1associates.com/westbalto/HISTORY_PAGE/Authors.htm
>
> http://silkworth.net/aabiography/storyauthors.html
>
> The following account is given there:
>
> According to member list index cards kept by the Chicago group,
Sylvia's date of sobriety was September 13, 1939. Because of slips by
Marty Mann ("Women Suffer Too,") Sylvia may have been the first woman to
achieve long term sobriety ....
> She moved to Chicago thinking a new environment would help. She tried all sorts of things to control her drinking: the beer diet, the wine diet, timing, measuring, and spacing of drinks. Nothing worked.

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> For about one year prior to this time there was one doctor who did not give up on her. He tried everything he could think of, including having her go to mass every morning at six a.m., and performing the most menial labor for his charity patients. This doctor apparently had the intuitive knowledge that spirituality and helping others might be the answer.

> In the 1939 this doctor heard of the book Alcoholics Anonymous and wrote to New York for a copy. After reading it he tucked it under his arm and called on Sylvia. That visit marked the turning point of her life.

> Then he told her of the handful of people in Akron and New York who seemed to have worked out a technique for arresting their alcoholism. He asked her to read the book and to talk with a man who experiencing success by using this plan. This was Earl Treat ("He Sold Himself Short"), the "Mr. T." to whom she refers on page 309.

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> She went back to Chicago where she eventually got sober. She worked closely with Earl Treat, and her personal secretary, Grace Cultice, became the first secretary at the Intergroup office in Chicago, the first in the country.

[Non-text portions of this message have been removed]

++++Message 6530. . . . . . . . Dave B.'s uncle in New Hampshire
From: M.J. Johnson . . . . . . . . 5/16/2010 12:15:00 AM

I've read the information that has been published both on silkworth.net and in the archives on Dave B.'s story, "Gratitude in Action" (p. 193, 4th edition of the Big Book).

http://silkworth.net/aabiography/4thed/DaveB.html

On page 195, Dave B. describes driving a 1931 Ford from Cape Cod up to Canada. On the way, "we stopped at my uncle's place in New Hampshire".

Does anyone know anything about Dave's uncle? His name, or where in New Hampshire he may have lived?
In gratitude,

- M.J.

+++Message 6531.............. Akron honors Dr. Bob by re-naming part of Olive Street
From: momaria33772.............. 5/20/2010 8:49:00 AM

Dr. Bob's Way coming to Akron
Portion of Olive St. will be designated for AA co-founder

By Stephanie Warsmith

Beacon Journal staff writer

Published on Tuesday, May 18, 2010

Each year, thousands travel to Akron to recognize Dr. Bob Smith for co-founding Alcoholics Anonymous. This year, Akron will thank Dr. Bob in a special way — by naming part of a street after him. Akron City Council on Monday voted to designate the section of Olive Street from North Main Street to North Howard Street "Dr. Bob's Way." This section of Olive is on the north end of St. Thomas Hospital, which featured the first hospital specialty unit to treat alcoholism as a medical condition. The street designation will help celebrate the 75th anniversary of AA starting in Akron on June 10. "I think it's a good piece of legislation and a good way to honor Dr. Bob," said Councilman Jeff Fusco. Summit County Councilwoman Ilene Shapiro urged Please see Dr. Bob, council members to redesignate the street and create a historical marker. "I think it's a lovely tribute to his memory," she said.

The city didn't want to rename Olive because of the inconvenience this would cause to St. Thomas staff who have documents printed with the current street name, said Deputy Mayor Dave Lieberth. Signs with the new designation will be added on Olive at Main, Howard and Schiller Avenue after a ceremony June 14 at St. Thomas.

Stephanie Warsmith can be reached at 330-996-3705 or swarsmith@thebeaconjournal.com.

Or go the the site directly
The subject of "Moral Psychology" was brought up some years ago on "aahistorybuffs" as to its meanings. I have found the following:

Post 292 -on AAHistoryLovers
kyyank@a <mailto:kyyank@a> ...
Date: Sun,Jun 23,2002, 11:26pm
Re: Moral psychology

Friends,
Re: Recent WDS "moral psychology" posting: Silky frequently challenged both clergy and psychologists to assist in the public education of the moral deficiencies found within the alcoholic population as a means to recognize early warning signs. The difference between the use of "psychology" (Jung), "spiritual awakening" (WDS), and "spiritual experience" (James) are in most cases interchangeable, but explained in detail in the new book: "SILKWORTH - The Little Doctor Who Loved Drunks"
Hazelden Education and Information Services. All of the WDS speeches and private writings are also included within this book.

----------------------------------------

The following was taken from the new Silkworth book mentioned above:

"Doctor Silkworth presented Alcoholics Anonymous as having two distinct parts - moral psychology and group psychology. In a 1939 article, he blamed those who relapsed of "taking the path of least resistance - group psychology." These people, he believed, attended meetings, engaged in Twelve Step work, spoke at AA meetings, yet relapsed because they ignored the importance of moral psychology, what Silkworth called "the vital principle of Alcoholics Anonymous."

He believed alcoholism had both a physiological and and a psychological component. Without hesitation, Dr. Silkworth always made a case that the physiological preceded the psychological. In this regard, he said, "AA can not do anything about the physiological phase. Once an alcoholic, always an alcoholic. But, the plan of Alcoholics Anonymous can arrest the psychological compulsion to drink." It is thought that Bill Wilson later referred to this Silkworth statement at an AA convention.

Interestingly enough, Silkworth's description of the early warning signs of alcoholism form the basis for the Short Michigan Alcoholism Screening Test (SMAST), now used worldwide in alcoholism diagnosis.

Silkworth Alcohol Screening Test
(early warning signs)
1. Do you notice you can drink more than your friends?
2. Do you cheat about how much you can drink?
3. Is your work or personal life ignored?
4. Do you eat less when drinking?
5. Is liquor essential in your life?
6. Do you deny any of this?
7. Do you believe you can stop at any time?
8. Do you resent advice about your drinking?

In 1947, Dr. Silkworth was again approached by AA for help in off-setting the public reaction to continued relapse among alcoholics. There was still a large school that believed the alcoholic relapse was indicative of a failed cure. Silkworth admonishes this population with his article "Slips and Human Nature." Also in this article, Silkworth likens alcoholism to other chronic diseases. In another first by a medical doctor, he equates relapse with a failed program, much as a tuberculosis patient might relapse if he, too, discontinued the prescribed medication and lifestyle. He wrote, "The alcoholic 'slip' is not a symptom of a psychotic condition. There is nothing 'screwy' about it at all. The patient simply didn't follow directions."

Silkworth had also supported Dr. Haggard, a researcher at Yale, in his description of relapse. "Slips and Human Nature" mimics the thoughts of Haggard, or vise versa. In the paper, Silkworth had tired of the discussions on relapse as a moral failure, and the subsequent blame on the "alcoholic behavior," and attributed relapse more to simple human nature:

"Lets get it clear, once and for all, that alcoholics are human beings just like other human beings - then we can safeguard ourselves intelligently against most of the slips.
Both in professional and lay circles, there is a tendency to label everything that an alcoholic may do as "alcoholic behavior." The truth is simple human nature!

Silkworth went on to say

The slip is a relapse! It is a relapse that occurs after the alcoholic has stopped drinking and started on the A.A. program of recovery .... No one is startled by the fact that relapses are not uncommon among arrested tubercular patients. But here is a startling fact - the cause is often the same as the cause which leads to "slips" for alcoholics."

-Above excerpt from, "SILKWORTH, The Little Doctor Who Loved Drunks" -by Dale Mitchel

On aahistorybuffs
<http://groups.yahoo.com/group/aahistorybuffs/messages> , see the following posts on the subject of Dr. Silkworth's moral psychology mentioned in the Doctors Opinion, Big Book, page xxxi, 4th paragraph:

http://groups.yahoo.com/group/aahistorybuffs/message/366
There may be a few others to look into as well. I believe that Barefoot Bill (Lash) also posted a few articles which contain "moral psychology"

Yours in service,

+++Message 6534. . . . . . . AAHistoryLovers get-together in San Antonio
From: Arthur S . . . . . . . . . . . . 5/19/2010 11:19:00 AM

For the History Lovers going to San Antonio for the A.A. International Convention, July 1-4, 2010.

Would it be possible to somehow take a poll and pick a date, time and location to gather together and see what we look like up close and personal?

I've met some History Lovers folks at the National Archives Workshops and would love to meet more at the International.

I never cease to be amazed at how absolutely terrible I am at preconceiving how email authors might look like and how they actually turn out in person.

Cheers

Arthur

+++Message 6535. . . . . . . Re: AAHistoryLovers get-together in San Antonio
From: Glenn Chesnut . . . . . . . . . . . . 5/23/2010 10:24:00 PM

I think Arthur has a great idea.

I plan to spend a lot of my time in the

A.A. ONLINE HOSPITALITY SUITE
which the Advance Program says will be located in the Grand Hyatt Hotel (the main convention hotel) in Crockett Suite A/B.

I phoned the New York GSO on Friday, and they said that the A.A. Online hospitality suite was for all AA-related online groups, including groups like the AAHistoryLovers, and they encouraged us to drop in and spend time there whenever we wished. So this seems like it could be a very good place to meet.

The hospitality rooms will be open on Thursday through Saturday, they told me, but not on Sunday.

And Thursday would probably not be a good day to meet, given that we have given folks no advance warning. Since no convention activities are scheduled until the party and dance at 7:00 p.m. on Thursday evening, most people will most likely have their travel plans set up so that they will be arriving on Thursday afternoon or evening.

So some time on Friday or Saturday would seem like it would give the most people an opportunity to attend.

ADVANCE PROGRAM
A.A. International Convention
San Antonio, Texas -- July 1-4, 2010

THURSDAY, July 1, 2010

7:00 p.m. -- convention begins Thursday night with a Party in the Park right outside Halls C & D of the Convention Center in Hemisfair Park. Start in the park; hop on into the Convention Center and swing over to the Grand Hyatt San Antonio for dancing fun.

FRIDAY, July 2, 2010

9:00 a.m.-5:30 p.m.
A.A. topic meetings, workshops, panels, special interest meetings, and regional meetings will be held Friday and Saturday at the Henry B. Gonzalez Convention Center and the Grand Hyatt San Antonio.

8:00 p.m.
Friday night we all come together in the Alamodome Stadium for the Flag Ceremony and Opening A.A. Meeting.
SATURDAY, July 3, 2010

9:00 a.m.-5:30 p.m.
A.A. topic meetings, workshops, panels, special interest meetings, and regional meetings will be held Friday and Saturday at the Henry B. Gonzalez Convention Center and the Grand Hyatt San Antonio.

8:00 p.m.
Saturday night Old-timers A.A. Meeting.

SUNDAY, July 4, 2010

9:00 a.m.-11:00 a.m.
Sunday morning the Closing A.A. Meeting.

I am looking forward to seeing lots of the wonderful people in the AAHistoryLovers in San Antonio.

Glenn Chesnut, Moderator
AAHistoryLovers

+++Message 6536. . . . . . . . . . . . Searching for Letter to Alcoholic Foundation by Bill McI., 1946
From: sonja400@rogers.co . . . . . . . . . . . . 5/24/2010 11:59:00 AM

Hi, folks,

I'm new to this group. I'd like help finding a particular letter - I'd like to see the original before a copy of it goes into our Toronto newsletter. I don't know how to search online for it.

It is a letter to Alcoholic Foundation by Bill McI., Secretary for Toronto AA Central Group. It is dated March 20, 1946. It starts off as follows:

"Dear Bobbie:
I realize that I am reporting in rather late, but AA has been moving very rapidly here since the first of the year and moving in the right direction. We started off with our New Year's party which was a grand success and quite different from a year previous when four of us sat in a morgue like atmosphere drinking ginger ale and wondering if it was worth it. This year we had well over 100 happy, laughing sober people. Truly a tribute to the way AA works."
Perhaps someone can not only find this particular letter for me, but also tell me how I go about searching for specific articles. Sonja

+++Message 6537. . . . . . . . . . . . RE: Akron honors Dr. Bob by re-naming part of Olive Street
From: Arthur S . . . . . . . . . 5/24/2010 11:12:00 AM

I know this is being done with the best of intentions but if Dr Bob made anything clear prior to his death it was that he did not want this kind of recognition.

It seems that more and more, the respect for AA’s anonymity Traditions are either dissolving or being trivialized (always with the best of intentions of course).

Cheers

Arthur

- - - -

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of momaria33772
Sent: Thursday, May 20, 2010 7:50 AM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Akron honors Dr. Bob by re-naming part of Olive Street

Dr. Bob's Way coming to Akron
Portion of Olive St. will be designated for AA co-founder

By Stephanie Warsmith

Beacon Journal staff writer

Published on Tuesday, May 18, 2010

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This year, Akron will thank Dr. Bob in a special way - by naming part of a street after him.
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"I think it's a good piece of legislation and a good way to honor Dr.
Bob,” said Councilman Jeff Fusco. Summit County Councilwoman Ilene Shapiro urged Please see Dr. Bob, council members to redesignate the street and create a historical marker. "I think it's a lovely tribute to his memory," she said.

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Stephanie Warsmith can be reached at 330-996-3705 or swarsmith@thebeaconjournal.com. Or go to the site directly http://www.ohio.com/news/94046929.html

+++

Every issue of "Markings" is on-line on the AA Website, and I believe, so are the last 10 years of Box 459....

Good Luck!

-cindy miller

[This is with reference to a question which Charlie Bishop, Jr., asked about a particular issue of Box 459.]

The letter sounds like it may have been written to Margaret (Bobbie ; aka lambie pie) Berger. If so, It may be on file at GSO Archives in NY city. You can go there to see it or call GSO Archives and perhaps they could read you or send you a copy of the letter. There policy won't allow it to be photocopied

Yours'
Shakey Mike Gwirtz
Phila PA USA
+++Message 6540. . . . . . . . . . . . . . . . . . Re: Why was Fitz's alcoholic problem so complex?
From: Roy Levin . . . . . . . . . . . . 5/23/2010 1:42:00 AM

From Roy Levin and Darice

---

From: Roy Levin <royslev@yahoo.com> (royslev at yahoo.com)

Silkworth, a neurologist rather than a psychiatrist, uses terms that are somewhat vague, and often not in the sense we use them today, e.g. "psychopaths...they are always going on the wagon for keeps..." That's not the ordinary sense a modern psychiatrist uses when he used the word psychopath.

By "problem so complex" he could mean simply a very depressed alcoholic. Fitz M. was no different than any of a dozen early low bottom pioneers "desperate cases" "beyond human aid."

Don't get too attached to Silkworth's descriptions, he was a pioneer and a medical benefactor, but the experience we now have in describing the alcoholics based on 75 years of experience is actually more sophisticated. However, his early description of the "allergy" the phenomena of craving and his early encouragement of Bill W. and "the altruistic movement growing up among them" makes him immortal in the hearts and minds of AAs, and will keep his section in the Big Book forever.

---

From: "Jordan F" <daricedavis@yahoo.com>
(daricedavis at yahoo.com)

I am grateful for this question. I have some thoughts about potential features involved in Fitz's alcoholic problem being so complex. However, I cannot know of another's essential struggle. My experience, strength and hope gives me a sense of three areas in the background material from Glenn C. which could have been a barrier to the spiritual awakening necessary for depth recovery.

[See original message no. 6515
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6515
from <martinholmes76@ymail.com> martinholmes76 at ymail.com]

Such issues certainly have shortstopped my recovery journey when present. Perhaps they did likewise to Fitz's.
The first barrier was this member made his own diagnosis. Yes, we do identify ourselves each of us as alcoholic, but we are way too close to see ourselves objectively. This is why A.A. is based on a "buddy system" of one alcoholic talking with another alcoholic. My arrogance and egotism, represented by acting like the "doctor" in my own case, have stood in the way of my surrendering to God, and then talking with others like me who are alcoholic and listening to their view points. This was a major threat to my staying H.O.W. -- Honest, Open, and Willing.

This is a "we" program ... we help each other, we work together, we are of service to others. Each of us don't go off in our little corners and figure out our own stuff by ourselves. We seek out each other and do outreach to get others input. I don't ever have to go through all the circumstances that brought me to A.A. alone ever again.

The second barrier was this member marked his case hopeless. It's never helpful for me recovery when I put on my "God suit" and take over a pseudo-omnipotent position like this one. That's God's job and rôle in life; not mine. I can't be doing my job with my life to the best of my ability when I'm seeking to take on God's part in this thing. God does not need my help; I need his help. God, as I understand God, needs me to do my part: To seek God's guidance as to God's will and the power to carry that will out in all my affairs.

The third barrier occurred when the individual hid himself away in the barn. When I isolate or withdraw from others I generally am seeking to hide my behavior from exposure and scrutiny because I know I'm on an ineffective path. I am in flight from reality when I am pushing people away who can otherwise prompt and inspire me to stay in the solution regarding my life's challenges by what they say about their journeys in recovery. I'm pushing away help while simultaneously acting based on self-will run riot.

And, if those three features were not trouble enough for me as I trudge on my path to recovery, this member described themselves as the child of a minister. I have heard numerous ministers in A.A. describe how their professional affiliation as a minister had been twisted in their minds by their drinking and/or using careers to support their disease prior to commencing a program of recovery.

Although I am not a minister's kid, I am a doctor's kid, and I can report that
my mind was twisted with the extremes of entitlement and the self-serving values of money, property, and prestige I picked out of my affluent upbringing. They filled some of the empty spaces inside me until I could learn new tools to hear, but they also stood in the way of my being teachable, too. So, I get a special chuckle when I hear A.A. speakers from similar circumstances describe their particular twist on this same theme.

That's my contribution to the topic.

Warm regards,

Darice

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Author of Pass It On, Ebby: The Man Who Sponsored Bill W., New Wine, My Search for Bill W., Walk in Dry Places, The 7 Key Principles of Successful Recovery

BILL B.

Author of My Name is Bill W., When Love Is Not Enough: the Lois Wilson Story, 1000 Years of Sobriety, Sought Through Prayer and Meditation, 50 Quiet Miracles

CONFERENCE FLIER:

http://aanationalarchivesworkshop.com/

YIS
Shakey Mike Gwirtz
Phila, PA
+++Message 6542. ........ Re: Why was Fitz's alcoholic problem so complex?
From: shakey ............ 5/25/2010 12:50:00 AM

Where in the literature does it i.d. "fitz" as the man the doctor was talking about? Fitz got drunk in a barn and went home the next morning(read his story) and the man Dr S talks about was rescued by a searching party at a barn. It has similarities yet enough difference to make me ask for documentation. Where in our literature is "Fitz" i.d'd as that man?
Yours in Service
Shakey Mike Gwirtz
Phila, PA USA

+++Message 6543. ........ Re: The AA version of moral psychology
From: CBBB164@AOL.COM ............ 5/22/2010 1:52:00 PM

From Cliff Bishop and Roy Levin

- - - -

From: "Cliff Bishop" CBBB164@AOL.COM (CBBB164 at AOL.COM)

It seems to me Dr. Silkworth provided his own definition of "Moral Psychology" in offering his opinion. In the same paragraph where that term is used, he referred to the "powers of good that lie outside our synthetic knowledge."

Two paragraphs later, he states, "They believe in themselves, and still more in the Power which pulls chronic alcoholics back from the gates of death." This is what our Program of Recovery is about. Plugging into that Power; our Higher Power

Makes sense to me.

In God's love and service,

Cliff Bishop
214-350-1190
http://www.ppgaadallas.org/
From: Roy Levin <royslev@yahoo.com> (royslev at yahoo.com)

My take on it was that he was using a euphemism for what we call in AA today the "spiritual" program, or what Silkworth must have considered a "religious" approach. Such approaches were beyond "the synthetic knowledge" BB pg xxv of "modern" (1930s) scientists like medical doctors. In other words, occasionally a drunk sobered up through the Salvation Army or Oxford Group whereas the docs couldn't reach them. The one line in the Big Book which I believe is a complete exaggeration (for which I forgive WD Silkworth) is the line on page xxvii (4th ed.): "Though the aggregate of recoveries resulting from psychiatric effort is considerable, we physicians must admit we have made little impression upon the problem as a while.. Many types do not respond to the ordinary psychological approach."

Poor Doc Silkworth, he had to give some credit to his profession. But even today I doubt if there is an considerable aggregate of recoveries to alcoholism with just head shrinking. Every AA knows that a good psychiatrist, the minute he suspects a patient to be an alkie, will insist he go to AA meetings or refuse to treat the man further.

Remember Silkworth withheld his name from the first edition/first printing, because he thought the other docs might considier him a crackpot for allowing Bill W. to come into Town's Hospital and talk God to the drunks. But to his credit as a sincere healer rather than an "M-Diety" he cared for what got his patients well, rather than who came up with the therapy. Bill's "altruistic movement" worked and the croakers' cures didn't, so he encouraged the AAs and let his name be used in future printings.

In short, "moral psychology" were the words Silkworth used because he didn't want to come right out and say "the only thing that seems to help these drunks is some 'Good Ol' Time Religion." But he knew that was the only thing that worked, and he could see that Bill and his boys could package it and pitch it to their fellow alkies better than any professional preachers.

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+++Message 6544. . . . . . . . . . . . Re: Judge sentences man to get AA sponsor
From: LES COLE . . . . . . . . . . . . 5/16/2010 10:24:00 PM

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Hi: In 2007 while I was doing research in Bennington, VT I tried to find a court record concerning Ebby's day in court, but there are no records for the Magistrate Court back to 1934. The only information we have relates to Rowland Hazzard, Sebra Graves and Shep Cornell interceding with the magistrate, Collins Graves, to have Ebby released to their custody instead of sentencing Ebby to a mental hospital as a "public nuisance". Those three were members of a local Oxford Group and were drinking buddies (at least Sebra and Rowland were, although Shep's inclinations are not clear). They persuaded Ebby to follow OG principles so his drinking could be controlled. The judge apparently did not give Ebby such a sentence...just a release to custody. Sebra was well known in the community, as well as being the son of the magistrate, so it would appear that all were satisfied to handle the matter that way. Of course Ebby was so convinced that the OG program was great that he also "carried the message" to Bill Wilson shortly thereafter.

- - - -

Much has been written about the OG influence upon Bill, but I discuss that from a different point of view in my forthcoming book about the "Role of Vermont in AA history".

- - - -

Another bit of minutia... I interviewed Van Graves during that trip. He was Sebra's brother, and DID have the title of "Judge", and he made a very specific point to me that his father, Collins, was NOT a "Judge"... he was "head of a family agency". A little family rivalry there, I guess.

Les Cole

Colorado Springs, CO

To: AAHistoryLovers@yahoogroups.com
From: ckeith@moment.net
Date: Thu, 13 May 2010 17:53:57 -0500
Subject: [AAHistoryLovers] Re: Judge sentences man to get AA sponsor

As I recall, it was the latter part of 1934 when a judge in effect sentenced one Ebby T. to attend Oxford group meetings.

That's the first "court ordered" person I've heard
About.

+++Message 6545. . . . . . . . . . . . Re: AAHistoryLovers get-together in San Antonio
From: Glenn Chesnut . . . . . . . . . . . . 5/25/2010 5:25:00 PM

The original message was: 6534
From: "Arthur S" <arthur.s@live.com> (arthur.s at live.com)
Date: Wed May 19, 2010 at 11:19 am

For the History Lovers going to San Antonio for the A.A. International Convention, July 1-4, 2010. Would it be possible to somehow take a poll and pick a date, time and location to gather together and see what we look like up close and personal?

---

The follow-up message was: 6535
From: Glenn Chesnut <glennccc@sbcglobal.net> (glennccc at sbcglobal.net)
Date: Date: Sun May 23, 2010 at 10:24 pm

Glenn said, "I think Arthur has a great idea. I plan to spend a lot of my time in the A.A. ONLINE HOSPITALITY SUITE which the Advance Program says will be located in the Grand Hyatt Hotel (the main convention hotel) in Crockett Suite A/B."

See the ADVANCE PROGRAM at:

The AA Online hospitality room will be open on Thursday through Saturday and would be the ideal place for members of the AAHistoryLovers to meet, according to the New York GSO. And it makes good sense to me too -- that's where all the AA online groups are going to be hanging out for at least part of the time.

I believe that it would be grossly unfair (this year) to schedule any AAHL get-together on Thursday, since we have given no advance notice, and everyone will already have their travel plans set up. No official convention events start until the party and dance at 7 p.m. on Thursday evening, which means that a lot of people will not be arriving until Thursday afternoon or evening.

Charles Grotts (see next message) also points out a possible conflict at 3:30 p.m. on Friday. But we need to remember that there are so many excellent
things
on the program, that it may not be possible to avoid all conflicts.

MY SUGGESTIONS:

Since no one has sent in any alternate suggestions for a meeting time on
Friday or Saturday, my suggestion therefore is that we schedule two get-togethers in
the AA Online Hospitality Suite in the Grand Hyatt Hotel. That way, if someone
has to miss one of them because of a conflict, the other get-together will still
provide opportunity to meet folks. If we wanted to, we could even designate one
of these as the "primary get-together."

1:00 to 3:00 p.m. Friday afternoon
AND
3:00 to 5:00 p.m. Saturday afternoon

Perhaps at the next International we could start earlier -- at least ten months
in advance at a minimum -- and schedule an AAHistoryLovers get-together to be
held a day or two before the convention officially began.

OTHER PEOPLE RESPONDED TO ARTHUR'S AND GLENN'S MESSAGES AS FOLLOWS:

From: Charles Grotts <chuckg052284@yahoo.com> (chuckg052284 at yahoo.com)

Also there's a workshop on Friday, July 2 at 3:30 p.m.: "AA in Cyberspace:
Carrying the Message."

- - - -

From: paula <tgirl21791@yahoo.com> (tgirl21791 at yahoo.com)

i'll be there!!
keep the group posted and i can't wait to meet you f2f!

paula
area 93
southern california

- - - -

From: bevflk@aol.com (bevflk at aol.com)

That sounds good to me
Bev

- - -

From: "Chuck Parkhurst" <ineedpage63@cox.net> (ineedpage63 at cox.net)

I am VERY excited about this idea and meeting all of you "heavy hitters." Please make sure that this gets posted on AAHL so all can attend. Thanks!

In Service with Gratitude,

Chuck Parkhurst

- - -

From: "gildell" <gildell@mac.com> (gildell at mac.com)

Great idea Arthur! (From one who has seldom posted, but who reads everything!)
I will arrive Wed. and can be flexible about times. I would love to meet up with anyone who is there.

Michael G.
(former ICYPAA Archives Ch.)

- - -

From: Shakey1aa@aol.com (Shakey1aa at aol.com)
Cc: jim.myers56@yahoo.com, the_archivist@excite.com, jaredlobdell@aol.com

I have been planning to meet with 20 or so AAHL members in San Antonio. It will be on Wednesday June 30 or Thursday July 1. This will be before the International Convention actually begins (the convention starts with the party and dance at 7 p.m. that Thursday evening). It will be a location where we can sit down and meet for a couple hours.

I have a location and time but I was asked not to announce it until a couple days (or maybe a week) before the event. I won't give the info out till then so that it won't jeopardize someone's job.

++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++

+++Message 6546. . . . . . . . . . . . Re: Back issues of Markings and Box 459
From: M.J. Johnson . . . . . . . . . . . . 5/24/2010 6:22:00 PM

Point to note: Back issues of "Markings" on aa.org only go back to 1997,
which is volume 17 of that publication. Only volume 24 (2004) through present are sequentially represented.

I'd be interested in getting electronic copies of any other Markings back issues not hosted on aa.org that folks may be able to point me to.

Much obliged,
- M.J.

---

On Sat, May 22, 2010 at 5:30 PM, Cindy Miller <cm53@earthlink.net> wrote:
> Every issue of "Markings" is on-line on the AA Website, and I believe, so are the last 10 years of Box 459....
>

++++Message 6547. . . . . . . . . . . . Re: Historical definition of substantial unanimity
From: Sober186@aol.com . . . . . . . . . . . . 5/15/2010 2:21:00 PM

From Sober186 (Jim in Central Ohio) and Roy Levin

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From: Sober186@aol.com (Sober186 at aol.com)

I apologize, I made a mistake. When I searched "AA substantial majority", I did not notice that I had been directed to e-AA.org, a site for electronic-AA groups. The quote I forwarded is in the e-AA 'Groups' booklet. It has no validity for AA as a whole.

The quote from Bill W. was accurate as printed in the October 1946 issue of The Grapevine.

Jim in Central Ohio

---

Original question from: Lonnie V. <lvanderslice@gmail.com>
(lvanderslice at gmail.com)

Our group is struggling with an issue that has split the group at a 50/50 vote, and the question has been posed as to how we will define "substantial unanimity."
From: Roy Levin <royslev@yahoo.com> (royslev at yahoo.com)

One thing is for sure, a 50/50 vote is NOT substantial unanimity. Such a motion which might be divisive is usually postponed or tabled. A group conscience by the way, is not exactly the final vote, but the sounding of all opinions, making sure the "minority opinion" is heard. The vote is the final result of sounding out the group conscience. In an important vote to the format or future of a group often a long time is taken to make sure most opinions are heard from almost all members. On trivial issues often we limit debate to "three pros" "three cons" etc. each one has one minute in the interest of saving time.

+++Message 6548. . . . . . . Bill W. quote on purpose of an AA meeting
From: gbaa487 . . . . . . . . . . . . 5/23/2010 7:11:00 PM

I found the following quote attributed to Bill W.
Where can it be found?

"Sobriety, freedom from alcohol through the teaching and practicing of the 12 Steps, is the sole purpose of an AA group."

+++Message 6549. . . . . . . Re: Bill W. quote on purpose of an AA meeting
From: James Bliss . . . . . . . . . . . . 5/25/2010 9:10:00 PM

With 1 minute of additional research, IT is attributed to Bill W. in a Grapevine article in 1958. I do not know which Grapevine issue.

Jim

On 5/23/2010 6:11 PM, gbaa487 wrote:
> > I found the following quote attributed to Bill W.
> > Where can it be found?
> > "Sobriety, freedom from alcohol through the teaching and practicing of the 12 Steps, is the sole purpose of an AA group."
I am not sure about this quote being attributed to Bill W., but it is contained in the pamphlet 'Problems Other Than Alcohol' on the 4th page, including the front cover when counting. This pamphlet can be found at: http://www.aa.org/pdf/products/p-35_ProOtherThanAlcohol1.pdf

Jim

On 5/23/2010 6:11 PM, gbaa487 wrote:
> freedom from alcohol through the teaching
> and practicing of the 12 Steps

Was Dr. Silkworth a religious man?

--from the Barking Big Book Study Saturday night

In Bill's story he mentions the Belladonna treatment and Hydrotherapy.

What are these treatments?

Re: Searching for Letter to Alcoholic Foundation by Bill McI., 1946
From: SONJA THOMASON ............... 5/24/2010 6:33:00 PM
Searching for Letter to Alcoholic Foundation by Bill McI., 1946

Hi, all,

I wrote in a little while ago asking about a letter written back in 1946 from the Toronto Secretary to Bobbie in New York. I would like to find a reliable copy of the letter online - I shouldn't have used the word "original"!! We're running a copy of it in our newsletter and there are a couple of things in it I'd like to check in it. Here's the letter below. But, I'd like to see it from an online source (I think there are a couple of mistakes in this version below which I don't believe would be on the "original"). That was all I meant when I used that word "original". Can anyone help me find this online. I don't really know where to start. Many thanks.

Toronto
A.A.
Central Group
ALCOHOLICS ANONYMOUS
1170 Yonge St.
March 20, 1946
Phone MI-9951

Mrs. Margaret B.
National Headquarters
Alcoholics Anonymous
New York, NY

Dear Bobbie:

I realize that I am reporting in rather late but A.A. has been moving very rapidly here since the first of the year and moving in the right direction. We started off with our New Year's party which was a grand success and quite different from a year previous when four of us sat in a morgue like atmosphere drinking ginger ale and wondering if it was worth it. This year we had well over 100 happy, laughing sober people. Truly a tribute to the way A.A. works.

A second group had formed before Christmas and their method of leaving had left rather a bitter taste. I am very glad to be able to say that most of that bitterness and resentment has gone and die two groups are constantly moving closer together. Later we are going to have an East End Group and this, I am sure, will have the hearty support of both groups and might be the weld needed to join all Toronto groups in the proper A.A. spirit. As you already know a small but solid group has started in Hamilton . A week ago, we chartered
a bus and about 22 went over for their meeting. There was a member from Dundas, Ontario and one from Simcoe, a good indication of how A.A. is getting into even the towns and villages around us. As you can see, we also modernized our stationery. Another reason for the delay is I wanted to use the new letter (or is that just another alibi). Also enclosed find our new pamphlet and enclosure we are using for mailing and the members to carry in their pockets. We have a number of other groups send us their pamphlets on A.A. and are trying to have 6 or so different kinds on hand to keep the new man interested and give him something to carry with him. Would appreciate it greatly if you could send us a list of books which we could use as suggested reading. At present "Remember September" and the "Glass Crutch" is going the rounds but would like to get something with more meat in it. As the member progresses he is reaching for something more than sobriety.

To meet this need, we would like to stock our library with those that have proven helpful. This Sunday, March 24th we are holding our 3rd Anniversary Meeting at the Knights of Columbus Hall from 3 p.m. until midnight. A buffet supper from 5-6 and the meeting to start at 7 p.m. with Clarence Snyder of Cleveland, Ohio as guest speaker. I am enclosing a clipping of our advertisement. We had this in both evening papers today and in the morning paper tomorrow the 21st. This get together should do a lot to unify the various groups and comes at a very opportune time as we are trying to obtain some hospitalized plan for alcoholics. There has been a great deal of pressure put on the Provincial Government by the Temperance Groups (note clippings also our Dr. Little's name in connection with their cause). This publicity and show of strength should help our appeal for a better deal for the alcoholic.

Could your office forward us any State legislation concerning methods of hospitalizing alcoholics, such as Alabama and Connecticut? Any information or definite form of procedure in use would help us greatly. Medicine is still not too interested in us here in Canada. However; that too will come. We have a great many doctors who are sympathetic toward our work and several who are going all out for us. I am enclosing various clippings pertaining to A.A. since the first of the year. We haven't selected a reporter for the Grapevine but will in the near future. I might say our Women's Group under Mrs. P. is really doing a fine job. They run their own show but have the willing help of both men's groups if they need it. This is all the news for the present. To date we have received n letter regarding
our
donation to the National Fund. Do we get that later? I wondered if it had been
overlooked ill die turmoil caused by renovating the club rooms.

With very best regards to yourself and Bill and all New York AA from Toronto.
Sincerely,

Bill McI (Secretary)

++++Message 6554. . . . . . . . . . . . Re: Akron honors Dr. Bob by re-naming part of Olive Street
From: Cindy Miller . . . . . . . . . . . . 5/24/2010 6:02:00 PM

From Cindy Miller, CloydG, Bob and Judy Schultz, and Laurie Andrews

- - - -

Message #6537 from "Arthur S" <arthur.s@live.com> (arthur.s at live.com) said:

"I know this is being done with the best of intentions but if Dr Bob made anything clear prior to his death it was that he did not want this kind of recognition. It seems that more and more, the respect for AA's anonymity Traditions are either dissolving or being trivialized (always with the best of intentions of course)."

- - - -

From: Cindy Miller <cm53@earthlink.net> (cm53 at earthlink.net)

Here, here!
cindy miller

- - - -

From: "CloydG" <cloydg449@sbcglobal.net> (cloydg449 at sbcglobal.net)

Isn't it a bit awkward to be a celebrity in an anonymous program? I mean, I go to a lot of meetings inside of and outside of my home town. I hear people introduce themselves by first and last names. A lot say that we're only anonymous outside of AA, but are we? The traditions do not mention that so I guess my question is Author, have I missed something?

- - - -

From: bsdds@comcast.net (bsdds at comcast.net)
In my opinion, this is out of respect and reverence and posthumously. I am not for it or against it but to me, its more worthwhile than a "movie."

Bob and Judy Schultz
101A Melbourne Park Circle
Charlottesville, Virginia 22901-3924
434-295-7257

-----

From: Jenny or Laurie Andrews <jennylaurie1@hotmail.com> (jennylaurie1 at hotmail.com)

PS: And of course Bill W always declined honours for himself too.

From: Tom Hickcox <cometkazie1@cox.net> (cometkazie1 at cox.net)

This seems to be inaccurate. Searching the Grapevine Digital Archive just for the phrase "teaching and practicing" among all issues from the 1950s yields no results. Searching for the phrase "teaching and practicing of the 12 Steps" (and "Twelve Steps") does not appear anywhere in the Grapevine archives.

From: "M.J. Johnson" <threeeyedtoad@gmail.com> (threeeyedtoad at gmail.com)

Original message #6548 from <gbaa487@yahoo.com> (gbaa487 at yahoo.com) said:

> I found the following quote attributed to Bill W.
> Where can it be found?
> "Sobriety, freedom from alcohol through the teaching and practicing of the 12 Steps, is the sole purpose of an AA group."
As Bill Sees It, p. 79, quoted from a letter dated 1966.

As given, the quote is slightly different. "This is why sobriety - freedom from alcohol - through the teaching and practice of A.A.'s 12 Steps, is the sole purpose of the group."

Hyphens rather than commas, and "practice" rather than "practicing" make it not an exact quote.

Tommy H in Baton Rouge

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From: "Laurence Holbrook" <email@LaurenceHolbrook.com> (email at LaurenceHolbrook.com)

Also from: From: "Rotax Steve" <gallery5@mindspring.com> (gallery5 at mindspring.com)

As Bill Sees It [The A.A. Way of Life], Article 79 "Whose Responsibility." The reference listed is "letter 1966."

---

From: "Robert Stonebraker" <rstonebraker212@comcast.net> (rstonebraker212 at comcast.net)

also from "Jay Lawyer" <ejlawyer@midtel.net> (ejlawyer at midtel.net)

and "lester gother" <lgother@optonline.net> (lgother at optonline.net)

Bill Wilson wrote this sentence in a small pamphlet titled, "Problems Other Than Alcohol, (excerpts)," in 1958. The catalogue number is F-8. GSO will send 50 of these free with an order, if requested.

Bob S.

---

From: "Byron Bateman" <byronbateman@hotmail.com> (byronbateman at hotmail.com)

At the start of the narrative, underneath the inside title, it says it is "By Bill." Also, the small excerpt from that pamphlet credits Bill on the front page. The copyright is February 1958.

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From: Jason Clemons <jasonrclemons@gmail.com> (jasonrclemons at gmail.com)

*Problems Other Than Alcohol: What Can Be Done About Them?*

by Bill W. -- A.A. Grapevine, February, 1958
One way to find the article is
http://www.barefootsworld.net/aa-problemsother.html

- - - -

From: Jim Myers <jim.myers56@yahoo.com> (jim.myers56 at yahoo.com)

Doing a quick search on silkworth.net, I was able to find the 1958 Grapevine article written by Bill Wilson titled, "Problems Other Than Alcohol: What Can Be Done About Them?"

Here is the article in pdf format:

Look to the 4th column, 2nd paragraph.

Yours in service,
Jim M,
http://www.silkworth.net/

- - - -

From: Charles Knapp <cpknapp@yahoo.com> (cpknapp at yahoo.com)

"Sobriety -- freedom from alcohol -- through the teaching and practice of the Twelve Steps, is the sole purpose of an A.A. group," Bill wrote this in the February 1958 issue of the A.A. Grapevine.

The AA Grapevine Digital Archives can find just about any quote of Bill W.

Charles from Wisconsin

- - - -

From: glhughes227@yahoo.com (glhughes227 at yahoo.com)

Also from: From: "planternva2000" <planternva2000@yahoo.com> (planternva2000 at yahoo.com)

It in Language of the Heart, p. 223, in the article Problems Other Than Alcohol from Grapevine, February 1958. That article has been printed in pamphlet form as well with the same title.

It's part of the meeting format of the Three Legacies group in New Orleans.

+++++++++++++++++++

+++Message 6556. . . . . . . . . . . . RE: Bill W. quote on purpose of an AA meeting
"An AA group, as such, cannot take on all the personal problems of its members, let alone those of nonalcoholics in the world around us. The AA group is not, for example, a mediator of domestic relations, nor does it furnish personal financial aid to anyone. Though a member may sometimes be helped in such matters by his friends in AA, the primary responsibility for the solutions of all his problems of living and growing rests squarely upon the individual himself. Should the AA group attempt this sort of help, its effectiveness and energies would be hopelessly dissipated. This is why sobriety - freedom from alcohol - through the teaching and practice of AA's 12 Steps, is the sole purpose of the group. If we don't stick to this cardinal principle, we shall almost certainly collapse. And if we collapse we cannot help anyone."

(Letter from Bill W dated 1966 and quoted in "As Bill Sees It", page 79)

At 20:10 5/25/2010, James Bliss wrote:

With 1 minute of additional research, iT is attributed to Bill W. in a Grapevine article in 1958. I do not know which Grapevine issue.

Jim

Thanks, Jim. That would be the February 1958, Vol. 14, No. 9, issue of the Grapevine, which you can find on their Digital Archive. The article is titled "Problems other than Alcohol: What can be done about them?" by Wilson. It is also in the pamphlet Jim referenced in his earlier post.

This raises a of question in my mind. As Bill Sees It/The A.A. Way of Life attributes it to a "Letter 1966". The pamphlet is copyrighted 1958, so I wonder why it wasn't attributed to the pamphlet rather than to a letter from almost a decade later? Maybe to give us something to worry about. <bg>
The issues Wilson addresses in the GV article are as alive and well today as they were fifty-two years ago.

Tommy H in Baton Rouge

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Message 6558. . . . . . . . . . . . Re: The AA version of moral psychology
From: jax760 . . . . . . . . . . . . 5/26/2010 6:53:00 PM

I posted part of this previously in Message #6493,
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6493

But I want to add some additional information and, because of its importance, discuss it in more detail.

Cliff and Roy's take appear correct. Silkworth wrote about "moral psychology" fully two years before the Big Book was published. He first mentions it in a March 1937 paper and then elaborates in an April 1937 paper. (excerpt below)

Reclamation of the Alcoholic
By William D. Silkworth, M.D., New York, N.Y.
Medical Record, April 21, 1937

MORAL PSYCHOLOGY

We believe that this decision is in the nature of an inspiration. The patient knows he has reached a lasting conclusion, and experiences a sense of great relief. These individuals, introverts for the most part, whose interests center entirely in themselves, once they have made their decision, frequently ask how they can help others.

Case III (Hospital No. 993). - A man of thirty-eight, who had been drinking heavily for five years, had lost all of his property and was practically disowned by his family, was brought to the hospital with a gastric hemorrhage. His general condition was typical of allergic alcoholism and apparently he was mentally beyond hope. Following through elimination and medical rehabilitation, he made a satisfactory physical return. He then took up moral psychology and, in two years' time has entirely recovered his lost fortune and has been elected to a prominent public position. On meeting this patient recently, we experienced a
strange sensation; while we recognized the features, a different man seemed
to be speaking, as if a self-confident stranger had stepped into this man's
body.

Case IV (Hospital No. 1152). - A broker, who had earned as much as $25,000 a
year, and had come, through alcohol, to a position where he was being
supported
by his wife, presented himself for treatment carrying with him two books on
philosophy from which he hoped to get a new inspiration: His desire to
discontinue alcohol was intense, and he certainly made every effort within his
own capabilities do so. Following the course of treatment in which the
alcohol and toxic products were eliminated and his craving counteracted, he
took
up moral psychology. At first, he found it difficult to rehabilitate himself
financially, as his old friends had no confidence in his future conduct.
Later
he was given an opportunity, and is now a director in a large corporation.
He
gives part of his income to help others in his former condition, and he has
gathered about him a group of over fifty men, all free from their former
alcoholism through the application of this method of treatment and "moral
psychology."
To such patients we recommend "moral psychology," and in those of our
patients
who have joined or initiated such groups the change has been spectacular.

The use of quotes around the term "moral psychology" would indicate a
euphemism
by Silkworth. My studies have shown that Silkworth was on the same page as
William James and knew all about the many case histories of religious
"conversion" saving drunks. James recognized many in the professional field
would prefer to substitute the word moral or morality for "personal"
religion
(i.e. "spirituality")

"To some of you personal religion, thus nakedly considered, will no doubt seem
too incomplete a thing to wear the general name. "It is a part of religion,"
you will say, "but only its unorganized rudiment; if we are to name it by
itself, we had better call it man's conscience or morality than his
religion."
... "Rather than prolong such a dispute, I am willing to accept almost any
name
for the personal religion of which I propose to treat. Call it conscience or
morality, if you yourselves prefer, and not religion--under either name it will
be equally worthy of our study." VRE - Lecture II

Moral Psychology - "We had to find a 'spiritual basis' for life or
else"......."though we work out our solution on the spiritual as well as
altruistic planes..."

God Bless
John B

--- In AAHistoryLovers@yahoogroups.com, CBBB164@... wrote:
> From Cliff Bishop and Roy Levin
> - - - -
> From: "Cliff Bishop" CBBB164@... (CBBB164 at AOL.COM)
> It seems to me Dr. Silkworth provided his own definition of "Moral
> Psychology" in offering his opinion. In the same paragraph where that term
> is used, he referred to the "powers of good that lie outside our synthetic
> knowledge."
> Two paragraphs later, he states, "They believe in themselves, and still
> more in the Power which pulls chronic alcoholics back from the gates of
> death." This is what our Program of Recovery is about. Plugging into that
> Power; our Higher Power
> Makes sense to me.
> In God's love and service,
> Cliff Bishop
> 214-350-1190
> http://www.ppgaadallas.org/
> - - - -
> From: Roy Levin <royslev@...> (royslev at yahoo.com)
> My take on it was that he was using a euphemism for what we call in AA
> today
> the "spiritual" program, or what Silkworth must have considered a
> "religious"
> approach. Such approaches were beyond "the synthetic knowledge" BB pg xxv
> of
> "modern" (1930s) scientists like medical doctors. In other words, occasionally
> a drunk sobered up through the Salvation Army or Oxford Group whereas the
docs
> couldn't reach them. The one line in the Big Book which I believe is a
> complete exaggeration (for which I forgive WD Silkworth) is the line on
> page
> xxvii (4th ed.) :"Though the aggregate of recoveries resulting from
> psychiatric
> effort is considerable, we physicians must admit we have made little
> impression
> upon the problem as a while.. Many types do not respond to the ordinary
> psychological approach."
> Poor Doc Silkworth, he had to give some credit to his profession. But even
today I doubt if there is an considerable aggregate of recoveries to alcoholism
with just head shrinking. Every AA knows that a good psychiatrist, the minute
he suspects a patient to be an alkie, will insist he go to AA meetings or refuse
to treat the man further.

Remember Silkworth withheld his name from the first edition/first printing,
because he thought the other docs might consider him a crackpot for allowing
Bill W. to come into Town's Hospital and talk God to the drunks. But to his
credit as a sincere healer rather than an "M-Diety" he cared for what got his
patients well, rather than who came up with the therapy. Bill's "altruistic
movement" worked and the croakers' cures didn't, so he encouraged the AAs and
let his name be used in future printings.

In short, "moral psychology" were the words Silkworth used because he didn't
want to come right out and say "the only thing that seems to help these drunks
is some 'Good Ol' Time Religion." But he knew that was the only thing that worked, and he could see that Bill and his boys could package it and pitch it to
their fellow alkies better than any professional preachers.

Members,

When referring to a person we do not like, on p. 77 of the Big Book, the authors suggest that we take the "bit in our teeth." Can someone offer me clarity on what that expression means and where it originated? A source reference for the information would be good as well. I have conducted a step 8 and 9 workshop and that expression comes up as a question.

In Service with Gratitude,

Chuck Parkhurst
From the moderator:

There is a big space between a horse's front teeth and back teeth, where the bit of the bridle is placed, so the horse cannot spit it out of his mouth. The reins are attached to the bit, so the rider can pull the horse's head to the left or the right, and direct the way the horse is going.

For full description and pictures, see http://en.wikipedia.org/wiki/Horse_teeth

If the horse is able to work the bit out of that notch, and get the bit where he can clench it between his teeth, the rider will lose control of the horse, and the horse will be able to go wherever he wishes to go, not in the direction the rider wants him to go.

Hence the metaphor "to get the bit in your teeth" means to seize control and take aggressive action.

Glenn C. (South Bend, Indiana, U.S.)

As a retired dentist from Texas, I know what it means and suspect the origin is to control "intolerant" behavior. Bits are devices placed in a horse's mouth to communicate directions from the rider and generally attached to a bridle. It does not restrict movement necessarily and the reference champing (not chomping) at the bit is a description of a horse that is impatient and "ready for action."

Since the Big Book was written in Yankee territory, I suppose is is an English bit!!! Professionally speaking, I do not suggest this literally! :)

Bobb Schultz
101A Melbourne Park Circle
Charlottesville, Virginia 22901-3924
From the moderator:

There is a big space between a horse's front teeth and back teeth, where the bit of the bridle is placed, so the horse cannot bite down on it or spit it out of his mouth. The reins are attached to the bit, so the rider can pull the horse's head to the left or the right, and direct the way the horse is going.

If properly placed, the bit pulls at the horse's soft lips when the rider pulls on the reins, and because (just like our lips) the horse's lips are sensitive, the horse moves his head to the left or the right, to keep the bit from hurting him.

For full description and pictures, see http://en.wikipedia.org/wiki/Horse_teeth

If the horse is able to work the bit out of that notch, and get the bit where he can clench it between his teeth, the rider will lose control of the horse, and the horse will be able to go wherever he wishes to go, not in the direction the rider wants him to go.

Hence the metaphor "to get the bit in your teeth" means to seize control and take aggressive action.

Glenn C. (South Bend, Indiana, U.S.)

+++Message 6561 . . . . . . . . . . . . Shakey Mike in India and Dr. Strecker
From: Jim Myers . . . . . . . . . . . . 5/26/2010 2:32:00 AM

From Shakey Mike and Jim Myers

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From: Shakey1aa@aol.com <Shakey1aa@aol.com> (Shakey1aa at aol.com)

This post is on 2 subjects
1. New Information about another Philadelphian "carrying our message" in this case to India
2 Dr Edward A Strecker- Alcohol-One Man's Meat
I am leaving next week to go to India to speak at “The Convention in The Clouds Shimla, India. 6600 feet up in the Himalayas. I have been honored to be asked to be the speaker there at the 75th Anniversary of AA. Our Founders day. I will be speaking about "Our AA History"; Working the steps as they did before the Big Book was written and showing slides of AA interest that were sent to me by AAHL members as well as other sources. (silkworth.net and hindsfoot.org etc)

Michelle, our GSO Archivist, has sent me information that a man from Philadelphia, PA in 1941 contacted New York about AA and corresponded with Ruth Hock after reading about AA in the Saturday Evening Post Jack Alexander article that was spearheaded by Jimmy Burwell and the members of the Philadelphia Mother Group. This AA Group included Members(alcoholics) as well as associate members (non Alcoholics) who were doctors, and members of the clergy.

The interesting part of this correspondence from a man referred to L.B.E. is that he got sober with the help of Dr. S. Naturally, any one familiar with AA in Philadelphia would think that Dr. S would be Dr. Dudley Saul of the Saul Clinic and a Associate Member of the Philadelphia Mother Group but this is not so. L.B.E. writes "The last time I was in the USA I saw quite a lot of Dr. S and talked with him quite a bit on the subject. Buddie W and Francis C who works with him, were compatriots of mine in Philadelphia many years ago." I recognized Francis C as Francis Chambers who co authored a significant book about alcoholism called "Alcoholism-One Man's Meat" The Dr S. is therefor Dr. Edward Strecker. A man famous in medicine. A friend to the alcoholic. Some may have heard of the Strecker Institute.

The following is the biography of Dr Strecker from the University Of Pennsylvania;
Edward A. Strecker (1886-1959)

Clinician, teacher, researcher, author and gentlemen - Edward Adam Strecker lived each role fully during his active and inspiring career that spanned nearly half a century. After graduating from Jefferson Medical College in 1911, Dr. Strecker joined Pennsylvania Hospital in 1913, serving as chief medical officer at The Institute of Pennsylvania Hospital from 1920 to 1928, He continued his association with the hospital until his death in 1959. Dr. Strecker served as professor and head of nervous and mental diseases at Jefferson Medical College; professor and head of the Department of Psychiatry at the University of Pennsylvania School of Medicine and later professor and emeritus professor and chair of psychiatry at the University of Pennsylvania Graduate School of
Medicine. In addition, he was clinical professor of psychiatry and mental diseases at Yale University and was the first professor of psychiatry at Seton Hall College of Medicine. He was president of the American Psychiatric Association in 1943.

He possessed an outstanding ability to examine patients, investigate etiologic and dynamic factors and make accurate diagnoses and constructive recommendations for treatment. A skilled psychotherapist, Dr. Strecker was also a superb teacher, whose colorful language created an unforgettable clinical picture. He made psychiatry comprehensible and exciting to medical students, psychiatric nurses and other mental health professionals, producing a profound effect on psychiatric teaching in Philadelphia.

Dr. Strecker's main interest in the early 1920's was to develop the psychiatric outpatient department of The Institute of Pennsylvania Hospital. Under his direction, psychotherapy in that department flourished, and many young psychiatrists sought to have the privilege of studying therapeutic approaches from such a highly skilled and innovative clinician. He also sought to relate psychiatry to the general practice of medicine.

A prolific writer, he authored ten books and more than 200 papers, on such diverse subjects as alcoholism, childhood behaviors, encephalitis, head trauma, sex offenders, war neuroses, and civilization and culture. He authored five editions of the best-known standard textbook at that time, Fundamentals of Psychiatry.

Many honors were bestowed on Dr. Strecker, including four honorary doctoral degrees. He served the nation in both World War I and World War II, was named a consultant to President Roosevelt and received a presidential citation from President Truman.

This outstanding physician and human being serves as a model for psychiatrists and a continuing source of pride for Pennsylvania Hospital."

The Institute introduced thousands to A.A. I remember as a 5th year pharmacy student visiting the Institute as one of my rotations.

Strecker believed in vitamin therapy and reconditioning the alcoholic physically and nutritionally. The book Alcohol One Man's meat is an excellent book on our disease. It was published in 1939.

India Archives is unaware of this 1st contact to AA. Ruth Hock wrote back July 25,1941 and "expressed her surprise and encouragement that the message of A.A. has been carried as far as India." This put A.A. in India prior to the established year 1956. The 5 pages of information from GSO on AA in India will be presented to them on June 10th ; The 75th anniversary of AA. Any AAHL who would want copies of this information will find it available online on Silkworth.net after my return. Jim M, Mitchell K and myself will attempt to list the history of AA in every country of the world on silkworth.net. Any help by AAHL members on the histories of each country
would be greatly appreciated.

Yours in Service,

Shakey Mike Gwirtz
Philadelphia, PA USA

- - - -

From: jim.myers56@yahoo.com (jim.myers56 at yahoo.com)

I would like to thank Mike for this posting. As Mike has shown, he has come up with a piece of AA history that corrects that which was previously known - namely that of communication about Alcoholics Anonymous in the Country of India prior to the established year of 1956. I'm sure you can see the significance of this piece of AA history - accuracy! I'm sure I would be speaking for both, Mitchell and Mike as well as many others who has an interest in AA's history, that it is very important to document AA's history, where ever it may be in the world, as accurate as possible. It has been my intention to document AA history on silkworth.net as accurately as I possibly can, regardless of where or what that AA history may be, and along the way, I have had to update/correct some AA history on the site, and I'm sure there will be more updating of such information.

I would like to touch on the subject that Mike has brought up - that of documenting Global Localized Alcoholics Anonymous History. There is no doubt about it. This will be quite an undertaking - to document Alcoholics Anonymous history from Country's around the Globe.

This brings me to the point, that some years back, I attempted to do just that, which Mike has already pointed out - documenting Global localized AA histories the best I could at the time when I began this undertaking. A member of AAHL known as "t" was helping me do this at the time. "t" also supplied me with much more information regarding AA history as well, some of which, is still not on silkworth.net yet.

The pages to list the Global localized AA histories has already been created on silkworth.net some years back and for the most part, there is very little Global
localized AA histories listed on these pages, though I have, I believe, created pages for just about every Country in the World. I believe these pages will have to be updated (nothing major I hope) in order to move forward with such a large project as listing the Global localized AA histories. But I believe it can be done with the participation of many, including members of AAHL - in spreading the word about this project, searching, researching, locating such AA histories worldwide, and sending them to Mike, Mitchell or myself to be included on silkworth.net's, "The Global Map Listing."

There are pages to help assist folks in preparing their localized AA history as well. I did not put together or write these pages, nor do I take any credit for its content, rather I found the information somewhere on the internet some years back and found this information useful in preparing one's local AA history. This page can be found here: http://www.silkworth.net/image_map/history_project.html, as well as a link to this page from The Global Map Listing index page.

Gathering Worldwide localized AA history has been a dream of mine for some years now, making such histories accessible from a single location on the World Wide Web - silkworth.net - and eventually adding more sophisticated software to be able to translate the entire website into many different languages. Though I have to admit, it hasn't had much attention in a few years.

So, I second that which Mike mentioned to you - having as much participation by you and anyone else you know who may be interested in also participating in this project - hopefully, on a Global scale. To view the current status of, "The Global Map Listing," follow this link, http://www.silkworth.net/image_map/world.html, and then click anywhere on the map selecting a country or region of the map. You will then get an idea of how it is currently set up. Any suggestions on your part, to improve upon what has been done so far, will be accepted with much gratitude!

Mike (Shakey) and myself will be working together on silkworth.net. Mitchell K. has also expressed his willingness to also help with silkworth.net. Please feel free to contact us about this AA history project.Â
Your’s in service,
Jim M,
http://www.silkworth.net/

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"Let us also remember to guard that erring member - the tongue, and if we
must
use it, let’s use it with kindness and consideration and tolerance.” -Dr.
Bob,
Sunday, July 30, 1950
http://silkworth.net/aahistory/drbob_farewell.html
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+ + + Message 6562 . . . . . . . San Antonio: History of AA in New
Jersey
From: John Barton . . . . . . . 5/27/2010 11:20:00 AM

1-2:30 PM, Sat. July 3, Bonham Room in the
Grand Hyatt -- presentation on the History of
AA in New Jersey

Hello AAHL, looking forward to meeting all of you in San Antonio

I wanted to let you know through the efforts of an Ad-Hoc Committee of Area
44/45 the New Jersey Archives Committees of both Northern New Jersey, Area
44
(Joint Committee Area 44 and NNJ Intergroup) and Southern New Jersey, Area
45
will be hosting a hospitality suite at the Grand Hyatt in the Bonham Room
from
Thursday July 1st through Saturday July 3rd. We will have the New Jersey
Archives Displays out for all to see and will have beverages, snacks,
souvenir
buttons and bookmarks to mark the occasion.

On Sat July 3rd from 1-2:30 PM the committee and the area archivist will
give a
presentation on the History of AA in New Jersey and we invite you all to
attend.

Looking forward to seeing all of you

God Bless

John B.

Area 44 History & Archives Chair
When you are ready to work on the history of AA in various countries, I may be able to help with the Soviet Union, China, and Cuba. As a traveler with the San Francisco based "Creating a Sober World" and some independent groups, I joined others in carrying the message to those three countries. I also plan to be in San Antonio and if we have a get-together there, perhaps we can chat! I'm 81 years old so I don't recommend waiting too long!!! The New York Archives, however, have quite a few of the documents associated with those trips.
Bruce K.
San Francisco

I, too, would like to find as many as possible, electronic back issues of Box 4-5-9 prior to VOL. 47, No. 5/OCTOBER-NOVEMBER 2001. I would be most greatful to those of you who have electronic copies stored on your computers or CD's for sending me a copy of any you may have.

Your's in service,
Jim M,
http://www.silkworth.net/

"Let us also remember to guard that erring member - the tongue, and if we must use it, let's use it with kindness and consideration and tolerance." -Dr. Bob,
Sunday, July 30, 1950
http://silkworth.net/aaahistory/drbob_farewell.html

--- On Mon, 5/24/10, M.J. Johnson <threeeyedtoad@gmail.com> wrote:

From: M.J. Johnson <threeeyedtoad@gmail.com>
Subject: [AAHistoryLovers] Re: Back issues of Markings and Box 459
To: AAHistoryLovers@yahoogroups.com
Point to note: Back issues of "Markings" on aa.org only go back to 1997, which is volume 17 of that publication. Only volume 24 (2004) through present are sequentially represented.

I'd be interested in getting electronic copies of any other Markings back issues not hosted on aa.org that folks may be able to point me to.

Much obliged,

- M.J.
when alcoholics were being detoxed.

Tranquillizers are used for detoxing instead in modern alcoholism treatment centers.

"Hydrotherapy" could refer to all sorts of things. Going into a so-called Turkish bath to "sweat out" the alcohol was sometimes practiced at that period. Wealthy people would also go to soak in hot baths at spas like the one in French Lick, Indiana, and in many similar spas in the U.S. and Europe.

At the other extreme, when Father Ralph Pfau ("Father John Doe" of the Golden Books) was sent to a mental institution at one point during his active alcoholism, they wrapped him up in a blanket and then kept the blanket continually soaked in cold water until his body temperature dropped so low that he became nearly comatose. This (like running electrical shocks through the brain, which they did to him at another mental institution) was a way of calming mental patients down.

Tranquillizers and antipsychotics like Thorazine (chlorpromazine) are used instead at modern mental institutions and alcoholism treatment centers.

But again, we need a real expert (like Bill White) to tell us what kind of hydrotherapy was actually used for treating alcoholics at Townes Hospital. Do NOT trust everything that appears on the internet.

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In a message dated 5/26/2010 12:30:39 P.M. US Mountain Standard Time, <martinholmes76@ymail.com> writes:

> In Bill's story he mentions the Belladonna treatment and Hydrotherapy.
> 
> What are these treatments?
>

+++Message 6566. . . . . . . . . . . . Re: Searching for Letter to Alcoholic Foundation by Bill McI., 1946
From: ricktompkins . . . . . . . . . . . . 5/26/2010 9:15:00 PM

From Rick Tompkins and Joseph Herron

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From: "ricktompkins" <ricktompkins@comcast.net> (ricktompkins at comcast.net)
Dear Sonja,

The letter was written and mailed to the Alcoholic Foundation, so your place to start is the AA Archives at GSO, of course.

Bobbie would have replied within the week in 1946; the best practices of archival correspondence has the initial letter and its reply.

Contact (CALL) the General Service Office and ask to speak with Michelle Mirza, Archives Director.

Explain your search and verification request, and if Michelle can't assist you one of the assistants or interns may be able to help.

Follow up your request with a written letter and the text of what you are asking to verify. Remember a few things:

1) The AA Archives is within its rights to ask you what your purpose and subsequent action might be.

2) You will not receive a photocopy of Bill McI.'s letter but you might receive a photocopy of Bobbie's reply if her reply is used for AA historical information.

3) What does your local (Toronto) Archives have on this communication? Where did you say the initial source was?

4) Bill McI.'s letter is a report. Bobbie would be writing her reply as AF Staff to the Toronto Group and just might have follow-up news, encouragement, and/or questions in her letter.

5) The details in the letter can be checked against the original as you READ IT to one of the Archives Staff. Ask if this is possible.

6) Call GSO around mid-morning 10:30 EDT and keep trying until you speak to one of Archives staff.

Hope this helps you---I doubt that "online" records will come your way. Let us know what happens, and good luck!

Yours in fellowship,

Rick, Illinois

---

From: "Joseph HerronJr." <joseph_blackwolf@sbcglobal.net> (joseph_blackwolf at sbcglobal.net)
Sonja,

Hi, Maybe I can help you out on this subject. You can reach the GSO Archivist, Michelle Miza (Non-Alcoholic) at mizam@aa.org or archives@aa.org and submit your request about this particular letter to her and the staff and they will be happy to research it for you.

Joseph H.

+++Message 6567 . . . . . . . Re: Akron honors Dr. Bob by re-naming part of Olive Street
From: Kimball ROWE . . . . . . . 5/29/2010 5:07:00 PM

From Kimball Rowe and cindygillie

"Kimball ROWE" <roweke@msn.com> (roweke at msn.com)
It was my understanding that this honor was being bestowed on him not due to his role as an A.A. co-founder, but due to his medical work in the only ward in Ohio to treat alcoholism as a disease (at that time). I think Dr. Bob was quite pleased, even boasting of having treated over 5000 patients. Not an anonymity issue.

If it were to honor his role as a co-founder, then sadly, they re-named the wrong street.

In his passing, I interpreted his last remarks as to not make a big deal about his role as a co-founder, he did not want this kind of recognition. Just keep it simple.

Dr Bob's not here to ask, but I think he would be please and punch about the re-naming of Olive Street and horrified about "Founders Day" And yet, as I write this someone is preparing to make the trek to Ohio to see the location of a miracle, put yet another rock on his headstone, not realizing the real miracle is contained in the simple instructions left behind in a rather large blue book.

off the soap box
Dr. Bob's Way coming to Akron
Portion of Olive St. will be designated for AA co-founder

by Stephanie Warsmith, Beacon Journal staff writer
Tuesday, May 18, 2010

<<Each year, thousands travel to Akron to recognize Dr. Bob Smith for co-founding Alcoholics Anonymous. This year, Akron will thank Dr. Bob in a special way - by naming part of a street after him. Akron City Council on Monday voted to designate the section of Olive Street from North Main Street to North Howard Street "Dr. Bob's Way.”>>

<<This section of Olive is on the north end of St. Thomas Hospital, which featured the first hospital specialty unit to treat alcoholism as a medical condition.>>

---

From: "Cindy" <cindygillie@yahoo.com> (cindygillie at yahoo.com)

I love reading here but rarely post. This one caught me though! I find it sad that people misunderstand the tradition about anonymity. We are only to be anonymous at the level of press ect. We are to do this to avoid poisoning AA with our personal failings - but in my opinion, since Dr. Bob is dead and died sober there is no longer any possible detriment to AA to have him known as a founder. Rather, he is an example of the power of the program. I do not know if he would like this honor, but I only say that I find no problem with the lack of anonymity in this case.

+++Message 6568. . . . . . . . . Re: Akron honors Dr. Bob by re-naming part of Olive Street
From: Arthur S. . . . . . . . . . . . . 5/26/2010 10:43:00 PM

From Arthur S., Dudley Dobinson, and James M.

---

"Arthur S" <arthur.s@live.com> (arthur.s at live.com)
Dear Cloyd, Bob and Judy

The anonymity Traditions have the objective of humility (not secrecy). By General Service Board policy (affirmed by 4 Conferences) the anonymity of
deceased members is supposed to be respected and protected the same as living members unless their family approves otherwise.

Cheers
Arthur

Some literature references below.

In AA Comes of Age (p 10):

Meeting a few months after Dr. Bob's death, the first General Service Conference of Alcoholics Anonymous voted in 1951 to present each of Dr. Bob's heirs, young Bob and Sue, with a scroll which struck a final note. It read as follows:

DR. BOB IN MEMORIAM

Alcoholics Anonymous herein records its timeless gratitude for the life and works of Dr. Robert Holbrook S., a Co-Founder.

Known in affection as "Dr. Bob" he recovered from alcoholism on June 10, 1935; in that year he helped form the first Alcoholics Anonymous Group; this beacon he and his good wife Anne so well tended that its light at length traversed the world. By the day of his departure from us, November 16, 1950, he had spiritually and medically helped countless fellow sufferers.

Dr. Bob's was the humility that declines all honors, the integrity that brooks no compromise; his was a devotion to man and God which in bright example will shine always.

The World Fellowship of Alcoholics Anonymous presents this testament of gratitude to the heirs of Dr. Bob and Anne S.

In AA Comes of Age (p 134):

These experiences taught us that anonymity is real humility at work. It is an all-pervading spiritual quality which today keynotes A.A. life everywhere. Moved by the spirit of anonymity, we try to give up our natural desires for personal distinction as A.A. members both among fellow alcoholics and before the general public. As we lay aside these very human aspirations, We believe that each of us takes part in the weaving of a protective mantle which covers our whole society and under which We may grow and work in unity.

We are sure that humility, expressed by anonymity, is the greatest safeguard that Alcoholics Anonymous can ever have.
AA Comes of Age (p 136-137):

This was particularly true of anonymity. Today I hope I have come to a time in my A.A. life when I can obey because I really want to obey, because I really want the Traditions for myself as well as for A.A. as a whole. Therefore each of our Twelve Traditions is really an expression of the deflation that each of us has to take, of the sacrifice that we shall all have to make in order to live and work together.

Dr. Bob was essentially a far more humble person than I. In some ways he was a sort of spiritual "natural," and this anonymity business came rather easily to him. He could not understand why some people should want so much publicity. In the years before he died, his personal example respecting anonymity did much to help me keep my own lid on. I think of one affecting instance in particular, one that every A.A. ought to know. When it was sure that Dr. Bob was mortally afflicted, some of his friends suggested that there should be a suitable monument or mausoleum erected in honor of him and his wife Anne-something befitting a founder and his lady. Of course this was a very natural and moving tribute. The committee went so far as to show him a sketch of the proposed edifice. Telling me about this, Dr. Bob grinned broadly and said, "God bless 'em. They mean well. But for heaven's sake, Bill, let's you and I get buried just like other folks."

A year after his passing, I visited the Akron cemetery where Dr. Bob and Anne lie. The simple stone says not a word about Alcoholics Anonymous. Some people may think that this wonderful couple carried personal anonymity too far when they so firmly refused to use the words "Alcoholics Anonymous" even on their own burial stone. For one, I do not think so. I think that this moving and final example of self-effacement will prove of more permanent worth to A.A. than any amount of public attention or any great monument.

Hi. Tradition Eleven clearly states at what level we should maintain anonymity.

Further clarification can be got from the pamphlet "Understanding Anonymity". On page Eleven it says we should "use last names within the Fellowship, especially for election of group officers and service jobs."

Personally I believe it is most important to respect other members anonymity and to be willing to break mine outside the rooms if I see an alcoholic needing/seeking help.
Dudley from Ireland.

Ps Any member would have a real problem finding me in the telephone book looking for Dudley

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=====================================  

From: jwm_az@yahoo.com (jwm_az at yahoo.com)

I agree that Dr Bob would most likely be taken aback at the notion of having a street named after him.

Regarding the use of last names at (closed) meetings, however, none other than Dr Bob himself decried NOT using one's full name at AA mtgs as a violation of anonymity - we are anonymous at the public level (press, radio and film), but not at meeting level: see "Dr Bob and The Good Oldtimers," around pg 264 (sorry, I'm travelling and don't have my copy at hand) for his opinion on this. If something bad befalls one of us - whether relapse, accident or other dire events it is important to know exactly who the person is . . . It is difficult to go to a hospital and ask which room "Joe from AA" (or James) is in . . .

-James M. (This forum isn't a mtg)
Campbell, California
4/1/89

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+++-Message 6569 . . . . . . . . . . Split from the Oxford Group: New York, Cleveland, Akron
From: and25g . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 5/30/2010 2:55:00 PM

++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++

Question about the split from the Oxford Group in (1) New York, (2) Cleveland, and (3) Akron.

- - -

Hi group

I was talking to one of old timers and he was sure that first AA group to split from the Oxford Group was the one in Cleveland.

For some reasons, I always thought that Bill W and the group in Brooklyn decided
to hold independent meetings in Bill's house in Brooklyn. And Dr Bob did not
the
group in Akron to become separate for some time.

Would you have any facts on this topic?

Thank you
Andrew from Brooklyn

- - - -

From Glenn C. <glennccc@sbcglobal.net>
(glennccc at sbcglobal.net)

I think we've had a good, thorough answer to
this question in single comprehensive AAHL
message, but I just used the search box at the
top of our Message Board at
http://health.groups.yahoo.com/group/AAHistoryLovers/messages
and I can't find it.

I think the following is basically the right
dating, but will leave it to the real experts
in our group to make any necessary corrections:

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http://health.groups.yahoo.com/group/AAHistoryLovers/message/6460
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(3) AKRON -- Nov. 39 - Jan. 40
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From the website which Al Welch manages:
http://westbalto.a-1associates.com/LETTERS%20ETC/chronologyofagroups.htm

November-December 1939 -- the Akron group withdrew from the Oxford Group
association. Instead of holding meetings at the home of T. Henry and
Clarence
Williams (non-alcoholic Oxford Group members) the alcoholics started holding
their meetings in Dr. Bob's and other members homes.

January 1940 -- the Akron group started meeting at King School.

+++Message 6570. . . . . . . . . . . . Re: 1970 copy of This Is AA pamphlet
From: ronald beauregard . . . . . . . . . . . . 5/30/2010 2:03:00 AM

+++Message 6571. . . . . . . . . . . . Re: 14th National Archives Workshop:
Macon, Georgia, Sept. 23-26
From: Dolores . . . . . . . . . . . . 5/28/2010 9:30:00 AM

+++Message 6572. . . . . . . . . . . . Re: Bill W. quote on purpose of an AA meeting
From: planternva2000 . . . . . . . . . 5/26/2010 5:28:00 PM
Possibly we are talking about two different writings here. While page 79 in "AS Bill Sees It" is very similar to page 223 in "Language Of The Heart," it is not an exact quote. Bill may have written to someone repeating the same ideas from his original article.

Jim S.

--- In AAHistoryLovers@yahoogroups.com, Tom Hickcox <cometkazie1@...> wrote:

> Thanks, Jim. That would be the February 1958, Vol. 14, No. 9, issue of the Grapevine, which you can find on their Digital Archive. The article is titled "Problems other than Alcohol: What can be done about them?" by Wilson. It is also in the pamphlet Jim referenced in his earlier post.

> This raises a question in my mind. As Bill Sees It/The A.A. Way of Life attributes it to a "Letter 1966". The pamphlet is copyrighted 1958, so I wonder why it wasn't attributed to the pamphlet rather than to a letter from almost a decade later? Maybe to give us something to worry about. <bg>

> The issues Wilson addresses in the GV article are as alive and well today as they were fifty-two years ago.

> Tommy H in Baton Rouge

+++Message 6573. . . . . . . . . . . . RE: bit in our teeth
From: Stef . . . . . . . . . . . . 5/28/2010 2:55:00 PM

From Stef and Laurence Holbrook

- - - -

From: "Stef" <stef@donev.com> (stef at donev.com)

Chuck, this is from The Phrase Finder at http://www.phrases.org.uk/meanings/343900.html

Meaning: Take control of a situation.

Origin: A bit is a mouthpiece that is used to control a horse's movements. It is normally fitted so that pressure on the reins presses the bit against the soft parts of the horse's mouth, causing it to turn its head. This expression
alludes
to a horse biting on the bit and taking control away from the rider.

Cheers, Stef

---

From: "Laurence Holbrook" <email@LaurenceHolbrook.com>
(email at LaurenceHolbrook.com)

"Take the bit between your teeth" means "Take control of a situation."

The earliest known use of the phrase is in John Dryden's satirical poem The Medal, 1682:

But this new Jehu spurs the hot-mounted horse,
Instructs the beast to know his native force,
To take the bit between his teeth and fly
To the next headlong steep of anarchy.

---

+++Message 6574. . . . . . . . . . . . Belladonna treatment
From: Glenn Chesnut . . . . . . . . . . . . 5/30/2010 4:32:00 PM

What exactly was the belladonna treatment used on Bill W. at Towns Hospital, when he came in for initial detoxing?

Pass It On (p. 101) makes no mention of xanthoxylum (prickly ash) or hyoscyamus (henbane) being included in the mixture.

It says instead that alcoholics were given belladonna and castor oil (a powerful laxative).

Someone who remembered Towns Hospital <<described it as simply a place where alcoholics were "purged and puked." The purging was most probably the effect of the liberal does of castor oil that the patients were given, together with belladonna. The belladonna treatment at Towns had been developed by Dr. Sam Lambert, a reputable New York physician, but it was the chief of staff, Dr. Silkworth, who would in time to come have the most impact on the treatment of alcoholism.>>

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http://health.groups.yahoo.com/group/AAHistoryLovers/message/6565
noted that some internet references claimed that Bill W. was given a mixture of belladonna (deadly nightshade), xanthoxylum (prickly ash), and hyoscyamus (henbane).
But it has not been verified that Dr. Silkworth was using anything other than belladonna by itself.

Main AAHistoryLovers get-together at the San Antonio International 3:00-5:00 p.m., Saturday, July 3, 2010 in the AA Online hospitality suite (Crockett Suite A/B) at the Grand Hyatt Hotel (the main convention hotel).

The AA Online hospitality room will be open continuously from Thursday through Saturday. The New York GSO has suggested this to us as an ideal place for members of the AAHistoryLovers to meet. So if you have some free time, come in and sit down and have a cup of coffee and chat. I'll be there when I'm not otherwise involved, and so will some of our other members, I believe.

Glenn Chesnut, Moderator AAHistoryLovers

OTHER EVENTS:

Friday, July 2, 2010

12 noon - 1:00 p.m.
GSO Archives, in the Henry B Gonzalez Convention Center -- we will have some tables and chairs at our disposal and Michelle Mirza, the GSO Archivist, has agreed to briefly chat with us. A good chance to learn more about the historical resources in the New York AA Archives.

1:30-3:00 p.m.
Arthur S. of the AAHistoryLovers will be one of the 3 speakers participating in the Archives AA History Workshop at the MRW (Marriott River Walk).

****3:30-5:00 p.m.
AN ADDITIONAL GOOD OPPORTUNITY to meet a few AAHL members for anyone who can't make the Saturday afternoon meeting: all members of the AAHistoryLovers who want to, can meet and discuss Arthur's talk in the AA Online hospitality suite, Crockett Suite A/B, at the Grand Hyatt Hotel. Or just sit down and have a
cup of coffee, and have an informal conversation with some of the other AAHL members sitting around the table.

Saturday, July 3, 2010

1:00-2:30 p.m.
There will be a presentation on the History of AA in New Jersey in the hospitality suite at the Grand Hyatt in the Bonham Room.

****3:00-5:00 p.m.
MAIN A.A. HISTORY LOVERS GET-TOGETHER
In the AA Online hospitality suite (Crockett Suite A/B) at the Grand Hyatt Hotel. No program, just come in and sit down and have a chat, and get to know some of your fellow AAHL members over a good cup of coffee.

[as revised 6/4/10]

In 1913, Dr. Edward A. Strecker joined the hospital as an assistant physician. Over his 46 years of service, he became a preeminent author and teacher of psychiatry. In 1920, Dr. Strecker established one of the first psychiatric outpatient community clinics in the world at Pennsylvania Hospital's 8th and Spruce Street campus.

A pioneer in the treatment of alcoholism, Dr. Strecker was one of the first to insist that alcoholism be treated as a disease, not a moral failing. In 1935, Pennsylvania Hospital's West Philadelphia department was the first psychiatric institution to hire a recovering person as an addiction counselor. Dr. Strecker and his former alcoholic patient, Francis Chambers, Jr., developed the "dual therapy" approach for alcoholics, combining abstinence and psychological counseling. The Institute's substance abuse unit was named "The Strecker Program" in his honor; in 1989 it was named "Treatment Center of the Year" by the American Council on Alcoholism.

In Service,
Cindy Miller

++_Message 6579. . . . . . . . . . . . Bondage of Self
From: M.J. Johnson . . . . . . . . . . . . 6/1/2010 12:50:00 PM
Could anyone provide insight into the origin of the phrase "bondage of self," as used in the 3rd Step prayer on page 63 of the Big Book?

Many thanks!

Message 6580. . . . . . . . . . . . Ad Hoc Religions
From: mdingle76 . . . . . . . . . . . . 6/1/2010 3:40:00 PM

Dear AAHL Group,
I'm trying to locate an article written by Gerald Heard about AA called "The Ad
anyone here know how I could receive an electronic copy of this? Any help in
finding this article would be greatly appreciated.
Many thanks,
Matt D.
East Ridge, NY

Message 6581. . . . . . . . . . . . Gatherings
From: Bill Lash . . . . . . . . . . . . 6/1/2010 10:30:00 AM

59th Stepping Stones Family Groups Picnic
Saturday, June 5, 2010 from 12:00noon - 5:00pm
Stepping Stones (historic home of Bill & Lois W.)
62 Oak Road
Bedford Hills, NY 10536
For further details go to www.steppingstones.org/annualpicnic.pdf
**********
Bill W. Day (a celebration of the founding of AA)
June 6, 2010
at The Wilson House (where Bill W. was born)
378 Village Street
East Dorset, VT 05253
Gravesite ceremony is at 1:00PM, speaker meeting is at 2:00PM, & the
barbeque is at 3:00PM.
www.wilsonhouse.org
**********
Founders' Day Weekend 75th Anniv. of AA
June 11-13, 2010
in Akron, OH (the birthplace of AA)
For further details go to http://foundersdayregistration.akronaa.org/
**********
2010 International Convention of AA
July 1-4, 2010
in San Antonio, TX
For further details click here www.aa.org/subpage.cfm?page=199

+++Message 6582. . . . . . . . . . . . Re: Split from the Oxford Group: New York, Cleveland, Akron
From: allan_gengler . . . . . . . . . . . . 5/30/2010 10:15:00 PM

I think the following excerpt for DBATGO indicates, it wasn't just one thing but kind of a wave that happened. In this case the women are the blame/cause. But Akron appears to be the final break from the OG:

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Whatever Bill's advice to Doc about the Oxford Group matter might have been, Bob E. felt that the women had a lot to do with the final split. This belief was not farfetched. The wives all considered themselves members of A.A. and had a great deal to say. Furthermore, Anne was extremely protective of Dr. Bob, who evidently was taking quite a beating at the time. Remember what Smitty said: His mother, though timid by nature, was capable of rising to great heights when someone threatened her family or the principles of A.A.

"Henrietta [Seiberling] didn't like the book," said Bob E. (who had joined the Akron group early in 1937). "She and Anne had a little falling-out over that. Then Clarace Williams and Anne had a falling-out over something. What it was, no one ever found out.

"There were some hot conversations on the telephone. It was a three-way thing between Clarace, Henrietta, and Anne. The women decided it, as was usually the case in things like that. And Doc went along with Annie."

About that time, Doc went to New York to see Bill, who, in a letter dated December 1939, said: "Thanks for your visit and also for your suits. I don't know what I'd done without them." And not a word of what they had talked about! (They could hardly have foreseen the establishment of A.A. archives.)

It was probably following this visit that Dr. Bob went to talk with T. Henry Williams, who told Bill about the conversation in a letter two months later. Noting that "boys were all over 21," T. Henry told Bill: "I have nothing to hold them here. Bob came over and insisted that the boys were not satisfied and felt we were unfriendly and insisted they meet elsewhere. He also insisted
that I make a statement telling them they were free to leave. Do you think we
would turn them out, after what it has meant to us? Our door is open, and we
love every one of the boys, and they will always be welcome."

John and Elgie R. remembered when the decision was made. "There was a
meeting that night," said John, who always managed to get in a good word for
every person he mentioned. "Boy, I never heard two men talk like they did
[Dr. Bob and T. Henry]. They passed confidence and praise to each other. And they
both deserved it.

"It was a hard time for the group," John said. "There were a lot of us who
liked T. Henry. And we didn't know whether to leave or not."

"At the last meeting, they voted," said Elgie. "The ones who were going to
stay with T. Henry-okay. And the ones who were going with Doc-okay. That's the
way they said goodbye. But they had argued over it all for a month or more."

Among those who stayed were Lloyd T., who had been Clarence's sponsor, and
Bill J. Others, including Rollie H., the baseball player, stayed for a time
and changed their minds later.

"Henrietta [Seiberling] told Dr. Bob that it was the worst mistake he had ever made." according to Elgie, who remembered her saying, "How could you do this? You'll be sorry."

"Bob and Anne just went," Elgie said. "There was nothing to say. I could never figure out why she was so incensed." (Although Henrietta later went with
the A.A.'s, she was not active in Akron for long after that. A short time
later, she moved to New York, where she remained until her death, in 1979.)

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Message 6583. . . . . . . . . . . . Split from the Oxford Group: New
York, Cleveland, Akron
From: John Lee . . . . . . . . . . . . 5/31/2010 11:55:00 AM

The Oxford Group meetings in Akron were held at the Palisades Drive home of T.
Henry Williams and his wife, Clarace [not "Clarence"] Williams. T. Henry
Williams claimed to be a direct descendant of Roger Williams, the 17th
century
founder of Providence Plantations.
John Lee
Pittsburgh
Hi Group,

Can any anybody give me a precise definition and the origin for each of these terms?

1. Stepper
2. Two-Hatter
3. Two-Stepper
4. 13 Stepping

Dougbert

The Book of James had a huge impact on early AA and the Big Book, as we all know. The James Club was passed around as one of the potential names for this young, emerging fellowship. Please refer to James 3:3 for a reference to bits in horses' mouths:

James 3:2b-8 "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison."
How was the Daily Reflections book written and put together?
From: Edie Stanger

I searched the archives and googled. I could not find a topic concerning who wrote / edited the "Daily Reflections" book or how the book was put together.

Edie

How did Frank Buchman, the Rev. Sam Shoemaker, and other Oxford Group members react to the alcoholics splitting off and forming their own separate group?

~ Rotax Steve

If you listen to Clarence Snyder's tapes, you can hear the story of how he started the first group to use the name Alcoholics Anonymous from the title of the newly published book (April 1939).

If you listen to Jimmy Burwell's tapes (Jimmy "The Atheist") he talks about how as early as 1937 the drunks among the early Oxford Groupers were meeting in Bill's house at 182 Clinton Street, and often at Stewart's Cafeteria nearby. They were calling themselves "An anonymous group of drunks" but the book hadn't come out yet.

Clarence always claimed the Cleveland break away was officially the first group to call itself Alcoholics Anonymous and to limit attendance to alcoholics only.

Bill's group later came under fire from the Oxford Group as being an "unauthorized meeting." By the time Clarence was officially pulling the
Clevelanders out of the Akron Oxford group in 1939, Bill's "unauthorized" meeting was being expelled in 1939 by the official NYC Oxford groups with a pronouncement that "We no longer will tolerate pickpockets and dipsomaniacs."

So Clarence bases his claim to be the first group is because of his official use of the title "Alcoholics Anonymous" after the name of our book, whereas the NYC drunks claim a de facto existence two years before the publication of the book.

Look for these recordings of Clarence S. and Jimmy B. on www.recoveryspeakers.org and other sites.

- - - -

Earlier message from Glenn C. <glennccc@sbcglobal.net> (glennccc at sbcglobal.net)

I think we've had a good, thorough answer to this question in single comprehensive AAHL message, but I just used the search box at the top of our Message Board at http://health.groups.yahoo.com/group/AAHistoryLovers/messages and I can't find it.

I think the following is basically the right dating, but will leave it to the real experts in our group to make any necessary corrections:

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(1) NEW YORK -- Aug. 37
============================================

http://health.groups.yahoo.com/group/AAHistoryLovers/message/6460 says that "It has been well documented that NY split from the OG in August of 37."

============================================
(2) CLEVELAND -- May 39
============================================

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============================================
(3) AKRON -- Nov. 39 - Jan. 40
============================================
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http://westbalto.a-1associates.com/LETTERS%20ETC/chronologyofaagroups.htm

November-December 1939 -- the Akron group withdrew from the Oxford Group association. Instead of holding meetings at the home of T. Henry and Clarace Williams (non-alcoholic Oxford Group members) the alcoholics started holding their meetings in Dr. Bob's and other members homes.

January 1940 -- the Akron group started meeting at King School.

+++Message 6589. . . . . . . . . . . . Re: How was the Daily Reflections book written and put together?
From: Patricia . . . . . . . . . . . . 6/4/2010 8:27:00 PM

I was my home group's GSR at the beginning of the project which created Daily Reflections. Each group was notified by their GSR that you could submit comments or stories and they would be considered by the panel to be used in the publication.

Feb. 14th happens to be my friend and fellow home group member Peter R.

Patricia

+++Message 6590. . . . . . . . . . . . Re: Belladonna treatment
From: John Moore . . . . . . . . . . . . 6/3/2010 9:54:00 PM

*Info on the Belladonna Treatment from two sources
John

**
*
**

*The *
*Belladonna *
*Treatment *
*from *
**"Bill's Story" *
* * The "Big Book" of *
* Alcoholics Anonymous *
*Page 7 *
*
*Under the so-called belladonna treatment my brain cleared."
*
* *
*The belladonna treatment is described by Bill Pittman: *
*AA The Way It Began *
*
*Upon Wilson’s arrival at Towns Hospital, he was placed in a bed and the Towns-Lambert Treatment was begun. Dr. Lambert described the belladonna treatment as follows: *
*Briefly stated, it consists in the hourly dosage of a mixture of belladonna, hyoscyamus and xanthoxylum. The mixture is given every hour, day and night, for about fifty hours. There is also given about every twelve hours a vigorous catharsis of C.C. pills and blue mass. At the end of the treatment, when it is evident that there are abundant bilious stools, castor oil is given to clean out thoroughly the intestinal tract. If you leave any of the ingredients out, the reaction of the cessation of desire is not as clear cut as when the three are mixed together. The amount necessary to give is judged by the physiologic action of the belladonna it contains. When the face becomes flushed, the throat dry, and the pupils of the eyes dilated, you must cut down your mixture or cease giving it altogether until these symptoms pass. You must, however, push this mixture until these symptoms appear, or you will not obtain a clear cut cessation of the desire for the narcotic...(17, p. 2126; 209,p.186) *
*
The exact contents of each ingredient is outlined below: *
*Belladonna Specific
Tincture belladonnae = 62. gm.
 Fluidextracti xanthoryli.
 Fluidextracti hyoscyami = .31 gm.
 (210) *
*Belladona - Atropa belladonna *
*Deadly nightshade; a perennial herb with dark purple flowers and black berries. Leaves and root contain atropine and related alkaloids which are anticholinergic. It is a powerful excitant of the brain with side effects of delirium (wild and talkative), decreased secretion, and diplopia.
(211,p.112) *
*Xanthoxylum - Xanthoxylum Americanum *
*The dried bark or berries of prickly ash. Alkaloid of Hydrasts. Helps with chronic gastro-intestinal disturbances. Carminative and diaphoretic. (211, p.269)" *

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*From Bill Wigmore's Austin Recovery<http://chipsontheweb.net/exit/exit_aust.htm>*

(Austin Recovery is a treatment center with various facilities in Austin Texas US. Link to their site, quite a lot of info on Ebby T found there also: *http://www.austinrecovery.org/AboutUs.aspx )<http://chipsontheweb.net/exit/exit_aust.htm>*

*"William Duncan Silkworth will always be remembered as the physician who treated Bill Wilson. As Medical Director for Town's Hospital in New York, Silkworth detoxed Wilson on three separate occasions before he had his famed spiritual awakening in December 1934. *

*It should be noted that (Silkworth) believed in "telling it like it is" both to his patients and their families. Following his third treatment, Silkworth sat down with Bill and Lois and conveyed the apparent "hopelessness" of Bill's alcoholism. But perhaps more important, was the contribution Silkworth made immediately following Wilson's "white light" or "hot flash" experience that occurred around day three of his detox. Shortly after (Bill's) trip to the mountaintop, he rushed to his physician and asked, "Am I going insane?" Silkworth could have cautioned his patient that the belladonna treatment he was receiving" ... was apt to cause vibrant images and the mental capacity to focus on only one or two hallucinations at a time," according to his biographer Dale Mitchell. That's probably what most doctors would have done. But as a physician, as a humble man and a medical practitioner who believed that things happen for a reason and that the reasons for their happening are often obscured to us, Silkworth chose another path - a path for which we might all be forever grateful. He said to Bill that he wasn't going crazy and that, "whatever he had found, he'd better hold on to it." Wilson later said that had Silkworth discouraged his newfound relationship with "the world of spirit," he doubted if he would have recovered." *

**

**

On Sun, May 30, 2010 at 4:32 PM, Glenn Chesnut <glennccc@sbcglobal.net>wrote:

> 

>
What exactly was the belladonna treatment used on Bill W. at Towns Hospital, when he came in for initial detoxing?

Pass It On (p. 101) makes no mention of xanthoxygen (prickly ash) or hyoscyamus (henbane) being included in the mixture.

It says instead that alcoholics were given belladonna and castor oil (a powerful laxative).

Someone who remembered Towns Hospital described it as simply a place where alcoholics were "purged and puked." The purging was most probably the effect of the liberal does of castor oil that the patients were given, together with belladonna. The belladonna treatment at Towns had been developed by Dr. Sam Lambert, a reputable New York physician, but it was the chief of staff, Dr. Silkworth, who would in time to come have the most impact on the treatment of alcoholism.

But it has not been verified that Dr. Silkworth was using anything other than belladonna by itself.

[Non-text portions of this message have been removed]
Even more astounding, he stated that the treatment required “less than five days.” The therapy consisted of an odd mixture of belladonna (deadly nightshade), along with the fluid extracts of xanthoxylum (prickly ash) and hyoscyamus (henbane). “The result is often so dramatic,” Lambert said, “that one hesitates to believe it possible.”

Dr. Lambert was hardly a quack looking for headlines. He was widely known as Theodore Roosevelt’s personal physician, a professor of medicine at Cornell Medical College and an expert on alcoholism. Dr. Lambert had years of experience taking care of thousands of alcoholics at Bellevue Hospital’s infamous “drunk ward.” In fact, it was on this storied hospital ward where he experimented with the belladonna cure.

He had obtained the recipe from a layman named Charles B. Towns, who, in turn, claimed to have learned about it from a country doctor. In 1901, Mr. Towns opened a substance abuse hospital in New York City at 293 Central Park West, between 89th and 90th Streets. He needed Dr. Lambert because he lacked a medical degree and, hence, professional credibility; Dr. Lambert needed Mr. Towns, because for all his medical knowledge, he had relatively little to offer his patients in terms of an effective treatment.

The Towns Hospital attracted only the wealthiest alcoholics and addicts, who gladly paid exorbitant fees for a treatment that “successfully and completely removes the poison from the system and obliterates all craving for drugs and alcohol.” Because of Prohibition and the paradoxical rise in alcoholism in 1920, the Towns Hospital restricted its practice to drying-out well-to-do alcoholics.

Perhaps the most famous patient was William Griffith Wilson, better known as Bill W., the co-founder of Alcoholics Anonymous. In the early 1930s, Mr. Wilson was consuming more than two quarts of rotgut whiskey daily, a definite health risk according to Alexander Lambert, who found in his copious research that consumers of cheap or bootlegged alcohol were far more prone to seizures, delirium tremens and brain damage than those who drank the expensive stuff. Between 1933 and 1934, at his wife’s urging and on his wealthy brother-in-law’s dime, Mr. Wilson was admitted to Towns four times. The cost upon admission was steep: up to $350 (roughly $5,610 today) for a four- to five-day stay.

Although Mr. Wilson made some progress in temporarily abstaining, he relapsed after each of the first three hospitalizations. It was around this time that
he reunited with a drinking buddy named Ebby Thacher. Unlike previous times, when they went out on wild binges, Mr. Thacher told him that he quit booze and was a member of the Oxford Group, a church-based association devoted to living on a higher spiritual plane guided by Christianity. As a demonstration, on Dec. 7, 1934, Mr. Thacher took Mr. Wilson to the Calvary Mission on East 23rd Street and Second Avenue, where the most drunken of New York’s Depression-era down-and-outers went to be fed and, it was hoped, “saved.”

A few days later, a drunken Wilson staggered back into the Towns Hospital. There, his physician, William D. Silkworth, sedated him with chloral hydrate and paraldehyde, two agents guaranteed to help an agitated drunk to sleep, albeit lightly. This was especially important because the medical staff members had to wake patients every hour for at least two days to take the various pills, cathartics and tinctures of the belladonna regime.

On the second or third day of his treatment, Mr. Wilson had his now famous spiritual awakening. Earlier that evening, Mr. Thacher had visited and tried to persuade Mr. Wilson to turn himself over to the care of a Christian deity who would liberate him from the ravages of alcohol. Hours later, depressed and delirious, Mr. Wilson cried out: “I’ll do anything! Anything at all! If there be a God, let him show himself!” He then witnessed a blinding light and felt an ecstatic sense of freedom and peace. When Mr. Wilson told Dr. Silkworth about the event, the physician responded: “Something has happened to you I don’t understand. But you had better hang on to it.”

Hang on to it he did. Indeed, this experience ultimately led Mr. Wilson to abstain from alcohol for the remaining 36 years of his life and to co-create the novel program whereby one alcoholic helps another through a commitment to absolute honesty and a belief that a higher power can help one achieve sobriety.

Long before Mr. Towns touted his cure for alcoholism, belladonna (as well as henbane) was known to cause hallucinations. The hallucinations brought on by alcoholic delirium tremens tend to be a transmogrification of things the alcoholic is actually seeing or experiencing into a realm of sheer terror. A stray coil of rope may appear to be a poisonous cobra; a pattern on the wallpaper seems to transform into a poisonous spider. But they can also be tactile, like the sensation of insects crawling on the skin. Other hallucinations associated with alcohol withdrawal, or alcoholic
hallucinosis,  
tend to be brief and involve hearing accusatory or threatening voices.

Belladonna hallucinations, on the other hand, are typically based on recent discussions the person had but become far more fantastic. Many times, these visions appear to fulfill the wishes one might have had during the inspiring experience.

Several decades after his 1909 announcement, Alexander Lambert took great pains to distance himself from belladonna. Although Dr. Lambert found the detoxification process to be useful in the short run, he became discouraged by its toxicity, its propensity to induce hallucinations and the fact that many of those he treated at Bellevue relapsed and returned for subsequent treatment. Something more was needed, he declared, and that task fell to Bill Wilson and an alcoholic physician from Ohio named Bob Smith, who created Alcoholics Anonymous in 1935.

Were Bill Wilson’s spiritual awakening and influential sobriety the products of a belladonna hallucination shortly after his discussions with his friend Ebby Thacher? Could they have been incited by his alcohol withdrawal symptoms? Or did something else happen to him that science cannot explain? In the end, millions of people who have benefited from Alcoholics Anonymous and similar 12-step programs around the world would say that such pharmacological, physical or spiritual parsing hardly matters.

++++Message 6592. . . . . . . . . . . . Re: Belladonna treatment  
From: John Barton . . . . . . . . . . . . 6/5/2010 9:18:00 AM

The exact treatment given to Bill and the specifics of the "Belladonna Treatment" can be found in "AA The Way it all Began" pp. 164-169

Regards,
John Barton

++++Message 6593. . . . . . . . . . . . Re: Belladonna treatment  
From: jax760 . . . . . . . . . . . . 6/5/2010 9:27:00 AM
See message # 1493 by Barefoot Bill

http://health.groups.yahoo.com/group/AAHistoryLovers/message/1493

"detox 1930's style"

Great question dude! I love it when people get me into research that I wouldn't think of on my own.

In "Pass It On" it says that:

"When Bill described Towns as 'a nationally known hospital for the mental & physical rehabilitation of alcoholics,' he was not exaggerating, but someone else who remembered the hospital described it simply as a place where alcoholics were 'purged & puked.' The purging was most probably the effect of the liberal doses of castor oil that the patients were given, together with belladonna. The belladonna treatment at Towns had been developed by Dr. Sam Lambert, a reputable N.Y. physician...."

Bill was admitted to Towns Hospital on 12/11/34 at 2:30PM & underwent belladonna treatment, hydrotherapy & mild exercise. Dr. Lambert described the belladonna treatment as follows (this is from "AA - The Way It Began" by Bill Pittman, pages 164-166, 168):

"Briefly stated, it consists in the hourly dosage of a mixture of belladonna, hyoscyamus & xanthoxylum. The mixture is given every hour, day & night, for about 50 hours. There is also given about every 12 hours a vigorous catharsis of C.C. pills & blue mass. At the end of the treatment, when it is evident that there are abundant bilious stools, castor oil is given to clean out thoroughly the intestinal tract. If you leave any of the ingredients out, the reaction of the cessation of desire is not as clear cut as when the 3 are mixed together. The amount necessary to give is judged by the physiologic action of the belladonna it contains. When the face becomes flush, the throat dry, & the pupils of the eyes dilated, you must cut down your mixture or cease giving it altogether, until these symptoms pass. You must, however, push this mixture until these symptoms appear, or you will not obtain a clear cut cessation of the desire for the narcotic.

The exact contents of each ingredient is below:
Belladonna Specific:
Tincture belladonae (62. gm.)
Fluidextracti xanthoryli.
Fluidextracti hyoscyami (.31 gm.)

Belladona - Atropa belladonna
Deadly nightshade; a perennial herb with dark purple flowers & black berries.
Leaves & root contain atropine & related alkaloids which are anticholinergic.
It is a powerful excitant of the brain with side effects of delirium (wild & talkative), decreased secretion, & diplopia.

Xanthoxylum - Xanthoxylum Americanum
The dried bark or berries of prickly ash. Alkaloid of Hydrasts. Helps with chronic gastro-intestinal disturbances. Carminative & diaphoretic.

Hyoscyamus - Hyoskyamos
Henbane, hog’s bean, insane root from the leaves & flowers of Hyoscyamus Niger.
Contains 2 alkaloids, hyoscyamine & hyoscine. Nervous system sedative, anticholinergic, & antispasmodic.

Close observation is necessary in treating the alcoholic in regard to the symptoms of the intoxication of belladonna, as alcoholics are sensitive to the effects of belladonna delirium. According to Lanbert, it is a less furious & less pugnacious delirium than that of alcohol. The patients are more persistent & more insistent in their ideas & more incisive in their speech concerning hallucinations. The hallucinations of alcohol are usually those of an occupation delirium; those of belladonna are not. The various hallucinations of alcohol follow each other so quickly that a man is busily occupied in observing them one after another. The belladonna delirium is apt to be confined to one or two ideas on which the patient is very insistent. If these symptoms of belladonna intoxication occur, of course, the specific must be discontinued; then beginning again with the original smaller dose. Towns believed the attending physician would find it most difficult to differentiate between alcoholic delirium & belladonna delirium. After this treatment, with its vigorous elimination, the patient would feel languid & relaxed, but the craving for alcohol would have ceased."

My comments:

Bill W. had been detoxed 3 or 4 times that year (or more) so his detoxing was from smaller periods of alcohol use, so it's possible that the doctors did not have to give him the full treatment (mentioned above) as they would have if he had come in after years of uninterrupted alcohol abuse. In Bill's Story (Big
Book pages 13 & 14, it says that Ebby told him again about the Oxford Group spiritual solution. After doing most of the work (what later became the 12 Steps) & fully accepting the Oxford Group solution, he THEN had what has been affectionately referred to as "Bill W.'s Hot Flash" - a white light, life changing spiritual experience. He shared the experience with Dr. Silkworth on 12/14/34 so this happened 3 to 4 days AFTER he was admitted to the hospital & 1 to 2 days AFTER the belladonna treatment would have been over with IF used for the FULL 2 days, which it might not have been.

Was the spiritual experience Bill W. had influenced by belladonna or inner surrender? Those against AA sometimes say it was drug induced & those with AA say it wasn't, depending upon the answer they are looking for. Either way, the experience changed his life, as well as millions of people now living the 12 Steps ever since.

I DO KNOW THIS. I was more than 3 & 1/2 years clean & sober of any drugs (including belladonna) & alcohol when I had my spiritual experience AS THE RESULT of the EXACT same course of action that Bill W. followed, & COINCIDENTALLY I got the EXACT SAME results he did - a life changing spiritual experience. These are facts from MY experience & NOT speculation, so you know which way I lean on this issue.

Thanks for the question, the research was interesting for me. I always thought that the belladonna side effects I heard about were extreme but now I see that they were less extreme than the D.T.'s.

Just Love,
Barefoot Bill

If anyone is still needing a room I booked one double non smoking at the Holiday Inn Express at the airport and would be glad to let it go or else I am going to cancel it. I have a room at the Hyatt Regency where I will be assisting at the Friends of Oz hospitality suite and members of this group should please stop by
and say G'day.

+-----Message 6595. . . . . . . . . . . . Re: New Jersey Archives at the San Antonio International
From: John Barton . . . . . . . . . . . . . 6/5/2010 9:21:00 AM

You can contact me at for the NJ Archives
John Barton
archives@nnjaa.org

- - - -

Message #6576 from Charles Grotts
<chuckg052284@yahoo.com> (chuckg052284 at yahoo.com)
Re: AAHL in San Antonio

There's a mixup with the contact person for the NJ Archives. I have nothing to do with that.
I will be on the panel "AA in Cyberspace: Carrying the Message," Friday at 3:30.

Best wishes, Charles L. Grotts, Los Angeles

+-----Message 6596. . . . . . . . . . . . Article by Gerald Heard
From: James Blair . . . . . . . . . . . . 6/4/2010 11:46:00 PM

I could not find a copy of Fortnight, December 1954 which published an article by Gerald Heard on Ad Hoc Churches. This magazine was published in CA and is not to be confused with the Irish magazine also titled Fortnight.

The AA Grapevine published an article by Gerald Heard titled The Search For Ecstasy in the May 1958 issue. In this article Heard explores what he terms "ad hoc churches."

Hope this helps.
Jim

+-----Message 6597. . . . . . . . . . . . Re: AAHL get together in S.A TX. Per post 5598
From: Cherie" H. . . . . . . . . . . . . . 6/5/2010 10:33:00 AM
Re: AAHL get together in S.A TX. Per post 5598
http://health.groups.yahoo.com/group/AAHistoryLovers/message/5598

Thanks Shakey Mike, I appreciate all the hard work you did to make this happen
for members of AAHL. I am going to do my very best to be in the GSO Archives room during the time you have secured. I think a good reason for this reunion to happen there instead of one of the AA Online rooms is probably best for people who are with us that have no interest in online AA (OMG there are people like that) Someone coming with me does not even like email. But she would enjoy the GSO archives.

We can also have a second meet in the AAOnline suite. Or a third meet, or fourth even. I do not think we are limited on our meets. If a couple of particular people wish to be SURE to meet up, they can plan their meet in any of the locations.

It is getting so close, final preparations have begun. I am sure the host committee in San Antonio are going crazy right about now, and loving every minute of it.

Let's keep it simple, shall we? Not complicate things.

AA Love and Hugs
Cherie'
Warren, MI
DOS 04/26/01

Francis T Chambers is the co Author with Dr Strecker of Alcohol-One Mans Meat. Chambers was a success from the Peabody Method which drew from the Emmanuel Movement begun by Elwood Worcester. Chambers retired after being a therapist for many years and resettled I believe in Ireland. There are many similarities between the Peabody method, the Emmanuel Movement and Strecker's therapy. Has anyone done a review of these three methods to stop drinking? The Emmanuel Movement was highly spiritual and the other two were not.

Yours,
Shakey Mike Gwirtz
Philadelphia, PA
C U n SA TX

---

In a message dated 6/4/2010 7:09:24 P.M. Eastern Daylight Time, cm53@earthlink.net writes:
In 1913, Dr. Edward A. Strecker joined the hospital as an assistant physician. Over his 46 years of service, he became a preeminent author and teacher of psychiatry. In 1920, Dr. Strecker established one of the first psychiatric outpatient community clinics in the world at Pennsylvania Hospital's 8th and Spruce Street campus.

A pioneer in the treatment of alcoholism, Dr. Strecker was one of the first to insist that alcoholism be treated as a disease, not a moral failing. In 1935, Pennsylvania Hospital's West Philadelphia department was the first psychiatric institution to hire a recovering person as an addiction counselor. Dr. Strecker and his former alcoholic patient, Francis Chambers, Jr., developed the "dual therapy" approach for alcoholics, combining abstinence and psychological counseling. The Institute's substance abuse unit was named "The Strecker Program" in his honor; in 1989 it was named "Treatment Center of the Year" by the American Council on Alcoholism.

In Service,
Cindy Miller

Hi Martin,

Assuming that the case Dr Silkworth was referring to was Fitz Mayo it seems to me that the following sentences from "We Agnostics", first paragraph on p.56 in the Big Book describing him, explain the complexity of his case,

"Our friend was a minister's son. He attended church school, where he became rebellious at what he thought an overdose of religious education. For years thereafter he was dogged by trouble and frustration. Business failure, insanity, fatal illness, suicide -- these calamities in his immediate family embittered and depressed him. Post-war disillusionment, ever more serious alcoholism, impending mental and physical collapse, brought him to the point to self-destruction."

---

--- In AAHistoryLovers@yahoogroups.com, "martinholmes76@..." <martinholmes76@...> wrote:
>
> In the Big Book, in the Doctor's Opinion (p. xxxi) it says "this man's alcoholic problem was so complex". Why was his problem so complex?
From Tommy Hickcox, Patricia <pdixonrae>, Chuck Parkhurst, and Lynn Sawyer

---

From: Tom Hickcox <cometkazie1@cox.net> (cometkazie1 at cox.net)

Patricia,

What would be the time frame here? 1986-87 for the initial call for contributions?

Tommy

---

Referring to Message #6589 from Patricia <pdixonrae@yahoo.com> (pdixonrae at yahoo.com)

I was my home group's GSR at the beginning of the project which created Daily Reflections. Each group was notified by their GSR that you could submit comments or stories and they would be considered by the panel to be used in the publication.

---

From: "Chuck Parkhurst" <ineedpage63@cox.net> (ineedpage63 at cox.net)

Members

After what I have experienced as a home group member, a GSR, a DCM and other areas of service, I find the statement below dubious, at best:

"Each group was notified by their GSR"

Does anyone have more detailed information about the writing and content of Daily Reflections?

In Service with Gratitude,

Chuck Parkhurst
From: Lynn Sawyer <sawyer7952@yahoo.com>
(sawyer792 at yahoo.com)

Hello,
Just an idea: Has anyone spoken to or written to, the GSO in N.Y. abt. this?
Seems to me that I heard that there was solicitation for sharings, and they
may
have been connected..........
Lynn S.
Sacramento, California

+++

From pvttimt@aol.com and Marion Redstone

- - - -

From <pvttimt@aol.com> (pvttimt at aol.com)

It was put together by GSO in approximately 1987. A solicitation was sent
out
at that time asking for AA members to submit quotes chosen from AA
literature.
With each quote was sent a comment by the member choosing the quote
concerning
the subject matter in the quote. All the submissions were reviewed and the
book
was assembled. Each person who submitted a piece that was accepted got a
free
copy of the Daily Reflections. As it happens, I was one of those persons
lucky
enough to have one accepted, and my piece was put in the book for February
2.

- - - -

From <MarionORedstone@aol.com> (MarionORedstone at aol.com)

My recollection is that in the late 80's there came out a request for
members to
write up to 125 words on a step, tradition or another A.A. topic and send it
back to AAWS. I believe the project was begun at the initiation of the
delegates
and I think they formed part of the reviewing/editing committee. At the time
we
had "As Bill Sees It," The 24 Hour book, and a variety of non A.A. daily
spiritual readers available like the Upper Room. As Bill Sees It has less than 365 pages (but more than enough separate thoughts), yet it was the desire of the delegates to have a daily reader that was by and for A.A. members. As a member I liked the idea and have used it routinely since then in my home group as the way to start the discussion and at my home as well. Of course Al Anon Family group has their own and there are a number of good daily meditation books now available. But back then it was slim pickin's for members. So it met a true need of A.A. members to have their own daily reader. I have great respect for the history and value of the 24 Hour Book, but prefer the style of Reflections.

Marion O. R. DOS 9/17/85

+++Message 6602. . . . . . . . . . . . Re: Stepper, two hatter, two stepper, 13 stepping From: James R . . . . . . . . . . . . 6/4/2010 11:52:00 PM

Stepper and Two-Hatter I don't recognize.

In my part of the world (South Texas), a Two-Stepper is someone very new to the fellowship (did Step 1) who immediately plunges into outreach work (Step 12) without having done any of the steps in between. A variant on this I've heard is "the AA waltz" - someone who does the first 3 Steps over and over but is afraid to proceed to Steps 4 and 5. Hence the waltz - "one two three, one two three, one two three"

"13th Stepping" is using the fellowship as a dating service, a place to find a new girl- or boyfriend.

James

+++Message 6603. . . . . . . . . . . . Prayer -- fools who came to scoff From: Jenny or Laurie Andrews . . . . . . . . . . . . 6/5/2010 11:56:00 AM

Twelve and Twelve, Step Eleven: 'It has been well said that 'almost the only
scroffers at prayer are those who never tried enough." Well said by whom? The nearest reference I can find is this line in the poem The Deserted Village by 18th century Irish writer Oliver Goldsmith: "Fools who came to scoff remained to pray."

---

From the moderator GC:

Twelve Steps and Twelve Traditions, pp. 96-97:

"We well remember how something deep inside us kept rebelling against the idea of bowing before any God. Many of us had strong logic, too, which 'proved' there was no God whatever. What about all the accidents, sickness, cruelty, and injustice in the world? What about all those unhappy lives which were the direct result of unfortunate birth and uncontrollable circumstances? Surely there could be no justice in this scheme of things, and therefore no God at all .... We liked A.A. all right, and were quick to say that it had done miracles. But we recoiled from meditation and prayer as obstinately as the scientist who refused to perform a certain experiment lest it prove his pet theory wrong. Of course we finally did experiment, and when unexpected results followed, we felt different; in fact we knew different; and so we were sold on meditation and prayer. And that, we have found, can happen to anybody who tries. It has been well said that 'almost the only scroffers at prayer are those who never tried it enough.'"

Compare the line in the Big Book, at the end of "The Doctor's Opinion," where Dr. Silkworth says:

"I earnestly advise every alcoholic to read this book through, and though perhaps he came to scoff, he may remain to pray."

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+++Message 6604. . . . . . . . . . . . Re: Split from the Oxford Group: New York, Cleveland, Akron
From: PHILIP DIXON . . . . . . . . . . . . 6/5/2010 2:45:00 PM

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Did New York split from the Oxford Group, or were they "thrown out"?

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+++Message 6605. . . . . . . . . . . . Re: Stepper, two hatter, two
stepper, 13 stepping
From: Dougbert . . . . . . . . . . . 6/6/2010 6:51:00 PM

Thank you James,

I am searching for the origins of these terms. They had to start somewhere.
Who,
What, When, Where, and Why is my goal.

Somebody at the convention should have the answer???

Dougbert

- - -

Message #6602 from James R <jamesoddname@yahoo.com>

Stepper and Two-Hatter I don't recognize.

In my part of the world (South Texas), a Two-Stepper is someone very new to
the
fellowship (did Step 1) who immediately plunges into outreach work (Step 12)
without having done any of the steps in between. A variant on this I've
heard is
"the AA waltz" - someone who does the first 3 Steps over and over but is
afraid
to proceed to Steps 4 and 5. Hence the waltz - "one two three, one two
three,
one two three"

"13th Stepping" is using the fellowship as a dating service, a place to find
a
new girl- or boyfriend.

James

++++Message 6606. . . . . . . . . . . . Re: 14th National Archives Workshop:
Macon, Georgia, Sept. 23-26
From: Your . . . . . . . . . . . . . . . 5/31/2010 10:13:00 AM

Hi Delores,

Almost always there is a group that does record each workshop and sell the
CD's
as they are recorded. I say almost always because the only thing that is
always
is God.

Yours in Love and service,
David in Daytona

---

From GC the moderator:

The Workshop flyer at http://aanationalarchivesworkshop.com/

gives as the Workshop's contact person:

Chair Ross McC: <wrmcc@wistream.net>  
(wrmcc at wistream.net)  
P.O. Box 170, Cornelia, Georgia 39531

If you contact him, he will be able to give you the information on how to contact the outfit that will be recording all the talks. You will be able to obtain CD's of any of the talks which you want, directly from them.

Glenn C.

P.S. Why don't you send your history of US servicemen on the European continent to post on the AAHistoryLovers, if it's not too long?

There are a lot of us who would be interested in reading it.

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--- In AAHistoryLovers@yahoogroups.com, "Dolores" <dolli@...> wrote:
> Hi, thanks for the info on the Archives workshop.
> As I live in Europe, I won't have a chance to get to the workshop and was wondering if there will be any written material or tape or such on the subject that I could receive. I am willing to send the money to pay for the cost incurred in doing this.
> I have written up the history of US servicemen on the European continent. I would like to learn if I did it ok and how i could add to it or wherarever.
> Yours in AA, Dolores

+++Message 6607. . . . . . . . . . . . Re: How was the Daily Reflections book written and put together?
From: tomper87 . . . . . . . . . . 6/6/2010 9:27:00 PM
Regarding the development of Daily Reflections

Excerpts from the Advisory Actions of the GSC
of Alcoholics Anonymous Literature Committee

It was recommended that:

1986

"In order to determine the need for a daily reflections book, the Conference members ask A.A. members in their areas and report the findings to the G.S.O. literature coordinator by January 1, 1987, for consideration by the 1987 Conference."

1987

"The trustees' Literature Committee undertake development of a daily reflections book based on individual A. A.'s (including Bill W.'s) sharing based on the Traditions and Steps, and that a progress report be submitted to the 1988 Conference Literature Committee."

1988

"Work continue on the Daily Reflections Book and that a request by made for additional manuscripts to be submitted from the Fellowship on any Step, Tradition, or writings by Bill W. coordinated through each delegate with a progress report to by presented at the 1989 Conference."

1989

"A complete manuscript of Daily Reflections be prepared for review by the 1990 Conference Literature Committee because of the good response to the appeals for additional material from the Fellowship."

1990

"The manuscript of the daily reflections book be approved with the following specific changes:

a. All references to "we" be changed to "I".

b. The page for June 17 delete the words "(Psalm 130)" from line 1 of the reflection.

c. There be an addition of a page for February 29; that page to be the "alternate" for March entitled "True Tolerance".

d. That these words by imprinted on the cover of the book: "This is a book of reflections by A.A. members for A.A. members."

1991

"The Twelve Steps and Twelve Traditions by added to Daily Reflections at the time of the next printing."
"The text of the proposed reflection titled "One A.A. Miracle" be substituted for the present February 29th entry in Daily Reflections at the next printing, because of the duplication of entries in the current printing."

++++++++++++++++-----------------+

+++Message 6608. . . . . . . . . . . . Re: Stepper, two hatter, two stepper, 13 stepping
From: John Moore . . . . . . . . . . . . 6/6/2010 10:49:00 PM

You might also add "Six Pack" to the list.

Working a Six Pack means working steps 1,2,3 and 10,11,12 while skipping the ones in between.

John M

++++++++++++++++-----------------+

+++Message 6609. . . . . . . . . . . . Re: San Antonio International
From: John Moore . . . . . . . . . . . . 6/6/2010 10:45:00 PM

*I also have a room reservation which I need to cancel... If anyone can use it, please let me know in next week or so

Is out toward the airport and maybe 15-20 mins from convention I have other accommodations in San Antonio

Thanks
John M
<contact.johnmoore@gmail.com>
(contact.johnmoore at gmail.com)

Courtyard San Antonio Medical Center
8585 Marriott Drive
San Antonio, Texas 78229

Reservation Details
*
* Check-in: Wednesday, June 30, 2010 (04:00 PM)
Check-out: Monday, July 5, 2010 (12:00 PM)
Room type: Guest room, 2 Double
Number of rooms: 1
Guests per room: 2
Special request(s):
Extra Towels, Request Noted
High Floor Room, Request Noted
Wednesday, June 30, 2010 - Monday, July 5, 2010
5 nights
Cost per night per room (USD) 179.00
Total for stay (for all rooms) - 1,044.91
*
*

From the illustrated Traditions pamphlet, p. 14 (speaking about Tradition 6):

"...A.A. members employed by outside agencies 'wear two hats'—but Tradition Six cautions any such members against wearing both at once! On the job, they may be alcoholism counselors; they are not 'A.A. counselors.' At meetings they're just A.A.'s, not alcoholism experts."

Best,
cindy miller

We have a Long Term Timer that will be 61 years sobriety here in Ontario, Southern California. Are there any more Long Term Timers of over 60 years, Please let me know. Thank you.

Maria

Dear grp.,

A coupla details, James forgot to mention:

13th-stepping is usually 'tolerated' when male members do this, and often
the unsuspecting female experiences relapse when this happens.

But longtime-sober females are not exempt from this practice either; 'been there, done that.' Thank my God that my amends were accepted, and the party remained sober. Thanks for letting me share.

Lynn S.
alcoholic
grateful to be sober TODAY
DOS=10/22/79

Nun exhibit focuses on spirit of women

Stories of area sisters included in display at Maltz Museum

[Smithsonian Institution exhibit on Sister Ignatia
From: Fiona Dodd . . . . . . . . 6/9/2010 2:09:00 AM

Supplemented with material that tells the story of religious women in Northeast Ohio.

The national exhibit, which comes to Cleveland from the Smithsonian Institution in Washington, D.C., includes stories of two area nuns: Sister Ignatia Gavin, who worked with Alcoholics Anonymous cofounder Dr. Bob Smith to admit the first alcoholic patient to St. Thomas Hospital in 1935 in Akron (making the hospital the first in the world to treat alcoholism as a medical condition) and Sister Dorothy Kazel, a Cleveland native, who was murdered in 1980 in El Salvador along with two other nuns and a laywoman (all of whom were part of a Catholic Diocese of Cleveland mission team).

The museum is open 11 a.m. to 5 p.m. Tuesday, Thursday, Friday and Sunday;
11 a.m. to 9 p.m. Wednesday and noon to 5 p.m. Saturday. It is closed on Monday. Admission is $12, $10 for seniors 60 and older, and $5 for children 5 to 11. Children younger than 5 are admitted free. Free parking is available adjacent to the museum.

The exhibit, which runs through Aug. 28, will be accompanied by a series of lectures, films and conversations about equality, faith and American history. For more information, call 216-593-0575 or go to http://www.maltzmuseum.org.

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+++Message 6614. . . . . . . . . . . . Re: Belladonna treatment
From: corafinch . . . . . . . . . . . . 5/31/2010 6:38:00 PM

Bill Pittman, in "AA, The Way it Began," seems to have been the first to answer this question by reprinting the formulas from Dr. Alexander Lambert's article in the Journal of the American Medical Association on Sept 25, 1909, about the "belladonna cure." The problem of course is that 25 years had elapsed by the time Bill was treated at Town's. Lambert dissociated himself from Towns in the 1920s, noting that patients tended to relapse quickly, and there seemed to be too many deaths during the detox stage.

So it isn't surprising that Silkworth described things differently in 1937 (in the same article excerpted in the last "Moral Psychology" post). Silkworth was using alcohol along with sedatives in the first few days in those at risk for DT's. It would be a good guess that this group included Bill. He was also using orthocolloidal iodine and orthocolloidal gold. That sounds like something he might have picked up from the Keeley Cure, which also included an oral mixture containing belladonna. I don't think Silkworth mentioned belladonna, but he also didn't say what sedatives he was using.

If the ingredients in the formulas seem inconsistent, keep in mind that hyoscine is the same as atropine, and hyoscyamine is the same as scopalamine. Hyoscyamus, however, is also the name of a plant, common name henbane, containing...
scopalamine. Scopalamine is more sedating than atropine and although plain belladonna tincture has both alkaloids, the predominant effect is from the atropine. So Town's mixture would have been more sedating and less excitatory than pure belladonna.

A tincture is more dilute than a fluidextract, and although some reprints do no make this clear, Lambert called for belladonna diluted in 85% zanthoxylum, mixed in a 2 to 1 ration with the hyoscyamus fluidextract. A confusing detail is Lambert's use of the term "alkaloid of hydrast" as though it were synonymous with zanthoxylum. Hydrastis (goldenseal) is a separate plant from Zanthoxylum (prickly ash). However, they do have a major alkaloid, berberine, in common.

Bill Pittman quoted a reference implying that the reason for the zanthoxylum had to do with gastrointestinal effects. I think it may be more likely that it was used for its cardiovascular effects. Berberine lowers blood pressure by reducing peripheral resistance, and also lowers the heart rate. Both of these effects would have been important in alcohol withdrawal, and there were few effective antihypertensives at the time.

I don't know why doctors thought it was helpful to make people vomit, but I have seen mention of it as valuable in 1930s-era article on alcohol withdrawal. Cleaning out the GI tract from both ends was supposed to get rid of unspecified "toxins," and along with all the sedatives would make people so exhausted that they slept.

> > Pass It On (p. 101) makes no mention of xanthoxylum (prickly ash) or hyoscyamus (henbane) being included in the mixture.
> > It says instead that alcoholics were given belladonna and castor oil (a powerful laxative).
> > Someone who remembered Towns Hospital <<described it as simply a place where alcoholics were "purged and puked." The purging was most probably the effect of the liberal doses of castor oil that the patients were given, together with belladonna. The belladonna treatment at Towns had been developed by Dr. Sam Lambert, a reputable New York physician, but it was the chief of staff, Dr. Silkworth, who would in time to come have the most impact on the treatment of alcoholism.>>

The Dr. Lambert at Town's was Alexander. His brother Samuel was also a
but with a different approach. Alexander Lambert was opposed to alcohol use in general and supported Prohibition. Dr. Samuel Lambert was opposed to Prohibition and believed that alcohol use by the non-alcoholic was health-promoting.

http://health.groups.yahoo.com/group/AAHistoryLovers/message/6565

noted that some internet references claimed that Bill W. was given a mixture of belladonna (deadly nightshade), xanthoxylum (prickly ash), and hyoscyamus (henbane).

But it has not been verified that Dr. Silkworth was using anything other than belladonna by itself.

++++Message 6615. . . . . . . . . . . . Flag Ceremony San Antonio 2010
From: john wikelius . . . . . . . . . . . . 6/11/2010 8:15:00 AM

Hope you are as ready as we are to celebrate A.A.s 75th Anniversary! This email is a friendly reminder about the unlimited access to an encrypted, anonymity-protected Internet broadcast of the 2010 International Convention Opening Flag Ceremony that will be made available through G.S.O.s A.A. Web site (www.aa.org ). Access to the broadcast will begin on Saturday morning, July 3rd, and end on Monday, July 5th at midnight (Eastern Time). This allows unlimited access within a time frame and no passwords or access codes will be required. Please pass on this information to interested groups and members. Hope to see you in San Antonio yahoo!!

++++Message 6616. . . . . . . . . . . . Akron Celebration of AA''s 75th Anniversary
From: Bill Lash . . . . . . . . . . . . 6/10/2010 9:23:00 AM

"Ohio Birthplace of AA Celebrates 75th Anniversary"

Chris Epting, AOL News

(June 9) -- Akron, Ohio, is the site of the first breakfast cereal, the first rubber-wound golf ball and the first artificial fish bait. But it's also the birthplace of Alcoholics Anonymous, which commemorates its 75th anniversary
It all started with a phone call made from the Mayflower Hotel. On May 11, 1935, the man the world came to know as "Bill W." (later revealed to be William Griffith Wilson) was at a crossroads -- a recovering alcoholic who found his will tested during an Akron business trip. Desperate for a drink, he instead made a pay phone call from the hotel lobby.

Scanning a directory posted by the phone, he found a woman named Henrietta Seiberling. She was a member of the self-help Oxford Group.

"I'm a rum hound from New York, and I need help," he told her. Seiberling arranged for Wilson to meet Dr. Bob Smith the next day at the Gate Lodge, a three-bedroom house located at the estate where she lived.

What was to have been a brief meeting turned into a three-hour session.

The doctor, also an alcoholic, empathized with Wilson's plight and took him into his home. Over the next several weeks, they developed the founding principles, or 12-step program, of Alcoholics Anonymous, which were designed to provide support for recovering alcoholics, their families and friends.

Since June 10, 1935, marked the last date that Smith ever took a drink, that's the day officially counted as the beginning of Alcoholics Anonymous.

Today in Akron, it's easy to trace the steps that led to AA.

The Mayflower Hotel at 263 South Main St. is now the Mayflower Manor apartment building. In the lobby is a replica 1930s-era pay phone, placed there in recognition of Wilson's historic call.

Smith's house, at 855 Ardmore Ave., is today a museum dedicated to the history of Alcoholics Anonymous.

And where it all started, at the Gate Lodge, located at the stately Stan Hywet Gate and Gardens at 714 North Portage Path, they commemorate the history of AA as well.

Katharine Campbell, vice president of marketing at the Stan Hywet Gate and Gardens, said that while many visitors come each year to reflect on the history of AA, this anniversary will certainly attract newcomers.

"AA is an important organization, and we enthusiastically celebrate its success.
right here where it all started," Campbell told AOL News. "We are proud to be a part of the legacy, and we welcome people from all walks of life who want to learn more.

“We're commemorating the anniversary as we do each year, with a three-day Founders' Day celebration, June 11 to 13. In addition to the tours and special exhibits, admission will be free to the Gate Lodge. Also, recovering artist Mary Lyn B. will be performing for the public on Saturday," Campbell said.

Mary Lyn B. will perform songs from her new CD called, appropriately, "12 Songs."

Several other events in honor of the 75th anniversary will be held throughout Akron over the course of June 11-13, including events at Smith's home and Akron University.


Bill W. heaped much praise on Sam Shoemaker for his role in giving AA many of its basic principles. When the "anonymous bunch of drunks" were declared "not maximum" by the Oxford Group in New York in 1937, what was Shoemaker's stance on the split?

I'm aware that it was in 1941 when he asked the Oxford Group to leave Calvary Episcopal Church. 1939 to 1941 must have been quite a time of upheaval for him.

Bill W described "two-stepping" as "AA slang" in the Twelve and Twelve
"We temporarily cease to grow because we feel satisfied that there is no need for all of A.A.'s Twelve Steps for us. We are doing fine on a few of them. Maybe we are doing fine on only two of them, the First Step and that part of the Twelfth where we "carry the message." In A.A. slang, that blissful state is known as "two-stepping." And it can go on for years."

aa.org has a FAQ about AA's history that includes a piece on AA slogans. The following excerpt seems particularly relevant,

"We don't have a great deal of information about the origins of AA's slogans and acronyms, but we can provide some sharing and preliminary information. Many of these slogans, as with other practices in AA, were simply passed along verbally to other members, so it is impossible to know who started using them first. It is possible that some of the slogans may have originally stemmed from a part of the Oxford Group Movement language, but it could also be that they were original with Bill and Dr. Bob and the early members. Members have always inquired as to the origins of various slogans, and it has always been difficult to narrow down; in our research, we discovered a letter written by former GSO Archivist, Frank M., dated 1989, who responded to a similar question that was posed to him. This was Frank's response, "Your interest in the origins of `One Day at a Time' is shared by many of us. Like hand-holding, however, it's difficult to pin-point the exact `moment.'” That is the problem we find with most of our AA slogans, unfortunately! We do know, however, that many slogans commonly heard have been around since the early days of the Fellowship.

I read some time ago that the early AA members in New York (I will have to find the source. It is not at my fingertips), used 13 Stepping in reference to what we now call "the meeting after the meeting". In other words when members would meet for coffee and dessert or dinner after a meeting, it was a 13 Step. When this changed to a negative meaning I don't know. I rather like the original meaning if that is indeed the case. As a historian I much prefer having more than one source for a statement so take this information for what it is worth. An aside from a couple of old timers. I will do my
best to find the source.

Janis R -- Dallas AA

- - - -

From: James R <jamesoddname@yahoo.com>
(jamesoddname at yahoo.com)

Not to get into a cuss-fight but my definition of 13th-stepping was not gender-specific. My experience is that either sex can be the aggressor or the victim. Tolerance of the practice, regardless of who initiates the relationship, depends on the ethos of the home group and the attitude of the couple's sponsors. I have not personally engaged in 13th-stepping but my observation is that the sobriety of both parties is at risk.

To add an anecdote, a 20 yr old sponsee of mine was the target of a cougar older than his mother. But he was very new in sobriety and insecure sexually, so he went along after only brief resistance. Both relapsed. He sobered up again within the month; she didn't for about 6 months. Perhaps the aggressor is at greater risk than the target, regardless of gender.

To add another aside (again anecdotal evidence only), a friend of mine in a gay-lesbian group tells me that 13th-stepping there is more tolerated among the lesbians than among the gay men.

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From: Tim Lokey <lokey1058@yahoo.com>
(lokey1058 at yahoo.com)

Dear Group;
Been There...Done That. Got no tangible results until I started working steps, you know in order... like those little red numbers beside them indicate I should do. I am a "Counselor" at a rehab facility now and I had to stop attending meetings where my clients are present. I had to do so because when I was in the room, they would look at me for approval of the message they were sharing, and of course my EGO would take over and instead of being just another drunk with a book, I attempted to "teach" at AA meetings. Through spiritual growth and the help of a "kick-ass" type sponsor, I no longer practice such foolishness.

GOD BLESS!
Tim L.
06/06/2000

- - - -
From: Maria Orozco <marialifesgift1935@yahoo.ca>
(marialifesgift1935 at yahoo.ca)

Thank you for sharing Lynn

---

From: Henry Cox <Rebos7688@aol.com>
(Rebos7688 at aol.com)

Lynn glad u included both genders. Glad for you and your amends. Mine
two was accepted and my dos 8-28-76. Still going strong in the program.

---

Original message #6612 from Lynn Sawyer
<sawyer7952@yahoo.com> (sawyer7952 at yahoo.com)

Dear grp.,

A coupla details, James forgot to mention:

13th-stepping is usually 'tolerated' when male members do this, and often
the
unsuspecting female experiences relapse when this happens.

But longtime-sober females are not exempt from this practice either; 'been
there, done that.' Thank my God that my amends were accepted, and the party
remained sober. Thanks for letting me share.

Lynn S.
alcoholic
grateful to be sober TODAY
DOS=10/22/79

++++++++++++++++++++++++++++++

+++Message 6620. . . . . . . . . . . . Re: 13th stepping
From: Glenn Chesnut . . . . . . . . . . . . 6/11/2010 2:20:00 PM

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Folks,

Just a couple of reminders.

______________________________

1. The founder of the AAHistoryLovers had several oft repeated rules that
she
would announce to people who sent things in:

"We are not a chat room: please do not use the list to comment on other
people's
posts. Comment on the post ONLY if your message has additional history on
the subject."

"Personal opinions are to be avoided: no personal opinions, or posts based just on rumor or vague memory of what someone told you will be posted. To the extent possible please list the sources for any information you send."

"Messages that repeat history already on the list will not be posted: please use the search box to make sure the information is not already on the list. Also please search the list before posting a question which may already have been answered."

______________________________

There are lots of AA chat rooms and discussion groups online. But there is only one really first-rate history group, the AAHistoryLovers.

And if we overwhelm the AAHL with the kind of messages which could be posted just as well in numerous other places, we will create a situation where no one will have time to read all the messages, and the central purpose of the AAHL will be destroyed. We'll turn into just another AA chat room and discussion group.

______________________________

2. The other reminder is that, before sending a question in, please go first to the Message Board at http://health.groups.yahoo.com/group/AAHistoryLovers/messages and use the search box at the top to search for words and phrases on that topic.

A lot of the time it will turn out that the question (or at least part of the question) has already been answered very thoroughly.

______________________________

13th STEPPING:

So on the subject of 13th stepping, the following seven messages (which were posted at various times in the past) give some very useful information about how that term was used historically, and how the issue first arose historically.

Message 2394 http://health.groups.yahoo.com/group/AAHistoryLovers/message/2394
Message 2390 http://health.groups.yahoo.com/group/AAHistoryLovers/message/2390
Message 2382 http://health.groups.yahoo.com/group/AAHistoryLovers/message/2382
Message 2381 http://health.groups.yahoo.com/group/AAHistoryLovers/message/2381
Message 2377
http://health.groups.yahoo.com/group/AAHistoryLovers/message/2377
Message 1511
http://health.groups.yahoo.com/group/AAHistoryLovers/message/1511
Message 178
http://health.groups.yahoo.com/group/AAHistoryLovers/message/178

Thanks,

Glenn C., Moderator

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+++Message 6621. . . . . . . . . . . . RE: Long Term Timers
From: J. Lobdell . . . . . . . . . . . . 6/8/2010 10:28:00 AM

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From Jared Lobdell, Rick Swaney, Cindy Miller, Patricia <pdixonrae>, and <jdschlueter>

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Question asked by Maria Orozco
<marialifesgift1935@yahoo.ca> (marialifesgift1935 at yahoo.ca)

We have a Long Term Timer that will be 61 years sobriety here in Ontario, Southern California. Are there any more Long Term Timers of over 60 years, Please let me know.

- - - - -

From: "J. Lobdell" <jlobdell54@hotmail.com> (jlobdell54 at hotmail.com)

Not sure what a "long term timer" ("long-timer"?) is, but, among people I know, Clyde B of Bristol, Pennsylvania got sober Jun 20 1946, Chet H of Hummelstown, Pennsylvania got sober Apr 4 1949, and of course Mel B. of Toledo (who will be at San Antonio) got sober Apr 15 1950. I can't recall the name of the lady who spoke at Lancaster County, Pennsylvania's 50th -- was it Ruth K? -- but I think she's sober 62 years or so out in California.

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From: Rick Swaney <handlebarick@yahoo.com> (handlebarick at yahoo.com)

Tom D. (Lima, Ohio) and Mel B. (Toledo, Ohio) both had 60 in April 2010 and both gave their leads at the same dinner event May 2nd 2010 in Wapakoneta, Ohio.

Rick S.
From: Cindy Miller <cm53@earthlink.net> (cm53 at earthlink.net)

Clyde B____ of Newtown, Pennsylvania, will have 64 years on June 20, 2010.

Best,
cindy miller

From: Patricia <pdixonrae@yahoo.com> (pdixonrae at yahoo.com)

Marg W____ 60 years in St. John, New Brunswick, Canada

From: jdschlueter@yahoo.com (jdschlueter at yahoo.com)

We have 2 in Santa Barbara, California

----- Message 6622. . . . . . . . . . . . Re: 13th stepping
From: Patricia . . . . . . . . . . . . 6/11/2010 3:01:00 PM

THE ORIGIN OF THE 13th STEP
From The VictorValley May 2003 Newsletter.

Yes, doing someone else's inventory is permitted, but it is also generally frowned upon. Why? Well, it is understood among longer-lived members of this fellowship that true personal recovery does not come from doing another's inventory, but from sticking to one's own. Another thing that's permitted but generally frowned upon is "Thirteenth Stepping".

Just as AA is not a lending bank, an employment center, or a social club, AA is also not a dating service. How did today's concept of "Thirteenth Stepping" arise? Originally, Old-timers recognized that our 12 Step program was indeed a 'one day at a time' lifelong effort.

The original usage of "Thirteenth Step" was as a euphemism used by the first AA's to signify one's final step into the casket. After practicing the 12 Steps throughout a lifetime, it was said the deceased AA had made the "13th Step" into the grave."

Later, as the fellowship's experience grew, the term "13th Step" took on its contemporary usage. The "Thirteenth Step" is commonly defined as the practice of
dating a newcomer, or another AA member, with less than solid sobriety. It is widely accepted that romantic relationships are never easy, even for non-alcoholics. Bearing in mind that alcohol and addiction is a very real potential death sentence for an alcoholic, if we choose to risk the very personal emotional trauma which may arise from an unsuccessful union, we then also risk the life of another out of our own self-will.

The admonition on pg. 119 of the "Twelve & Twelve" is an understatement of great magnitude. Certainly the likelihood for newcomers, or those of questionably stable sobriety, who are pursued for (or who do pursue) romantic relationships, is that emotional handicaps shall indeed rise up and cripple them, causing a significant number of them to relapse -- a relapse which can become a "13th Step" death sentence.

Hence it's easy to understand how the term "13th Stepping" came to mean what it does today. That's why "Thirteenth Stepping", among informed members of the Fellowship, is viewed as the most self-seeking, willful, and inconsiderate behavior, and is understandably despised and discouraged. Clearly, playing fast and loose with another person's life is irresponsible and reprehensible. The old saying, "there's a slip under every skirt", in this day and age is so cute and coy that it fails to fully emphasize this most serious of problems.

"The problem being...?" you ask? If you are actively practicing the "Thirteenth Step", look no further than the closest mirror and you will see that perhaps the root of the problem is you.

++++Message 6623. . . . . . . . . . . . Re: 13th stepping
From: Chuck Parkhurst . . . . . . . . . . . . 6/11/2010 8:51:00 PM

Question about the "13th Step" as the step into one's grave at the end of life:

In message 6622 from Patricia
<pdixonrae@yahoo.com> (pdixonrae at yahoo.com)
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6622

She gave the text of a very interesting article on "THE ORIGIN OF THE 13th STEP" from The Victor Valley May 2003 Newsletter.

Do any of you have more information on this newsletter, and especially on
"The original usage of 'Thirteenth Step' was as a euphemism used by the first AA's to signify one's final step into the casket. After practicing the 12 Steps throughout a lifetime, it was said the deceased AA had made the '13th Step' into the grave."

The story makes total sense to me but I am hoping there is something else to tie it to AA. I have already emailed Patricia.

In Service with Gratitude,

Chuck Parkhurst

I have had a web page about Dr Strecker and Francis T Chambers (his co-author) for about ten years

http://www.aabibliography.com/francis_t_chambers.htm

any body have more info about Francis T Chambers??

LD Pierce
aabibliography.com

> From: <Shakey1aa@...> (Shakey1aa at aol.com)
> >
> > 2 Dr Edward A Strecker- Alcohol-One Man's Meat
> >
> > Michelle, our GSO Archivist, has sent me information that a man from Philadelphia, PA in 1941 contacted New York about AA and corresponded with Ruth Hock after reading about AA in the Saturday Evening Post Jack Alexander article that was spearheaded by Jimmy Burwell and the members of the Philadelphia Mother Group. This AA Group included Members (alcoholics) as well as associate members (non Alcoholics) who were doctors, and members of the clergy.
> > The interesting part of this correspondence from a man referred to L.B.E. is that he got sober with the help of Dr. S. Naturally, any one familiar with AA in Philadelphia would think that Dr. S would be Dr. Dudley Saul of the Saul
Clinic and a Associate Member of the Philadelphia Mother Group but this is not so. L.B.E. writes "The last time I was in the USA I saw quite a lot of Dr. S and talked with him quite a bit on the subject. Buddie W and Francis C who works with him, were compatriots of mine in Philadelphia many years ago." I recognized Francis C as Francis Chambers who co authored a significant book about alcoholism called "Alcoholism-One Man's Meat" The Dr S. is therefor Dr. Edward Strecker. A man famous in medicine. A friend to the alcoholic. Some may have heard of the Strecker Institute.

> The following is the biography of Dr Strecker from the University Of Pennsylvania;
> Edward A. Strecker (1886-1959)
> Clinician, teacher, researcher, author and gentlemen - Edward Adam Strecker lived each role fully during his active and inspiring career that spanned nearly half a century.
> After graduating from Jefferson Medical College in 1911, Dr. Strecker joined Pennsylvania Hospital in 1913, serving as chief medical officer at The Institute of Pennsylvania Hospital from 1920 to 1928, He continued his association with the hospital until his death in 1959. Dr. Strecker served as professor and head of nervous and mental diseases at Jefferson Medical College; professor and head of the Department of Psychiatry at the University of Pennsylvania School of Medicine and later professor and emeritus professor and chair of psychiatry at the University of Pennsylvania Graduate School of Medicine. In addition, he was clinical professor of psychiatry and mental diseases at Yale University and was the first professor of psychiatry at Seton Hall College of Medicine. He was president of the American Psychiatric Association in 1943.
> He possessed an outstanding ability to examine patients, investigate etiologic and dynamic factors and make accurate diagnoses and constructive recommendations for treatment. A skilled psychotherapist, Dr. Strecker was also a superb teacher, whose colorful language created an unforgettable clinical picture. He made psychiatry comprehensible and exciting to medical students, psychiatric nurses and other mental health professionals, producing a profound effect on psychiatric teaching in Philadelphia.
> Dr. Strecker's main interest in the early 1920's was to develop the psychiatric outpatient department of The Institute of Pennsylvania Hospital. Under his direction, psychotherapy in that department flourished, and many young psychiatrists sought to have the privilege of studying therapeutic approaches from such a highly skilled and innovative clinician. He also sought to relate psychiatry to the general practice of medicine.
> A prolific writer, he authored ten books and more than 200 papers on
such diverse subjects as alcoholism, childhood behaviors, encephalitis, head trauma, sex offenders, war neuroses, and civilization and culture. He authored five editions of the best-known standard textbook at that time, Fundamentals of Psychiatry.

> Many honors were bestowed on Dr. Strecker, including four honorary doctoral degrees. He served the nation in both World War I and World War II, was named a consultant to President Roosevelt and received a presidential citation from President Truman.

> This outstanding physician and human being serves as a model for psychiatrists and a continuing source of pride for Pennsylvania Hospital."

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From andywalthall, aalogsdon, and Bill McIntire

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From: "andywalthall" <andywalthall@yahoo.com>
(andywalthall at yahoo.com)

From the article "Clubs in AA"
Bill W.
Grapevine April 1947

As the majority view, we might suppose that to be a blanket endorsement for clubs; we might think we couldn't get along without them. We might conceive them as a central AA institution - a sort of "thirteenth step" of our recovery program without which the other Twelve Steps wouldn't work.

http://silkworth.net/grapevine/clubsandaa.html

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From: aalogsdon@aol.com (aalogsdon at aol.com)

Page 97 of Dr. Bob and the Good Oldtimers on page 97 discusses the 13th Step.
"Together, Victor and the lady known as Lil started out to write the "thirteenth step" long before the first twelve were ever thought of." Your attention is drawn to this discussion which covers a few paragraphs.

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From: BILL MCINTIRE <maxbott@yahoo.com> (maxbott at yahoo.com)
Read AA Comes of Age. There is a bit in there about this. I believe it was originally looked down on because the AA's having been sober for a while (usually men, there were many more of them than women) they finally wanted to begin the rest of life over. Having only slim pickings, usually what few women there were around were newly sober. Not "when" but if things went badly, it was usually the one who had been sober the longest who had paid the bigger price, not only having lost their invested emotions having a "now reawakened conscience, but the hard won sobriety as well. When we were newly sober, "most" of us had had most of our morals and values worn away or rather traded away for booze. So getting into a "fling" was not a really hard thing to do. The feelings to avoid this situation was originally to protect the old timer from losing their hard won sobriety.

But, as successful as AA was back then, I still have not heard a whole lot of the tragedies which would suggest that this all comes down to the "individuals" own intent before action. Was they out for love or a piece of "butt"?

I personally know 2 dozen or more oldtimers that have been married for years that their spouses were once fairly new in sobriety when they had met.

I am sober 23 years in August and my wife is sober alittle over 3 years. We didn't plan it this way but yet here we are!! Â Fat, sassy and Happy as heck!!! We both love the part in the Big Book that speaks about having to crush our old ideas. Â Who can look at two people and decide for them if what they do is right or wrong?

+++

The AAHL should not be used for AA trivia or gossip
From: planternva2000. . . . . . . . 6/12/2010 5:31:00 PM

Thank you, Glenn. Might I suggest adding:

This is an AA History site, not a source of AA trivia or gossip.

This evening I received the following email, which I have edited slightly:
"Sxxxxx Mxxxxxxx shares the AAHistoryLovers group with you. Sxxxxx sent you an invitation to join Grouply so you can see his profile, friends, and list of groups. On Saturday (June 19), this invitation will expire. Follow this link to accept Sxxxxx Mxxxxxxx's invitation. http://www.xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx
Signing up is free and takes less than a minute.
The Grouply Team"

Thanks again,
Jim S.

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I believe Jim's point, which is well taken, is that we should avoid mixing AAHL matters up with our social networking systems. He was adding this comment to something I posted several days ago:

--- In AAHistoryLovers@yahoogroups.com, Glenn Chesnut <glennccc@...> wrote:
> Folks,
> Just a couple of reminders.
> __________________________________
> 1. The founder of the AAHistoryLovers had several oft repeated rules that she would announce to people who sent things in:
>   "We are not a chat room: please do not use the list to comment on other people's posts. Comment on the post ONLY if your message has additional history on the subject."
>   "Personal opinions are to be avoided: no personal opinions, or posts based just on rumor or vague memory of what someone told you will be posted. To the extent possible please list the sources for any information you send."
>   "Messages that repeat history already on the list will not be posted: please use the search box to make sure the information is not already on the list. Also please search the list before posting a question which may already have been answered."
>   __________________________________
> 2. There are lots of AA chat rooms and discussion groups online. But there is only one really first-rate history group, the AAHistoryLovers.
> And if we overwhelm the AAHL with the kind of messages which could be posted
just as well in numerous other places, we will create a situation where no one will have time to read all the messages, and the central purpose of the AAHL will be destroyed. We'll turn into just another AA chat room and discussion group.

> ______________________________
> 2. The other reminder is that, before sending a question in, please go first to the Message Board at
> http://health.groups.yahoo.com/group/AAHistoryLovers/messages
> and use the search box at the top to search for words and phrases on that topic.
> >
> > A lot of the time it will turn out that the question (or at least part of the question) has already been answered very thoroughly.
> >
> > Thanks,
> >
> > Glenn C., Moderator
>

+++Message 6627. . . . . . . Re: The AAHL should not be used for AA trivia or gossip
From: Lawrence Willoughby . . . . . . . . 6/13/2010 10:30:00 PM

The Rupley Team is tracking this group I have been getting Emails from them for a long time. I just ignore them.

- - - -

Original message from: planternva2000
<planternva2000@yahoo.com>
Subject: [AAHistoryLovers] The AAHL should not be used for AA trivia or gossip

This evening I received the following email, which I have edited slightly:

"Sxxxxx Mxxxxxxx shares the AAHistoryLovers group with you. Sxxxxx sent you an invitation to join Grouply so you can see his profile, friends, and list of groups. On Saturday (June 19), this invitation will expire. Follow this link to accept Sxxxxx Mxxxxxxx's invitation.
http://www.xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx
Signing up is free and takes less than a minute.
The Grouply Team"

Thanks again,
Jim S.

+++Message 6628.  . . . . . . . . Edgar Allan Poe and the Washingtonians
From: Jenny or Laurie Andrews . . . . . . . . . . . . 6/14/2010 12:50:00 PM

See the reference to the Washingtonians in this article discussing Edgar Allan Poe's short story, "The Cask of Amontillado."

http://en.wikipedia.org/wiki/The_Cask_of_Amontillado

"Poe may have also been inspired, at least in part, by the Washingtonian movement, a fellowship that promoted temperance. The group was made up of reformed drinkers who tried to scare people into abstaining from alcohol. Poe may have made a promise to join the movement in 1843 after a bout of drinking with the hopes of gaining a political appointment. "The Cask of Amontillado" then may be a "dark temperance tale", meant to shock people into realizing the dangers of drinking."**


+++Message 6629.  . . . . . . . . Re: 13th stepping
From: Shakey1aa@aol.com . . . . . . . . . . . . 6/13/2010 7:22:00 PM

Jimmy Burwell said the only time I thirteenth stepped I married her. Meaning his third wife Rosa.

Shakey Mike
Chandigar, India

+++Message 6630.  . . . . . . . . Re: Split from the Oxford Group: New York, Cleveland, Akron
From: royslev . . . . . . . . . . . . 6/14/2010 9:50:00 AM

"Lloyd T who had been Clarence's sponsor?" I've listened to every early
recording of Clarence Snyder that I could find and he always spoke of Dr. Bob as his sponsor. If we're talking about Clarence Snyder here, this Lloyd T. is news to me. You sure it wasn't "Lloyd T. who had been Clarence's sponsee?"

Original message No. 6582
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6582 from <agengler@wk.net> (agengler at wk.net)

On Akron finally making the decision to break with the Oxford Group:

John and Elgie R. remembered when the decision was made. "There was a meeting that night," said John, who always managed to get in a good word for every person he mentioned. "Boy, I never heard two men talk like they did [Dr. Bob and T. Henry]. They passed confidence and praise to each other. And they both deserved it.

"It was a hard time for the group," John said. "There were a lot of us who liked T. Henry. And we didn't know whether to leave or not."

"At the last meeting, they voted," said Elgie. "The ones who were going to stay with T. Henry-okay. And the ones who were going with Doc-okay. That's the way they said goodbye. But they had argued over it all for a month or more."

Among those who stayed were Lloyd T., who had been Clarence's sponsor, and Bill J.

"Lloyd T., who had been Clarence's sponsor" is a direct quote from p. 218 of Dr. Bob and the Good Oldtimers.

See p. 143 -- the first AA person whom Clarence Snyder's wife talked to face-to-face was Lloyd T., but it is not clear that Clarence talked to Lloyd at that time. And all that Lloyd did at that point was to talk Clarence's wife into buying Clarence a bus ticket to Akron.
So p. 218, where Lloyd T. is described at Clarence's sponsor, may not be well
worded -- UNLESS -- and I do not know the answer to this -- Lloyd was the one
who guaranteed the payment of Clarence's hospital bill in Akron (see p. 143).

At that time in Akron, the "sponsor" was the one who signed for an alcoholic
when he was checked into a hospital for detoxing; the "sponsor" was the one who
promised to pay the alcoholic's hospital bill if he did not pay. See
http://hindsfoot.org/AkrMan1.html

But yes, of course, Dr. Bob was Clarence's principal "sponsor" in the sense in
which that term was being used by the latter 1940's.

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+++Message 6632. . . . . . . . . Re: Big Book Page 100 to do with sponsorship
From: royslev . . . . . . . . . . 6/16/2010 9:53:00 AM

Good post. My question is about when the actual term "sponsor" began to be
used, since it was not mentioned in the first 164 pages of the BB. Was this an
Oxford Group term? Any experts on early Oxford Group history out there? Or perhaps, owners of original or reprinted "What is the Oxford Group?" texts, or
other "official" Oxford Group literature? Does Oxford Group literature mention
that term?

I know from listening to recordings of talks by early AA pioneers like
Clarence Snyder and Jimmy Burwell that they used the term. Clarence refers to Dr Bob as
his "sponsor." Jimmy refers to Jackie Williams (who later drank and died) as his
"sponsor."

Was this term already in use by the Oxford Groups and/or "alcoholic squadron" of
the Oxford Groups in any sense as we use it today, i.e. as someone who takes you
through the step process or at least guides you in early recovery. Or at least,
introduces you to the meetings.

Clarence makes a point of saying that he didn't feel really a part of his group
(Akron O.G.) until he brought in a "convert."
--- In AAHistoryLovers@yahoogroups.com, "John R Reid" <jre33756@...> wrote:
>
> Please refer to page 100 of the Big Book in regards to working with the new person
> 
> ---- Original Message ----
> 
> From: allan_gengler
> To: AAHistoryLovers@yahoogroups.com
> Sent: Tuesday, June 23, 2009 5:45 AM
> Subject: [AAHistoryLovers] Re: History of sponsorship
>
> 
> Even though SPONSORSHIP is not mentioned in the book Alcoholics Anonymous (The Big Book) I would suggest that sponsorship was the rule, from the beginning, and not something added later.
> 
> Bill called Ebby his sponsor until death, even though Ebby slipped a few times. But the chain of sponsorship starts with Rowland Hazard, who sponsored Shep Cornell and Cebra Graves, who sponsored Ebby, who sponsored Bill, who sponsored Bob who, together, sponsored Bill D., etc.
> 
> In "Dr. Bob and the Good Old Timers," it's clear that NO ONE just sauntered in off the streets and decided to join AA. Instead they were sponsored into the group FROM a hospital and wouldn't even attend a meeting unless they went through Dr. Bob's Upper Room treatment where they "made a surrender," often a key element missing from modern AA.
> 
> Also in that book it's described how the group got together and pooled their money to bus a guy in who "supposedly" was the first to get sober on JUST THE BOOK. When the bus arrived and a man, matching his description, didn't get off the bus, the group asked the bus driver. They were told of a guy under the seat drunk on his but. The group of sober drunks, of course, helped the drunk off and began to sponsor him.
> 
> I always thought that was interesting and have often wondered if it was truly possible to get sober ON THE BOOK ALONE. Even if you did, you would need to take the advice in A Vision For You and seek out drunks to form a fellowship, thus becoming a sponsor.
> 
> I think the real question is when did sponsorship become optional and how sober drunks stopped seeking to sponsor and waited for someone to ask them.
Or even the notion of being told "you must get a sponsor," when did that start. Luckily and man decided to be my sponsor so I never got to make that misguided decision in the beginning.

> --Al

---

In AAHistoryLovers@yahoogroups.com, Charlie C <route20guy@> wrote:

> > I have been revisiting the "Little Red Book," a title discussed here at times, and was struck by the way it recommends doing one's 5th Step with a non-AA, e.g. a clergyman, doctor... In discussing the 8th Step, it mentions that one may want to refer to "older members" when unsure of how to proceed with amends. In neither place is a sponsor mentioned.

> > My understanding is that the Little Red Book represents AA practice of the 1940s, in particular that developed by Dr. Bob. Is this correct?

> > Most of all though, I am curious: when did sponsorship as we know it today become the norm? When did the tradition, suggested in the Big Book, of discussing one's 5th Step with an outsider become the exception, and using one's sponsor the rule? Are there any interviews with old timers or other records documenting this shift? Thanks, I learn so much from this group!

> > Charlie C.

> > IM = route20guy

> >

> >

> >

> [Non-text portions of this message have been removed]

I have an early AA history question. Most of us are aware that the actual term "sponsor" is not mentioned in the first 164 pages of our basic text (the equivalent term "spiritual adviser" is used on page 63).

Yet when listening to AA pioneer Clarence Snyder's recordings in which he talks a lot about early program history when they were still going to Oxford Group meetings before 1939 he refers to Dr. Bob as his "sponsor."
So my question is really for Oxford Group history experts: Was the term sponsor a common Oxford Group usage? Was it a common term used by members of the "alcoholic squadron" of the Akron or New York Oxford groupers even though it was omitted by Bill in our basic text?

When did the actual word sponsor come into common usage among AA members (we all know it's on every other page of the 12&120 ?

I've done a search for the discussion thread on the word "sponsor" in the AA historylovers group but this is a more precise question.

Thanks for feedback.

Roy L. (class of `78)
royslev@verizon.net royslev@yahoo.com

I'd like to try and answer this question as well as the question in message 6606.

The evidence points to the separation being mutual. The OG had it up to here with the drunks (Broken stained glass windows, noisy drunk types at OG meetings, cigarettes, etc) and the sermon given by Jack Smith in Sam Shoemaker's absence criticizing Lois and Bill was the straw that broke the camel's back as far as Bill was concerned. There were other issues in Bill's mind that I wouldn't get into here. The "historical idea" that "The Absolutes" were too much for the drunks, while probably true, was really somewhat of a smokescreen used by Bill for the split.

When they did split I'm sure it was painful for both Bill and Sam Shoemaker who were good friends. Sam had to support the split from the Oxford Group point of view for the following reason which he did believe with all heart at the time.


"The fifth signpost, 'What say others to whom God speaks?' is the unwritten law
of fellowship. It calls for the death of that subtle spiritual pride which "takes conviction only from God.' It has no place for the tempermental vagories of the person who likes to play the rogue elephant and resents the constraining discipline of the 'team;' whose loyalty has no wider scope than vanity leaves room for. It ordains that one should be ready to let any plan of one's own, however good, be superceded if God reveals one better through other people."

The "group guidance" had been that Bill was not to work exclusively with drunks but to assist with the overall Oxford group agenda. Bill of course would have none of that and was stung by this and other criticisms.

Interestingly enough, Bill would carry on the same thinking later when writing Tradition One which states the same principle but in different langauge.

Sam Shoemaker later apologized to Bill in writing for his part in the seperation which he recognized as his fault. I believe that Bill and Sam remained close even after the two groups seperated although I'm sure there was some strain in the relationship.

God Bless,

John B

--- In AAHistoryLovers@yahoogroups.com, "gvanrobinson" <tsistsistsas@...> wrote:
> Bill W. heaped much praise on Sam Shoemaker for his role in giving AA many of its basic principles. When the "anonymous bunch of drunks" were declared "not maximum" by the Oxford Group in New York in 1937, what was Shoemaker's stance on the split?
> I'm aware that it was in 1941 when he asked the Oxford Group to leave Calvary Episcopal Church. 1939 to 1941 must have been quite a time of upheaval for him.
>
The AKRON MANUAL 1940 addresses the newcomer and "sponsor" in the forward to this pamphlet:

"This booklet is intended to be a practical guide for new members and sponsors of new members of Alcoholics Anonymous."

>> See http://hindsfoot.org/AkrMan1.html
>> and http://hindsfoot.org/AkrMan2.html

Also.......... 

The word "SPONSOR" appears in the second issue of the Cleveland Central Bulletin dated November 1942 in an article titled "Responsibility of Sponsors."

Charles from Wisconsin

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+++Message 6636. ............. Cleveland Archives Opening June 23, 2010 
From: Bob McK. ............. 6/16/2010 9:45:00 PM

+++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++

Weds. June 23rd, 2010 at 7 pm marks the unveiling of the two archives areas in the Cleveland District Office: a locked display room and an open audio-visual room. Those within reasonable driving distance of the office at Reserve Square (1701 e 12th St lower level) may wish to attend. Thanks to those many volunteers that constructed these areas! Thanks also to those archives donors in Ohio and elsewhere that made this possible.

We welcome other donations of materials elucidating Cleveland AA history.

Bob McK., archivist

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+++Message 6637. ............. Re: Big Book Page 100 to do with sponsorship 
From: John Steeves ............. 6/16/2010 9:57:00 PM

+++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++

In Bill W's telling of his story to a group in New York City in Nov 1950, on the night of Dr. Bob's passing, the term "sponsor" was used by Bill as follows:

When Bill went to attend his first Oxford group meeting he got drunk along the way there. He met a sail maker in the bar. The two of them went together to the location where the Oxford group was meeting. When they got there the man at
the
doors would not let them in (because they were so drunk) ..... Bill says that
Eddy had to "sponsor them in."

Maybe something?

SWJ

From: royslev <royslev@yahoo.com>
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Re: Big Book Page 100 to do with sponsorship

Good post. My question is about when the actual term "sponsor" began to be
used, since it was not mentioned in the first 164 pages of the BB. Was this an
Oxford
Group term? Any experts on early Oxford Group history out there? Or perhaps,
owners of original or reprinted "What is the Oxford Group?" texts, or other
"official" Oxford Group literature? Does Oxford Group literature mention
that
term?

Hi All,

Please don't base anything on that particular talk. It is not a talk by Bill
and
the meeting never really happened. It is a one man play written and
performed by
Bill McN. of New York. It is all part of a dramatization that he has done
many
times over the years.

Sorry

Jim H.

This is not an actual talk by Bill W but a dramatic creation by Bill M.
(sober since May 22 1970) and has been publicized as such by Bill M in the pages of MARKINGS. Although Bill M. is a devoted and dedicated student of AA history, this cannot be taken as independent evidence of the use of the word "sponsor."

In any case, the OG used the term "sponsor" more or less in the sense used of Godparents in Sacramental Baptism -- and btw at Calvary, Bill was Ebby's sponsor.

Original message #6637 from John Steeves <honest03060@yahoo.com> (honest03060 at yahoo.com)

In Bill W's telling of his story to a group in New York City in Nov 1950, on the night of Dr. Bob's passing, the term "sponsor" was used by Bill as follows:

When Bill went to attend his first Oxford group meeting he got drunk along the way there. He met a sail maker in the bar. The two of them went together to the location where the Oxford group was meeting. When they got there the man at the door would not let them in (because they were so drunk) ..... Bill says that Ebby had to "sponsor them in."

Maybe something?

SWJ

From: royslev <royslev@yahoo.com>
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Re: Big Book Page 100 to do with sponsorship

Good post. My question is about when the actual term "sponsor" began to be used, since it was not mentioned in the first 164 pages of the BB. Was this an Oxford Group term? Any experts on early Oxford Group history out there? Or perhaps, owners of original or reprinted "What is the Oxford Group?" texts, or other "official" Oxford Group literature? Does Oxford Group literature mention that term?

++++Message 6640. . . . . . . . . . . Re: Split from the Oxford Group: New York, Cleveland, Akron
From: John Barton . . . . . . . . . . . 6/17/2010 9:27:00 AM
Lloyd T. and Clarence Snyder, Messages 6630 and 6631:

Lloyd Tate and Bill Jones both came into the Oxford Group Fellowship in June of 1937 according to the "The Amos Roster." Both were from Cleveland. Clarence came into the group in February of 1938 and was not one of the "members" reported to Frank Amos by Dr Bob in that second week of February 1938.

Warm Regards

++++Message 6641 . . . . . . . . . . . . Re: Split from the Oxford Group: New York, Cleveland, Akron
From: Roy Levin . . . . . . . . . . . . . . 6/17/2010 10:03:00 AM

Thanks for directing me to the quote, but I have to go by Clarence's own words.
He recounts the story of his having called Dr. Bob who told him to meet him at Akron City Hospital. If Lloyd T. paid the tab, then that may indeed be the origin of that citation in Dr. Bob and the Good Oldtimers, but in Clarence's own words it was Bob who took him through the process. His story of Bob asking him to get out of his hospital beds in his shortie patient's nightgown and kneel on the cold floor to repeat his third step prayer is simultaneously hilarious and moving.

See www.recoveryspeakers.org for recordings of Clarence S. especially: Clarence S. founder Cleveland at 18th Arizona State Convention 9/22/68 parts 1 & 2

++++Message 6642 . . . . . . . . . . . . Re: Sam Shoemaker and Not Maximum
From: Roy Levin . . . . . . . . . . . . . . 6/17/2010 9:54:00 AM

From everything I've read and heard Sam Shoemaker was one of the few "maximum" Oxford Groupers who encouraged Bill to continue his work with drunks, whereas other non-alcoholic O.G. "elders" were trying to get Bill to get active with the O.G. "Businessman's Committee" to convert Bill's former associates, the Wall Street Big Shots. I don't think Bill's split was much with Sam at all,
rather
with other New York City O.G. members.

++++Message 6643. . . . . . . Who was Dr. Bob’s sponsor?
From: M.J. Johnson . . . . . . . 6/17/2010 3:38:00 PM

Here’s a really basic question for which I've not found a definitive answer:

Did Dr. Bob consider Bill W. his sponsor? If so, is this acknowledged in any literature written by or documented talks by Dr. Bob? If not, who did Dr. Bob consider his sponsor?

Many thanks.

++++Message 6644. . . . . . . Re: Split from the Oxford Group: New York, Cleveland, Akron
From: Roy Levin . . . . . . . 6/18/2010 10:08:00 AM

According to what Clarence says in his talks, in February of 1938 he would still be in Akron City hospital being "interviewed" by Paul Stanley, Bill Van Horn, Bill D., and other early members of the "alcoholic squadron" of the Akron Oxford Groups.

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On Thu, 6/17/10, John Barton <jax760@yahoo.com> wrote:

Clarence came into the group in February of 1938 and was not one of the "members" reported to Frank Amos by Dr Bob in that second week of February 1938.

++++Message 6645. . . . . . . No major changes in the first year
From: Richard H . . . . . . . 6/18/2010 9:56:00 AM

Warm greetings from West Virginia Area 73 Archives,

Many members share the suggestion that no major changes be made in the first year of your sobriety to newcomers. Does anyone know of any source for this
train of thought? AA or otherwise.

See ya in San Antonio,

Richard Humway
Area 73 Archivist

++++Message 6646. . . . . . . Minority opinion and the secret ballot
From: Jason Clemons . . . . . . . 6/20/2010 8:09:00 AM

Historically, how does an AA service body express minority opinion when voting is done by secret ballot (as in removal of a trusted servant from position)?

Thank you,
Jason

++++Message 6647. . . . . . . Grapevine: might writing AA history drive a person to drink?
From: joe . . . . . . . . . . . . 6/22/2010 7:58:00 PM

I happened upon this GV article from June 1960 and it made me chuckle and think of many on this forum - the experts who keep us straight on the "exact dates, places, and names" and love doing it - most of which are AA's and in no danger of being driven to drink....at least not today.

Round and Around We Go. . .
Volume 17 Issue 1 June 1960

Traveling over the globe, the AA message has seemed to follow definite paths, invisible but apparently straight and true. It is as if the hands that guided each of us to AA also unerringly point the direction in which we should give away our blessings, if we want AA's richest rewards. To the infinite benefit of all of us, the message has surmounted mountains, deserts, oceans, and every kind of manmade boundary to get straight to bewildered hearts lost in the alcoholism wildernesses all over the world.

Precisely how it happened--the exact dates, places, and names--will of
course probably wait for some compulsive non-AA researcher obsessed with footnotes and other such documenting. Poor guy. It'll probably drive him to drink.

+++++Message 6648. . . . . . . . . . . . . LA members: June G and Sybil Corwin From: jaxena77 . . . . . . . . . . . 6/23/2010 2:56:00 PM

I am trying to get in touch with June G from Venice Beach/LA. She is a circuit speaker, who spoke at the ICYPAA convention years ago. She got sober when she was 13 years old in Venice Beach. Does anyone know how I might get in contact with her?

In a similar vein, I am also trying to get in touch with any former sponsees, family or friends of Sybil Corwin.

A play is being performed in San Antonio that have both June and Sybil as characters in it.

My email is:
inourownwords.sanantonio@gmail.com
(inourownwords.sanantonio at gmail.com)

+++++Message 6649. . . . . . . . . . . . Notes kept by participants in early meetings From: Marsha . . . . . . . . . . . 6/23/2010 9:32:00 PM

Hi Folks:

This question is especially for you who have traveled to the museums of early AA ...

Are there any existing notes from early meetings (whether Oxford or Early AA)?

Thanks!

Marsha in VA
4-4-86
The following is from The Idiot, a Boston, MA newspaper Saturday March 14, 1818
vol 1, no 10

Five reasons for not using Spirituous Liquors.
A Touchstone.

1) Because it poisons the blood and destroys the organs of digestion
2) Because an ENEMY should be kept without the gate.
3) Because I am in health and need no medicine.
4) Because I have my senses and wish to keep them.
5) Because I have a soul to be saved or lost.

To the man whose mind is untouched by all or any of the above reasons, a volume
on the subject would be useless. He is unfitted for society; and the sooner
he is in his grave the better- Better for society and for himself-For society-
Because of his example- For himself- because his further torment will be less.

Does anyone know and have contact information for any of Sybil C (Los Angeles)
sponsees?

I want to personally thank this group for all the help it provided while writing
the play In Our Own Words: Pioneers of Alcoholics Anonymous. I couldn't have
done it with this group. I hope you can attend:

IN OUR OWN WORDS: PIONEERS OF ALCOHOLICS ANONYMOUS
Friday and Saturday, July 2 and 3 at 11:00 AM
La Condesa / El Mirador Rooms (22nd Floor)
Hilton Palacio del Rio
200 South Alamo Street
A group of the SF fellowship are performing an original play, In Our Own Words, presented by the Grapevine during the 2010 International Convention of Alcoholics Anonymous in San Antonio.

IN OUR OWN WORDS dramatizes the first-hand accounts of the founders and pioneers of A.A., including the early members of special composition groups in the fellowship.

The play was written using primarily found text as source material i.e. the writings and recordings of A.A. members. Adapted from the original text, interviews and speaker tapes of the founders of AA, including Bill Wilson, Dr. Bob Smith, Lois Wison, Anne Smith, Ebby Thatcher, Clarence Snyder, William Silkworth, Hank Parkhurst, Bill Dotson, Ruth Hock, Rev. Sam Shoemaker, Florence R, Marty Mann, Sybil Corwin, Jimmy Miller, Joe McQuany, Ricardo M, June G, Dick Perez and many more!

Literary sources include A.A. conference-approved and non-conference-approved material, including the The Grapevine digital archives, and the following texts:

Alcoholics Anonymous ("The Big Book"), by Alcoholics Anonymous World Service

The Twelve Steps and Twelve Traditions, by Alcoholics Anonymous World Service

Pass It On, by Alcoholics Anonymous World Service

Dr. Bob and the Good Oldtimers, by Alcoholics Anonymous World Service

A.A. Comes of Age by Alcoholics Anonymous World Service

Language of the Heart: Bill W's Grapevine Writings, by the AA Grapevine

Women Pioneers in 12 Step Recovery by Joan Zieger

History of Gay People in Alcoholics Anonymous by Audrey Borden

How it Worked by Mitchell K.

The Convict and the Factory Owner by Glenn C.

A Biography of Miss Marty Mann by David Brown

Source material from audio recordings includes numerous speaker tapes that are now available through the CD Library in Central Office in San Francisco. Additional research provided by AAHistoryLovers Yahoo Group, www.silkworth.net,
Please email this to anyone you know is going to the International Convention!

+++Message 6653. . . . . . . . . . . . Re: Big Book Page 100 to do with sponsorship
From: Roy Levin . . . . . . . . . . . . 6/24/2010 11:20:00 AM

Where is this reference to the use by Oxford Group members of the word "sponsor" in the same sense of a baptismal Godfather term? Is it in any of their literature?

- - -

From: J. Lobdell <jlobdell54@hotmail.com>
Subject: Re: Big Book Page 100 to do with sponsorship

<<... the OG used the term "sponsor" more or less in the sense used of Godparents in Sacramental Baptism -- and btw at Calvary, Bill was Ebby's sponsor.>>

+++Message 6654. . . . . . . . . . . . Re: LA members: June G and Sybil Corwin
From: Charles Grotts . . . . . . . . . . . . 6/24/2010 9:48:00 AM

If you try the LA Central Office, June may be on the speakers list. You can ask for Harvey, he would probably know. 323-936-4343. I know a person who would have her number but he's on vacation for two months.

Best wishes, Chuck, Los Angeles

+++Message 6655. . . . . . . . . . . . 85% emotional and 15% physical
From: Jim M . . . . . . . . . . . . 6/24/2010 1:57:00 AM

I don't have much to go on, but I received an email from a woman from France, originally from Quebec, Canada. In here email, she asked me to help her find the AA literature that talks about sickness from alcoholism being 85% emotional (mental obsession) and 15% physical (physical allergy).
She also goes on to say, in her words, "I agree to know it where cause when I'm talking about that I want to know the source. I wrote this in 1982 or 1983; I had this book or pamphlet in Quebec, Canada but since I came here in France I don't have it anymore."

Does anyone here know what literature this may have been written in, if in fact, it was? And if so, do you have it electronically stored on your computer or know where this pamphlet or book may be found? Possibly the title of the pamphlet or book or whatever AA literature this may be in?

Any help with this will be received with much gratitude, not just by me, but most of all by Renée Matte in France.

Yours in service,

Jim M. silkworth.net

---

+++Message 6656. . . . . . . . . . . . RE: Notes kept by participants in early meetings From: J. Lobdell . . . . . . . . . . . . 6/24/2010 6:29:00 AM

Yes, Anne Smith's notes on early (OG) meetings in Akron, at Brown.

+++Message 6657. . . . . . . . . . . . Re: Minority opinion and the secret ballot From: Shakey1aa@aol.com . . . . . . . . 6/23/2010 9:36:00 PM

the minority opinion is discussed with that person out of the room.

---

In a message dated 6/23/2010 9:51:10 P.M. Eastern Daylight Time, jasonrclemons@gmail.com writes:

Historically, how does an AA service body express minority opinion when voting is done by secret ballot (as in removal of a trusted servant from position)?

Thank you,

Jason
+++Message 6658. ............ AAHL -- SAN ANTONIO -- 3-5:00 Sat.
July 3
From: Glenn Chesnut ............ 6/24/2010 9:04:00 PM

MAIN AA HISTORY LOVERS GET-TOGETHER
at the San Antonio International, 3:00-5:00 p.m.,
Saturday, July 3, 2010
in the AA Online hospitality suite (Crockett
Suite A/B) at the Grand Hyatt Hotel (the main
convention hotel).

The AA Online hospitality room will be open continuously from Thursday through
Saturday. The New York GSO has suggested this to us as an ideal place for
members of the AAHistoryLovers to meet. So if you have some free time, come
in
and sit down and have a cup of coffee and chat. I'll be there when I'm not
otherwise involved, and so will some of our other members, I believe.

Glenn Chesnut, Moderator
AAHistoryLovers

OTHER EVENTS:

Friday, July 2, 2010

12 noon - 1:00 p.m.
GSO Archives, in the Henry B Gonzalez Convention Center -- we will have some
tables and chairs at our disposal and Michelle Mirza, the GSO Archivist, has
agreed to briefly chat with us. A good chance to learn more about the
historical
resources in the New York AA Archives.

1:30-3:00 p.m.
Arthur S. of the AAHistoryLovers will be one of the 3 speakers participating
in
the Archives AA History Workshop at the MRW (Marriott River Walk).

3:30-5:00 p.m.
AN ADDITIONAL GOOD OPPORTUNITY to meet a few AAHL members for anyone who
can't
make the Saturday afternoon meeting: all members of the AAHistoryLovers who
want
to, can meet and discuss Arthur's talk in the AA Online hospitality suite,
Crockett Suite A/B, at the Grand Hyatt Hotel. Or just sit down and have a
cup of
coffee, and have an informal conversation with some of the other AAHL
members
sitting around the table.

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Saturday, July 3, 2010
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1:00-2:30 p.m.
There will be a presentation on the History of AA in New Jersey in the hospitality suite at the Grand Hyatt in the Bonham Room.

****3:00-5:00 p.m.
MAIN A.A. HISTORY LOVERS GET-TOGETHER
In the AA Online hospitality suite (Crockett Suite A/B) at the Grand Hyatt Hotel. No program, just come in and sit down and have a chat, and get to know some of your fellow AAHL members over a good cup of coffee.

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ALSO:

11:00 a.m. Friday and Saturday, July 2 and 3

"In Our Own Words: Pioneers of Alcoholics Anonymous"
at La Condesa / El Mirador Rooms (22nd Floor)Hilton Palacio del Rio, 200 South Alamo Street.

This original play dramatizes the first-hand accounts of the founders and pioneers of A.A., including the early members of special composition groups in the fellowship. Performed by a group of the SF fellowship.

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[as revised 6/24/10]


+++Message 6659. . . . . . . . . . . . Re: No major changes in the first year
From: Roy Levin . . . . . . . . . . . . 6/24/2010 10:42:00 AM


The local nest of book thumpers here in Santa Monica are always making fun of this fellowship slogan, as they do with many other fellowship "folk slogans" which don't appear in the book. The essence of their jibe is "We're asked to turn our will and our lives over to the care of God," but it's suggested not to make any major changes in the first year. It is rather ironic looked at in that light.

--- On Fri, 6/18/10, Richard H <area73archives@yahoo.com> wrote:
Warm greetings from West Virginia Area 73 Archives,

Many members share the suggestion that no major changes be made in the first year of your sobriety to newcomers. Does anyone know of any source for this train of thought? AA or otherwise.

See ya in San Antonio,

Richard Humway
Area 73 Archivist

[Non-text portions of this message have been removed]

Heya Folks:

I am doing some research on anonymity (for personal knowledge and as a meeting topic). There is also a side issue of taking notes in a meeting - seems that it makes some uncomfortable - and the anonymity implications).

What to you recommend as the best, definitive reading? Yes, GSO has the pamphlet "Understanding Anonymity", and Bill W did an article or two... Wasn't there a statement by Dr. Bob too?

I am keenly interested about Anonymity at all three levels:
Recovery Anonymity for the Individual
Unity Anonymity for the Group
Service Anonymity for the Whole

I thank you in advance for your responses... On or off-list!

Marsha F in VA
4-4-86

Send your photos by email in seconds...
Works in all emails, instant messengers, blogs, forums and social networks.
RE: Best Literature on Anonimity /
Dr. Bob & Bill W.
From: Jenny or Laurie Andrews ............. 6/25/2010 4:01:00 AM

Why not try the Grapevine digital archive and other search engines?

To: AAHistoryLovers@yahoogroups.com
From: ms1finley@inbox.com
Date: Thu, 24 Jun 2010 22:20:21 -0400
Subject: [AAHistoryLovers] Best Literature on Anonimity / Dr. Bob & Bill W.

Heya Folks:

I am doing some research on anonymity (for personal knowledge and as a meeting topic. There is also a side issue of taking notes in a meeting - seems that it makes some uncomfortable - and the anonymity implications).

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Marsha F in VA
4-4-86

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Works in all emails, instant messengers, blogs, forums and social networks.

http://clk.atdmt.com/UKM/go/195013117/direct/01/

[Non-text portions of this message have been removed]
the anonymity tradition: (1) by giving your name at the public level or press or radio; (2) by being so anonymous that you can't be reached by other drunks."
There continues several paragraphs of discussion of this topic.

-----Original Message-----
From: Marsha Finley <ms1finley@inbox.com>
To: AAHistoryLovers@yahoogroups.com
Sent: Thu, Jun 24, 2010 7:20 pm
Subject: [AAHistoryLovers] Best Literature on Anonimity / Dr. Bob & Bill W.

Heya Folks:

I am doing some research on anonymity (for personal knowledge and as a meeting topic. There is also a side issue of taking notes in a meeting - seems that it makes some uncomfortable - and the anonymity implications).

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4-4-86

Send your photos by email in seconds...
Works in all emails, instant messengers, blogs, forums and social networks.

[Non-text portions of this message have been removed]

+++Message 6663. . . . . . . . . . . . Re: Best Literature on Anonimity / Dr. Bob & Bill W.
From: bent_christensen5 . . . . . . . . . . . . 6/25/2010 8:28:00 AM

In Grapevine 1969 dr. Bob is quoted:

Dr. Bob on Tradition Eleven

"We need always maintain personal anonymity at the level of press, radio and films."

Dr. Bob, co-founder of AA, commented on Tradition Eleven as follows: "Since our
Tradition on anonymity designates the exact level where the line should be held, it must be obvious to everyone who can read and understand the English language, that to maintain anonymity at any other level is definitely a violation of this Tradition.

"The AA who hides his identity from his fellow AA by using only a given name violates the Tradition just as much as the AA who permits his name to appear in the press in connection with matters pertaining to AA.

"The former is maintaining his anonymity ABOVE the level of press, radio, and films, and the latter is maintaining his anonymity BELOW the level of press, radio, and films - whereas the Tradition states that we should maintain our anonymity AT the level of press, radio, and films."

Reprinted from the February 1969 Grapevine

http://www.district38-aa.org/drBob.htm

--- In AAHistoryLovers@yahoogroups.com, "Marsha Finley" <ms1finley@...> wrote:
> Heya Folks:
> I am doing some research on anonymity (for personal knowledge and as a meeting topic. There is also a side issue of taking notes in a meeting - seems that it makes some uncomfortable - and the anonymity implications).
>
> What to you recommend as the best, definitive reading? Yes, GSO has the pamphlet "Understanding Anonymity", and Bill W did an article or two...
> Wasn't there a statement by Dr. Bob too?
>
> I am keenly interested about Anonymity at all three levels:
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> Unity Anonymity for the Group
> Service Anonymity for the Whole
>
> I thank you in advance for your responses... On or off-list!
>
> Marsha F in VA
> 4-4-86
>
> ____________________________________________________________
> Send your photos by email in seconds...
> Works in all emails, instant messengers, blogs, forums and social networks.
> 
> ............................................................................
There is a lot of info on the 12 Traditions by going to the following:


Just Love,
Barefoot Bill

Heya Folks:

I am doing some research on anonymity (for personal knowledge and as a meeting topic. There is also a side issue of taking notes in a meeting - seems that it makes some uncomfortable - and the anonymity implications).

What do you recommend as the best, definitive reading? Yes, GSO has the pamphlet "Understanding Anonymity", and Bill W did an article or two... Wasn't there a statement by Dr. Bob too?

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Marsha F in VA
4-4-86

[Non-text portions of this message have been removed]

*Page from inside a family bible dated mid 1800's, Butler, Pennsylvania USA
jpg copy is attached to this email

(The Pledge, by the way, was pretty much all the "program" that...
the Washingtonians had. Otherwise they had one drunk helping
another....but no step work as we know it.)

*  

Family Temperance Pledge

*God Bless Our Home*

* *

*Why Sign the Pledge?*

Because

1. Moderate drinking tends to drunkenness, while total abstinence
directly from it.
2. While no one means to become a drunkard, there is said to be over six
hundred thousand confirmed drunkards in our country to-day.
3. Intoxicating drinks can do no good as a beverage, and there are always
safer and surer remedies to use in case of sickness.
4. The idea of moderation is full of deceit, and out estimate of the
power of our own will is usually a mistaken one.
5. The drinking habit is the cause of the larger portion of the misery,
poverty and crime in our land.
6. Both science and experience prove that even moderate drinking is
injurious to health.
7. Eternal interests are often forfeited through drink, for the Bible
declares that no drunkard shall enter heaven.
8. The Bible pronounces no blessing upon drinking, but many upon total
abstinence.
9. It is easier to keep a pledge publicly, solemnly given than a simple
resolution.
10. The pledge protects us from the solicitations of friends, and removes
us from the temptations of the saloon.
11. Persons miscalculate their ability to drink in moderation, and become
slaves to the drinking habit before they are aware of it.
12. Intemperance obstructs civilization, education, religion and every
useful reform.

We the undersigned solemnly promise

BY THE HELP OF GOD

to abstain from the use of all intoxicating drinks as a beverage.

On Thu, Jun 24, 2010 at 3:18 PM, kevinr1211 <analystkmr@hotmail.com> wrote:

>  
> >  
> > The following is from The Idiot, a Boston, MA newspaper Saturday March 14,
> > 1818 vol 1, no 10  
> >  
> > Five reasons for not using Spirituous Liquors.
> > A Touchstone.
1) Because it poisons the blood and destroys the organs of digestion
2) Because an ENEMY should be kept without the gate.
3) Because I am in health and need no medicine.
4) Because I have my senses and wish to keep them.
5) Because I have a soul to be saved or lost.

To the man whose mind is untouched by all or any of the above reasons, a volume on the subject would be useless. He is unfitted for society; and the sooner he is in his grave the better—Better for society and for himself—For society—Because of his example—For himself—because his further torment will be less.

[Non-text portions of this message have been removed]

I would like to add to this question.

I have heard that the term "sponsor" as it was in general use in the US when Bill and Bob were getting started, carried with it an implied financial responsibility.

Generally speaking, if you sponsored someone, it meant that you would be picking up their tab.

For example, if my brother was to sponsor me at City Hospital, he would be paying for my treatment.

If this is correct, it would be a logical reason why the term "sponsor" does not appear in the first 164 pages.

In time, the meaning of the word changed.

John M
South Burlington, Vermont

On Tue, Jun 15, 2010 at 10:14 AM, royslev <royslev@yahoo.com> wrote:

> I have an early AA history question. Most of us are aware that the actual term "sponsor" is not mentioned in the first 164 pages of our basic text (the equivalent term "spiritual adviser" is used on page 63).
Yet when listening to AA pioneer Clarence Snyder's recordings in which he
talks a lot about early program history when they were still going to
Oxford
Group meetings before 1939 he refers to Dr. Bob as his "sponsor."

So my question is really for Oxford Group history experts: Was the term
sponsor a common Oxford Group usage? Was it a common term used by members of
the "alcoholic squadron" of the Akron or New York Oxford groupers even
though it was omitted by Bill in our basic text?

When did the actual word sponsor come into common usage among AA members
(we all know it's on every other page of the 12&12 ?

I've done a search for the discussion thread on the word "sponsor" in the
AA historylovers group but this is a more precise question.

Thanks for feedback.

Roy L. (class of `78)
royslev@verizon.net <royslev%40verizon.net>
royslev@yahoo.com<royslev%40yahoo.com>

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---Message 6667.............. Secret of AA: After 75 Years, We Don't Know How It Works
From: Fiona Dodd . . . . . . . . 6/26/2010 3:02:00 AM

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Secret of AA: After 75 Years, We Don't Know How It Works

* By Brendan I. Koerner <mailto:rants@wired.com> Email Author
* June 23, 2010 |
* 12:00 am |
* Wired July <http://www.wired.com/magazine/18-07/> 2010 *

The church will be closed tomorrow, and the drunks are freaking out. An
elderly lady in a prim white blouse has just delivered the bad news, with
deep apologies: A major blizzard is scheduled to wallop Manhattan tonight,
and up to a foot of snow will cover the ground by dawn. The church, located
on the Upper West Side, can't ask its staff to risk a dangerous commute.
Unfortunately, that means it must cancel the Alcoholics Anonymous meeting
held daily in the basement.

A worried murmur ripples through the room. "Wha. what are we supposed to
do?" asks a woman in her mid-twenties with smudged black eyeliner. She's in
rough shape, having emerged from a multiday alcohol-and-cocaine bender that morning. "The snow, it's going to close everything," she says, her cigarette-addled voice tinged with panic. "Everything!" She's on the verge of tears.

A mustachioed man in skintight jeans stands and reads off the number for a hotline that provides up-to-the-minute meeting schedules. He assures his fellow alcoholics that some groups will still convene tomorrow despite the weather. Anyone who needs an AA fix will be able to get one, though it may require an icy trek across the city.

That won't be a problem for a thickset man in a baggy beige sweat suit. "Doesn't matter how much snow we get-a foot, 10 feet piled up in front of the door," he says. "I will leave my apartment tomorrow and go find a meeting."

He clasps his hands together and draws them to his heart: "You understand me? I need this." Daily meetings, the man says, are all that prevent him from winding up dead in the gutter, shoes gone because he sold them for booze or crack. And he hasn't had a drink in more than a decade.

The resolve is striking, though not entirely surprising. AA has been inspiring this sort of ardent devotion for 75 years. It was in June 1935, amid the gloom of the Great Depression, that a failed stockbroker and reformed lush named Bill Wilson founded the organization after meeting God in a hospital room. He codified his method in the 12 steps, the rules at the heart of AA. Entirely lacking in medical training, Wilson created the steps by cribbing ideas from religion and philosophy, then massaging them into a pithy list with a structure inspired by the Bible.

The 200-word instruction set has since become the cornerstone of addiction treatment in this country, where an estimated 23 million people grapple with severe alcohol or drug abuse-more than twice the number of Americans afflicted with cancer. Some 1.2 million people belong to one of AA's 55,000 meeting groups in the US, while countless others embark on the steps at one of the nation's 11,000 professional treatment centers. Anyone who seeks help in curbing a drug or alcohol problem is bound to encounter Wilson's system on the road to recovery.

It's all quite an achievement for a onetime broken-down drunk. And Wilson's success is even more impressive when you consider that AA and its steps have become ubiquitous despite the fact that no one is quite sure how-or, for that matter, how well-they work. The organization is notoriously difficult to study, thanks to its insistence on anonymity and its fluid membership. And AA's method, which requires "surrender" to a vaguely defined "higher power," involves the kind of spiritual revelations that neuroscientists have only begun to explore.

What we do know, however, is that despite all we've learned over the past few decades about psychology, neurology, and human behavior, contemporary medicine has yet to devise anything that works markedly better. "In my 20 years of treating addicts, I've never seen anything else that comes close to
the 12 steps,” says Drew Pinsky, the addiction-medicine specialist who hosts VH1's Celebrity Rehab. "In my world, if someone says they don't want to do the 12 steps, I know they aren't going to get better."

Wilson may have operated on intuition, but somehow he managed to tap into mechanisms that counter the complex psychological and neurological processes through which addiction wreaks havoc. And while AA's ability to accomplish this remarkable feat is not yet understood, modern research into behavior dynamics and neuroscience is beginning to provide some tantalizing clues.

One thing is certain, though: AA doesn't work for everybody. In fact, it doesn't work for the vast majority of people who try it. And understanding more about who it does help, and why, is likely our best shot at finally developing a system that improves on Wilson's amateur scheme for living without the bottle.

AA originated on the worst night of Bill Wilson's life. It was December 14, 1934, and Wilson was drying out at Towns Hospital, a ritzy Manhattan detox center. He'd been there three times before, but he'd always returned to drinking soon after he was released. The 39-year-old had spent his entire adult life chasing the ecstasy he had felt upon tasting his first cocktail some 17 years earlier. That quest destroyed his career, landed him deeply in debt, and convinced doctors that he was destined for institutionalization.

Wilson had been quite a mess when he checked in the day before, so the attending physician, William Silkworth, subjected him to a detox regimen known as the Belladonna Cure - hourly infusions of a hallucinogenic drug made from a poisonous plant. The drug was coursing through Wilson's system when he received a visit from an old drinking buddy, Ebby Thacher, who had recently found religion and given up alcohol. Thacher pleaded with Wilson to do likewise. "Realize you are licked, admit it, and get willing to turn your life over to God," Thacher counseled his desperate friend. Wilson, a confirmed agnostic, gagged at the thought of asking a supernatural being for help.

But later, as he writhed in his hospital bed, still heavily under the influence of belladonna, Wilson decided to give God a try. "If there is a God, let Him show Himself!" he cried out. "I am ready to do anything. Anything!"

What happened next is an essential piece of AA lore: A white light filled Wilson's hospital room, and God revealed himself to the shattered stockbroker. "It seemed to me, in the mind's eye, that I was on a mountain and that a wind not of air but of spirit was blowing," he later said. "And then it burst upon me that I was a free man." Wilson would never drink again.

At that time, the conventional wisdom was that alcoholics simply lacked moral fortitude. The best science could offer was detoxification with an array of purgatives, followed by earnest pleas for the drinker to think of his loved ones. When this approach failed, alcoholics were often consigned to bleak state hospitals. But having come back from the edge himself, Wilson refused to believe his fellow inebriates were hopeless. He resolved to save
them by teaching them to surrender to God, exactly as Thacher had taught him.

Following Thacher's lead, Wilson joined the Oxford Group <http://en.wikipedia.org/wiki/Oxford_Group> , a Christian movement that was in vogue among wealthy mainstream Protestants. Headed by a an ex-YMCA missionary named Frank Buchman, who stirred controversy with his lavish lifestyle and attempts to convert Adolf Hitler, the Oxford Group combined religion with pop psychology, stressing that all people can achieve happiness through moral improvement. To help reach this goal, the organization's members were encouraged to meet in private homes so they could study devotional literature together and share their inmost thoughts.

In May 1935, while on an extended business trip to Akron, Ohio, Wilson began attending Oxford Group meetings at the home of a local industrialist. It was through the group that he met a surgeon and closet alcoholic named Robert Smith. For weeks, Wilson urged the oft-soused doctor to admit that only God could eliminate his compulsion to drink. Finally, on June 10, 1935, Smith (known to millions today as Dr. Bob <http://www.drbob.info/> ) gave in. The date of Dr. Bob's surrender became the official founding date of Alcoholics Anonymous.

In its earliest days, AA existed within the confines of the Oxford Group, offering special meetings for members who wished to end their dependence on alcohol. But Wilson and his followers quickly broke away, in large part because Wilson dreamed of creating a truly mass movement, not one confined to the elites Buchman targeted. To spread his message of salvation, Wilson started writing what would become AA's sacred text: Alcoholics Anonymous, now better known as the Big Book.

The core of AA is found in chapter five, entitled "How It Works." It is here that Wilson lists the 12 steps, which he first scrawled out in pencil in 1939. Wilson settled on the number 12 because there were 12 apostles.

In writing the steps, Wilson drew on the Oxford Group's precepts and borrowed heavily from William James' classic The Varieties of Religious Experience, which Wilson read shortly after his belladonna-fueled revelation at Towns Hospital. He was deeply affected by an observation that James made regarding alcoholism: that the only cure for the affliction is "religiomania." The steps were thus designed to induce an intense commitment, because Wilson wanted his system to be every bit as habit-forming as booze.

The first steps famously ask members to admit their powerlessness over alcohol and to appeal to a higher power for help. Members are then required to enumerate their faults, share them with their meeting group, apologize to those they've wronged, and engage in regular prayer or meditation. Finally, the last step makes AA a lifelong duty: "Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics and to practice these principles in all our affairs." This requirement guarantees not only that current members will find new recruits but that
they can never truly "graduate" from the program.

Aside from the steps, AA has one other cardinal rule: anonymity. Wilson was adamant that the anonymous component of AA be taken seriously, not because of the social stigma associated with alcoholism, but rather to protect the nascent organization from ridicule. He explained the logic in a letter to a friend:

[In the past], alcoholics who talked too much on public platforms were likely to become inflated and get drunk again. Our principle of anonymity, so far as the general public is concerned, partly corrects this difficulty by preventing any individual receiving a lot of newspaper or magazine publicity, then collapsing and discrediting AA.

AA boomed in the early 1940s, aided by a glowing Saturday Evening Post profile and the public admission by a Cleveland Indians catcher, Rollie Hemsley, that joining the organization had done wonders for his game. Wilson and the founding members were not quite prepared for the sudden success. "You had really crazy things going on," says William L. White, author of Slaying the Dragon: The History of Addiction Treatment and Recovery in America. "Some AA groups were preparing to run AA hospitals, and there was this whole question of whether they should have paid AA missionaries. You even had some reports of AA groups drinking beers at their meetings."

The growing pains spurred Wilson to write AA's governing principles, known as the 12 traditions. At a time when fraternal orders and churches with strict hierarchies dominated American social life, Wilson opted for something revolutionary: deliberate organizational chaos. He permitted each group to set its own rules, as long as they didn't conflict with the traditions or the steps. Charging a fee was forbidden, as was the use of the AA brand to endorse anything that might generate revenue. "If you look at this on paper, it seems like it could never work," White says. "It's basically anarchy." But this loose structure actually helped AA flourish. Not only could anyone start an AA group at any time, but they could tailor each meeting to suit regional or local tastes. And by condemning itself to poverty, AA maintained a posture of moral legitimacy.

Despite the decision to forbid members from receiving pay for AA-related activity, it had no problem letting professional institutions integrate the 12 steps into their treatment programs. AA did not object when Hazelden, a Minnesota facility founded in 1947 as "a sanatorium for curable alcoholics of the professional class," made the steps the foundation of its treatment model. Nor did AA try to stop the proliferation of steps-centered addiction groups from adopting the Anonymous name: Narcotics Anonymous, Gamblers Anonymous, Overeaters Anonymous. No money ever changed hands-the steps essentially served as open source code that anyone was free to build upon, adding whatever features they wished. (Food Addicts Anonymous, for example, requires its members to weigh their meals.)

By the early 1950s, as AA membership reached 100,000, Wilson began to step back from his invention. Deeply depressed and an incorrigible chain smoker, he would go on to experiment with LSD before dying from emphysema in 1971. By that point, AA had become ingrained in American culture; even people who'd never touched a drop of liquor could name at least a few of the steps.
"For nearly 30 years, I have been saying Alcoholics Anonymous is the most effective self-help group in the world," advice columnist Ann Landers wrote in 1986. "The good accomplished by this fellowship is inestimable. God bless AA."

There's no doubt that when AA works, it can be transformative. But what aspect of the program deserves most of the credit? Is it the act of surrendering to a higher power? The making of amends to people a drinker has wronged? The simple admission that you have a problem? Stunningly, even the most highly regarded AA experts have no idea. "These are questions we've been trying to answer for, golly, 30 or 40 years now," says Lee Ann Kaskutas, senior scientist at the Alcohol Research Group in Emeryville, California. "We can't find anything that completely holds water."

The problem is so vexing, in fact, that addiction professionals have largely accepted that AA itself will always be an enigma. But research in other fields—primarily behavior change and neurology—offers some insight into what exactly is happening in those church basements.

To begin with, there is evidence that a big part of AA's effectiveness may have nothing to do with the actual steps. It may derive from something more fundamental: the power of the group. Psychologists have long known that one of the best ways to change human behavior is to gather people with similar problems into groups, rather than treat them individually. The first to note this phenomenon was Joseph Pratt, a Boston physician who started organizing weekly meetings of tubercular patients in 1905. These groups were intended to teach members better health habits, but Pratt quickly realized they were also effective at lifting emotional spirits, by giving patients the chance to share their tales of hardship. ("In a common disease, they have a bond," he would later observe.) More than 70 years later, after a review of nearly 200 articles on group therapy, a pair of Stanford University researchers pinpointed why the approach works so well: "Members find the group to be a compelling emotional experience; they develop close bonds with the other members and are deeply influenced by their acceptance and feedback."

Researchers continue to be surprised by just how powerful this effect is. For example, a study published last year in the journal Behavior Therapy concluded that group therapy is highly effective in treating post-traumatic stress disorder: 88.3 percent of the study's subjects who underwent group therapy no longer exhibited PTSD symptoms after completing their sessions, versus just 31.3 percent of those who received minimal one-on-one interaction.

The importance of this is reflected by the fact that the more deeply AA members commit to the group, rather than just the program, the better they fare. According to J. Scott Tonigan, a research professor at the University of New Mexico's Center on Alcoholism, Substance Abuse, and Addictions,
numerous studies show that AA members who become involved in activities like sponsorship—becoming a mentor to someone just starting out—are more likely to stay sober than those who simply attend meetings.

Addiction-medicine specialists often raise the concern that AA meetings aren't led by professionals. But there is evidence that this may actually help foster a sense of intimacy between members, since the fundamental AA relationship is between fellow alcoholics rather than between alcoholics and the therapist. These close social bonds allow members to slowly learn how to connect to others without the lubricating effects of alcohol. In a study published last year in Alcoholism Treatment Quarterly, Tonigan found that "participation in AA is associated with an increased sense of security, comfort, and mutuality in close relationships."

And close relationships, it turns out, have an even more profound effect on us than previously thought. A 2007 study of a Boston-area community, for example, found that a person's odds of becoming obese increase by 71 percent if they have a same-sex friend who is also obese. (Wired covered the study in more detail in "The Buddy System," issue 17.10.) And in April, a paper published in Annals of Internal Medicine concluded that a person is 50 percent more likely to be a heavy drinker if a friend or relative is a boozehound. Even if an alcoholic's nonsober friends are outwardly supportive, simply being around people for whom drinking remains the norm can nudge someone into relapse. It is much safer to become immersed in AA's culture, where activities such as studying the Big Book supplant hanging out with old acquaintances who tipple.

As for the steps themselves, there is evidence that the act of public confession—enshrined in the fifth step—plays an especially crucial role in the recovery process. When AA members stand up and share their emotionally searing tales of lost weekends, ruined relationships, and other liquor-fueled low points, they develop new levels of self-awareness. And that process may help reinvigorate the prefrontal cortex, a part of the brain that is gravely weakened by alcohol abuse.

To understand the prefrontal cortex's role in both addiction and recovery, you first need to understand how alcohol affects the brain. Booze works its magic in an area called the mesolimbic pathway—the reward system. When we experience something pleasurable, like a fine meal or good sex, this pathway squirts out dopamine, a neurotransmitter that creates a feeling of bliss. This is how we learn to pursue behaviors that benefit us, our families, and our species.

When alcohol hits the mesolimbic pathway, it triggers the rapid release of dopamine, thereby creating a pleasurable high. For most people, that buzz simply isn't momentous enough to become the focal point of their lives. Or if it is, they are able to control their desire to chase it with reckless abandon. But others aren't so fortunate: Whether by virtue of genes that make them unusually sensitive to dopamine's effects, or circumstances that lead them to seek chemical solace, they cannot resist the siren call of booze.

Once an alcoholic starts drinking heavily, the mesolimbic pathway responds
by cutting down its production of dopamine. Alcohol also messes with the balance between two other neurotransmitters: GABA and glutamate. Alcohol spurs the release of more GABA, which inhibits neural activity, and clamps down on glutamate, which stimulates the brain. Combined with a shortage of dopamine, this makes the reward system increasingly lethargic, so it becomes harder and harder to rouse into action. That's why long-term boozers must knock back seven or eight whiskeys just to feel "normal." And why little else in life brings hardcore alcoholics pleasure of any kind.

As dependence grows, alcoholics also lose the ability to properly regulate their behavior. This regulation is the responsibility of the prefrontal cortex, which is charged with keeping the rest of the brain apprised of the consequences of harmful actions. But mind-altering substances slowly rob the cortex of so-called synaptic plasticity, which makes it harder for neurons to communicate with one another. When this happens, alcoholics become less likely to stop drinking, since their prefrontal cortex cannot effectively warn of the dangers of bad habits.

This is why even though some people may be fully cognizant of the problems that result from drinking, they don't do anything to avoid them. "They'll say, 'Oh, my family is falling apart, I've been arrested twice,'" says Peter Kalivas, a neuroscientist at the Medical University of South Carolina in Charleston. "They can list all of these negative consequences, but they can't take that information and manhandle their habits."

The loss of synaptic plasticity is thought to be a major reason why more than 90 percent of recovering alcoholics relapse at some point. The newly sober are constantly bombarded with sensory cues that their brain associates with their pleasurable habit. Because the synapses in their prefrontal cortex are still damaged, they have a tough time resisting the urges created by these triggers. Any small reminder of their former life—the scent of stale beer, the clink of toasting glasses—is enough to knock them off the wagon.

AA, it seems, helps neutralize the power of these sensory cues by whipping the prefrontal cortex back into shape. Publicly revealing one's deepest flaws and hearing others do likewise forces a person to confront the terrible consequences of their alcoholism—something that is very difficult to do all alone. This, in turn, prods the impaired prefrontal cortex into resuming its regulatory mission. "The brain is designed to respond to experiences," says Steven Grant, chief of the clinical neuroscience branch of the National Institute on Drug Abuse. "I have no doubt that these therapeutic processes change the brain." And the more that critical part of the brain is compelled to operate as designed, the more it springs back to its pre-addiction state. While it's on the mend, AA functions as a temporary replacement—a prefrontal cortex made up of a cast of fellow drunks in a church basement, rather than neurons and synapses.

Finally, the 12 steps address another major risk factor for relapse: stress. Recovering alcoholics are often burdened by memories of the nasty things they did while wasted. When they bump into old acquaintances they mistreated, the guilt can become overwhelming. The resulting stress causes their brains to secrete a hormone that releases corticotropin, which has
been shown to cause relapse in alcohol-dependent lab rats.

AA addresses this risk with the eighth and ninth steps, which require alcoholics to make amends to people they've wronged. This can alleviate feelings of guilt and in turn limit the stress that may undermine a person's fragile sobriety.

Bill W., as Wilson is known today, didn't know the first thing about corticotropin-releasing hormone or the prefrontal cortex, of course. His only aim was to harness spirituality in the hopes of giving fellow alcoholics the strength to overcome their disease. But in developing a system to lead drunks to God, he accidentally created something that deeply affects the brain—a system that has now lasted for three-quarters of a century and shows no signs of disappearing.

But how effective is AA? That seemingly simple question has proven maddeningly hard to answer. Ask an addiction researcher a straightforward question about AA's success rate and you'll invariably get a distressingly vague answer. Despite thousands of studies conducted over the decades, no one has yet satisfactorily explained why some succeed in AA while others don't, or even what percentage of alcoholics who try the steps will eventually become sober as a result.

A big part of the problem, of course, is AA's strict anonymity policy, which makes it difficult for researchers to track members over months and years. It is also challenging to collect data from chronic substance abusers, a population that's prone to lying. But researchers are most stymied by the fact that AA's efficacy cannot be tested in a randomized experiment, the scientific gold standard.

"If you try to randomly assign people to AA, you have a problem, because AA is free and is available all over the place," says Alcohol Research Group's Kaskutas. "Plus, some people will just hate it, and you can't force them to keep going." In other words, given the organization's open-door membership policy, it would be nearly impossible for researchers to prevent people in a control group from sneaking off to an AA meeting and thereby tainting the data. On the other hand, many subjects would inevitably loathe AA and drop out of the study altogether.

Another research quandary is how to account for the selection effect. AA is known for doing a better job of retaining drinkers who've hit rock bottom than those who still have a ways to fall. But having totally destroyed their lives, the most desperate alcoholics may already be committed to sobriety before ever setting foot inside a church basement. If so, it might be their personal commitment, rather than AA, that is ultimately responsible for their ability to quit.

As a result of these complications, AA research tends to come to wildly divergent conclusions, often depending on an investigator's biases. The group's "cure rate" has been estimated at anywhere from 75 percent to 5 percent, extremes that seem far-fetched. Even the most widely cited (and carefully conducted) studies are often marred by obvious flaws. A 1999 meta-analysis of 21 existing studies, for example, concluded that AA members actually fared worse than drinkers who received no treatment at all. The authors acknowledged, however, that many of the subjects were coerced into
attending AA by court order. Such forced attendees have little shot at benefiting from any sort of therapy—it's widely agreed that a sincere desire to stop drinking is a mandatory prerequisite for getting sober.

Yet a growing body of evidence suggests that while AA is certainly no miracle cure, people who become deeply involved in the program usually do well over the long haul. In a 2006 study, for example, two Stanford psychiatrists chronicled the fates of 628 alcoholics they managed to track over a 16-year period. They concluded that subjects who attended AA meetings frequently were more likely to be sober than those who merely dabbled in the organization. The University of New Mexico's Tonigan says the relationship between first-year attendance and long-term sobriety is small but valid: In the language of statistics, the correlation is around 0.3, which is right on the borderline between weak and modest (0 meaning no relationship, and 1.0 being a perfect one-to-one relationship).

"I've been involved in a couple of meta-analyses of AA, which collapse the findings across many studies," Tonigan says. "They generally all come to the same conclusion, which is that AA is beneficial for many but not all individuals, and that the benefit is modest but significant. I think that is, scientifically speaking, a very valid statement."

That statement is also supported by the results of a landmark study that examined how the steps perform when taught in clinical settings as opposed to church basements. Between 1989 and 1997, a multisite study called Project Match <http://www.commed.uchc.edu/match/> randomly assigned more than 1,700 alcoholics to one of three popular therapies used at professional treatment centers. The first was called 12-step facilitation, in which a licensed therapist guides patients through Bill Wilson's method. The second was cognitive behavioral therapy, which trains alcoholics to identify the situations that spur them to drink, so they can avoid tempting circumstances. And the last was motivational enhancement therapy, a one-on-one interviewing process designed to sharpen a person's reasons for getting sober.

Project Match ultimately concluded that all three of these therapies were more or less equally effective at reducing alcohol intake among subjects. But 12-step facilitation clearly beat the competition in two important respects: It was more effective for alcoholics without other psychiatric problems, and it did a better job of inspiring total abstinence as opposed to a mere reduction in drinking. The steps, in other words, actually worked slightly better than therapies of more recent vintage, which were devised by medical professionals rather than an alcoholic stockbroker.

AA is still far from ideal. The sad fact remains that the program's failures vastly outnumber its success stories. According to Tonigan, upwards of 70 percent of people who pass through AA will never make it to their one-year anniversary, and relapse is common even among regular attendees. This raises an important question: Are there ways to improve Wilson's aging system?

AA is obviously not about to overhaul its 75-year-old formula. But there are a few alterations that would almost certainly make the program work for more people, starting with better quality control. Since no central body regulates the day-to-day operations of local groups, some meetings are dominated by ornery old-timers who delight in belittling newcomers. Others
are prowled by men looking to introduce nubile newcomers to the "13th step"—AA slang for sexual exploitation. Finding a way to impose some basic oversight of such bad behavior would likely reduce the dropout rate.

Some AA groups would also do well to shed their resistance to medication. There is nothing in the Big Book that forbids the use of prescription drugs, but there are plenty of meetings where such pharmaceutical aids are frowned upon. Perhaps this sentiment made sense back in AA's formative years, when a variety of snake oils were touted as alcoholism cures. But today there are several medications that have been proven to decrease the odds of relapse. One such drug, acamprosate, restores a healthy balance between glutamate and GABA, two of the neurotransmitters that get out of whack in the brains of alcoholics. Naltrexone, commonly used to treat heroin addiction, appears effective at preventing relapse by alcoholics who possess a certain genetic variant related to an important mu-opioid receptor. Both can be valuable aids in the recovery process.

But the best way to bolster AA's success rate may be to increase the personalization of addiction medicine. "We're starting to get an inkling that something about the initial state of the brain prior to therapy may be predictive as to whether that therapy will be a success," says Grant of the National Institute on Drug Abuse. In other words, certain brains may be primed to respond well to some therapies and less so to others.

NIDA and other government agencies are currently funding several studies that aim to use neural imaging technology to observe how various therapies affect addicted brains. One alcoholic might have a mesolimbic pathway that normalizes quickly after receiving a certain type of therapy, for example, while another will still suffer from dopamine dysregulation despite receiving the same care. The hope is that these studies will reveal whether neurobiology can be used to predict a person's odds of benefitting from one treatment over another. Perhaps there is one sort of mind that is cut out for the cognitive behavioral approach and another that can be helped only by the 12 steps.

A person's openness to the concept of spiritual rebirth, as determined by their neural makeup, could indicate whether they'll embrace the steps. Last September, researchers from the National Institutes of Health found that people who claimed to enjoy "an intimate relationship with God" possess bigger-than-average right middle temporal cortices. And a Swedish study from 2003 suggests that people with fewer serotonin receptors may be more open to spiritual experiences.

For the moment, though, there is no way to predict who will be transformed by AA. And often, the people who become Wilson's most passionate disciples are those you'd least expect. "I always thought I was too smart for AA," a bespectacled, Nordic-looking man named Gary shared at a meeting in Hell's Kitchen this past winter. "I'm a classical musician, a math and statistics geek. I was the biggest agnostic you ever met. But I just wrecked my life with alcohol and drugs and codependent relationships."

And now, after more than four years in the program? "I know God exists," he says. "I'm so happy I found AA."

Maybe one day we'll discover that there's a quirk in Gary's genetic makeup
that made his prefrontal cortex particularly susceptible to the 12 steps. But all that really matters now is that he's sober.

[Non-text portions of this message have been removed]

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Message 6668. . . . . . . . . . . . Re: Split from the Oxford Group: New York, Cleveland, Akron
From: jax760 . . . . . . . . . . . . 6/25/2010 4:30:00 PM

I believe if you check Mitch K's biography you will find Clarence entered the hospital on Feb 10, 1938. Not long after Dr Bob got him down on his knees (while in the hospital) for his surrender and that same night took him to his first Oxford Group meeting at T. Henry's

Regards
---

In AAHistoryLovers@yahoogroups.com, Roy Levin <royslev@...> wrote:
> According to what Clarence says in his talks, in February of 1938 he would still be in Akron City hospital being "interviewed" by Paul Stanley, Bill Van Horn, Bill D., and other early members of the "alcoholic squadron" of the Akron Oxford Groups.
>
> - - -
>
> On Thu, 6/17/10, John Barton <jax760@...> wrote:
> Clarence came into the group in February of 1938 and was not one of the "members" reported to Frank Amos by Dr Bob in that second week of February 1938.
>
+++

Message 6669. . . . . . . . . . . . Re: Re: Big Book Page 100 to do with sponsorship
From: Roy Levin . . . . . . . . . . . . 6/26/2010 9:54:00 AM

I contacted my AA buddy Jay S. on this topic. Jay will be giving one of the talks on AA history at the upcoming International on Friday, I believe. Jay is an expert on early Oxford Group history and has collected first editions of their literature ("What Is The Oxford Groups?") and heard recordings or interviewed older members.
He even went so far as to join the vestigial remnant of that organization which I believe is now known as "Christian Initiative" or something like that. I forget the name, but Jay showed me pictures of his retreat at their headquarters in Switzerland where they rendezvous annually.

Jay says he's heard or read accounts by early members which indicated that the word "sponsor" was indeed in common usage by the O.G. members. Yes, it did sometimes mean that one person might pay for the hospital stay (about $50 in depression era) for an alkie's detox if we're talking about the "alcoholic squadron" of the O.G.

But for the non alcoholic members of the O.G. which you realize were numerically superior to the drunks (we were in a minority) the term "sponsor" was used commonly much in the same way we use it today, i.e. as someone who introduces you to the group and undertakes your early training in spiritual practice.

A sponsor is a "mentor" in definition and practice, and note the word "protege" is used in our Big Book. The opposite of a protege is a patron or mentor in common usage, i.e. a "sponsor."

To sum it up, O.G. expert Jay says the term comes from the Oxford Groups. If you're attending the convention catch his talk or Friday and query him in person. I plan to be there myself.

--- On Thu, 6/24/10, Roy Levin <royslev@yahoo.com> wrote:

From: Roy Levin <royslev@yahoo.com>
Subject: [AAHistoryLovers] Re: Big Book Page 100 to do with sponsorship
To: AAHistoryLovers@yahoogroups.com
Date: Thursday, June 24, 2010, 8:20 AM

Where is this reference to the use by Oxford Group members of the word "sponsor" in the same sense of a baptismal Godfather term? Is it in any of their literature?

---

From: J. Lobdell <jlobdell54@hotmail.com>
Subject: Re: Big Book Page 100 to do with sponsorship
<<... the OG used the term "sponsor" more or less in the sense used of Godparents in Sacramental Baptism -- and btw at Calvary, Bill was Ebby's sponsor.>>

[Non-text portions of this message have been removed]

I'm writing this in a campground at Bardstown, Kentucky, where I don't have access to my books.

On the OG and sponsorship: they did not use the word "sponsor" to describe this, but an essential part of their method was the concept of one-on-one individual evangelism. If you get my book "Changed by Grace" you can see that the idea of replacing mass evangelism (i.e. preaching big revivals in the 19th century frontier revival style) with the concept of individual evangelism first appeared towards the end of the 19th century. It was Henry Drummond who first proposed this idea in 1873 (he was the one who wrote "The Greatest Thing in the World" in 1887, which later became, along with Emmet Fox's "Sermon on the Mount," one of the standard books recommended to AA newcomers, in Akron and elsewhere).

Drummond's ideas on individual evangelism were further developed as the idea of the 5 C's, about which you can also read more in my book. H. A. Walter, a Protestant missionary to India, talked about this in his book "Soul-Surgery: Some Thoughts on Incisive Personal Work" (the phrase "personal work" meant one-on-one individual missionary work). In order to evangelize you, I have to first Confess my own sins to you in order to win your Confidence. Only then will I be able to move on to bringing about your Conversion and your Continuance in the faith.

This idea became extremely important in early 20th century Protestant missionary work in places like China and India, which is where Frank Buchman picked it up. He left China and went to England, where he tried this kind of foreign-missionary-to-the-heathens approach on students at Cambridge University and later at Oxford University.
The OG did not CALL this "being a sponsor," but when an OG member made his first call on someone whom he was trying to convert, it was a lot like the initial relationship between an AA sponsor and a raw newcomer to AA.

But as far as I can tell, there was no major notion of CONTINUING one-on-one sponsorship in OG in the later AA fashion. Once you had joined an OG group, the entire group sat around and prayed and received "guidance" about you, i.e., told you what to do -- and you had to do whatever they said, because God had revealed those instructions to them. And ANY individual OG member could come up to you and "check" you, i.e., take your inventory and tell you how to run your business, because that person claimed to have received "guidance" from God.

In the OG, once you had been a member for a while, you were "sponsored" (in the AA sense) by a group conscience of the entire Oxford group which you belonged to, and also by any self-righteous, know-it-all busybody in your group. The OG was widely criticized back at the time for its heavy handed authoritarian domination over its members.

The AA understanding of the continuing personal relationship between a sponsor and his pigeon, which was well developed by the middle to latter 1940's, was very different from anything in Oxford Group practice. Read Sgt. Bill Swegan's book for example, and Jimmy Miller's story in "The Factory Owner and the Convict" (which is going to be part of the play put on at the San Antonio International), to see how the modern concept of AA sponsorship was simply taken for granted within early AA by the last half of the 1940's.

And the BEST early account of how really good AA sponsors did their job, is in Father Ralph Pfau's autobiography "Prodigal Shepherd" (which is still in print). The good sponsor in this case was Ralph's sponsor, the sainted Doherty Sheerin, and this was very early in AA history -- November 1943, only three and half years after the publication of the Big Book. For a short account, see http://hindsfoot.org/PLou3.html but you really need to read the book to see how smoothly and effectively Dohr did his job. And not just with Father Ralph -- Dohr teamed up with J. D. Holmes, one of the original Akron AA's, to spread AA all over Indiana (from whence it spread across the river to Louisville, Kentucky, etc.).

Dohr did everything right. And maybe this is a hint as to one possible source of
the early A.A. idea of sponsorship -- Dohr was a good Irish Catholic, and it is assumed in the Catholic tradition that anyone who wishes to make real spiritual progress needs to choose someone as his or her spiritual director. (Even an extraordinary saint like St. Teresa of Avila had a good priest whom she used as her spiritual director.) In Akron A.A., Sister Ignatia was active by this time, and in Cleveland, a majority of the early AA's at that time were of Roman Catholic background.

But for whatever reason, AA had de facto moved well beyond Oxford Group ideas by 1938, when they started writing the Big Book. They had either stopped using the OG ideas completely, or had greatly modified and transformed them, because those particular OG ideas didn't work that well, particularly with alcoholics.

We all need to remember that the enormous spread and growth of AA came, NOT during the first couple of years, when the alcoholics were part of the Oxford Group, and trying to do everything the Oxford Group way -- look at the membership figures from 1935 to 1949 -- the extraordinarily rapid spread and growth of AA was the spread and growth of BIG BOOK A.A., which began in 1939 with the publication of that extraordinary book.

And also remember that very few (if any) genuine hard core chronic alcoholics ever gained permanent sobriety within the Oxford Group. Rowland Hazard went back to drinking again, and so did Ebby Thacher. Richmond Walker (of the 24 hour book) was only able to stay sober for a couple of years or so within the Oxford Group, and didn't get permanently sober until he joined AA.

When Bill W. arrived in Akron in 1935, trying to stay away from the booze by using OG methods alone, "white light" experience or not, he was in fact only hanging onto his sobriety by the skin of his teeth. And Dr. Bob was never able to get sober at all within the OG alone, in spite of long effort -- it took Bill Wilson, and the new ideas which Dr. Bob and Bill then began developing once they got together, to get Dr. Bob sober, and to KEEP Bill Wilson sober.

Or in other words, everything good in A.A. didn't come from the Oxford Group -- Bill W. and Dr. Bob were religious geniuses, innovative and creative, and not simply blind copiers of other people's ideas. And Doherty Sheerin, Ed Webster, Richmond Walker, Ralph Pfau, and many of the other early AA people were extremely bright and creative people themselves -- the good old timers
didn't
turn off their minds and stop thinking and figuring out additional new good
ideas after the Big Book came out in 1939.

Glenn

Message 6671. .............. RE: Secret of AA: After 75 Years, We
Don't Know How It Works
From: ricktompkins .............. 6/26/2010 5:13:00 PM

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Fiona Dodd
Sent: Saturday, June 26, 2010 2:02 AM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Secret of AA: After 75 Years, We Don't Know How
It Works

* June 23, 2010 |
* 12:00 am |
* Wired July <http://www.wired.com/magazine/18-07/>

Thank you, Fiona, for posting the Wired article, it is thoroughly enjoyable
as an outside-AA examination of our Fellowship.

Looking it up on the website, at least 30 'comment' responses have arrived
to its publishing date of a few days ago.

As most 'comment' sections seem to show various levels of support, contempt,
sound bites, and counterpoint,

it's an unedited "good, bad, and ugly" forum. From my perspective, the
replies from recovered alcoholics and addiction counselors

brought out one trait to blend with the Internet trilogy (good, bad, ugly):
insight.

The article has its good points, especially all of the links inserted into
the text. Are these foot notes, 21st Century style,

because they are more like "corps notes" for HUGE further study and/or
distraction? J

On its points of AA history the article alludes to too many tangential and
obscure examples that do not explain AA's resilience over the years,

and some of the author's example items are downright distracting to this
historian.

Still, the article sets up the reader's challenge to answer the title's
question, just as the 'comments' section develops a wide range of answers.

How, Why, and When?

In my own 25th year of sobriety, I keep finding that the simple four point description of early AA recovery is exactly how our 'method' continues to work:

Admit defeat, trust God, clean house, and work with others.

That's the "how" but the "why it works" is the Unity that comes from the careful actions of our multi-layered, diverse group of recovered individuals.

The "we" in our Twelve Steps, Traditions, and Concepts is possible when it's "me" doing the needed footwork to move up to the "we."

And the "when"? The AA Fellowship has brought me a lifetime of constructive discovery to every new day since I admitted powerlessness over alcohol.

After that I knew I was no longer helpless, and I get reminded of this fact (not being helpless anymore) at every meeting I participate in.

There's laughter and joy and challenge and growth from participating in the AA Fellowship, and I'm responsible to try out any of the 'simple kit of spiritual tools'

in my personal life. The destination is less important than the journey, too.

The outside world may never fully understand how AA works, but it can see the results of lives reclaimed and lives restored to health.

The thoughtful posts to our aahistoryovers e-group are more of those results, and I'm thankful and better off today because of them.

Best regards to all,

Rick T., Illinois

[Non-text portions of this message have been removed]

The practice of being responsible for PAYMENT was still loosely in practice when I came into AA in 1967, though it had come to imply that whoever BROUGHT the person to the hospital for detoxification was agreeing to follow-up with the patient, visit in the hospital and most likely pick the patient up upon their being discharged and accompany him/her to AA Meetings for some extended period of time following discharge from the brief hospital
de-tox ---most often this was a "County or City" hospital that by State statute had a certain number of beds "set aside" for that particular purpose, not one which had a regimented or formal Treatment Program.

Sherry C.H.

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of John Moore
Sent: Thursday, June 17, 2010 6:40 PM
To: AAHistoryLovers@yahoogroups.com
Subject: Re: [AAHistoryLovers] Use of the word sponsor

* I would like to add to this question.

I have heard that the term "sponsor" as it was in general use in the US when Bill and Bob were getting started, carried with it an implied financial responsibility.

Generally speaking, if you sponsored someone, it meant that you would be picking up their tab.

For example, if my brother was to sponsor me at City Hospital, he would be paying for my treatment.

If this is correct, it would be a logical reason why the term "sponsor" does not appear in the first 164 pages.

In time, the meaning of the word changed.

John M
South Burlington, Vermont

* On Tue, Jun 15, 2010 at 10:14 AM, royslev <royslev@yahoo.com>
<mailto:royslev%40yahoo.com> > wrote:

> I have an early AA history question. Most of us are aware that the actual term "sponsor" is not mentioned in the first 164 pages of our basic text
> (the equivalent term "spiritual adviser" is used on page 63).
>
> Yet when listening to AA pioneer Clarence Snyder's recordings in which he talks a lot about early program history when they were still going to Oxford
> Group meetings before 1939 he refers to Dr. Bob as his "sponsor."
>
> So my question is really for Oxford Group history experts: Was the term sponsor a common Oxford Group usage? Was it a common term used by members of the "alcoholic squadron" of the Akron or New York Oxford groupers even though it was omitted by Bill in our basic text?
>
> When did the actual word sponsor come into common usage among AA members
(we all know it's on every other page of the 12&120 ?
>
> I've done a search for the discussion thread on the word "sponsor" in the
> AA historylovers group but this is a more precise question.
>
> Thanks for feedback.
>
> Roy L. ( class of `78 )
> royslev@verizon.net <mailto:royslev%40verizon.net>
> <royslev%40verizon.net> royslev@yahoo.com <mailto:royslev%40yahoo.com>
> >
> >

[Non-text portions of this message have been removed]

[Non-text portions of this message have been removed]

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+++Message 6673. . . . . . . . . . . . Re: AAHL -- SAN ANTONIO -- 3-5:00
Sat. July 3
From: royslev . . . . . . . . . . . . 6/26/2010 2:06:00 PM

=================================================================

Just got this email from Bill C. of Rendondo whose sponsor Jay S. will be
presenting at the International. Jay S. is a real "expert" on Oxford Group
history. Thought I'd pass this on:

Anyone going to San Antonio?
"A.A.'s History of Love and Service"
International A.A. Conference
1:30 p.m., Friday, July 2, 2010

An informative and entertaining panel
Gail L., Akron, Ohio
Art S., Arlington, TX
Jay S., Redondo Beach, CA
Paul C., Oceanside, CA
Location:
Alamo Ballroom
Marriott Riverwalk
889 East Market Street
(Across the street from Convention Center)

--- In AAHistoryLovers@yahoogroups.com, Glenn Chesnut <glennccc@...> wrote:
>
> MAIN AA HISTORY LOVERS GET-TOGETHER
> at the San Antonio International, 3:00-5:00 p.m.,
> Saturday, July 3, 2010
> in the AA Online hospitality suite (Crockett
> Suite A/B) at the Grand Hyatt Hotel (the main
> convention hotel).
The AA Online hospitality room will be open continuously from Thursday through Saturday. The New York GSO has suggested this to us as an ideal place for members of the AAHistoryLovers to meet. So if you have some free time, come in and sit down and have a cup of coffee and chat. I'll be there when I'm not otherwise involved, and so will some of our other members, I believe.

Glenn Chesnut, Moderator
AAHistoryLovers

OTHER EVENTS:

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Friday, July 2, 2010
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12 noon - 1:00 p.m.
GSO Archives, in the Henry B Gonzalez Convention Center -- we will have some tables and chairs at our disposal and Michelle Mirza, the GSO Archivist, has agreed to briefly chat with us. A good chance to learn more about the historical resources in the New York AA Archives.

1:30 - 3:00 p.m.
Arthur S. of the AAHistoryLovers will be one of the 3 speakers participating in the Archives AA History Workshop at the MRW (Marriott River Walk).

****3:30-5:00 p.m.
AN ADDITIONAL GOOD OPPORTUNITY to meet a few AAHL members for anyone who can't make the Saturday afternoon meeting: all members of the AAHistoryLovers who want to, can meet and discuss Arthur's talk in the AA Online hospitality suite, Crockett Suite A/B, at the Grand Hyatt Hotel. Or just sit down and have a cup of coffee, and have an informal conversation with some of the other AAHL members sitting around the table.

=======================================
Saturday, July 3, 2010
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1:00 - 2:30 p.m.
There will be a presentation on the History of AA in New Jersey in the hospitality suite at the Grand Hyatt in the Bonham Room.

****3:00-5:00 p.m.
MAIN A.A. HISTORY LOVERS GET-TOGETHER
In the AA Online hospitality suite (Crockett Suite A/B) at the Grand Hyatt Hotel. No program, just come in and sit down and have a chat, and get to
know
some of your fellow AAHL members over a good cup of coffee.
>
>
> ALSO:
>
> 11:00 a.m. Friday and Saturday, July 2 and 3
>
> "In Our Own Words: Pioneers of Alcoholics Anonymous"
> at La Condesa / El Mirador Rooms (22nd Floor)
> Hilton Palacio del Rio, 200 South Alamo Street.
>
> This original play dramatizes the first-hand accounts of the
founders and pioneers of A.A., including the early members
of special composition groups in the fellowship. Performed
by a group of the SF fellowship.
>
>
> [as revised 6/24/10]
>


+++Message 6674. . . . . . . . . . . . Fw: [AAFB] OT: Some AA History ..... From: Lynn Sawyer . . . . . . . . . . . . 6/27/2010 2:10:00 AM

Sent by another member of AAFirmBelievers, an online grp., thot I'd share it w/all youse guys, too. It's an interesting read.
Lynn S.
Sacramento, CA
Bill Dotson - AA Member #3
"The Man On The Bed"

On a Friday night, September 17, 1954, Bill Dotson died in Akron, Ohio. "That is, people say he died, but he really didn't," wrote Bill Wilson. "His spirit and works are today alive in the hearts of uncounted AA's, and who can doubt that Bill already dwells in one of those many mansions in the great beyond."

Bill Dotson, the "Man on the Bed," was AA number 3. At his death, he had not had a drink in more than nineteen years. His date of sobriety was the date he entered Akron's City Hospital for his last detox, June 26, 1935. Two days later occurred that fateful day when two sober alcoholics visited him: Dr. Bob Smith of Akron, Ohio, and Bill Wilson, a guest of Dr. Bob's from New York.

A few days before, Dr. Bob had said to Bill: "If you and I are going to stay sober, we had better get busy." Dr. Bob called Akron's City Hospital and
told the nurse, a "Mrs. Hall," that he and a man from New York had a cure for alcoholism. Did she have an alcoholic customer on whom they could try it out? She replied, "Well, Doctor, I suppose you've already tried it yourself?"

Then she told him of a man who had just come in with DT's, had blacked the eyes of two nurses, and was now strapped down tight. "He's a grand chap when he's sober," she added.

Dr. Bob prescribed some medications, and then asked her to transfer him to a private room. He also put him on a diet of sauerkraut and tomatoes. That's all he was allowed to eat during his hospitalization.

The nurse told Dr. Bob and Bill that Bill Dotson had been a well-known attorney in Akron and a city councilman. But he had been hospitalized eight times in the last six months. (Bill Wilson sometimes said "six times.") Following each release, he got drunk even before he got home.

Bill's wife, Henrietta Dotson, had talked to Dr. Bob and Bill earlier. When she told her husband she had been "talking to a couple of fellows about drinking" he was furious at her "disloyalty." When she told them that they were "a couple of drunks" Bill didn't mind so much.

Henrietta apparently had quite a conversation with the two men, and she told her husband that their plan for staying sober themselves was to tell their plan to another drunk.

Years later, Bill Dotson reflected on the jumbled thoughts in his mind as his wife left and he began to lapse back into withdrawal stupor: "All the other people that talked to me wanted to help ME, and my pride prevented me from listening to them, and caused only resentment on my part, but I felt as if I would be a real stinker if I did not listen to a couple of fellows for a short time, if that would cure THEM."

So Dr. Bob and Bill talked to what may have been their first "man on the bed." They told him of the serious nature of his disease, but also offered hope for a recovery. "We told him what we had done," wrote Bill, "how we got honest with ourselves as never before, how we had talked our problems out with each other in confidence, how we tried to make amends for harm done others, how we had
then been miraculously released from the desire to drink as soon as we had humbly asked God, as we understood him, for guidance and protection."

But Bill Dotson was not impressed. He said, "Well, this is wonderful for you fellows, but can't be for me. My case is so terrible that I'm scared to go out of this hospital at all. You don't have to sell me religion, either. I was at one time a deacon in the church and I still believe in God. But I guess he doesn't believe much in me."

(Like so many of us on first coming to AA, Bill Dotson thought he was "different.") But he did agree to see Dr. Bob and Bill again. They came again the next day, and for several days thereafter. When they arrived on July 4, they found Bill's wife, Henrietta, with him.

Eagerly pointing at them, he said to his wife: "These are the fellows I told you about, they are the ones who understand."

Before they could say anything, he told them about his night, how he hadn't slept but had been thinking about them all night long. And he had decided that if they could do it, maybe he could do it, maybe they could do together what they couldn't do separately.

It was apparently on that day that he admitted he couldn't control his drinking and had to leave it up to God. Then they made him get down on his knees at the side of the bed and pray and say that he would turn his life over to God.

Before the visit was over, he suddenly turned to his wife and said, "Go fetch my clothes, dear. We're going to get up and get out of here."

He walked out of that hospital on July 4, 1935, a free man, never to drink again. AA's Number One Group dates from that day.

That Fourth of July they had plenty to celebrate. So they had a picnic. The Smiths, Bill Wilson, the Dotsons, and Eddie Riley, the first alcoholic they tried to help were there. (Eddie didn't get sober at first, but later he did, and Eddie said in a talk that there were two firsts in A.A. -- the first one who accepted the program and the first who refused it.)

Within a week, Bill Dotson was back in court, sober, and arguing a case. But at first his wife was doubtful. He had previously gone on the wagon and stayed sober for long periods. But then he drank again. Would this time be different? And he hadn't had that sudden transforming experience that Bill Wilson
When Lois Wilson visited Akron in July of 1935, Henrietta shared these fears with her, and asked Lois whether she ever worried about her Bill drinking again. Lois answered without hesitation, "No. Never."

The message had been successfully shared a second time. Dr. Bob was no fluke.
And apparently you did not have to be indoctrinated by the Oxford Group before the message could take hold.

The three worked with scores of others. "Many were called but mighty few chosen; failure was our daily companion. But when I left Akron in September 1935, two or three more sufferers had apparently linked themselves to us for good," wrote Bill.

Dotson's story was not included in the first edition of the Big Book. Ernest Kurst seems to think it was because Bill Dotson's "credentials," were apparently too blatant: highly respectable upper middle-class background, above average education, intensive youthful religious training which had since been rejected, and former social prominence recently nullified by such behavior as his assault on two nurses.

In a 1952 discussion with Bill D., he was asked why his story hadn't appeared in the first edition of the Big Book. He said that he hadn't been much interested in the project or perhaps had even thought it unnecessary. He also said that Bill Wilson had come out to Akron to record his story, which would be in the next edition of the book. It appears in the Big Book as "AA Number Three."

Old timers in Akron, according to Dr. Bob and the Good Oldtimers, "recalled that Bill Dotson, was indeed a grand chap when sober. They remembered him as one of the most engaging people they ever knew."

One said: "I thought I was a real big shot because I took Bill D. to meetings."
Another noted that, though Bill Dotson was influential in the area he was not an ambitious man in AA. "He wasn't aggressive, just a good A.A. If you went to him for help he would give you help. He would counsel with you. He never drove a car, but he went to meetings every night. He'd stand around with his thumbs in his vest like a Kentucky colonel. And he spoke so slowly, you wanted to
reach out and pull the words from his mouth. I loved to be around him. He put you in
mind of a real 'Easy Does It' guy -- Mr. Serenity."

His wife, looking back in 1977, described him as "a great alcoholic who, like
other alcoholics, didn't want to get drunk." She reportedly remembered telling
her pastor, "You aren't reaching him. I'm going to find someone who can, if I
have to see everyone in Akron," and she prayed with the pastor of another church
that someone her husband could understand would visit him in City Hospital,
where he had been admitted with "some kind of virus."

I have found no reference to his age when Bill and Bob found him, but Bill keeps
referring to him in the literature as "old Bill D." [Bill Dotson was 43 when
Bill and Dr. Bob found him, just 3 years older than Bill and 13 years younger
than Dr. Bob.]

In a memorial to Bill Dotson, Bill Wilson wrote: "The force of the great example
that Bill set in our pioneering time will last as long as AA itself. Bill kept
the faith -- what more could we say?"

SOURCES:
"Alcoholics Anonymous", "Dr. Bob and the Good Oldtimers", "The Language of
the Heart", Bill W.'s Grapevine Writings, "Bill W." by Robert Thomsen, "Not God"
by Ernest Kurtz, "Bill W." by Francis Hartigan, "My Search for Bill W." by Mel B.

[Non-text portions of this message have been removed]

+++Message 6675. . . . . . . . . . . Short history of US Servicemen in AA
on the European Continent
From: Dolores . . . . . . . . . . . 6/27/2010 1:48:00 PM

-I have written a history of the US Servicemen and AA on the Continent since
1948. This is a short version.

American Servicemen stationed in West Germany after WW:II brought AA with
them. Those early english-speaking meetings were held on various Army and Air
Force Bases in cities like Munich, Wiesbaden, Heidelberg, Frankfurt, Stuttgart and
more. The first and formal recorded invitation to an open meeting in West Germany was on November 1, 1953 in Munich at the Hotel Leopold in Schwabing. Master Sargeant Bob S., who is remembered today for having been very active in carrying the AA message, led the meeting and the Germans were heartily invited to attend. Max had attended the meeting and got sober and was involved in the German AA in carrying the message. Traveling and working Americans and Britains were also instrumental in helping start groups in such cities as Frankfurt (1948), Paris (1947), Naples (1976), Hamburg (1962, with the help of a Mr. Abels from England) and Düsseldorf (1962, with the assistance of Robert from Chicago). (Archives German AA). A member remembers that the RAmstein Air Base held its first meetings there in 1962 at the South Side Chapel. In the early days there were about 20 active english-speaking AA groups in West Germany. Besides Ramstein, the Wiesbaden group had the strongest sobriety and its members would carry the message to the ARmy and Air Force Bases. The 1961 World Directory lists 20 AA groups (Loners) and about 170 members. In 1962, Wiesbaden held its 10th annual Roundup in the High school auditorium. At the 11 th Roundup, An invitation was extended to Bill W. to attend the meeting and to share his story. Bill gracefully declined and sent them his best wishes for a successful Roundup. In AA TODAY, published on Grapevines 25th anniversary, Wiesbaden and its Roundups are mentioned. "Much of AA's spread around the world, of course, has been accomplished by US servicemen and seamen who needing to stay sober in strange surroundings started their own groups. There are several now in continental Europe and 1952 there has been an annual Roundup on Wiesbaden, Germany for any AA member in Europe who can get there. Hundreds do- by bus, car, train, plane and even helicopter. During the meetings, all military members remove their blouses and caps so the anonymity of AA erases all ranks.” As the membership in the groups grew, it was found necessary to form an Intergroup in the Greater Frankfurt Area. (1962). American and German groups were represented. This led to forming an Intergroup for West Germany. In 1971, A letter was sent out from an AA member to all the english speaking groups to attend an Intergroup meeting at the Sembach Air Base. There the Intergroup was geographically divided into 6 areas with each area to elect its own secretary and so the areas represented at the Intergroup meeting. By 1973, there were 9 areas in the Intergroup, It was decided that Intergroup sponsor a Round up each year. first Round up was held in Wiesbaden, Rhein Main. Bill was the first Committee chairman.
The Intergroup grew fast. It became an International Intergroup Continental Europe (1980) and included Finland, the Netherlands, Greece, Italy, Sweden, Iceland, Switzerland. The Intergroup felt that it was time that the extra-territorial service structure in Continental Europe had a say in the shape of AA by becoming part of a Conference structure. Intergroup sent a letter to GSO New York about their situation in Europe requesting an opinion. GSO New York wrote to Intergroup stating, "the purpose of becoming part of the service structure is mainly communications and it seems to us that your day to day dealings are mainly with the European AA community for which the London office functions as a communications coordinator."

At the Intergroup meeting in February 1981, the motion as made to join the Conference structure in GB, but there was no second. the motion was withdrawn. Intergroup continued to send 2 delegates to Conference in GSO Great Britain in Manchester.

The International Intergroup continued to grow. In 1982 there were 13 registered Areas and by 1985 there were 15 areas in the International Intergroup. including most of the countries on the western part of the Continent. This too has changed now.

In 1985, a restructure meeting was held in Nurnberg, inviting Jack from London to speak and share about GSO Great Britain, inviting Intergroup to become a Region within their structure. (Bill W. had had this idea already when he visited Europe in 1950). This time the motion was seconded and passed. The 15 areas were divided into 3 Intergroups covering all of Western Continental Europe. 6 delegates are sent to Conference each year. We are the largest region within all service structures. There was and is always the problem of distances and communication. This brought on the idea to form more intergroups. There about 11 Intergroups, active and inactive, now on the Continent.

The military drawdown in 1992, decreased the membership. The military had always been active in AA. This drawdown closed a lot of meetings. This has not hindered the Region at all. The goal has always been to carry the message to the still suffering alcoholic. This meant that we needed a central telephone number which was has been fulfilled in Germany. By 1998, we had a Webmaster and he was advised to use the guidelines from York (GSO Great Britain). (www.aa-europe.net). We are in contact with the Host Nations. Region 15 is called Continental European Region (CER). We have been holding the Region meetings in various cities on the Continent, giving as many members as possible an idea of what is going on in our Service structure. (Distances and Communication.)

We are geographically widespread and encourage all English-speaking members to participate and carry the message to the still suffering alcoholic.

This is a very condensed history of CER-Continental European Region 2010
I have to amend my posting below. Jay S. my AA history loving associate asked me to make clear that the current incarnation of the Oxford Groups is called "Initiatives of Change" not "Christian Initiatives" as incorrectly stated by me. Totally my error. Jay emphasized to me that I.C. is a spiritual not a religious program, no official connection with any religion, including any Christian group. For the purposes of AA history lovers his association with it is an "outside issue." But to me he's still an "expert" on the Oxford Groups. If anybody wants any clarification on this modern day evolved version of the O.G., Jay directs us to this website: www.iofc.org

--- In AAHistoryLovers@yahoogroups.com, Roy Levin <royslev@...> wrote:
> I contacted my AA buddy Jay S. on this topic. Jay will be giving one of the talks on AA history at the upcoming Internntional on Friday, I believe.
> Â
> Jay is an expert on early Oxford Group history and has collected first editions of their literature ("What Is The Oxford Groups?"") and heard recordings or interviewed older members.
> Â
> He even went so far as to join the vestigial remnant of that organization which I believe is now known as "Christian Initiative" or something like that. I forget the name, but Jay showed me pictures of his retreat at their headquarters in Switzerland where they rendezvous annually.
> Â
> Jay says he's heard or read accounts by early members which indicated that the word "sponsor" was indeed in common usage by the O.G. members.Â Yes, it did sometimes mean that one person might pay for the hospital stay ( about $50 in depression era ) for an alkie's detox if we're talking about the "alcoholic squadron" of the O.G.
> Â
> But for the non alcoholic members of the O.G. which you realize were numerically superior to the drunks ( we were in a minority ) the term "sponsor"
was used commonly much in the same way we use it today, i.e. as someone who introduces you to the the group and undertakes your early training in spiritual practice. A sponsor is a "mentor" in definition and practice, and note the word "protege" is used in our Big Book. The opposite of a protoge is a patron or mentor in common usage, i.e. a "sponsor."

To sum it up, O.G. expert Jay says the term comes from the Oxford Groups. If you're attending the convention catch his talk or Friday and query him in person. I plan to be there myself.

--- On Thu, 6/24/10, Roy Levin <royslev@...> wrote:

From: Roy Levin <royslev@...>  
Subject: [AAHistoryLovers] Re: Big Book Page 100 to do with sponsorship  
To: AAHistoryLovers@yahoogroups.com  
Date: Thursday, June 24, 2010, 8:20 AM  

Where is this reference to the use by Oxford Group members of the word "sponsor" in the same sense of a baptismal Godfather term? Is it in any of their literature?

From: J. Lobdell <jlobdell54@...>  
Subject: Re: Big Book Page 100 to do with sponsorship  

<<... the OG used the term "sponsor" more or less in the sense used of Godparents in Sacramental Baptism -- and btw at Calvary, Bill was Ebby's sponsor.>>

[Non-text portions of this message have been removed]
I have just finished reading a new book on the history of Prohibition (1920-1932) and I would like to recommend it to anyone who is interested in this important period just preceding the founding of AA.

The book is "Last Call: The Rise and Fall of Prohibition" by Daniel Okrent (2010).

I typically keep a list of books I read and write a short `personal' review for my own information, which I will share here:

This book on "the rise and fall of Prohibition" that got an excellent review in the New York Time Sunday Book Review. In general, I would agree with that assessment although I felt the writing – at times – got just a bit too "cute" for a book that purports to be a serious history.

Who knew? I thought I had a fairly good grip on this phase of American history – and one that is so relevant to the history of AA. But I did not. There were lots of interesting and intriguing facts and perspectives in this lovely book.

For instance, I didn't know that the Temperance forces had to first get an amendment passed allowing an Income Tax – so that they could then ban liquor, the primary source of the federal government's income. Nor did I have any idea of how radical and intrusive this amendment (and the subsequent Volstead Act to implement the amendment) was in relation to every-day Americans and what a potent revolution this was in relation to our concepts of government. Also, I was surprised that Prohibition – something I think of as almost `Fascist' – was all but universally supported by what in those days were called "progressives."

Or how much Wheeler and Sabin had to do with the adoption and repeal of Prohibition respectively.

And all of that just scratches the surface of the wonderful and interesting facts and insights contained in this book. All in all, a very good book and one that I enjoyed immensely.
Because Prohibition so closely preceded – and influenced – the founding of our Fellowship, I think this is an important book for anyone with an interest in the early history of AA.

Best,

Old Bill

+++Message 6679. . . . . . . . . . . . New York Times
From: Fiona Dodd . . . . . . . . . . . . 6/29/2010 1:35:00 PM

Bill Wilson's Gospel

By DAVID

On Dec. 14, 1934, a failed stockbroker named Bill Wilson was struggling with alcoholism at a New York City detox center. It was his fourth stay at the center and nothing had worked. This time, he tried a remedy called the belladonna cure - infusions of a hallucinogenic drug made from a poisonous plant - and he consulted a friend named Ebby Thacher, who told him to give up drinking and give his life over to the service of God.

Wilson was not a believer, but, later that night, at the end of his rope, he called out in his hospital room: "If there is a God, let Him show Himself! I am ready to do anything. Anything!"

As Wilson described it, a white light suffused his room and the presence of God appeared. "It seemed to me, in the mind's eye, that I was on a mountain and that a wind not of air but of spirit was blowing," he testified later. "And then it burst upon me that I was a free man."

Wilson never touched alcohol again. He went on to help found Alcoholics Anonymous, which, 75 years later, has 11,000 professional treatment centers, 55,000 meeting groups and some 1.2 million members.

The movement is the subject of a smart essay by Brendan I. Koerner in the July 2010 issue of Wired magazine. The article is noteworthy not only because of the light it sheds on what we've learned about addiction, but for what it says about changing behavior more generally. Much of what we do in public policy is to try to get people to behave in their own long-term interests - to finish school, get married, avoid gangs, lose weight, save money. Because the soul is so complicated, much of what we do fails.

The first implication of Koerner's essay is that we should get used to the
idea that we will fail most of the time. Alcoholics Anonymous has stood the
test of time. There are millions of people who fervently believed that its
12-step process saved their lives. Yet the majority, even a vast majority,
of the people who enroll in the program do not succeed in it. People are
idiosyncratic. There is no single program that successfully transforms most
people most of the time.

The second implication is that we should get over the notion that we will
someday crack the behavior code - that we will someday find a scientific
method that will allow us to predict behavior and design reliable social
programs. As Koerner notes, A.A. has been the subject of thousands of
studies. Yet "no one has yet satisfactorily explained why some succeed in
A.A. while others don't, or even what percentage of alcoholics who try the
steps will eventually become sober as a result."

Each member of an A.A. group is distinct. Each group is distinct. Each
moment is distinct. There is simply no way for social scientists to reduce
this kind of complexity into equations and formula that can be replicated
one place after another.

Nonetheless, we don't have to be fatalistic about things. It is possible to
design programs that will help some people some of the time. A.A. embodies
some shrewd insights into human psychology.

In a culture that generally celebrates empowerment and self-esteem, A.A.
begins with disempowerment. The goal is to get people to gain control over
their lives, but it all begins with an act of surrender and an admission of
weakness.

In a culture that thinks of itself as individualistic, A.A. relies on
fellowship. The general idea is that people aren't really captains of their
own ship. Successful members become deeply intertwined with one another -
learning, sharing, suffering and mentoring one another. Individual repair is
a social effort.

In a world in which gurus try to carefully design and impose their ideas,
Wilson surrendered control. He wrote down the famous steps and foundations,
but A.A. allows each local group to form, adapt and innovate. There is less
quality control. Some groups and leaders are great; some are terrible. But
it also means that A.A. is decentralized, innovative and dynamic.

Alcoholics have a specific problem: they drink too much. But instead of
addressing that problem with the psychic equivalent of a precision-guidance
missile, Wilson set out to change people's whole identities. He studied
William James's "The Varieties of Religious Experience." He sought to arouse
people's spiritual aspirations rather than just appealing to rational
cost-benefit analysis. His group would help people achieve broad spiritual
awakenings, and abstinence from alcohol would be a byproduct of that larger
salvation.

In the business of changing lives, the straight path is rarely the best one.
A.A. illustrates that even in an age of scientific advance, it is still
ancient insights into human nature that work best. Wilson built a remarkable
organization on a nighttime spiritual epiphany.
Can anybody please help me with the following:

I have frequently heard people in A.A. meetings use the epigram, especially when addressing newcomers, "You can leave this meeting and need never drink again."

I wondered if anyone can tell me when and how, in A.A. history this epigram came into use and exactly what is implied in its message to the newcomer.

This request may seem curious, if not an attempt at being divisive. The truth is that when the phrase is used, especially in isolation with no further direction or clarification, I am left feeling a little troubled and I know that many newcomers are too. The fact is I was hoping that, as with all A.A. epigrams and slogans, this one might have a traceable etymology and original intended and explicit meaning.

---

In AAHistoryLovers@yahoogroups.com, Roy Levin <royslev@...> wrote:
> The local nest of book thumpers here in Santa Monica are always making fun of this fellowship slogan, as they do with many other fellowship "folk slogans" which don't appear in the book. The essence of their jibe is "We're asked to turn our will and our lives over to the care of God," but it's suggested not to make any major changes in the first year. It is rather ironic looked at in that light.
> --- On Fri, 6/18/10, Richard H <area73archives@...> wrote:
> From: Richard H <area73archives@...>
> Subject: [AAHistoryLovers] No major changes in the first year
> To: AAHistoryLovers@yahoogroups.com
Many of the slogans and pithy epigrams employed by the fellowship of A.A. today have little bearing on A.A. literature, history or tradition. The particular epigram that you refer to, I believe (and I may well be wrong) can be attributed to the philosophies of Terrence Gorsky, an internationally recognized expert on substance abuse, mental health, violence, & crime. He is best known for his contributions to relapse prevention. According to Gorsky, an alcoholic can expect to suffer from post acute withdrawal syndrome for a period of up to 18 - 24 months following initial abstinence. During that period the brain's neurotransmitters are attempting re-establish a healthy homeostasis. The suggestion is that during this period of homeostatic readjustment one should not make major decisions.

All this is very interesting and maybe even based in sound scientific fact and rationale. However, the 'Big Book Thumpers', as you refer to them, are correct. Its simply not A.A. and therefore to promote such would be to endorse a philosophy that is outside the interests of A.A.

When in doubt I always refer to the ample, conference approved, literature of our fellowship and draw my conclusion from that:

As Bill Sees It

The Hour of Decision, p. 202

"Not all large decisions can be well made by simply listing the pros and cons of a given situation, helpful and necessary as this process is. We cannot always depend on what seems to us to be logical. When there is doubt about our logic, we wait upon God and listen for the voice of intuition. If, in meditation, that voice is persistent enough, we may well gain sufficient confidence to act upon that, rather than upon logic.

"If, after an exercise of these two disciplines, we are still uncertain, then we should ask for further guidance, and, when possible, defer important decisions for a time. By then, with more knowledge of our situation, logic and
intuition
may well agree upon a right course.

"But if the decision must be now, let us not evade it through fear.
Right or wrong, we can always profit from the experience."

Letter, 1966

Hope this helps.

In sobriety and fellowship.

Peter

>  
>  
> > Warm greetings from West Virginia Area 73 Archives,
> > Many members share the suggestion that no major changes be made in the first year of your sobriety to newcomers. Does anyone know of any source for this train of thought? AA or otherwise.
> > See ya in San Antonio,
> > Richard Humway
> > Area 73 Archivist
> >
> >
>
> [Non-text portions of this message have been removed]

+++Message 6682. . . . . . . . . . . . . St Benedict’s 12 Steps
From: Jenny or Laurie Andrews . . . . . . . . . . . . . . . . . . . . . . . . 6/30/2010 10:03:00 AM

Has anyone noticed the similarities between AA’s 12 Steps (and Traditions) and 'The Call to Humility: St Benedict's 12 Steps'? E.g. 'A sermon from St Benedict:  
"Holy scripture proclaims to us brothers: 'Everyone who exalts himself shall
be humbled, and he who humbles himself shall be exalted’ (Luke 14:11).” CF Tradition 12.

... 'The second step of humility is reached when a man (sic) not loving his own will does not bother to please himself but follows the injunction of the Lord.

"I came not to do my own will but the will of Him who sent me” (John 6:38).

It is also said that "self-will has its punishment, necessity its crown” (Acta Martyrum). CF Steps 2,3 and 11.

... 'The fifth step of humility is achieved when a monk, by humble confession, discloses to his abbot all the evil thoughts in his heart and evil acts he has carried out. The Scripture tells us to do this: "Reveal your way to the Lord and hope in Him” (Psalm 37:5). Also, "Confess to the Lord because He is good, because His mercy endures forever” (Psalm 106:1). CF Steps 4,5 and 10.

... 'The eighth step of humility is reached when a monk only does that which the common rule of the monastery and the examples of the Elders demands. CF Traditions 1 and 2.

'The twelfth step of humility is reached when a monk shows humility in his heart and in his appearance and actions. Whether he is in the oratory, at the "work of God", in the monastery or garden, on a trip, in the fields; whether sitting, standing or walking ...’ (CF Step 12 - in all our affairs ...)

'When a monk has climbed all 12 steps, he will find that perfect love of God which casts out fear, by means of which everything he had observed anxiously before will now appear simple and natural ...

And differences? 'The ninth step of humility is achieved when a monk, practising silence, only speaks when asked a question, for, "In many words you shall avoid sin" (Proverbs 10:19). And, "A talkative man shall not prosper upon the earth." (Psalm 140:11).’ CF "Preach the gospel always - if necessary, use words." (St Francis of Assisi), and, "Take the cotton wool out of your ears and put it in your mouth." (AA saying) Maybe our more garrulous AA members should mark these words, but we share our experience, strength and hope and carry the message - we don't stay silent.

'The tenth step of humility is reached when a man restrains himself from laughter and frivolity, for "The fool lifts his voice in laughter." (Ecclesiastes 21:23) CF "There is a vast amount of fun about it all. I suppose some would be shocked at our seeming worldliness and levity. But just underneath there is deadly earnestness. Faith has to work 24 hours a day in and through
us, or we perish." (Bill's story, Big Book).

Laurie A.

http://clk.atdmt.com/UKM/go/195013117/direct/01/
We want to hear all your funny, exciting and crazy Hotmail stories. Tell us now

[Non-text portions of this message have been removed]

+++Message 6683. . . . . . . . . . . . sponsorship
From: Patrick Murphy . . . . . . . . . . . . 6/30/2010 1:47:00 PM

About the questions on 'where did sponsorship start'...After things got going good at St Thomas Hospital in Akron (guys bringing drunks to the hospital and dropping them off ) Sister Ignatia told them if they dropped them off they were to come back upon their discharge and pick them up and (sponsor them) take them to AA meetings at Kings High School. That was the first real, 'hands on' sponsorship.--Pat M.

[Non-text portions of this message have been removed]

+++Message 6684. . . . . . . . . . . . Barry L.'s sobriety date and place of orgin and entering AA
From: marathonmanric . . . . . . . . . . . . 7/4/2010 1:38:00 PM

San Antonio, you out did yourself.

The convention was fabulous and it was my honor to finally meet the moderator of this group Glenn C.

I'm clear now that the alcoholics that entered AA and help establish the third tradition, one in New York where Bill asked if he had a problem with alcohol and the one in Akron where Dr. Bob asked "What would the master do?" are separate people and I had been under the impression that Barry Leach was one of these two men.
Can anyone advise from research, when and where did Barry L, (author of Living sober), coming in Alcoholics Anonymous.

Your reply will be greatly appreciated.

Ric the GratefulCamel in Salinas, Ca

Barry L. once (or perhaps more often) said he knew Bill W almost thirty years, meaning he met him some time after 1941, and I have somewhere come across a reference to Barry L. in AA in NYC at least by 1945, though I can't put my finger on it now. Others may have more exact data but I'm guessing Barry L. came in toward the end of WW2, that is 1944-45. But I'm sure his sobriety date (DLD) is available somewhere, possibly on line.

> To: AAHistoryLovers@yahoogroups.com
> From: Gratefulcamel@comcast.net
> Date: Sun, 4 Jul 2010 17:38:12 +0000
> Subject: [AAHistoryLovers] Barry L.'s sobriety date and place of origin and entering AA
>
> San Antonio, you out did yourself.
>
> The convention was fabulous and it was my honor to finally meet the moderator of this group Glenn C.
>
> I'm clear now that the alcoholics that entered AA and help establish the third tradition, one in New York where Bill asked if he had a problem with alcohol and the one in Akron where Dr. Bob asked "What would the master do?" are separate people and I had been under the impression that Barry Leach was one of these two men.
>
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>
> Your reply will be greatly appreciated.
>
The New Busy think 9 to 5 is a cute idea. Combine multiple calendars with Hotmail.
http://www.windowslive.com/campaign/thenewbusy?tile=multicalendar&ocid=PID28326:

+++Message 6686. . . . . . . . . . . . Forward to 2nd Edition Question -
Oxford Tenents
From: jillanfinson . . . . . . . . . . . . 7/5/2010 2:39:00 PM

"On page 263 in the 4th Edition the tenants were already adjusted because of
the wording on Tenant 6, but they were similar to the Oxford Group's Tenents. If
you read page 8 it says he couldn't accept all the tenets of the Oxford Group
but he
go on to list the 5 he could accept. Read the 5 that he could accept and
you'll find the only one not listed is the first Tenet, which is complete
deflation, mentioned on p. 263, but not in the 2nd forward." Question - Is this
the tenet Bill is refering to in the forward to the 2nd edition, that he
couldn't accept - complete deflation? If not, why is it left out and the
others
from p. 263 are remaining? THANK YOU! Jill

+++Message 6687. . . . . . . . . . . . Unanswered questions
From: Baileygc23@aol.com . . . . . . . . . . . . 7/6/2010 5:22:00 AM

In Pass it ON, it mentions Bill W as being called the greatest social,etc.
One of the history group might have been involved in the witting of that
book, and the question is, does he have a reference beyond Dr Bob for the
quote.
In the book it also mentions Bill W saying in 1940 that he had opposition to efforts to integrate AA. Bill W prior to 1940 was trying to make AA acceptable to different persons of any and all persuasions.

Christian faiths, and eventually was working to make it acceptable to any and all.

[Non-text portions of this message have been removed]

The word is "tenets", not tentets, tentents or tenants. A tenet is a fundamental principle or dogma, from the Latin tendre ["to hold"). A tenant is an inhabitant of land, as distinguished from an "owner". Pass It On, at 197, gives the early version of six Steps or Precepts, which differ somewhat from Doctor Bob's early six Steps on p. 263 of Big Book. The fifth precept is, "we tried to help other alcoholics, with no thought of reward in money or prestige." Unfortunately, the idea of "no thought of reward" failed to be included in the final version of the Twelve Steps. Hence, we are bombarded with gratitude and rewards meetings, where the members tell us what they've "gotten out" of AA. Historically, AA has been a "give" program, not a "get" program. The idea of "helping without reward" somewhat survived as the principle behind Tradition Twelve [help others, don't get caught]. The ideas of ego-deflation and spiritual growth are themes pertinent to all the Steps. Those two ideas didn't need to be limited or expressed in separate steps.

John Lee
Pittsburgh

[Non-text portions of this message have been removed]

It does say the steps were to prepare us to be of maximum service to God and those around us.
Dr Bob did say, the steps simmered down in the last to love and service.
I do not think there is much danger of ego deflation in the rooms, unless
it is by new comers while still new.
When we talk about tenets, Bill W did say there was no dogma.

In a message dated 7/6/2010 1:09:18 P.M. Eastern Daylight Time, johnlawlee@yahoo.com writes:

The ideas of ego-deflation and spiritual growth are themes pertinent to all the Steps. Those two ideas didn't need to be limited or expressed in separate steps.
John Lee
Pittsburgh

[Non-text portions of this message have been removed]

In a speaker tape Barry says he was "spiritually dead in 1945" when he came to AA. I must assume that is the year he got sober.

--- On Mon, 7/5/10, J. Lobdell <jlobdell54@hotmail.com> wrote:

Barry L. once (or perhaps more often) said he knew Bill W almost thirty years, meaning he met him some time after 1941, and I have somewhere come across a reference to Barry L. in AA in NYC at least by 1945, though I can't put my finger on it now. Others may have more exact data but I'm guessing Barry L. came in toward the end of WW2, that is 1944-45. But I'm sure his sobriety date (DLD) is available somewhere, possibly on line.
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Your reply will be greatly appreciated.

Ric the GratefulCamel in Salinas, Ca

The New Busy think 9 to 5 is a cute idea. Combine multiple calendars with Hotmail.

http://www.windowslive.com/campaign/thenewbusy?tile=multicalendar&ocid=PID28326:

My citation about Doctor Bob and "shibboleths" was incorrect. Doctor Bob wrote, "no shibboleths in AA", in his 1948 Grapevine article "The Fundamentals-In Retrospect"
It does say the steps were to prepare us to be of maximum service to God and those around us.

Dr Bob did say, the steps simmered down in the last to love and service.

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John Lee
Pittsburgh

Bill used the word "tenet" when writing about the Oxford Group, not about AA. He was a very inclusive guy, who developed the 3rd Tradition, after all. Keep in mind that while the Steps are "suggested", AA has never suggested any
other
way to recover from alcoholism. It is suggested that you use your
parachute if
you fall out of an airplane. No other suggestion has been developed for
airplane
falls in the past 90 years.
The early members very clearly used the Oxford idea of ego-deflation to
develop
the steps. If most members don't continue ego-deflation, it's because most
members don't take all 12 Steps. My financial amends were very
humbling
and expensive. I give up my right to manage my life, every morning around
6:30.
That's continuing ego-deflation.
I don't recall Bill Wilson commenting about "dogma", but Doctor Bob did, in his
article
"On Cultivating Tolerance". Bob wrote, "There are no shibboleths in AA." That might have
been true in 1948, but nowadays there are many. Members love
to bring up secret passwords, wolf-whistles and chanting, to show their
knowledge of the program [sic]. It's a way to feel superior and block the
message to newcomers. ["Who are you?", "We think not...", just as two
examples
of shibboleths].

--- On Tue, 7/6/10, Baileygc23@aol.com <Baileygc23@aol.com> wrote:

From: Baileygc23@aol.com <Baileygc23@aol.com>
Subject: Re: [AAHistoryLovers] Forward to 2nd Edition Question - Oxford
Tenents
[sic]
To: AAHistoryLovers@yahoogroups.com
Date: Tuesday, July 6, 2010, 9:38 PM

It does say the steps were to prepare us to be of maximum service to God
and those around us.

Dr Bob did say, the steps simmered down in the last to love and service.

I do not think there is much danger of ego deflation in the rooms, unless
it is by new comers while still new.

When we talk about tenets, Bill W did say there was no dogma.

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johnlawlee@yahoo.com writes:
The ideas of ego-deflation and spiritual growth are themes pertinent to all the Steps. Those two ideas didn't need to be limited or expressed in separate steps.

John Lee
Pittsburgh

[Non-text portions of this message have been removed]

[Non-text portions of this message have been removed]

+Message 6693. . . . . . . . . . . . 2010 Convention
From: Patricia . . . . . . . . . . . . 7/13/2010 11:41:00 AM

Hi,
maybe it could be of some interest - links about AA SAN ANTONIO CONVENTION - good 24 !!!

http://www.kreizker.net/article-congres-international-2010-52751347.html
http://www.kreizker.net/article-congres-2010-sur-internet-50372812.htm

http://www.kreizker.net/article-13th-aa-international-convention-53449606.html

http://www.kreizker.net/article-13th-international-aa-convention-53840428.html

[18]

http://www.kreizker.net/article-congres-international-2010-53378347.html
http://www.kreizker.net/article-13th-international-aa-convention-53554303.html

http://www.kreizker.net/article-13th-international-aa-convention-53768633.html

convention pictures
http://www.kreizker.net/article-13-congres-international-1-53495654.html

http://www.kreizker.net/article-13-congres-international-2-53496042.html
http://www.kreizker.net/article-13-congres-international-3-53496138.html
http://www.kreizker.net/article-13-congres-international-4-53496363.html

TWITS http://www.kreizker.net/article-let-s-tweet-again-53502340.html

[Non-text portions of this message have been removed]
+++Message 6694. ............ RE: 2010 Convention
From: Arthur S ............ 7/13/2010 7:56:00 PM

It probably wouldn’t hurt to have some postings on the history of the
anonymity Traditions – what they mean, why they exist and how they should
be practiced.

There were announcements after announcements at the International asking
that
members not take photos showing the faces of other members and not post
images
of member’s faces on the internet.

As a history group we really should know better

Cheers - Arthur

- - - - -

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Patricia
Sent: Tuesday, July 13, 2010 10:41 AM
To: patricia dixon
Subject: [AAHistoryLovers] 2010 Convention

Hi,
maybe it could be of some interest - links about AA SAN ANTONIO CONVENTION -
good 24 !!!

infos
http://www.kreizker.net/article-congres-international-2010-52751347.html
http://www.kreizker.net/article-congres-2010-sur-internet-50372812.html
tv report
http://www.kreizker.net/article-13th-aa-international-convention-53449606.html

http://www.kreizker.net/article-13th-international-aa-convention-53840428.html
Videos http://www.kreizker.net/article-congres-2010-53378347.html
http://www.kreizker.net/article-13th-international-aa-convention-53554303.html
http://www.kreizker.net/article-13th-international-aa-convention-53768633.html
convention pictures
http://www.kreizker.net/article-13-congres-international-1-53495654.html

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TWITS http://www.kreizker.net/article-let-s-tweet-again-53502340.html
http://www.kreizker.net/article-let-s-tweet-again-53502439.html

+++ Message 6695. . . . . . . . . . . . AA on NPR
From: hjfree2001 . . . . . . . . . . . . 7/14/2010 7:35:00 AM

Last week NPR "On Point" did a focus piece on AA.
Some might find it of interest

+++ Message 6696. . . . . . . . . . . . Everyone knows the reason
From: hjfree2001 . . . . . . . . . . . . 7/14/2010 7:19:00 AM

Perhaps I've missed it or don't know how to search but can someone fill in
the reason everyone knows from page 51

"This world of ours has made more material progress in the last century than
in all the millenniums which went before. Almost everyone knows the reason."

+++ Message 6697. . . . . . . . . . . . Re: 2010 Convention
From: Lynn Sawyer . . . . . . . . . . . . 7/14/2010 12:20:00 AM

Dear Arthur,
I agree w/you. Are you gonna post the info. you mentioned? Guess a panoramic
shot from the rear of the big room would be ok, as you couldn't see any
faces??
Lynn S.
alcoholic
Sacramento, CA
DOS=10/22/79

+++ Message 6698. . . . . . . . . . . . RE: 2010 Convention
From: Jenny or Laurie Andrews . . . . . . . . . . . . 7/14/2010 2:54:00 AM

Yeah, it's like herding cats! Most of the shots are taken from behind, only a
handful of individuals can be identified and of course there's no way of
telling
whether or not they are alcoholics (well, not by looking at them anyway).
Refer
you to page 253 "Pass It On: Bill Wilson and the AA message", which is a
photograph of the 1955 St Louis convention, and the end papers of "Dr Bob
and
the Good Oldtimers", a photograph of a different(?) convention. I remember
Frank
Mauser, late archivist at GSO in New York, giving a presentation in which he
showed us newspaper clippings of public information meetings in which early
AA's
sat behind a screen or wore masks to carry the AA message to non-alcoholics.
Incidentally, he said he thought Dr Bob would be spinning in his grave at the
way his house in Akron has become some sort of shrine.

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+++Message 6699. . . . . . . . Re: 2010 Convention
From: Angelica Creates! . . . . . . . . . . . . 7/14/2010 2:16:00 PM

=================================

From John K. and Ellen

- - -

From: "John Keller" <keller@ociofcharlotte.com>
(keller at ociofcharlotte.com)

I think that's a great idea, Arthur.

John K

- - -

From Ellen <angelicabeads@yahoo.com>
(angelicabeads at yahoo.com)

I couldn't agree more! At the big meeting on Saturday night in San Antonio,
a
Mexican man who didn't speak English somehow managed to bring professional
(but
small) filming equipment in to the stadium and filmed the entire meeting,
speakers and all! I was livid. I went and found AA security, but they only
told
him he had to stop filming, and didn't make him clear the film. I'm afraid
of
the deterioration of our tradition of anonymity in light of the internet and
independent TV, etc. GSO cannot really do anything about this, first because
they've not got the power, and secondly because of the tradition that states
that we do not engage in controversy. I wonder how seeing their pictures in
newspapers and magazines, on the internet and on TV is going to affect the
ability of AA to attract newcomers, who may be very concerned with remaining
unidentified. It’s amazing how many old-timers don’t even follow this tradition!!

Thanks for mentioning this, Arthur. It’s a really big deal to some of us.

Best,
Ellen

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+++Message 6700. . . . . . . . . . . . . RE: Everyone knows the reason
From: Laurence Holbrook . . . . . . . . . . . . 7/14/2010 4:37:00 PM

-----------------------------------------------

1) This world of ours has made more material progress in the last century than in all the millennia which went before.

2) Almost everyone knows the reason.

[Continue on reading for the answer]

3) Students of ancient history tell us that the intellect of men in those days was equal to the best of today.

4) Yet in ancient times, material progress was painfully slow.

5) The spirit of modern scientific inquiry, research and invention was almost unknown.

6) In the realm of the material, men’s minds were fettered by superstition, tradition, and all sort of fixed ideas.

7) Some of the contemporaries of Columbus thought a round earth preposterous.

8) Others came near putting Galileo to death for his astronomical heresies.

9) We asked ourselves this: Are not some of us just as biased and unreasonable about the realm of the spirit as were the ancients about the realm of the material?

10) Even in the present century, American newspapers were afraid to print an account of the Wright brothers' first successful flight at Kittyhawk. Had not all efforts at flight failed before? Did not Professor Langley's flying machine go to the bottom of the Potomac River? Was it not true that the best mathematical minds had proved man could never fly? Had not people said God had reserved this privilege to the birds? Only thirty years later the conquest of the air was almost an old story and airplane travel was in full swing.

---------------------

4 & 5 restates the problem - 6, the reason ‘everyone knows’ - 7 & 8 contain examples - 9 Bill's suggestion that we remove superstition, tradition and all sort of fixed ideas about religion and the realm of the spirit - 10
another example -

Personal note - I really got this - I always thought the reason ancient people had limited development was because they were stupid - I never realized that it was bias, prejudice and particularly fear of retaliation if you thought differently from the 'establishment' -

Only a couple hundred years ago here in the US - the Puritans left England because they believed differently about religion from the establishment - damned if the Puritans didn't do that same thing - they burnt folks at the stake that dared to admit they believed differently from the Puritans -

I dunno 'bout y'all, but I'm not sure I'd be real excited to express my ideas on a Higher Power to a Puritan -

Larry

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of hjfree2001
Sent: Wednesday, July 14, 2010 6:20 AM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Everyone knows the reason

Perhaps I've missed it or don't know how to search but can someone fill in the reason everyone knows from page 51

"This world of ours has made more material progress in the last century than in all the millenniums which went before. Almost everyone knows the reason."

[Non-text portions of this message have been removed]

+++Message 6701. . . . . . . Re: Everyone knows the reason
From: Stephen . . . . . . . . . . . . 7/14/2010 4:01:00 PM

--- In AAHistoryLovers@yahoogroups.com, "hjfree2001" <hjfree@...> wrote:
> Perhaps I've missed it or don't know how to search but can someone fill in the reason everyone knows from page 51
> "This world of ours has made more material progress in the last century than in all the millenniums which went before. Almost everyone knows the reason."
>
==

I believe Bill is referring to the lack of open mindedness when it came to the "milleniums which went before". Because we have become more open minded, our
progress as a civilization has increased exponentially --- Bill suggests the alcoholic's open mindedness is a requirement for recovery ....

+++Message 6702. . . . . . . . . . . . Everyone knows the reason
From: Bent Christensen . . . . . . . 7/14/2010 5:02:00 PM

Isn't this the reason?

The spirit of modern scientific inquiry, research and invention was almost unknown. In the realm of the material, men's minds were fettered by superstition, tradition, and all sort of fixed ideas.

Warm regards

Bent Christensen
Valmuevej 17
6000 Kolding
Tlf. 50 12 17 43 Bemærk nyt nummer!
www.pass-it-on.dk

+++Message 6703. . . . . . . . . . . . Re: 2010 Convention
From: Angela Corelis . . . . . . . . 7/14/2010 4:08:00 PM

An explanation: the Mexican concept of anonymity is quite different.
Their meeting places have large signs on the street entrance. Also public information meetings are often held in the main plaza of a village or large city with too many loud speakers, the panel of speakers, often identifying themselves by full name to the crowd And the meeting may be broadcast on the radio.

In early sobriety in the village of San Blas, Nayarit, I was asked to participate in a Public Information meeting, so being training to never say no to an AA request, I agreed.

My fantasy was that the meeting would be held at the hospital or the multiuse room of the church WRONG. It was held in the main plaza of the village, population at the time, 5,000 people. So any illusion of anonymity I had was blown away. It did work well, since about 5 people came to me afterwards asking about AA.

Buses going to conventions have banners strung across the sides and front of bus stating AA Guadalajara Grupo Libertad.
In villages, I have heard AA's say, I was a Known Drunk, why would I want to be an anonymous sober person?

So, a Mexican would not understand the US and rest(?) of the world's conception of anonymity.

Does this help understand the Spanish speakers actions?

__________________________

From Ellen <angelicabeads@yahoo.com> (angelicabeads at yahoo.com)

I couldn't agree more! At the big meeting on Saturday night in San Antonio, a Mexican man who didn't speak English somehow managed to bring professional (but small) filming equipment in to the stadium and filmed the entire meeting, speakers and all! I was livid. I went and found AA security, but they only told him he had to stop filming, and didn't make him clear the film. I'm afraid of the deterioration of our tradition of anonymity in light of the internet and independent TV, etc. GSO cannot really do anything about this, first because they've not got the power, and secondly because of the tradition that states that we do not engage in controversy. I wonder how seeing their pictures in newspapers and magazines, on the internet and on TV is going to affect the ability of AA to attract newcomers, who may be very concerned with remaining unidentified. It's amazing how many old-timers don't even follow this tradition!!

Thanks for mentioning this, Arthur. It's a really big deal to some of us.

Best,
Ellen

__________________________________________________________________________

+++Message 6704. . . . . . . . Re: Everyone knows the reason From: Alex H . . . . . . . . . . . . 7/14/2010 5:15:00 PM

__________________________________________________________________________

Regarding our ideas being fettered by superstition and a lack of a scientific method, this is somewhat colored by a remake of history by those with various agendas: generally well-intentioned but skewed nevertheless.

A good book to read on this subject is...

"Inventing the Middle Ages : the lives, works, and ideas of the great medievalists of the twentieth century" by Norman F. Cantor. ISBN: 0688094066.
Cantor goes through a short biography of various influential medieval historians and reveals how our view of history is often colored by the personal experiences of historians trying to make sense of their personal lives.

Alex

On 7/14/2010 3:37 PM, Laurence Holbrook wrote:

> 
> > 1) This world of ours has made more material progress in the last century 
> than in all the millenniums which went before.
> > 
> > 2) Almost everyone knows the reason.
> > 
> > [Continue on reading for the answer]
> > 
> > 3) Students of ancient history tell us that the intellect of men in those 
> days was equal to the best of today.
> > 
> > 4) Yet in ancient times, material progress was painfully slow.
> > 
> > 5) The spirit of modern scientific inquiry, research and invention was 
> almost unknown.
> > 
> > 6) In the realm of the material, men's minds were fettered by 
> superstition, 
> tradition, and all sort of fixed ideas.
> > 
> > 7) Some of the contemporaries of Columbus thought a round earth 
> preposterous.
> > 
> > 8) Others came near putting Galileo to death for his astronomical 
> heresies.
> > 
> > 9) We asked ourselves this: Are not some of us just as biased and 
> unreasonable about the realm of the spirit as were the ancients about the 
> realm of the material?
> > 
> > 10) Even in the present century, American newspapers were afraid to 
> print an 
> account of the Wright brothers' first successful flight at Kittyhawk. Had 
> not all efforts at flight failed before? Did not Professor Langley's 
> flying 
> machine go to the bottom of the Potomac River? Was it not true that 
> the best 
> mathematical minds had proved man could never fly? Had not people said God 
> had reserved this privilege to the birds? Only thirty years later the 
> conquest of the air was almost an old story and airplane travel was in 
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> swing.
> > 
> > ---------------------
> > 4 & 5 restates the problem - 6, the reason 'everyone knows' - 7 & 8
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> 
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> people had limited development was because they were stupid - I never
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> you thought differently from the 'establishment' -
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> Only a couple hundred years ago here in the US - the Puritans left England
> because they believed differently about religion from the establishment -
> damned if the Puritans didn't do that same thing - they burnt folks at the
> stake that dared to admit they believed differently from the Puritans -
> 
> I dunno 'bout y'all, but I'm not sure I'd be real excited to express my
> ideas on a Higher Power to a Puritan -
> 
> Larry
>
>
[Non-text portions of this message have been removed]

+++++++++++++++++++++++++++Message 6705. . . . . . . . . . . . Re: 2010 Convention
From: LES COLE . . . . . . . . . . . . 7/14/2010 5:46:00 PM


There is something more to be said about group photos. As we all know there has
always been a number of AA "supporters" who could not be called
"alcoholic"..probably by their own choice. Certainly at a large convention
(or
any other group) we can assume that there is such a mixture of folks. In
other
words...

"just because there is a photo of our AA convention(s) there is no real
reason
to assume that a face-view is that of an "alcoholic". We don't wear an "AA"
badge (or shouldn't, at least). I think we may be over estimating this issue.
For a rather simple example: If we only looked at a box full of baby
kittens...there would be no way of knowing which were male and which might
be
female.

I like the definition of "alcoholic" (as different from "drunk"). It is: an
"alcoholic" person recognizes he/she has a problem if he/she takes that
first
drink, and doesn't take it. Whereas a "drunk" knows the consequences quite
well, but does not take effective steps to stop drinking. That's why the
"AA"
12-Steps begins by declaring, "I cannot stop drinking without some help".

There is a lot of value in educating about anonymity, and in practicing the concept in our lives, but let's not assume that group pictures (even with some faces showing will imply that the person(s) is/are "alcoholics"!

Bill was cognizant about the need to assert some judgement about this issue...and he set out some specifics...like: not identifying oneself as being an AA to gain something personal, and always representing oneself only as your personal view and not for others or any group. He pointed out the special hazards in dealing with the public media. Let's not get overly defensive on this issue.

Les Cole

Colorado Springs, CO

To: AAHistoryLovers@yahoogroups.com
From: sawyer7952@yahoo.com
Date: Tue, 13 Jul 2010 21:20:33 -0700
Subject: [AAHistoryLovers] Re: 2010 Convention

Dear Arthur,
I agree w/you. Are you gonna post the info. you mentioned? Guess a panoramic shot from the rear of the big room would be ok, as you couldn't see any faces??
Lynn S.
alcoholic
Sacramento, CA
DOS=10/22/79

[Non-text portions of this message have been removed]

Just following up - it seems that without a response, this is not a topic that has an answer at this time (which in and of itself is interesting).

Thanks again.

On Thu, Jun 17, 2010 at 3:38 PM, M.J. Johnson <threeeyedtoad@gmail.com> wrote:

> Here's a really basic question for which I've not found a definitive answer:
> Did Dr. Bob consider Bill W. his sponsor? If so, is this acknowledged in any literature written by or documented talks by Dr. Bob? If not, who
did Dr. Bob consider his sponsor?
>
> Many thanks.
>
+----------------------------------+
++++Message 6707. ............ Re: 2010 Convention
From: George Cleveland ........... 7/14/2010 6:03:00 PM

I try and learn from AA longtimers. There are long time circuit speakers who
ALWAYS give their full name at a meeting. At the level of press, radio, film
(TV and new media), they don't.

I was told that it's not helpful to be so anonymous that someone who needs
help can't find you.

And again, there is that bizarre alcoholic logic: when we were drinking,
most everyone knew we were alcoholics. But when we become alcoholics in
recovery, we put paper covers on our Big Books so people wouldn't know we
were alcoholics.

Our history must be riddled with amusing, yet thoughtful, anecdotes on
anonymity. Yet the tradition is pretty clear.

thanks for the thread.

George CLEVELAND

+----------------------------------+
++++Message 6708. ............ Re: Everyone knows the reason
From: Tom Hickcox ............... 7/14/2010 5:44:00 PM

At 15:37 7/14/2010, Laurence Holbrook wrote:

>Only a couple hundred years ago here in the US - the Puritans left England
>because they believed differently about religion from the establishment -
>damned if the Puritans didn't do that same thing - they burnt folks at the
>stake that dared to admit they believed differently from the Puritans -

- - - -

The great fact is the Puritans on this side of the Atlantic didn't
burn anyone at the stake.

It seems to me that this is another example of Wilson using a story
to make a point and not letting any facts get in the way of the
story. It is much too glib to have much basis in fact.

>
I dunno 'bout y'all, but I'm not sure I'd be real excited to express my ideas on a Higher Power to a Puritan -

I feel the same way about Big Book thumpers.

Tommy H in Baton Rouge

I'm reminded of a comment by a dear friend, a fellow AAer and North Carolinian, who passed away several years ago. In her '80s at the time, my friend was a salty broad who'd once held political office. For many years she was very secretive about her AA membership, but one day decided to be more open about her alcoholism and her membership in the program. "My decision to give up my anonymity," she said, "was a lot like my decision to give up my virginity. When I finally did, I wondered why on earth I'd waited so damn long!"

John K.

As to anonymity, look how many of the letters posted today show the write's full name. This site is open to anyone with an interest in AA history.

Jim S.

Burning witches was a universal thing in those days, or at least among the Christians.

In a message dated 7/14/2010 5:00:19 P.M. Eastern Daylight Time, email@LaurenceHolbrook.com writes:

Only a couple hundred years ago here in the US - the Puritans left England because they believed differently about religion from the establishment - damned if the Puritans didn't do that same thing - they burnt folks at the stake that dared to admit they believed differently from the Puritans.
Overview:
We are not going to win many friends in the Neopagan communities with the following essay. However, we believe it to be accurate. It is a story that needs to be told.
The facts are that almost all of the information that is generally accepted as truth by the Neopagan community about the "burning times" is wrong:
The total number of victims was probably between 50,000 and 100,000 -- not 9 million as many believe. Although alleged witches were burned alive or hung over a five century interval -- from the 14th to the 18th century -- the vast majority were tried from 1550 to 1650. Some of the victims worshiped Pagan deities, and thus could be considered to be indirectly linked to today's Neopagans. However most apparently did not. Some of the victims were midwives and native healers; however most were not. Most of the victims were tried executed by local, community courts, not by the Church. A substantial minority of victims -- about 25% -- were male. Many countries in Europe largely escaped the burning times: Ireland executed only four "Witches;" Russia only ten. The craze affected mostly Switzerland, Germany and France. Eastern Orthodox countries had few Witch trials. "In parts of the Orthodox East, at least, witch hunts such as those experienced in other parts of Europe were unknown...."The _Orthodox Church_ (http://www.religioustolerance.org/orthodox.htm) is strongly critical of sorcerers (among whom it includes palmists, fortune tellers and astrologers), but has not generally seen the remedy in accusations, trials and secular penalties, but rather in confession and repentance, and exorcism if necessary...." 1
Most of the deaths seem to have taken place in Western Europe in the times and areas where Protestant - Roman Catholic conflict -- and thus social turmoil -- was at its maximum.

This site is open to everyone. You don't have to be an AA member to post here or participate.
Shakey Mike Gwirtz
Phila,PA USA
Sent from my Verizon Wireless BlackBerry

-----Original Message-----
From: 'planternva2000' <planternva2000@yahoo.com>
As to anonymity, look how many of the letters posted today show the write's full name. This site is open to anyone with an interest in AA history. Jim S.

Do remember that the witches condemned at Salem, Mass., were hanged, not burnt.

The only burnings in the English colonies were a result of a slave uprising in New York.

Most English witches were hanged.

Tommy H in Baton Rouge

At 20:59 7/14/2010, Baileygc23@aol.com wrote:

>Burning witches was a universal thing in those days, or at least among the Christians. >In a message dated 7/14/2010 5:00:19 P.M. Eastern Daylight Time, >email@LaurenceHolbrook.com writes: >Only a couple hundred years ago here in the US - the Puritans left England because they believed differently about religion from the establishment - damned if the Puritans didn't do that same thing - they burnt folks at the stake that dared to admit they believed differently from the Puritans

The 1930s and 40s when AA began were also the height of centralized media. The government licensed only a few radio stations on the standard broadcast band (AM). FM was virtually nonexistent, television was experimental, films were controlled by a few large studios. Being cited by media of the day conferred authority merely by the citation itself. Early on, there were fears that individual members would be viewed as
official spokespeople which could lead to disastrous consequences.

I believe two things have changed:

1. Alcoholism and alcoholics in recovery are much better understood by the public at large. There isn't the stigma as when it was called dipsomania, and there's enough awareness of the AA program that a quick disclaimer such as, "I'm just one alcoholic, and I don't speak for all of AA" is understood by most.

2. Social media and limited circulation new media reaches smaller niche audiences without conferring international expert status on people whose names or monikers appear there. Most every facet of life is documented daily in a sea of information.

Things aren't as simple for any of us involved in media since the tremendous decentralization; we're still figuring it all out and making it up as we go along. That's as true for Rupert Murdoch who thinks the big legacy media he owns can support a paywall, as for journalists who find themselves out of a career, as for those of us producing the material to stoke the internet presences of the corporations, nonprofits and agencies that now go directly to their audiences, clients and constituencies.

As an alcoholic who is also involved in new media, I'm concerned what may be the 21st century version of the problem George cites (also a primary anonymity concern for Dr. Bob): to be "so anonymous they can't find you." Let's call it: "so anonymous people can't gain a online understanding of you that they'd reasonably expect to find."

I'd love to see (and maybe there are already), a short, highly edited and abridged video of a typical beginners meeting (shot in such a way that faces are either not shown or are below the level of recognition due to compression artifacting), so that an AA meeting isn't entirely foreign to a newcomer. I think we need to make sure our traditions enlighten us but do not stifle us from adopting avenues that weren't open to our founders.

To me, an important part of carrying the message in a new media environment is to find a way to make sure people who seek it on the Internet, find a message that demystifies us as much as possible, but in a way true to the tradition that can't be co-opted by personalities.

[This is just one alcoholic's opinion, and my apologies if it strays too far from history into interpretation and policy]

On 7/14/2010 6:03 PM, George Cleveland wrote:

> I try and learn from AA longtimers. There are long time circuit speakers who ALWAYS give their full name at a meeting. At the level of press, radio, film (TV and new media), they don't.
> I was told that it's not helpful to be so anonymous that someone who needs
> help can't find you.
> And again, there is that bizarre alcoholic logic: when we were drinking,
> most everyone knew we were alcoholics. But when we become alcoholics in
> recovery, we put paper covers on our Big Books so people wouldn't know we
> were alcoholics.
> Our history must be riddled with amusing, yet thoughtful, anecdotes on
> anonymity. Yet the tradition is pretty clear.
> thanks for the thread.
> George CLEVELAND
>

+++Message 6716. Re: 2010 Convention
From: Arthur S. 7/15/2010 1:28:00 AM

Jim

The issue is not about what email addresses people use to identify themselves.

The issue is that someone plastered photos of other AA members on the internet despite being asked at every meeting held at the International Convention to not do such a thing

Where this site got involved was by someone sending in an email message with links to those photographs

Cheers

Arthur

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of planternva2000
Sent: Wednesday, July 14, 2010 6:41 PM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Re: 2010 Convention

As to anonymity, look how many of the letters posted today show the writer's full name. This site is open to anyone with an interest in AA history.

Jim S.

+++Message 6717. Re: 2010 Convention
From: Arthur S. 7/15/2010 1:10:00 AM
With all due respect Angela the notion that "a Mexican would not understand the US and rest(?) of the world's conception of anonymity" comes across as a bit condescending. I live in Texas. My sponsor is from El Salvador and very active in service to the Spanish speaking members of my area (which has 5 Spanish Language Districts, the population of which is primarily from Mexico). I don't seem to run into a notion of a "Mexican concept of anonymity." The anonymity Traditions are fairly well defined in the 12&12, AA Comes of Age, The Language of the Heart and various pamphlets all of which are available in Spanish if one elects to study them.

Each AA member may elect to do whatever they wish with their own anonymity (good, bad or whatever) -- that's not the issue. The issue is that each member should not do whatever they wish to do with someone else's anonymity.

Cheers

Arthur

From: AAHistoryLovers@yahoogroups.com [mailto:AAHistoryLovers@yahoogroups.com]
On Behalf Of Angela Corelis
Sent: Wednesday, July 14, 2010 3:08 PM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Re: 2010 Convention

An explanation: the Mexican concept of anonymity is quite different. Their meeting places have large signs on the street entrance. Also public information meetings are often held in the main plaza of a village or large city with too many loud speakers, the panel of speakers, often identifying themselves by full name to the crowd And the meeting may be broadcast on the radio.

In early sobriety in the village of San Blas, Nayarit, I was asked to participate in a Public Information meeting, so being trained to never say no to an AA request, I agreed.

My fantasy was that the meeting would be held at the hospital or the multiuse room of the church WRONG. It was held in the main plaza of the village, population at the time, 5,000 people. So any illusion of anonymity I had was blown away. It did work well, since about 5 people came to me afterwards asking about AA.

Buses going to conventions have banners strung across the sides and front of bus stating AA Guadalajara Grupo Libertad.
In villages, I have heard AA’s say, I was a Known Drunk, why would I want to be an anonymous sober person?

So, a Mexican would not understand the US and rest(?) of the world’s conception of anonymity.

Does this help understand the Spanish speakers actions?

+++Message 6718. . . . . . . . . RE: Nasty Puritans
From: Jenny or Laurie Andrews . . . . . . . . . . . . 7/15/2010 3:00:00 AM

I've racked my brains but cannot see what on earth this has got to with the history of AA.

- - - -

To: AAHistoryLovers@yahoogroups.com
From: Baileygc23@aol.com
Date: Wed, 14 Jul 2010 22:06:12 -0400
Subject: [AAHistoryLovers] Nasty Puritans

Overview:
We are not going to win many friends in the Neopagan communities with the following essay. However, we believe it to be accurate. It is a story that needs to be told.

The facts are that almost all of the information that is generally accepted as truth by the Neopagan community about the "burning times" is wrong: The total number of victims was probably between 50,000 and 100,000 -- not 9 million as many believe. Although alleged witches were burned alive or hung over a five century interval -- from the 14th to the 18th century -- the vast majority were tried from 1550 to 1650. Some of the victims worshiped Pagan deities, and thus could be considered to be indirectly linked to today's Neopagans. However most apparently did not. Some of the victims were midwives and native healers; however most were not. Most of the victims were tried executed by local, community courts, not by the Church. A substantial minority of victims -- about 25% -- were male. Many countries in Europe largely escaped the burning times: Ireland executed only four "Witches;" Russia only ten. The craze affected mostly Switzerland, Germany and France. Eastern Orthodox countries had few Witch trials. "In parts of the Orthodox East, at least, witch hunts such as those experienced in other parts of Europe were unknown...."The _Orthodox Church_ (http://www.religioustolerance.org/orthodox.htm) is strongly critical of sorcerers (among whom it includes palmists, fortune tellers and astrologers), but has not generally seen the remedy in accusations, trials and secular penalties, but
rather in confession and repentance, and exorcism if necessary...." 1
Most of the deaths seem to have taken place in Western Europe in the times
and areas where Protestant - Roman Catholic conflict -- and thus social
turmoil -- was at its maximum.

+++Message 6719. . . . . . . . . . . . Re: Everyone knows the reason
From: Alex H . . . . . . . . . . . . 7/15/2010 1:36:00 AM

On 7/14/2010 8:59 PM, Baileygc23@aol.com wrote:
> Burning witches was a universal thing in those days, or at least among
> the
> Christians.
> 
> In Salem, women were hung by the neck as witches. Hung... not burned.
> And men were hung as well as women.

Check this link:

http://wiki.answers.com/Q/How_many_witches_were_killed_during_the_salem_witch_hunting

nt [19]

Answer: 14 women and 5 men, hung by the neck. 1 man crushed.

In history there are many things that "everyone knows" today which just
ain't true. That is why I mention the book by Cantor on "inventing"
history. We tend to romanticize our modern age and look at our modern
ways as natural and obvious. But in fact we are so caught up in our
modern way of thinking we have trouble divorcing ourselves from it
enough to ask, "Why would this seem like a good idea to our ancestors at
that time?" There is an answer to that question that does NOT involve,
"Because they were idiots."

We must use care not to exploit incidents of the past, taking them out
of their past context to make points about the present day. Those who
must come after us may be left with a distorted view of history when we do.

In case anyone suspects I might be subtly defending the Christians, keep
in mind that I am no kind of Christian whatsoever.

Alex

+++Message 6720. . . . . . . . . . . . Re Discussion on Anonymity
From: emmspeter . . . . . . . . . . . . 7/15/2010 5:46:00 AM
Dr Bob commented on anonymity as follows:

"Since our Tradition on Anonymity designates the exact level where the line should be held, it must be obvious to everyone who can read and understand the English language that to maintain anonymity at any other level is definitely a violation of this Tradition. The A.A. who hides his identity from his fellow A.A. by using only a given name violates the Tradition just as much as the A.A. who permits his name to appear in the press in connection with matters pertaining to A.A.. The former is maintaining his anonymity BELOW the level of press, radio and films—whereas the Tradition states that we should maintain our anonymity AT the level of press, radio and films."


+++Message 6721.........Re: Everyone knows the reason
From: Jenny or Laurie Andrews.........7/15/2010 7:52:00 AM

Puritans certainly hanged those who did not agree with them. For example, four Quakers were executed by Puritans on Boston Common; there's a memorial to one of them - Mary Dyer.

+++Message 6722.........Re: Everyone knows the reason
From: Baileygc23@aol.com.........7/15/2010 4:30:00 AM

"There is no dogma." Bill W

+++Message 6723.........Re: 2010 Convention
From: Baileygc23@aol.com.........7/15/2010 4:47:00 AM

In the strict sense, the conventions are not considered meetings, as they do charge fees. I think this point is brought out to those who would like to attend the conventions without paying. It is more like the history lovers as far as identifying ourselves. So taking photos at the conventions may be OK, but don't do it if you are at a separate local meeting where the convention is being held. But, of course, there is no dogma.
They burned them at the stake, at first, because they were accused by young girls of being witches. Like it says, people burned others that learned to use herbal medicines that seemed to produce miracles. A Pont is brought up below that we should watch out for in AA. As Bill W points out in the first tradition, certainly there is none that more seriously guards the individuals right to think, talk, and act as he wishes. The danger in AA is stealing the new comers minds and making them confirm to our standards, which are constantly changing and only seem static for a brief time.

I may be a little hazy on my history, but I don't recall that the Puritans (a group including a reforming faction in the Church of England as well as Independents) ever burned anyone at the stake on either side of the Atlantic, though some Puritans were burned at the stake in the reign of Mary Tudor (1553-1558). Fwiw, members of this listserv may be interested to know that the first recorded use of the phrase (in English), "there but for the Grace of God..." was by John Bradford (a Puritan member of the Church of England) when he saw miscreants being taken to execution ca 1551 for crimes he had admitted to and for which he had escaped punishment after beginning to live a "Godly, righteous, and sober life" after being converted from his dissolute (and embezzling) ways by the preaching of Hugh Latimer -- who was indeed burned at the stake by Mary Tudor in (I think) 1554. "There but for the Grace of God goes old John Bradford." And if Bill W. adapted "history" to his purposes on this, how much more in his discussion of the Washingtonians and Abolition. In fact, the original six Washingtonians were part of the Abolitionist community of Baltimore (one of the community's leaders being Alderman John Frederick Hoss (a distinguished architect btw), the original Secretary, was he not, of the WTSB?) -- but Bill was looking toward his 1940s/ 1950s contemporary problem
of segregation in AA, using the Washingtonians as an exemplar.

+++Message 6726. . . . . . . . . . . . RE: Everyone knows the reason
From: John Lee . . . . . . . . . . . . 7/15/2010 12:53:00 PM

No witches were burned in Salem. Nineteen accused witches were hung. One accused warlock was pressed to death by stones. At least four accused witches died in jail. Reminds me of the boy who asked the National Park ranger why so many battles were fought at National Parks.

John Lee
Pittsburgh

+++Message 6727. . . . . . . . . . . . RE: Nasty Puritans
From: Chuck Parkhurst . . . . . . . . . . . . 7/15/2010 2:23:00 AM

How is this AA history?

-----Original Message-----
From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Baileygc23@aol.com
Sent: Wednesday, July 14, 2010 7:06 PM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Nasty Puritans

Overview:
We are not going to win many friends in the Neopagan communities with the following essay. However, we believe it to be accurate. It is a story that needs to be told.
The facts are that almost all of the information that is generally accepted as truth by the Neopagan community about the "burning times" is wrong: The total number of victims was probably between 50,000 and 100,000 -- not 9 million as many believe. Although alleged witches were burned alive or hung over a five century interval -- from the 14th to the 18th century --
the vast majority were tried from 1550 to 1650. Some of the victims worshiped Pagan deities, and thus could be considered to be indirectly linked
to today's Neopagans. However most apparently did not. Some of the victims were midwives and native healers; however most were not. Most of the victims were tried executed by local, community courts, not by the Church.
A substantial minority of victims -- about 25% -- were male. Many countries in Europe largely escaped the burning times: Ireland executed only four "Witches;" Russia only ten. The craze affected mostly Switzerland, Germany and France. Eastern Orthodox countries had few Witch trials. "In parts of the Orthodox East, at least, witch hunts such as those experienced in other parts of Europe were unknown...."The _Orthodox Church_ (http://www.religioustolerance.org/orthodox.htm) is strongly critical of sorcerers (among whom it includes palmists, fortune tellers and astrologers), but has not generally seen the remedy in accusations, trials and secular penalties, but rather in confession and repentance, and exorcism if necessary...." 1 Most of the deaths seem to have taken place in Western Europe in the times and areas where Protestant - Roman Catholic conflict -- and thus social turmoil -- was at its maximum.

+++Message 6728. . . . . . . . . . . . Re: Everyone knows the reason
From: CBBB164@AOL.COM . . . . . . . . . . . . 7/15/2010 9:39:00 AM

What the hell does this have to do with AA History?

cliff

In a message dated 7/15/2010 12:31:36 P.M. Central Daylight Time, jennylauriel@hotmail.com writes:

Puritans certainly hanged those who did not agree with them. For example, four Quakers were executed by Puritans on Boston Common; there's a memorial to one of them - Mary Dyer.

+++Message 6729. . . . . . . . . . . . Re: Everyone knows the reason
From: john wikielius . . . . . . . . . . . . 7/15/2010 1:52:00 PM

Please advise how this applies to alcoholism

From: Alex H <ah1270@sbcglobal.net>
To: AAHistoryLovers@yahoogroups.com
Sent: Wed, July 14, 2010 4:15:57 PM
Subject: [AAHistoryLovers] Re: Everyone knows the reason

Regarding our ideas being fettered by superstition and a lack of a scientific method, this is somewhat colored by a remake of history by
those with various agendas: generally well-intentioned but skewed nevertheless.

A good book to read on this subject is...

"Inventing the Middle Ages: the lives, works, and ideas of the great medievalists of the twentieth century" by Norman F. Cantor. ISBN: 0688094066.

Cantor goes through a short biography of various influential medieval historians and reveals how our view of history is often colored by the personal experiences of historians trying to make sense of their personal lives.

Alex

++++Message 6730. . . . . . . . . . . . Re Discussion on Anonymity
From: John Lee . . . . . . . . . . . . 7/15/2010 1:46:00 PM

That's a second-hand quote of Doctor Bob's. It's Warren C. of Akron, quoting Doctor Bob on anonymity. The same quote can be found near the middle of Doctor Bob and the Good Oldtimers. Daily Reflections has the same careless citation style, often failing to indicate the original source of quotes. Nevertheless, it's a great idea. We shouldn't be so anonymous that drunks can't find us.

John Lee
Pittsburgh

++++Message 6731. . . . . . . . . . . . International convention attendance
From: Donald Mansell . . . . . . . 7/15/2010 2:33:00 PM

Does anyone know, or can tell me where to look to find out the number of people at the convention in San Antonio?

Don Mansell
Mission Viejo, CA
949 215-0201
949 413-8995 cell

++++Message 6732. . . . . . . . . . . . Re: Dr. Bob's Sponsor
From: Gregory Harris . . . . . . . 7/15/2010 7:39:00 AM
BILL W. WAS DR. BOB'S SPONSOR

M.J.,

Dr. Bob and the Good Oldtimers p. 277:

<<Henry W., a Cleveland A.A., went to a big meeting in Akron in 1949 where he heard, not only Dr. Bob, but Bill Wilson, Bill D., and Sister Ignatia. Then he went out and got drunk.

"In 1950, when I finally sobered up." Henry said, "... I told him, 'After hearing you, Bill Wilson, Bill D----, and Sister Ignatia, I went out and got drunk.'

"Dr. Bob just laughed and said, 'Well, Bill is my sponsor, and I went out and got drunk after he talked to me.'">>

Greg Harris

+++Message 6733. . . . . . . . . . . . re: AA internet presence
From: edmac333 . . . . . . . . . . . . 7/15/2010 5:30:00 PM

I have participated in a number of AA "meetings" on-line, and since I have been home-bound a great deal of the time, find them a satisfactory substitute for the face to face meetings I would prefer to attend. I believe a careful adherence to the Traditions is possible in this medium, and as with the mass use of radio and the advent of television, those Traditions are still effective in the Twitter Age.

+++Message 6734. . . . . . . . . . . . International convention attendance
From: Cherie'' H. . . . . . . . . . . . . 7/16/2010 7:27:00 AM

From Cherie' H., John Pine, Cheryl F., Jann BB, Keven Short, and aalogsdon

- - - 

From "Cherie' H." <odaat5@gmail.com>
(odaat5 at gmail.com)
www.aa.org has a timeline on the main page. If you click on past International Conventions they tell the number of attendees at the Internationals. For example in 2000 in Minneapolis is shows that 47,000 people attended, in 2005 in Toronto it shows that 44,000 people attended. However, for 2010 the site has not yet been updated.

I keep checking to find out as I heard from the Texas committee when they thanked all the volunteers that the final numbers were 53,000 for San Antonio.

The San Antonio newspaper on July 4 said over 50,000 people attended. Our convention was the largest one that San Antonio has ever hosted. Everyone I spoke to, cab drivers, policemen, restaurant workers, had nothing but good things to say about us and would welcome us back again with open arms.

I suggest keep checking www.aa.org I am sure they will update the site soon.

The timeline gives a lot of important AA history as well and is worth checking into.

Cherie’ H.
Warren, MI USA

---

From: John Pine, Richmond, VA <johncpine@gmail.com>
(johncpine at gmail.com)

The number of registrants was 53,000. I served as a hotel greeter for the San Antonio Host Committee and the head of that committee, Jim B-----, sent out this message on July 10 to the committee chairs, one of whom forwarded it on to her volunteers.

>> Hi Guys,
>>
>> 'Thank you for everything. You did an amazing job and I could not have asked for better,
>> more dedicated people to work with.
>>
>> We will be getting together shortly to see if there is a way we can thank everybody.
>> It was an amazing convention.
>>
>> Our final number was 53,000 which was a lot more than NY expected, so everybody is well pleased.
>>
>> Just a reminder. Please get your expenses in
> > as soon as possible so we can clear the books
> > and send me your final report sometime in next
> > couple of weeks.
> >
> > Again Thank you from the bottom of my heart.
> >
> > *Love in the Fellowship*
> >
> > Jim B----

---

From: "Cheryl F" <learning3legacies@suddenlink.net>
(learning3legacies at suddenlink.net)

Our Volunteer Chair told us 53,000

---

From: "Jan" <jan2bb@yahoo.com>
(jan2bb at yahoo.com)

I was told the final number was 53,000 which was a lot more than expected
and
that there were 9,000 more than Toronto and 13,000 more than Minneapolis.

~Jan BB

---

From: "Kevin Short" <kshort@oxmicro.com>
(kshort at oxmicro.com)

The number reported by Phyllis H., GSO General Manager, at the Delegates and
Trustees luncheon on Saturday, was: 52,000.

---

From: aalogsdon@aol.com
(aalogsdon at aol.com)

On Saturday at the convention, a former delegate told me they had
anticipated
48,000 registered but at that time had 52,000 registered.

===========================================
Original question posted by:
"Donald Mansell" <donaldl.mansell@yahoo.com>
(donaldl.mansell at yahoo.com)

Does anyone know, or can tell me where to look to find out the number of
people
at the convention in San Antonio?
If you notice on page 11 "Bill's Story" in Big Book Bill writes his impression of Ebby's message during a "pre-AA Twelve Step Call" from an Oxford Grouper: "Like myself he had admitted complete defeat."

Local Book Thumpers ... say Bill rejected complete deflation as a sound spiritual principle .... Because a phrase is left out in listing some of the tenets he accepted from the O.G., they conclude Bill rejected "Complete Deflation."

The O.G. never used the term "steps" at all. They had the "five Cs" and the "4 absolutes." Bill did indeed accept "Complete Deflation" but it was one of the "six original steps" used by the "Alcoholic Squadron" within the Oxford Groups. It was the alkies who made deflation one of our "six step program" as it existed at that time, see page 263 of the 4th edit. of the Big Book [3rd edit. page 292].

He wasn't rejecting it from the O.G. -- it was part of what we brought to the O.G. Bill parted ways with the O.G. over their take on what today we would call "The Traditions" i.e. anonymity and singleness of purpose, and also on their "four absolutes" which he didn't carry over into the Big Book ....

In this Yahoo Group someone posted a reprinting of an excellent talk Bill W. gave to some Catholic organization on why he pulled out of the O.G. From this talk it was clear that not accepting the principle of "complete deflation" was not one of the reasons we left the O.G.

http://hindsfoot.org/steps6.html contains five different lists of the steps as given in Early Six-Step Versions of the AA program. In one of these -- a reproduction of a list in Bill W.'s own handwriting dated 1953 -- the Six Steps were:
1. Admitted hopeless 2. Got honest with self
3. Got honest with another 4. Made amends
5. Helped others without demand
6. Prayed to God as you understand Him.

I doubt if he would have marked down "Admitted hopeless" [in this list of the Six Steps] and noted [on p. 11 of the Big Book] that Ebby "like myself had admitted complete defeat" if deflation as a spiritual principle was something he rejected from the O.G.

---

Original question from: "jillanfinson" <Radiant761@aol.com> (Radiant761 at aol.com)

The Foreword to the Second Edition of the Big Book, p. xvi, says:

"Though [Bill W., the New York stock broker] could not accept all the tenets of the Oxford Groups, he was convinced of the need for moral inventory, confession of personality defects, restitution to those harmed, helpfulness to others, and the necessity of belief in and dependance upon God."

Big Book p. 263 (from the story "He Sold Himself Short," the story of Earl Treat, who founded AA in Chicago) says:

Dr. Bob "had me to the office and we spent three or four hours going through the Six-Step program as it was at that time. The six steps were:
1. Complete deflation
2. Dependence and guidance from a Higher Power
3. Moral inventory
4. Confession
5. Restitution
6. Continued work with other alcoholics."

Read the 5 that he could accept and you'll find the only one not listed is the first Tenet, which is complete deflation .... Is this the tenet Bill ... couldn't accept - complete deflation? If not, why is it left out and the others from p. 263 remain?

THANK YOU! Jill

...............................................................

+++Message 6736. .............. Re: PLEASE READ: Short history of US Servicemen in AA on the European Continent From: Jim .............. 7/18/2010 5:42:00 PM

.............................................................

Thank you Dolores for this short version of US Servicemen in AA on the European
Continent. A short while back I sent in a post about gathering Global Localized AA Histories, which will be a tremendous undertaken. In that post I mentioned I was working on a current project - adding all the original 2nd edition Big Book stories to silkworth.net and that I would be ready to receive any Global Localized AA Histories once that project was finished. The original 2nd edition stories are now on silkworth.net (http://www.silkworth.net/bbstories/2nd/stories.html).

I am ready to receive your full version, Dolores, of US Servicemen in AA on the European Continent as well as any other Global Localized AA Histories you may have in your possession, to add them to "The Global Map Listing" on silkworth.net (where will the AA histories be located?: http://www.silkworth.net/image_map/world.html).

I challenge all AA History Lovers members to do the same. I already have pages set up for about 180 Countries, maybe more, and you, the members of AA History Lovers, and any AA member just visiting AA History Lovers, are encouraged to send in as much Global AA History information you can come up with. This will be a very big, ongoing project - on a Global scale - to index as much Global Alcoholics Anonymous History on the site of silkworth.net. The hosting plan for silkworth.net is now unlimited in every aspect, so, there is no such thing as sending me too much AA history related information, whether it be via email, file attachments or other arrangements made between you and I.

I would be most grateful to any and all who participate in this rejuvenated project of indexing the Worlds Localized AA Histories!

Contact me directly: "Jim M." <silkworthdotnet@yahoo.com> to send AA history information and/or to make arrangements to get your AA history information indexed.

Yours in service,
Jim M.,
http://www.silkworth.net/

--- In AAHistoryLovers@yahoogroups.com, "Dolores" <dolli@...> wrote:
> 
> -I have written a history of the US Servicemen and AA on the Continent since 1948. This is a short version. 
> 
> American Servicemen stationed in West Germany after WW:II brought AA with
them. Those early English-speaking meetings were held on various Army and Air Force Bases in cities like Munich, Wiesbaden, Heidelberg, Frankfurt, Stuttgart and more. The first and formal recorded invitation to an open meeting in West Germany was on November 1, 1953 in Munich at the Hotel Leopold in Schwabing. Master Sergeant Bob S., who is remembered today for having been very active in carrying the AA message, led the meeting and the Germans were heartily invited to attend. Max had attended the meeting and got sober and was involved in the German AA in carrying the message.

Traveling and working Americans and Britains were also instrumental in helping start groups in such cities as Frankfurt (1948), Paris (1947), Naples (1976), Hamburg (1962, with the help of a Mr. Abels from England) and Düsseldorf (1962, with the assistance of Robert from Chicago). (Archives German AA).

A member remembers that the Ramstein Air Base held its first meetings there in 1962 at the South Side Chapel. In the early days there were about 20 active English-speaking AA groups in West Germany. Besides Ramstein, the Wiesbaden group had the strongest sobriety and its members would carry the message to the ARmy and Air Force Bases. The 1961 World Directory lists 20 AA groups (Loners) and about 170 members.

In 1962, Wiesbaden held its 10th annual Roundup in the High school auditorium. At the 11th Roundup, an invitation was extended to Bill W. to attend the meeting and to share his story. Bill gracefully declined and sent them his best wishes for a successful Roundup.

In AA TODAY, published on Grapevines 25th anniversary, Wiesbaden and its Roundups are mentioned. "Much of AAs spread around the world, of course, has been accomplished by US servicemen and seamen who needing to stay sober in strange surroundings- started their own groups. There are several now in (continental) Europe and 1952 there has been an annual Roundup on Wiesbaden, Germany for any AA member in Europe who can get there. Hundreds do- by bus, car, train, plane and even helicopter. During the meetings, all military members remove their blouses and caps so the anonymity of AA erases all ranks."

As the membership in the groups grew, it was found necessary to form an Intergroup in the Greater Frankfurt Area. (1962). American and German groups were represented. This led to forming an Intergroup for West Germany. In 1971, A letter was sent out from an AA member to all the English speaking groups to attend an Intergroup meeting at the Sembach Air Base. There the Intergroup was geographically divided into 6 areas with each area to elect its own secretary and so the areas represented at the Intergroup meeting.

By 1973, there were 9 areas in the Intergroup, It was decided that Intergroup
sponser a Round up each year. first Round up was held in Wiebaden, Rhein Main
Bill was the first Committee chairman.
> The Intergroup grew fast. It became an International Intergroup Continental Europe (1980) and included Finland, the Netherlands, Greece, Italy, Sweden, Iceland, Switzerland. The Intergroup felt that it was time that the extra-territorial service structure in Continental Europe had a say in the shope of AA by becoming part of a Conterence structure. Intergroup sent a letter to GSO New York about their situation in Europe requesting an opinion. GSO New York wrote to Intergroup stating, "the purpose of becoming part of the service structure is mainly communications and it seems to us that your day to day dealings are mainly with the European AA community for which the London office functions as a communications coordinator."
> At the Intergroup meeting in February 1981, the motion as made to join the Conference structure in GB, but there was no second. the motion was withdrawn. Intergroup continued to send 2 delegates to Conference in GSO Great Britain in Manchester.
> The International Intergroup continued to grow. In 1982 there were 13 registered Areas and by 1985 there were 15 areas in the International Intergroup. including most of the countries on the western part of the Continent. This too has changed now.
> In 1985, a restructuring meeting was held in Nurnberg, inviting Jack from London to speak and share about GSO Great Britain, inviting Intergroup to become a Region within their structure. (Bill W. had had this idea already when he visited Europe in 1950). This time the motion was seconded and passed. The 15 areas were divided into 3 Intergroups covering all of Western Continental Europe. 6 delegates are sent to Conference each year. We are the largest region within all service structures. There was and is always the problem of distances and communication.
> This brought on the idea to form more intergroups. There about 11 Intergroups, active and inactive, now on the Continent.
> The military drawdown in 1992, decreased the membership. The military had always been active in AA. This drawdown closed allot of meetings. This has not hindered the Region at all. The goal has always been to carry the message to the still suffering alcoholic. This meant that we needed a central telephone number which was has been fulfilled in Germany. By 1998, we had a Webmaster and he was advised to use the guidelines from York (GSO Great Britain).(www.aa-europe.net). We are in contact with the Host Nations.
> Region 15 is called Continental European Region (CER). We have been holding the Region meetings in various cities on the Continent, giving as many members as possible an Idea of what is going on in our Service structure. (Distances and Communication.)
> We are geographically widespread and encourage all english-speaking members to participate and carry the message to the still suffering alcoholic.
+++Message 6737. The role of favorable publicity in early A.A. growth
From: Jenny or Laurie Andrews . . . . . . . . . . 7/16/2010 4:49:00 AM

I attended a fringe event at the 1990 Seattle convention in which media professionals told how the general service board had commissioned them to make a PI video. They filmed an AA meeting but said it caused problems because, unlike in projects for other clients, they were unable to show faces. So they made great play of e.g. filming exotic footwear (inlaid cowboy boots were mentioned) and cigarette smoke spiralling to the ceiling!

A.A. NEEDS MEMBERS WHO ARE EXPERTS IN PUBLIC COMMUNICATIONS (newspapers, magazines, cinema, and book publishing)

The 12 Concepts were adopted by the 1962 Conference. In the section on the public information committee in his essay on Concept XI Bill W wrote, in part: "Most of its members should be experts in the field of public relations. But emphasis should also be laid on the fact that sheer commercial expertness will not be enough ... it is evident that the professional members of the committee should be capable of adapting their business experience to AA's needs. ... At the same time let us not overlook the need for high professional skill. Dealing with the huge complex of public communications as it exists today is not a job wholly for amateurs. Skill in this area implies much technical experience, diplomacy, a sense of what is dangerous and what is not, the courage to take calculated risks, and a readiness to make wise but tradition-abiding compromises." (Emphases added). As George says, that applies even more in 2010.

BUT WE MUST PROTECT OURSELVES FROM THOSE APPALLING URGES OF OURS -- OUR EGO DEMANDS FOR PERSONAL PUBLIC ACCLAIM (which we must do by only using our public relations talents unselfishly and well)
In an article headed "Freedom under God: the choice is ours" (Grapevine, November 1960) Bill wrote, of "that vital Tradition Eleven": "The danger is the possibility that we may one day recklessly abandon the principle of personal anonymity at the top personal level ... Our chief hope for the future is that these appalling urges of ours (for public acclaim etc) will be held in restraint by self-discipline, by love of AA, and by firm group and public opinion... Let's look once more at how immense this temptation really is. A vast communications net now covers the earth even to its remotest reaches. (1960 - pre internet!) Granting all its huge benefits, this limitless world forum is nevertheless a hunting ground for all those who would seek, money acclaim and power ... Here the forces of good and evil are locked in struggle. All that is shoddy and destructive contests all that is best. Therefore nothing can matter more to the future welfare of AA than the manner in which we use this colossus of communication. Used unselfishly and well, the results can surpass our present imagination. Should we handle this instrument badly, we shall be shattered by the ego demands of our own people - often with the best of intention on their part. Against all this, the sacrificial spirit of AA's anonymity at the top public level is literally our shield and our buckler. Here again we must be confident that love of AA, and of God, will always carry the day."

THERE IS NO QUESTION THAT A CONTINUED TORRENT OF FAVORABLE PUBLICITY HAS BROUGHT TO A.A. ONE HALF OF ITS PRESENT MEMBERSHIP (if A.A. members quit working to publicize the program, A.A. growth will begin to plateau and then to shrink)

In "A Message from Bill" (Grapevine, May 1964) he wrote: "Our Fellowship enjoys a vast goodwill everywhere. In large measure this is directly due to ... the service of public information. For many years wonderful accounts of AA have poured from the press and other media of communication. The astounding success has required of your general service people great labor, top skills and unstinted dedication. There is no question that this continued torrent of favorable publicity has brought to AA one half of its present membership. But just suppose that these great channels of communication had been left wide open to the winds of chance; or, worse still, had never been developed by us at all ... To maintain these life-giving arteries of world communication in full
flow,
and in good repair, will always be a top priority task for each new
generation
of our Society. This will require of us a greatly increased understanding of
the
immense need to be met, and a sustained devotion of the highest order..."

Laurie A. 

+++Message 6738. . . . . . . . . . . . 1962 Reorganization Plan
From: Cheryl F. . . . . . . . . . . . . 7/19/2010 3:31:00 PM

Anyone out there have a copy of Bill W.’s 1962
Reorganization Plan proposal?

Thanks in Advance,

Cheryl 

+++Message 6739. . . . . . . . . . . . Death of Pete Lowery
From: Glenn Chesnut . . . . . . . . . . . . 7/19/2010 3:50:00 PM

From Tom Hickcox
<cometkazie1@cox.net> (cometkazie1 at cox.net)

Pete Lowery passed away Tuesday, July 13th,
obituary at:
http://www.webfh.com/fh/obituaries/obituary.cfm?o_id=317636&fh_id=10416&ck=1

Pete was known to many members of the AAHistoryLovers as a specialist in Big
Books and A.A. pamphlets. He also knew a lot about the Little Red Book and
the
24 Hr book.

He lived in Palmer, Texas, and claimed Searcy as a sponsor.

+++Message 6740. . . . . . . . . . . . Re: Death of Pete Lowery
From: Rae Turnbull . . . . . . . . . . . . 7/19/2010 4:49:00 PM

Pete would bring his AA Archives to Corpus Christi
for the Coastal Bend Jamboree and always donated
AA books for our silent auction.
He was a generous, knowledgeable and giving man
and will be greatly missed.

Rae T
Corpus Christi, Texas

I have just completed this book by Ralph Waldo Trine (originally published in
1897), admittedly I am so far behind on my reading. I did want to share the many
similarities of this "New Thought" work with our big book. One of the
contributors to this site Jim B. many years ago developed a pamphlet that
details the influences on the big book with many influences such as James Allen,
Henry Drummond, Emmett Fox, William James etc. I think after reading this work
we’d have to add Trine to the list

Some direct quotes or ideas that may have ended up in the Big Book and
pre-date (1897) James' writing of the VRE (1901-1902).

"Higher Power(s)"
"Cause and Effect"
"Intellectual Pride"
"Love and Service"
"Just to the degree" (Compare with Just to the extent"
"The Great Central Fact"

I recommend this book to all and it can be found on line at Project Guttenberg.

God Bless

John B

The NCCA leader Monsignor William J. Clausen quoted from a talk which Ralph gave
in 1957 in an account he gave of how the National Clergy Conference on
Alcoholism was created:

<<In talking to Father Dowling in St. Louis in 1948, Father Pfau said: "You know
. . . it would be a nice thing if we could find out who else among the clergy
are in AA, because I think that priests in AA feel the need to know if there
are other priests in AA," Father Dowling suggested, "Why don't you have a retreat of
some kind?">>*

* Clausen, "Historical Perspective of Father Ralph Pfau and the NCCA,"
  quoting from Ralph S. Pfau et al., Alcoholism: A Source Book for the Priest: An
  Anthology (Indianapolis: National Clergy Conference on Alcoholism, Indianapolis,
  1960; reprint Lake Orion, Michigan: National Catholic Council on Alcoholism
  and Related Drug Problems [NCCA], 1998).

This was the start of what became the National Clergy Conference on Alcoholism, now called the National Catholic Council on Alcoholism and Related Drug Problems. It was founded by Father Ralph Pfau from Indianapolis, who was the first Roman Catholic priest to get sober in AA, and was one of the four most published AA authors.

See http://www.nccatoday.org/

Each year the council has a national conference, and publishes the texts of all the speeches in a volume called the Blue Book.

These volumes are a gold mine of material from well known figures. There are talks not only by Bill Wilson, but also Marty Mann, Father Ed Dowling, and many other people.

The best place to find copies of this series would be in the library at a Catholic university or seminary. The Indianapolis Archdiocesan Archives has a partial set, but there are also some volumes missing.

In one of these volumes, there is a transcript of a long discussion by Father Ed Dowling and Father Ralph Pfau on whether and how far Catholics who are alcoholics are morally responsible for their alcoholism -- i.e. to what degree and in what way might alcoholism be regarded as a sin in Catholic moral theology.

Pfau's position, as I understand it, was that
at the beginning of an alcoholic’s career, the alcoholic may well have been morally responsible for his or her abuse of alcohol. Knowing and willingly becoming dangerously drunk is a sin in traditional Catholic moral theology (included under the deadly sin of Gluttony, which in Latin means "sins of the gullet" and therefore could involve anything we swallowed or inhaled down our throats). But once it became an irresistible compulsion, the drinking of the alcohol was not itself a sin any longer.

To be a mortal sin, in traditional Catholic moral theology, an act must be a conscious and willing violation of a known law of God.

I can't remember now what Father Dowling's position was, but I do remember that the discussion was very interesting and very knowledgeable on both sides.

I wish somebody would find a copy of the volume of the Blue Book which has the transcript of that debate, and put it online.

Question asked by Mike Margetis
<mfmargetis@yahoo.com> (mfmargetis at yahoo.com)

"What about Bill W. and Father Pfau? Did they get along? Did they know each other well?"

1958 -- falling out with Bill W. over anonymity: Ralph began a long friendship with Bill Wilson when he and Bill met one another in San Diego in 1948 and then traveled to Ensenada, Mexico together. The two of them also appeared on the same speakers platform in Austin in June of that same year, and remained lifelong friends, except for this dispute over the anonymity principle which put them temporarily at odds with one another for a period of time.

Ralph had long had his detractors within A.A. Letters in the New York A.A. Archives complained for example, because Ralph would give A.A. groups an up-front charge to speak at conferences and conventions ($75.00 to speak at a meeting in Philadelphia in 1962 for example) and he also asked them to allow him
to sell his books at places where he spoke. He did this to cover his travel expenses but also to pay his yearly living expenses. Under his arrangement with the Archbishop, he received no salary from the Archdiocese of Indianapolis. He may have received room and board free from Sister Austin and the Magdalen nuns at the Convent of the Good Shepherd in Indianapolis in return for acting as their confessor, or he may have had to pay them a nominal amount for that. This is unclear, but we do know that his overall expenses were in the neighborhood of $600 a year when he first began devoting his full time to his A.A. work. He was eventually able to purchase a fairly nice automobile towards the end of his life, to use in traveling about giving talks, but continued to live in the three rooms which the convent allowed him to use (using one room as an office during the day and as a place to sleep during the night), in monastic austerity.

But the issue that actually caused the break between Ralph and Bill W. was a different one, the anonymity issue. Ralph had headed the National Clergy Conference on Alcoholism openly and under his full name from the time of its founding in 1949. His niece said he felt he could do a lot more good by breaking his anonymity in that fashion, no matter the consequences to his own priestly career. A priest in A.A.? Ralph wanted people to stop and realize, well why not, and of course!

Bill W. did not openly criticize Ralph's role in the NCCA, but finally became angered by Ralph's breaking of his anonymity in the publication of his autobiography in Look magazine in 1958. It not only gave his full name, but there were also a number photographs showing Ralph's face, portraying him in full ecclesiastical vestments celebrating mass, and so on. In Bill Wilson's letters, he linked this with Lillian Roth's publication of her autobiography, I'll Cry Tomorrow four years earlier, in which she also broke her anonymity and spoke of her A.A. membership in print in public. Bill W. roundly condemned both of them to the rest of the A.A. fellowship.

It should be said, however, that Bill Wilson himself had been on the road promoting A.A. all across the country during the 1940's, and allowing his photograph to be taken and printed in the local newspapers with great regularity. See for example his full face photo in the August 9, 1942 issue of the Knoxville Journal. Bill had changed his mind by the 1950's, but not everyone in A.A. believed that the newly devised and far stricter rules about anonymity were wise or good.

1965 -- making peace in Toronto: At the Fourth A.A. International Convention
in Toronto in 1965, Ralph and Bill W. restored their friendship. A Canadian Catholic priest, Father Pete W., was present when Ralph and Bill W. met and made their peace with one another. He told me the story in a long telephone conversation. Pete (who was a relative newcomer to A.A. at that time, and had not become a priest yet) was one of the A.A. people posted on guard duty in the hotel hallway on the floor where Bill W. had his hotel room. His instructions were to let no one disturb Bill, with one exception: if Father Ralph Pfau came up, he was to immediately take him to see Bill. Ralph did in fact come, and went into Bill's hotel room where the two of them talked for a long time, an hour and a half or two. Pete says that it was very clear from the expressions on their faces when Ralph came back out, and from the way the two men said good-by to one another, that they parted the best of friends once again. Both these great A.A. leaders were near the ends of their lives by that point: Ralph died only a year and a half later and Bill passed away on January 24, 1971.

Hi all,

What is known about Father Ed's and Father Ralph's interaction and or friendship? I can't seem to find anything with regards to whether or not they had much to do with each other.

Along that line, what about Bill W. and Father Pfau? Did they get along? Did they know each other well?

Thanks,

Mike Margetis
Brunswick, MD

Can anyone tell me a little more history about Al S.

From: Claus R. Larosse 7/23/2010 11:45:00 AM
Dear Group. My name is Claus, I'm an alcoholic.

Thanks for all the shares in this group. Can anyone tell me a little more history about Al S. Besides what just immediately come forward by searching for Div AA history pages.

I'm working to get to do a little service in AA, therefore I seek knowledge/texts dealing with accountability, spirituality and so on.

I found out Al S. is the author of the AA accountability statement. And that Al came to AA in 1944, helped start the intergroup in New York. Al worked with a George B. to get Knickerbocker Hospital to open a section just for alcoholics who were sponsored by AA.

But this is basically what I can find.

Has Al a story in Big Book, perhaps? Having a "nickname"?

Who was his sponsor?

Last but not least. Has Al or other written anything about accountability/responsibility in AA besides that I can find in Big Book and 12 + 12 :-)  

Thank you very much. Love in AA. Claus.

--
Knus.

Claus Rask Larosse
Stubdrupvej 211.
7100 Vejle
Tlf. 23252344

Reminder from GOD.

"Just trust. I cannot and will not fail you."

+++Message 6747. .......... Fred"s story (Harry B.) in Big Book pp. 39-43
From: martinholmes76@ymail.com .......... 7/25/2010 4:22:00 AM

In the chapter "More about Alcoholism" it says (Big Book p. 39) that "Fred" was in hospital with "a bad case of jitters." Does anyone know how long he was drinking before this?
From Glenn C., Moderator

"Fred" = Harry Brick
AA historians believe that "Fred," described as a "partner in a well known accounting firm" in the story in pp. 39-43 of the Big Book, was Harry Brick. See Harry's story "A Different Slant" in the first edition of the Big Book.

For more information see the material collected by Nancy Olson et al. at http://www.a-lassociates.com/westbalto/HISTORY_PAGE/Authors.htm

A Different Slant
Harry Brick NY 2nd Board Chair
Original Manuscript #33, Big Book 1st ed. page 252

His date of sobriety was probably June 1938. It is said that he sued to get the money he had loaned A.A. to get the Big Book published refunded.

Harry was probably an accountant. He is believed to be "Fred, a partner in a well known accounting firm" whose story is told on pages 39 through 43 of the Big Book.

He was happily married with fine children, sufficient income to indulge his whims and future financial security. He was known as a conservative, sound businessman. To all appearances he was a stable, well-balanced individual, with an attractive personality who made friends easily.

However, he missed going to his office several times because of drinking, and when he failed in efforts to stop on his own, had to be hospitalized -- a blow to his ego. At the hospital a doctor told him about a group of men staying sober, and he reluctantly consented to have one of them call on him, only to be polite to the doctor. He refused help from the man who called on him, but within sixty days, after leaving the hospital the second time, he was pounding at his door, willing to do anything to conquer the vicious thing that had conquered him.

He soon learned that not only had his drinking problem been relieved, but quite as important was the discovery that spiritual principles would solve all his problems.

While his old way of living was by no means a bad one, he would not go back to
it he would not go back to it even if he could. His worst days in the fellowship were better than his best days when he was drinking.

His story is the shortest in the 1st edition. He had only one point he wanted to make. Even a man with everything money can buy, a man with tremendous pride and will power to function in all ordinary circumstances, could become an alcoholic and find himself as hopeless and helpless as the man who has a multitude of worries and troubles. Doctor Earl M. ("Physician Heal Thyself") described this as "the skid row of success," p. 345, 3rd edition.

Harry served on the first board of trustees of the Alcoholic Foundation, replacing Bill Ruddell, who got drunk. Soon Harry was drunk, too.

Hi Group,

I continue to see the esoteric references to Freemasonry throughout A.A. literature, including the fact that our A.A. logo is directly taken from Scottish Rite symbology.

I believe there is a book just waiting to be written if a group of A.A. Freemasons could come together and find the deeper meanings underlying the A.A. philosophy and the root teaching of my beloved craft. For example, the numeral twelve goes back to the twelve tribes of Israel.

If there are any Masons out there that would like to take on this project, please contact me. As Masons, we know our proud history is found in the allegory and symbology found in the Hebrew teachings.

doug

The Big Book tells us on p. xv of the Fourth Edition that Bill W was a stock broker.
In these days one must meet certain licensing requirements in order to be one. What were the requirements, if any, in Bill's time? Was he licensed?

[That means under the requirements as they existed back in the 1920's and 1930's, not under the modern requirements.]

So, what are some firm citations for or against Bill's status as a stock broker?

Tommy H in Baton Rouge

I think this material from Barefoot Bill's site was written by Nancy Olson:

While Father Pfau obviously had great affection for Bill Wilson, he apparently did not always agree with him. Four o'clock on Sunday afternoon July 3, 1955, at the International A.A. Convention in St. Louis, was a watershed moment in the history of Alcoholics Anonymous. The fifth General Service Conference met during the Convention. This marked the end of the five-year trial period for the Conference. Bill Wilson had campaigned for the Conference vigorously.

But Father Pfau, who was influential, though controversial, had announced he was going to rise and speak against it. When Bill presented his resolution and a vote of approval was requested, reported Nell Wing, "We from the office sat with baited breath." But Father Pfau did not object and the resolution passed.

Tex Brown, who died October 5, 2000, told me this story at the International Convention in Minneapolis a few months before his death. I asked him to write it for the AA History Buffs. Tex attended the first International A.A. Convention in Cleveland in 1950. He told me "At the 'Spiritual Meeting' on Sunday morning the main speaker's topic dealt with the idea that the alcoholic was to be the instrument that God would use to regenerate and save the world. He expounded the idea that alcoholics were God's Chosen People and he was starting to talk about AA being 'The Third Covenant,' when he was interrupted by shouted objections from the back of the room. The objector, who turned out to be a small Catholic priest, would not be hushed up. There was chaos and
embarrassment as the meeting was quickly adjourned. I was upset and in full sympathy with the poor speaker. I did not realize it at the time, but I had seen Father Pfau in action and Father Pfau was right. I had heard the group conscience and I rejected it."

Bill told the story like this:

"On Sunday morning we listened to a panel of four A.A.s who portrayed the spiritual side of Alcoholics Anonymous -- as they understood it. ... A hush fell upon the crowd as we paused for a moment of silence. Then came the speakers, earnest and carefully prepared, all of them. I cannot recall an A.A. gathering where the attention was more complete, or the devotion deeper.

"Yet some thought that those truly excellent speakers had, in their enthusiasm, unintentionally created a bit of a problem. It was felt the meeting had gone over far in the direction of religious comparison, philosophy and interpretation, when by firm long standing tradition we A.A.'s had always left such questions strictly to the chosen faith of each individual.

"One member rose with a word of caution. [Apparently he was referring to Fr. Pfau.] As I heard him, I thought, 'What a fortunate occurrence.' How well we shall always remember that A.A. is never to be thought of as a religion. How firmly we shall insist that A.A. membership cannot depend upon any particular belief whatever; that our twelve steps contain no article of religious faith except faith in God -- as each of us understands Him. How carefully we shall henceforth avoid any situation which could possibly lead us to debate matters of personal religious belief."

+++Message 6751. . . . . . . Re: Can anyone tell me a little more history about Al S.
From: Shakey1aa@aol.com . . . . . . . 7/26/2010 9:57:00 PM

Claus,
I'm happy to help you in your search of knowledge. It's refreshing to see a post on AAHL that isn't already answered. You may want to look into the AA grapevine web site and search under Al S. As the Grapevine editor after Tom Y. He came into AA in March 1944. He called the New York office for help and went to the 24th street clubhouse that evening. He helped to reform the Manhattan Group, another clubhouse on 41st St. He helped to form and was secretary and director of the N. Y. Intergroup. My friend Nell Wing wrote several pages on Al. In her book Grateful to have been there, you can read pages 87 thru the top of page 90. He was a advertising and film man from New York. Within four and one half years he was editor of the Grapevine.(during the period of Anne and Bob's death, the 1st International
Convention, and the 1st General Service Conference). He wrote the "Declaration of Responsibility." He was director of AA Publishing (before it was AAWS), Director of the Grapevine, and a trustee on the General Service Board. He was a close friend to Bill and Lois. Lois said that He and Bill "were buddies." He also knew Dr Bob and accompanied him on his trip back to Akron from the 1950 Cleveland Convention.
I'm sure that Mitchell K, a long time friend of Nell's, and Mel B, who worked in New York, could tell you more about the man. He was a full time 12 stepper and sponsor who went to Knickerbocker daily to check up on the place and make sure things ran smoothly there. He and another member had talked them into opening an AA ward run by AA's. The first of its kind in NY.

Yours in Service,
Shakey Mike Gwirtz
Phila, PA U.S.A.

+++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++

+++ Message 6752. . . . . . . . . . . . Re: Bill W. and Father Ralph Pfau
From: Shakey1aa@aol.com . . . . . . . . . . . . 7/26/2010 10:07:00 PM

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It may be interesting to note that Father John Doe who had threatened to disrupt the St. Louis Convention brought with him to the convention a citation from the Pope to Bill Wilson which hangs at Stepping Stones.

Yours in Service,
Shakey Mike Gwirtz
Phila, PA. U.S.A.

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+++ Message 6753. . . . . . . . . . . . Marty M. and salvation as coming home
From: Michael . . . . . . . . . . . . 7/25/2010 6:21:00 PM

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Hi all,

I'm hoping someone on AAHL can help me with this question. In Marty M's story, "Woman Suffer Too", on page 206 (fourth edition) she says:

"There is another meaning for the Hebrew word that in the King James Version of the Bible is translated 'salvation.' It is: 'to come home.' I had found my salvation. I wasn't alone anymore."

I often quote this when speaking, but I'm sometimes asked if I know where in the Bible this translation is, or, is there some Hebrew text where salvation and coming home are linked. I've searched and searched
and so far haven't come up with anything. Can someone help?

Thank you,

Mike Margetis  
Brunswick, Maryland

Don't know about freemasonry, but the New Hampshire Liquor Commission has a logo that comes pretty darn close to ours....

I love to live in a state of irony...

See upper left hand corner of their web page at http://www.nh.gov/liquor/index.shtml

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On Mon, Jul 26, 2010 at 9:20 PM, Dougbert <dougbert8@yahoo.com> wrote:

Hi Group,

I continue to see the esoteric references to Freemasonry throughout A.A. literature, including the fact that our A.A. logo is directly taken from Scottish Rite symbology.

I went to my copy of Robert Young's "Analytical Concordance to the Holy Bible" 8th edit., published in 1939. This is one of the most useful tools I have ever found for tracking down words from the King James Version of the Bible and the original Hebrew and Greek words which laid behind them.

The three Hebrew words which are translated over and over again in the KJV as "salvation" are yeshu'ah (63 times), teshu'ah (17 times), and yesha' (32 times).
But these words refer to things like salvation, deliverance, safety, health, help, welfare, and victory. They never, as far as I can see, refer to "coming home" or anything even remotely like that.

But if you go back the other way, and look for places where the KJV translates a Hebrew word using the word "home" as part of the translation, you come up with something interesting. The ancient Hebrew verb shub (modern Israeli pronunciation shuv) basically means to turn, turn back, or return.

But shub also means TO REPENT, to turn your will and your life back over once again to the care of G-d, and return to your life among the people who follow G-d's Torah, that is, the law and way of life described in the five books of his servant Moses (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). The commandments given there include the Ten Commandments and the Two Great Commandments: (1) to love the Lord your G-d with all your heart and all your soul and all your might, and (2) to love your neighbor as yourself.

And in five places in the King James Version of the Bible, the word shub is associated with the idea of returning home or going back home again: the word shub is translated as "to bring home" or "fetch home" in Judges 11:9, Ruth 1:21, 2 Samuel 14:13, and Job 39:12, and it is translated as "to go home" in 1 Samuel 18:2.

In post-biblical rabbinic literature, the Hebrew noun teshuvah, which was formed from the verb shub, became the standard word for "repentance" or conversion, for turning (or returning) to the true religion. So in that sense, it is in fact used roughly in the same way that a Christian would speak of "salvation" or "being saved."

So in that sense, Marty Mann was basically right. And Jesus was building on that sense of the word teshuvah in his story of the Prodigal Son (Luke 15:11-24), which was often referred to by early AA authors (including Richmond Walker, Father Ralph Pfau, etc.). This was the story of a young man who went and wasted his inheritance on wine, women, and song, but finally decided to return home and throw himself on his father's mercy -- and to his complete surprise was welcomed back home with open arms and a full restoration to sonship.

Glenn Chesnut
South Bend, Indiana
P.S. And in the liturgy and practices associated with the Day of Atonement, one of the most important Jewish holy days, we see at the center the emphasis upon making amends and making restitution for any harm we did to other people in the past. In the careful and systematic way that the 8th and 9th steps are carried out in modern A.A. -- remember that all Frank Buchman (the founder of the Oxford Group) did was write a few letters of apology for a single situation -- we see something that is far more characteristic of the best Jewish spirituality than of most Christian practice. I mention this because I have heard Jewish members complain on occasion that A.A. seems "too Christian" in too many places. But this to me is not one of them -- in its understanding of teshuvah and atonement, it seems to me that A.A. reconnected with the teaching of the Hebrew Bible in a direct way that was more Jewish than Christian, and that Mrs. Marty Mann's instincts were right on target.

Original message from Mike Margetis
<mfmargetis@yahoo.com> (mfmargetis at yahoo.com)

In Marty M's story, "Woman Suffer Too," on page 206 (fourth edition) she says:

"There is another meaning for the Hebrew word that in the King James Version of the Bible is translated 'salvation.' It is: 'to come home.' I had found my salvation. I wasn't alone anymore."

I often quote this when speaking, but I'm sometimes asked if I know where in the Bible this translation is, or, is there some Hebrew text where salvation and coming home are linked.

Original Message
From: George Cleveland <gmcleveland@gmail.com>

The first time I noticed that, I thought they had converted an old A.A. clubhouse into a state liquor store!

--- Original Message ---
From: George Cleveland <gmcleveland@gmail.com>
Don't know about freemasonry, but the New Hampshire Liquor Commission has a logo that comes pretty darn close to ours....

I love to live in a state of irony...

See upper left hand corner of their web page at http://www.nh.gov/liquor/index.shtml

+++Message 6757. ............... RE: Was Bill W. actually a stock broker?
From: LES COLE ............... 7/27/2010 4:39:00 PM

Hello Tommy:

As I understand, Bill's connection with Wall Street was that he worked under and for Frank Shaw. I have seen no record that Bill sought, nor had, privileges to work on the "floor" or claimed to be a "broker."

Les C

+++Message 6758. ............... Re: 2010 Convention -- new countries represented?
From: Maria Orozco ............... 7/28/2010 7:55:00 AM

I sure missed out on what countries were new at the International Convention. Or was it mentioned? Thanks.

Maria

+++Message 6759. ............... Online archives for William L. White
From: Glenn Chesnut ............... 7/28/2010 6:12:00 PM

The online archives is now available online for William L. White, author of the classical work "Slaying the Dragon" (on the history of the treatment of alcoholism and drug addiction in the United States) and numerous other books and articles on alcoholism and addiction. It also contains biographical material
An enormous amount of this material is available for reading online or for downloading.

http://www.williamwhitepapers.com/

Other recent books which White has co-authored include one on alcoholism among Native Americans:


Along with an account of the New York state "inebriate asylum" as it was called:


++++Message 6761. . . . . . . . . . . . Re: Can anyone tell me a little more history about Al S.
From: J. Lobdell . . . . . . . . . . . . 7/29/2010 9:49:00 AM

INTRODUCTION

"The great use of life is to spend it for something that outlasts it." – Ralph Waldo Emerson

This is the story of a fouled-up existence that turned into a graceful life. It is the story of a roaring alcoholic who learned to be peaceably sober. It is the story of an under-educated, hardnosed, hardhat construction foreman who learned how to teach by teaching himself how to learn.
His name was Henry Berton D[----], known up and down the length of the Mississippi valley, and beyond, as Bert.
This is also the story of a place Bert D[----] practically willed into existence and the parade of characters who marched through it.
Harbor House was, and is, a rehabilitation house for alcoholics in Memphis, Tennessee. Today there’s a new Harbor House acquired since Bert died in 1970, and dedicated to his memory. It’s bigger, handsomer, cleaner, nicer in every way. You can see it from your car, perched atop a small rise just off I-240. As you leave Memphis International Airport headed into town.
In this book, though, we’ll be concerned mostly with the old place. The shabby house, the grimy little garden, the neighborhood that has long since lost its grandeur. The house is still there, at 1369 Court Avenue. But Alcoholics no longer use it. It’s been converted with plywood panels and hanging basket partitions into a sort of shakedown rooming house for a clientele which seems to need nor want nothing more than a place to unfold its bedrolls. There’s probably no truth at all in the stories that the ghost of Bert D[----] has sometimes been seen sitting and rocking on the front porch at 1369 Court or tending the once-well-tended roses in the side yard. These are undoubtedly the hallucinations of some of the boys who came under the spell of the old Harbor house but failed to get the full message.
But one thing is known to be a fact. Every once in a while a real somebody, dressed in “relievers,” with a ten day growth of beard and the haunted “lost” look of the alcoholic, will ring the front door bell at 1369 and ask, “Where’s Bert? Tell Bert it’s Charlie and I need him.”
So, if you’re apprehensive about alcoholics and have the usual preconceived notions about what an alcoholic is like – or what’s likely to happen in a house full of them – it is suggested you hold your fire until you’re at least half way through these pages. Dr. Carl Menninger said that if alcoholism were contagious, we’d have to declare a national emergency within the hour. But this is not to be a dissertation on drinking problems, nor a treatise on the social, moral and economic impact of alcoholism on a nation that has 15 million problem drinkers.
Nor will this be a gooey story of heroics among the doomed legions. Bert D[----] was a chubby little guy with a crew cut. Strong as a bull and sometimes just as bullheaded. Not the hero type at all. What happened was that his own
drinking got him into so much trouble and caused him and others so much painful anguish that he was sort of forced to stumble over a few very fundamental truths.

There was nothing new about the truths that Bert tripped over. They’ve been lying there all the time and people have been falling over them for centuries. Not just alcoholics, either. But other people who get themselves into non-alcoholic but equally messy living situations. The trouble has always been, for most of us, that it doesn’t help to stumble over the truth if you’re unable to pick it up. It doesn’t help an alcoholic to know why he drinks unless he has first learned how to stop drinking. It only adds to the torment. The trick, then, is not in the knowing, but in the using.

It was the genius of Henry Berton D[----], in working with alcoholics, to cut through the Freudian reasons why and go, with incisive directness, to the first step of a recovery process. “If you waited until the alcoholic understood all the whys and wherefores, you’d never get started,” Bert often said. “Because the only way an alcoholic, or anyone else, can really learn certain things is by doing them. So, what we’re looking for is a little faith. Not much, just enough to make a start. He will get his understanding, not from some lecture or sermon, but from his very own experience. First hand truth, the kind that you can make a working part of your life.’

This book will attempt to tell you about these disarmingly simple super-truths and some of the delightful techniques for putting them to work in a life style that can cope. Not just with alcoholism. But with the stress and strain of personal problems, national crises, H-bombs, nosy neighbors and crab grass. Also, with that fearsome array of inner feelings which can eat you up whether you’re an alcoholic or not – frustrations, resentments, guilt, self-pity, fear, anxiety, envy, et al.

Everything Bert D[----] was able to do with his own life and the lives of so many other people sprung, first, from the recovery principles of Alcoholics Anonymous. The AA program is not a diatribe against drinking. In fact, drinking isn’t even mentioned and the word alcohol is used only once in AA’s famed Twelve Steps. The AA program is nothing more than those same centuries-old truths repackaged to attract the alcoholic – and as fundamental to life as breathing. Because it played such an important role in Bert D[----]’s life, and so in this
book, it will help the reader to be sure he has no misconceptions about Alcoholics Anonymous. For, while it is one of the most universally admired movements in the free world, AA is not always properly understood. Many people still think of it as an ongoing endurance test in which alcoholics hang onto each other for dear life, call each other up in the middle of the night, carrying on something awful in their desperate efforts to stay sober. Nothing could be further from the truth. AA thrives on peace, not desperation.

Some of its members may continue to be confused. But there is very little confusion in AA itself. In fact, it is probably one of the most un-confused outfits around, in these hectic 1970’s.

First of all, it is not an organization. It’s a true fellowship, with no officers, no leaders, no rules, no dues or fees. It believes in attraction rather than promotion. It has no “official” opinions. Not even about alcoholism. It doesn’t preach or lecture, not even to its own people. AA neither opposes nor endorses any causes – neither affiliates with, nor lends its name to any outside enterprise, however worthy. It tries very hard to mind its own business.

AA pays its own way. No outside contributions. None. It even limits how much any one of its own members may give. $300 per year, tops. AA not only avoids entanglements with money, but keeps itself forever non-professional. Except for a few necessary service centers, AA has no employees. All basic AA work is done by unpaid volunteers.

AA’s famed anonymity is a safeguard for those who need protection from the social stigma still attached to alcoholism. But, far more importantly, AA’s anonymity is the spiritual foundation of a working philosophy in which people share with each other and help each other without petty and selfish hopes of reward or thoughts of self-glorification. No living member of AA is supposed to reveal his AA affiliation at the public level – in the press – on the air or in a book like this. The principle of non-exploitation applies to the individual as it does to the fellowship as a whole.

However, upon his death, and with the family’s consent, such a revelation does not flout AA traditions. And if there happens to be a worthwhile story to tell, such posthumous identification may serve a useful purpose.

So let it be a matter of public record that Henry Berton D[----] was, for more than twenty years, a well-known and well-loved member of Alcoholics Anonymous. Let this not be listed, as in some obituaries, merely as some creditable and honorable affiliation. He wasn’t just a lodge brother. AA had saved the man’s life. And he, in turn and in gratitude, made himself remarkably useful to thousands of people, alcoholics and non-alcoholics alike. By his own efforts
Bert converted himself into a worthy member of that noble breed who, when they're good at their jobs, are said to affect eternity. Teachers. A somewhat unorthodox teacher to be sure. But a teacher nonetheless. His classroom was the fusty old dining room at 1369 Court and his student body, at first, was a sight to behold. But sound teaching, like truth, or a better made mousetrap, has a way of attracting people from afar. And some of the curious stayed to learn. Things they hadn't even known they needed to know.

Whether by instinct, or with divine intervention, Bert invented most of his own teaching methods. Some were as profound as a Harvard lecture except maybe for the grammar. Others were as elementary as kindergarten. And some of Bert’s instruction had all the subtlety of a Sherman tank on the front lawn. He read and studied like a man possessed. But he never became pedantic, as the newly informed are wont to do. He spent his time and energy just getting a man into a learning attitude. Then he’d get behind him and push and point and madden and insult – whatever it took to pry open minds that had been closed and locked tight for years.

To get grown men and women to be willing to re-learn what they think they already know is no easy task. And it’s even harder to get people to learn something they’re afraid to know. Very few teachers can break through such a crust of fear and apprehension. But Bert D[----] with his hairy-armed love, was able to motivate people who seemed to have no motives left. And sometimes, in his own eagerness, he’d get a little pompous. But he had a way of catching himself in mid-pomp, then grinning like a Billikin.

What we’ll try to convey here is a flow of faith so simple, so natural, so almost childishly innocent, that it can easily be missed or dismissed, if it isn’t told right. Perhaps what Bert D[----] wanted his friends to understand was that life is really so profoundly simple that it goes beyond man’s comprehension – a view of life so uncomplicated that it brings us face to face with whatever concept of God each of us may have.

Al S[------]
Lake Worth, Fla

Note that, besides this book, there is a tape of Al S. (with Lois)
“Nostalgia” –
Tape 231 Serenity Solutions Truro NS.
about
Al S.
>
> Claus,
> I'm happy to help you in your search of knowledge. It's refreshing to
> see a post on AAHL that isn't already answered. You may want to look into
> the AA grapevine web site and search under Al S. As the Grapevine editor
> after Tom Y. He came into AA in March 1944. He called the New York office
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> help and went to the 24th street clubhouse that evening. He helped to
> reform the Manhattan Group, another clubhouse on 41st St. He helped to
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> was secretary and director of the N. Y. Intergroup. My friend Nell Wing
> wrote several pages on Al. In her book Grateful to have been there, you
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> read pages 87 thru the top of page 90. He was a advertising and film man
> from New York. Within four and one half years he was editor of the
> Grapevine. (during the period of Anne and Bob's death, the 1st International
> Convention,
> and the 1st General Service Conference). He wrote the "Declaration of
> Responsibility." He was director of AA Publishing (before it was
> AAWS), Director
> of the Grapevine, and a trustee on the General Service Board. He was a
> close
> friend to Bill and Lois. Lois said that He and Bill "were buddies." He also
> knew Dr Bob and accompanied him on his trip back to Akron from the 1950
> Cleveland Convention.
> I'm sure that Mitchell K, a long time friend of Nell's, and Mel B, who
> worked in New York, could tell you more about the man. He was a full time
> 12
> stepper and sponsor who went to Knickerbocker daily to check up on the
> place and make sure things ran smoothly there. He and another member had
> talked
> them into opening an AA ward run by AA's. The first of its kind in NY.
> Yours in Service,
> Shakey Mike Gwirtz
> Phila, PA U.S.A.

+++++Message 6762. . . . . . . International convention: who sang
Amazing Grace?
From: charlie brooke. . . . . . . . 7/28/2010 8:29:00 PM

Who sang Amazing Grace at the San Antonio
International? Who sang it in Toronto? It was
mind blowing and very amazing.

Thanks, Charlie in Warrenton, Virginia
+++Message 6763. . . . . . . . . . . . . RE: Was Bill W. actually a stock broker?
From: Rick Benchoff . . . . . . . . . . . . 7/27/2010 5:37:00 PM

Greetings everyone,

I'm not sure of the original reference (Pass It On, p. 59), but Bill W. has been referred to as a "stock speculator," especially in light of his cross-country motorcycle trip with Lois visiting various companies investigating their economic viability.

With warm regards,

Rick Benchoff
Hagerstown, Maryland

"He who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition will waste his life away in fruitless efforts."
(Samuel Johnson)

+++Message 6764. . . . . . . . . . . . . RE: Fred's story (Harry B.) in Big Book pp. 39-43
From: J. Lobdell . . . . . . . . . . . . 7/27/2010 9:59:00 PM

There is no evidence that Bill R. got drunk as a Trustee and in fact he seems to have counted his sobriety from before that time (see the tape by his wife in the Archives) and to have resigned because he didn't want the added pressure of being a Trustee let alone Chairman. Nor is there any certain evidence that Harry B. got drunk as a Trustee -- but he did drink champagne while seeing someone off on the Q Mary (I think) and immediately resigned. I believe he spent the last 25 years or more of his life (after early 1939?) sober.

> To: AAHistoryLovers@yahoogroups.com
> From: martinholmes76@ymail.com
> Date: Sun, 25 Jul 2010 08:22:57 +0000
> Subject: Fred's story (Harry B.) in Big Book pp. 39-43
> 
> In the chapter "More about Alcoholism" it says (Big Book p. 39) that "Fred" was in hospital with "a bad case of jitters." Does anyone know how long he was drinking before this?
> 
> - - - -
> From Glenn C., Moderator
>
> "Fred" = Harry Brick
>
> AA historians believe that "Fred," described as a "partner in a well known accounting firm" in the story in pp. 39-43 of the Big Book, was Harry Brick. See Harry's story "A Different Slant" in the first edition of the Big Book.
>
> For more information see the material collected by Nancy Olson et al. at http://www.a-lassociates.com/westbalto/HISTORY_PAGE/Authors.htm
>
> A Different Slant
> Harry Brick NY 2nd Board Chair
> Original Manuscript #33, Big Book 1st ed. page 252
>
> His date of sobriety was probably June 1938. It is said that he sued to get the money he had loaned A.A. to get the Big Book published refunded.
>
> Harry was probably an accountant. He is believed to be "Fred, a partner in a well known accounting firm" whose story is told on pages 39 through 43 of the Big Book.
>
> He was happily married with fine children, sufficient income to indulge his whims and future financial security. He was known as a conservative, sound businessman. To all appearances he was a stable, well-balanced individual, with an attractive personality who made friends easily.
>
> However, he missed going to his office several times because of drinking, and when he failed in efforts to stop on his own, had to be hospitalized -- a blow to his ego. At the hospital a doctor told him about a group of men staying sober, and he reluctantly consented to have one of them call on him, only to be polite to the doctor. He refused help from the man who called on him, but within sixty days, after leaving the hospital the second time, he was pounding at his door, willing to do anything to conquer the vicious thing that had conquered him.
>
> He soon learned that not only had his drinking problem been relieved, but quite as important was the discovery that spiritual principles would solve all his problems.
> While his old way of living was by no means a bad one, he would not go
back to
it he would not go back to it even if he could. His worst days in the
fellowship
were better than his best days when he was drinking.
>
> His story is the shortest in the 1st edition. He had only one point he
wanted
to make. Even a man with everything money can buy, a man with tremendous
pride
and will power to function in all ordinary circumstances, could become an
alcoholic and find himself as hopeless and helpless as the man who has a
multitude of worries and troubles. Doctor Earl M. ("Physician Heal Thyself")
described this as "the skid row of success," p. 345, 3rd edition.
>
> Harry served on the first board of trustees of the Alcoholic Foundation,
replacing Bill Ruddell, who got drunk. Soon Harry was drunk, too.

+++]Message 6765. . . . . . . . Re: Bill W. and Father Ralph Pfau
From: Michael . . . . . . . . . . 7/27/2010 11:17:00 PM

Hi Mike,

Could you elaborate on that a little? Sounds really interesting. I've
been to Stepping Stones and plan to go again soon, where would I look
for that citation?

The "guide" didn't mention that when I was there last September. In
fact, I got to tell her that the cane and Crucifix behind Bill's desk in
Wits End was Father Ed's, she had no idea.

She also couldn't tell me if the "Man On The Bed" painting/picture
hanging in Wits End was the original. Do you know? I read (In Markings I
think...) that it was, but I'm not confident about that.

Thanks,
-Mike Margetis

Brunswick, MD

--- In AAHistoryLovers@yahoogroups.com, Shakey Iaa@... wrote:
>
> It may be interesting to note that Father John Doe who had threatened
to disrupt the St. Louis Convention brought with him to the convention a
citation from the Pope to Bill Wilson which hangs at Stepping Stones.
>
> Yours in Service,
> Shakey Mike Gwirtz
> Phila, PA. U.S.A.
>
The May-June 2004 issue of "Markings", the AA GSO Archives newsletter, records the visit to Rome in 1972 of two Irish and English AA members for an audience with Pope Paul VI. He presented them with a medallion of the Good Shepherd, which is on display in the archives at GSO New York. There was (and maybe still is) a photograph of the Pope with the AA members, Sackville M. and Travers C., at Stepping Stones. The visit to Rome was suggested by Archbishop Enrici because, he told a convention at Bristol, England, in 1971, the Vatican "was poorly acquainted with the work of the Fellowship". Sackville's story appeared in the Big Book under the title "The Career Officer" (page 411 in "Experience, Strength and Hope").

To: AAHistoryLovers@yahoogroups.com
Date: Tue, 27 Jul 2010 02:07:19 -0400
Subject: Re: Bill W. and Father Ralph Pfau

It may be interesting to note that Father John Doe who had threatened to disrupt the St. Louis Convention brought with him to the convention a citation from the Pope to Bill Wilson which hangs at Stepping Stones.

Yours in Service,
Shakey Mike Gwirtz
Phila, PA. U.S.A.

Masonic origin? Possible perhaps, but I also think there might have been an explanation for the triangle motif which actually derived from the Oxford Group.

Early in Frank Buchman's career he used an illustration in his talks, which was
originally from his mentor Henry B. Wright, and he referred to it as "the triangle." If I understand correctly, the idea was that when doing personal work one should of course be praying for the person being helped. These prayers should have three vectors: Person A (the Christian) prays to God for the salvation of person B (imagine upward leg of triangle): God "opens the heart" of person B (second leg of triangle): God also helps person A to effectively evangelize person B (horizontal arm of triangle).

It would not be too much of a stretch to see the AA logo as an illustration of this or a similar concept, with a circle added to represent the group. Just a guess of course but somehow it seems more like early AA.

+ + + Message 6768. . . . . . . . . . . . Re: Freemasonry and A.A.
From: kodom2545 . . . . . . . . . . . . 7/28/2010 10:04:00 AM

I have been interested the topic myself and have posted on it. You can check posts 5725, 5732, 5735 on the Yahoo group.

The similarities between AA and Freemasonry were mentioned in a recent interview with Da Vinci Code author Dan Brown promoting his new book, The Lost Symbol..

SIEGEL: What is it that fascinates you about Freemasonry?

Mr. BROWN: Well, you know, we live in a world where people kill each other every day over whose definition of God is correct. And here is a worldwide organization that, at its core, will bring people together from many, many different religions and ask only that you believe in a god, and they'll all stand in the same room and proclaim their reverence for a god, and it seems like a perfect blueprint for universal spirituality.

SIEGEL: It sounds like your next novel is going to be about Alcoholics Anonymous, at that rate.

(Soundbite of laughter)

Mr. BROWN: I haven't had the pleasure, but I guess if I follow in the footsteps of other authors, maybe someday.


---------------------------------------
The Circle and Triangle is a prominent symbol in both the Scottish Rite and York Rite Masonry. However, it is used in many, many, other venues as the previous posts mentioned above indicate.

From As Bill Sees It p. 307, referring to A.A. Comes of Age p. 139:

"Circle and Triangle
"Above us, at the International Convention at St. Louis in 1955, floated a banner on which was inscribed the then new symbol for A.A., a circle enclosing a triangle. The circle stands for the whole world of A.A., the triangle stands for A.A.'s Three Legacies: Recovery, Unity, and Service.

"It is perhaps no accident that priests and seers of antiquity regarded this symbol as a means of warding off spirits of evil."

--- In AAHistoryLovers@yahoogroups.com, "Kevin Short" <kshort@...> wrote:
> The first time I noticed that, I thought they had converted an old A.A. clubhouse into a state liquor store!
> ----Original Message----
> From: George Cleveland <gmcleland@...>
> > Don't know about freemasonry, but the New Hampshire Liquor Commission has a logo that comes pretty darn close to ours....
> > I love to live in a state of irony....
> > See upper left hand corner of their web page at http://www.nh.gov/liquor/index.shtml

I'm familiar with the rituals of Freemasonry, and have been sober a while, yet I never would have connected any part of Masonic symbolism and AA's recovery program.

Yes, there are similarities: both organizations are irrespective of religion, for instance (AA refers to a Higher Power, Masonry to the Great Architect of the Universe), both claim to be moral and spiritual rather than religious - but I don't believe that the similarities are because one organization inspired the other. The interlocked circle and triangle symbol is certainly not exclusive to Masonry (as referenced by the earlier comments). The number 12 is certainly symbolic in Christianity, not so much in Masonry.
I have to watch my own logic, to ensure that just because a table and a cat both have four legs, I don't end up thinking that a cat is a table. :-)

Steve Flower
Urbana, IL

EURYPAA closes making history and setting a record for A.A. attendance in Stockholm
From: Stockholm Fellowship 7/27/2010 6:47:00 AM

EURYPAA 2010 BY THE NUMBERS:
577 = Total Participants
22 = European countries represented: Belgium, Czech Republic, Denmark, England,
Estonia, Finland, France, Germany, Iceland, Ireland, Italy, Latvia, Lithuania, Luxembourg, Netherlands, Norway, Russia, Scotland, Spain, Ukraine, Wales, and of course Sweden.

6 = Countries from outside Europe: Iran, Israel, Ghana, Australia, Canada, United States of America

39 = A.A. Meetings & Workshops

12 = Languages in which A.A. meetings were held: English, Finnish, Italian, German, Spanish, Danish, Norwegian, Irish, Icelandic, French, Lithuanian, and Swedish

13 = Acts performing in Sunset Concert

3 = DJs spinning at Disco

20 = Wannabe vikings swam at Långholmen, midnight Saturday in the pouring rain

2 = Cities inviting to host EURYPAA 2011: Dublin, Ireland and London, England

16 = Age of Youngest attending A.A. member

89 = Oldest attending A.A. member

1 day = Youngest sobriety at Sunday's Sobriety Countdown

52 years: Longest continuous sobriety at the Sobriety Countdown

---

NEXT UP, EURYPAA 2011 DUBLIN:
Unique to the EURYPAA conference, all attendees are asked to vote on who will host the next EURYPAA with cheers and applause at the Saturday Main Meeting. Members of A.A. from London, England and Dublin, Ireland invited to host next year. It was a close vote, measured with the audio meter on our sound system. Both cities were well into the red level, the enthusiasm was so loud. But Dublin won by a decibel.

The Dublin gang wants you to know: "We are very excited! This first EURYPAA was a tremendous weekend and we will always be grateful to the Stockholm fellowship which started EURYPAA. Now we head back to Ireland and will get started planning for EURYPAA next year! If this weekend is anything to go by, you would be crazy to miss next year! Fáilte! (Welcome!)"

Over one thousand people are anticipated to attend the 2nd EURYPAA in Dublin, August 2011. For more information email info@eurypaa.org or go to http://www.EURYPAA.org/

---

MEET US AT ICYPAA:
Some of us from EURYPAA are heading over to ICYPAA (www.icypahost.org) in New York City, 26-29 August. Pre-registration, at a discount rate, is open online only until 4 August, so register now. Come by and visit with us from Sweden, Ireland, England and more from EURYPAA.

- - - -

As we say in Sweden, Tack så mycket (Thank you very much) and krAAm (hugs)!

In love and fellowship,
Jay G.

Hi Jared

There is evidence in both AA Comes of Age and Pass It On that Bill R (BB Story "A Business Man's Recovery") got drunk as a Trustee.

AA Comes of Age manuscript (p 81): "Our first Foundation Board consisted of five trustees. Dick Richardson, Frank Amos, and Dr. Leonard Strong, were the non-alcoholic members, and Dr. Bob and one of the New York A.A.'s made up the alcoholic contingent. The New York member soon got drunk, but this possibility had been foreseen in our trust agreement. Drunkenness on the part of an alcoholic trustee meant immediate resignation. We soon named another New Yorker in the drunken brother's place and proceeded to business. It was May, 1938."

AA Comes of Age final (p 152): "Our first Board consisted of five Trustees. Dick Richardson, Frank Amos, and Dr. Strong were the nonalcoholic members, and we chose Dr. Bob and one of the New York A.A.'s as the alcoholic contingent. The New York member soon got drunk, but this possibility had been foreseen. Drunkenness on the part of an alcoholic Trustee meant immediate resignation. Another alcoholic was named in the drunken brother's place and we proceeded to business. It was May, 1938."

AA Comes of Age manuscript (p 99) - Bill R's name is included: "At about this time, our trusteeship was enlarged. Mr. Robert Shaw, well-known accountant, was elected to the Board. Bill R. had resigned as an alcoholic trustee and two New Yorkers, my friends Horace C. and Bert T., had been named. A little later, these were joined by Dick S., one of the original Akronites, who now living in New York, had been ardent in the creation of the Twenty-Fourth Street Club."

AA Comes of Age final (p 152) - Bill R's name is removed: "At about this time our trusteeship began to be enlarged. Mr. Robert Shaw, a lawyer and friend of Uncle Dick's, was elected to the Board. Two New Yorkers, my
friends Howard and Bert, were also named. As time passed, these were joined by Tom B. and Dick S. Dick had been one of the original Akronites and was now living in New York. There was also Tom K., a hard-working and conservative Jerseyman. Somewhat later more nonalcoholics, notably Bernard Smith and Leonard Harrison, took up their long season of service with us."

Pass It On (p 189) repeats the information contained in AA Comes of Age and names Bill R:

"Many details had to be worked out (One of the stumbling blocks, ironically, was everyone's inability to provide a "legal" definition of an alcoholic')
It was finally agreed that the trust would be called the Alcoholic Foundation Its board of trustees was formally implemented on August 11, 1938, with five members, three of whom were nonalcoholics Richardson, Amos, and John Wood The alcoholic members were Dr Bob and Bill R , of the New York area. The trust agreement stipulated that an alcoholic trustee would have to resign immediately if he got drunk. (This actually happened in the case of the New York member, and he was replaced forthwith )."

Cheers

Arthur

- - - -

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of J. Lobdell
Sent: Tuesday, July 27, 2010 9:00 PM
To: aahistorylovers@yahoogroups.com
Subject: [AAHistoryLovers] RE: Fred's story (Harry B.) in Big Book pp. 39-43

There is no evidence that Bill R. got drunk as a Trustee and in fact he seems to have counted his sobriety from before that time (see the tape by his wife in the Archives) and to have resigned because he didn't want the added pressure of being a Trustee let alone Chairman. Nor is there any certain evidence that Harry B. got drunk as a Trustee -- but he did drink champagne while seeing someone off on the Q Mary (I think) and immediately resigned. I believe he spent the last 25 years or more of his life (after early 1939?) sober.

> To: AAHistoryLovers@yahoogroups.com
<mailto:AAHistoryLovers%40yahoogroups.com>
> From: martinholmes76%40ymail.com <mailto:martinholmes76%40ymail.com>
> Date: Sun, 25 Jul 2010 08:22:57 +0000
> Subject: Fred's story (Harry B.) in Big Book pp. 39-43
> 
> In the chapter "More about Alcoholism" it says
> (Big Book p. 39) that "Fred" was in hospital with
> "a bad case of jitters." Does anyone know how
> long he was drinking before this?
> 
> - - - - -
>
> From Glenn C., Moderator
> 
>
"Fred" = Harry Brick

AA historians believe that "Fred," described as a "partner in a well known accounting firm" in the story in pp. 39-43 of the Big Book, was Harry Brick. See Harry's story "A Different Slant" in the first edition of the Big Book.

For more information see the material collected by Nancy Olson et al. at http://www.a-lassociates.com/westbalto/HISTORY_PAGE/Authors.htm

A Different Slant
Harry Brick NY 2nd Board Chair
Original Manuscript #33, Big Book 1st ed. page 252

His date of sobriety was probably June 1938. It is said that he sued to get the money he had loaned A.A. to get the Big Book published refunded.

Harry was probably an accountant. He is believed to be "Fred, a partner in a well known accounting firm" whose story is told on pages 39 through 43 of the Big Book.

He was happily married with fine children, sufficient income to indulge his whims and future financial security. He was known as a conservative, sound businessman. To all appearances he was a stable, well-balanced individual, with an attractive personality who made friends easily.

However, he missed going to his office several times because of drinking, and when he failed in efforts to stop on his own, had to be hospitalized -- a blow to his ego. At the hospital a doctor told him about a group of men staying sober, and he reluctantly consented to have one of them call on him, only to be polite to the doctor. He refused help from the man who called on him, but within sixty days, after leaving the hospital the second time, he was pounding at his door, willing to do anything to conquer the vicious thing that had conquered him.

He soon learned that not only had his drinking problem been relieved, but quite as important was the discovery that spiritual principles would solve all his problems.

While his old way of living was by no means a bad one, he would not go back to it he would not go back to it even if he could. His worst days in the fellowship were better than his best days when he was drinking.

His story is the shortest in the 1st edition. He had only one point he wanted to make. Even a man with everything money can buy, a man with tremendous pride and will power to function in all ordinary circumstances, could become an alcoholic and find himself as hopeless and helpless as the man who has a multitude of worries and troubles. Doctor Earl M. ("Physician Heal Thyself") described this as "the skid row of success," p. 345, 3rd edition.

Harry served on the first board of trustees of the Alcoholic Foundation, replacing Bill Ruddell, who got drunk. Soon Harry was drunk, too.
**THE A.A. INTERNATIONALS:**
1950 Cleveland
1955 St. Louis
1960 Long Beach
1965 Toronto
1970 Miami
1975 Denver
1980 New Orleans
1985 Montreal
1990 Seattle
1995 San Diego
2000 Minneapolis
2005 Toronto
2010 San Antonio

+++Message 6772. . . . . . . Re: International convention: who sang Amazing Grace?
From: rvnprit . . . . . . . . . . . . 7/30/2010 6:29:00 AM

From rvnprit, rriley9945, William Middleton, and Joseph Nugent

---

Leslie L____ was the singer in San Antonio in 2010.

---

From: <rvnprit@hotmail.com> (rvnprit at hotmail.com)

Lee Leslie L____ was the singer in San Antonio in 2010.

---

From: rriley9945@aol.com (rriley9945 at aol.com)
also from: William Middleton
<wmiddlet44@yahoo.com> (wmiddlet44 at yahoo.com)

Judy C______ sang it in Toronto in 2005.

---

From: Joseph Nugent <jumpinjoe1@gmail.com>

What about Seattle in 1990, the woman WAS blind?

---

+++Message 6773. . . . . . . . . . . . Re: Sackville and Travers
From: Dolores . . . . . . . . . . . . 7/31/2010 2:55:00 PM

There is a picture of the Pope with Sackville
and Travers, I believe, in the archives in Bristol, England.

Dolores

---

Message #6766 from Laurie Andrews <jennylaurie1@hotmail.com> (jennylaurie1 at hotmail.com)

Re: Bill W. and Father Ralph Pfau

The May-June 2004 issue of "Markings", the AA GSO Archives newsletter, records the visit to Rome in 1972 of two Irish and English AA members for an audience with Pope Paul VI. He presented them with a medallion of the Good Shepherd, which is on display in the archives at GSO New York. There was (and maybe still is) a photograph of the Pope with the AA members, Sackville M. and Travers C., at Stepping Stones .... Sackville's story appeared in the Big Book under the title "The Career Officer" (page 411 in "Experience, Strength and Hope").

+++++Message 6774 . . . . . . . . . . . . 1938 Dr. Bob Letters? From: schaberg43 . . . . . . . . . 8/2/2010 11:57:00 AM

For an ongoing research project, I am trying to locate either originals or copies of letters from Dr. Bob to Bill from the year 1938.

I already have a copy of the February, 1938 letter that tells Bill the details of Frank Amos' visit to Akron – but cannot locate any other letters from this year.

Bill's letters to Bob – describing the chapters of the Big Book as they were being written and sent to him – are all available at the GSO Archive (where I have copied the text), but I cannot find any of Dr. Bob's responses to any of these letters.

Does anyone on the AAHistoryLovers Forum know of any other Dr. Bob letters to Bill from 1938 (other than the February letter) that perhaps might be in a state archive or in a private collection?
If so, I would appreciate knowing where they can be seen – and would be happy to travel there to see them.

Best,

Old Bill

+++Message 6775. . . . . . . . . . . . Emmet Fox and Bill Wilson
From: Geoff Smith . . . . . . . . . . . . 8/2/2010 12:49:00 AM

We know early AA's attended Fox's talks, but is there anything documented that shows Bill W and Emmet Fox met/talked/corresponded?

thanks
Geoff

+++Message 6776. . . . . . . . . . . . Ralph Waldo Trine
From: trysh travis . . . . . . . . . . . . 8/2/2010 2:52:00 PM

Following up on John B.'s post of a few days ago regarding Trine's *In Tune with the Infinite,* I just wanted to ask whether anyone has done research at Stepping Stones to determine whether Bill and/or Lois owned a copy of the book? It allegedly sold around 2 million copies in its day, so Bill need not have owned or even read it to have been influenced by it. However, it would be very interesting to establish more concretely Bill and Dr. Bob's exposure to the ideas of New Thought religions, and personal libraries are one way that historians can do that. I talk in my book about AA’s connections to New Thought, but relied on a “it was in the air” kind of argument, rather than hard material evidence to make my claims, and I would like to be able to be more concrete in future.

Trysh Travis

Associate Professor & Undergraduate Coordinator

Center for Women's Studies and Gender Research

University of Florida

Gainesville, FL 32611-7352

"On the day I was born, 13 April 1949 .... in America, the National Committee on Alcoholism announced an upcoming 'A Day' under the uplifting slogan: 'You can drink - help the alcoholic who can't' ..."

("Hitch 22: a memoir"; Christopher Hitchens; Atlantic Books; 2010).

Can anyone remember "A Day"? Was AA involved? Was there more than one?

My research shows that both In Tune With The Infinite and The Man Who Knew, both by Trine were a part of Dr. Bob's extensive collection and are currently on display at 855 Ardmore along with other New Thought works by James Allen, Emmett Fox and Henry Drummond. I seem to recall Dr Bob advising one particular new comer (a female pioneer?) to read Henry Drummond's "The Greatest Thing in The World" every day for 30 days if you want to change your life. And used Fox's The Sermon on the Mount with many of his pigeons.(Check for this in DBGO)

I don't believe Bill had an extensive literature collection at Stepping Stones. It is documented though that he was very well read.

--- In AAHistoryLovers@yahoogroups.com, trysh travis <trysh.travis@...> wrote:
>
> Following up on John B.'s post of a few days ago regarding Trine's *In Tune
> with the Infinite,* I just wanted to ask whether anyone has done research at
> Stepping Stones to determine whether Bill and/or Lois owned a copy of the
> book? It allegedly sold around 2 million copies in its day, so Bill need
> not have owned or even read it to have been influenced by it. However, it
> would be very interesting to establish more concretely Bill and Dr. Bob's
> exposure to the ideas of New Thought religions, and personal libraries are
> one way that historians can do that. I talk in my book about AA's
> connections to New Thought, but relied on a "it was in the air" kind of
> argument, rather than hard material evidence to make my claims, and I
> would
> like to be able to be more concrete in future.
> 
> Trysh Travis
> Associate Professor & Undergraduate Coordinator
> Center for Women's Studies and Gender Research
> University of Florida
> Gainesville, FL 32611-7352
> 
> Author of *The Language of the Heart: the
> Recovery Movement from AA to Oprah*

ref=sr_1_1?ie=UTF8&s=books&qid=1268081109&sr=1-1 [20]

I'm interested in any history I can receive about a publication called
"Sedatives and the Alcoholic." It was published in 1952.

Thanks,

Chris B.
Raleigh,NC

Gene Exman, the Harper editor who originally offered Bill an advance on the
Big
Book, was the editor who handled Emmet Fox, and Emmet Fox's secretary was
the
mother of Al S, who wrote the Responsibility Pledge and the Declaration of
Unity. Emmet Fox was ten years older than Bill; he died in 1951 at 65, and he
was in some of the same circles in NYC as Bill.

Bill Lash may have evidence that they met -- I don't, but it looks pretty
likely, and I recall a book published a while back that suggested to me that
they had met, though I now can't put a name on it.

+++Message 6781. . . . . . . . . . . . Re: Ralph Waldo Trine
From: Jenny or Laurie Andrews . . . . . . . . . . . 8/5/2010 2:24:00 PM

My memory may be playing tricks, but I seem to recall on a visit to Stepping Stones in June 1990 there was indeed a well-stocked library. Easy enough to check?

---

Responding to the message from: jax760@yahoo.com
Date: Thu, 5 Aug 2010
Subject: Re: Ralph Waldo Trine

I don't believe Bill had an extensive literature collection at Stepping Stones.
It is documented though that he was very well read.

+++Message 6782. . . . . . . . . . . . The Jack Alexander Story
From: Glenn Chesnut . . . . . . . . . . . . 8/7/2010 4:07:00 PM

Jackie B. has started her research for her next project, a play about the writing of the Jack Alexander story and its impact on early AA. She says:

> "I want the focus to be on Jack, the non-
> alcoholic author, and the alcoholic readers
> who found their way to the solution through
> his article. I am trying to gather as much
> biographical information about Jack Alexander
> as I can, in addition of course, to research
> about the writing of the article itself."

A large portion of the material on Jack Alexander in the AAHistoryLovers has been assembled at the following place:
http://hindsfoot.org/alexand1.pdf
Please check here before sending in any additional information about him and his life, to make sure that yours is in fact new information, which has never been posted in the AAHistoryLovers before.

You can also go to our Message Board at
http://health.groups.yahoo.com/group/AAHistoryLovers/messages
and use the little search box at the top to search for "Jack Alexander" in conjunction with some other word or phrase -- for example:
"Jack Alexander" mob
to see if any messages have ever been posted on that topic.

There is in addition a photo of Jack Alexander at the bottom of this web page:
http://hindsfoot.org/archive2.html

COULD WE HELP HER OUT?

(a) If someone reading the Jack Alexander article was the impetus for the founding of the first AA group in your area, could you send in a message about it to the AAHistoryLovers? The more details you have about who the person was (where you live) who read the article and how they formed that AA group, the more useful it will be to Jackie.

(b) Any additional information about Jack Alexander's life would also be helpful, including the solution to some of the remaining puzzles about his life.

For example, an article in Box 459 says that "in failing health, Jack Alexander and his wife Anita retired to Florida, where he died on September 17, 1975." But somewhat puzzlingly, many other places say that Jack Alexander died on September 19, 1975 in St. Louis. Since the city of St. Louis was Jack's home town, did someone get confused, and read an obituary in a St. Louis newspaper which came out on September 19, 1975, and mistakenly put this down as the date and place of Jack's death?

Jackie B. says that Glenn C's material on Alexander in his webpages describing How AA Came to Indiana "has been very informative and was the inspiration for this project." Among other things, it tells how the Jack Alexander article inspired the founding of the first AA group in northern Indiana:
http://hindsfoot.org/nsbend1.html
and later the founding of one of the two best known early AA prison groups, the one at the Indiana state penitentiary at Michigan City:
http://hindsfoot.org/nprison1.html

That is the kind of material which she is asking our group to help her dig up.

______________________________

Jackie B. was the writer and director of the Grapevine play "In Our Own Words," which played to a standing room only audience both days at the International Convention in San Antonio. It is currently being copyrighted, and a group in Mexico has started a translation. Hopefully, these stories which she put in
dramatic form, about the heroic men and women who were the pioneers of early AA history (like Jimmy M., the First Lady of Black A.A., see http://hindsfoot.org/nblack1.html), will be told many more times in the future.

++++Message 6783 . . . . . . . . . . . . Helen Wynn
From: beachsufi . . . . . . . . . 8/6/2010 12:18:00 AM

Hi

Does anyone know what became of Helen Wynn after Bill Wilson died? I just read Susan Cheever's book and I think Helen had a son, who may well still be alive.

Regards

Andrew

++++Message 6784 . . . . . . . . . . . . Re: Helen Wynn
From: Glenn Chesnut . . . . . . . . . . . . 8/7/2010 4:36:00 PM

Message 5619 from "J. Lobdell" <jlobdell54@hotmail.com>
Re: When did Helen Wynn die?

Evidence of ship passenger lists (ships docking in NYC) shows Helen Simis (b. Jan 17 1907) in 1930 and Helen Strudwick (b Jan 17 1907) in the 1940s. The Helen Wynn who died at Moroni in 1978 was b. Jan 17 1907: she is therefore the correct Helen Wynn.

She was b. in Utah, the daughter of Richard and Lina Simis (both b. 1874) and had several siblings.

Her husband Shepperd Strudwick (jr), 1907-1983, was married from 1977 to another wife but is recorded as having had a son by a previous marriage -- presumably the Shepperd Strudwick who was b. Los Angeles June 14 1944, mother's maiden name Simis.

Shepperd Strudwick Jr (real name) and Helen Simis (Helen Wynn) were m. May
10, 1936. He m. his second wife by 1947, third in 1958, fourth (Mary Jeffrey) in 1977.

Their son, Shepperd Strudwick III attended the Harvey School in Katonah, translated the French play L'Ete in 1973 and has been connected with the Williamstown Theatre, but I don't know where he is now, or if he's still alive (he'd only be 64).

A Google search turned this up. Hope it helps.

Jim

http://books.google.com/books?id=9IW-y4JXhdAC&pg=PA276&lpg=PA276&dq=%22Sedatives+and+the+Alcoholic.%22&source=bl&ots=vKSdhOWEKC&sig=CWhlCtMIhwrze0FmM1Z0cPm_fYY&hl=en&ei=0XJdTMHuLMP-8AhLMP-8Aah7v20DQ&sa=X&oi=book_result&ct=result&resnum=5&ved=0CCIQ6AEwBA#v=onepage&q=%22Sedatives%20and%20the%20Alcoholic.%22&f=false

--- In AAHistoryLovers@yahoogroups.com, "ckbudnick" <cbudnick@...> wrote:
> I'm interested in any history I can receive about a publication called
> "Sedatives and the Alcoholic." It was published in 1952.
> > Thanks,
> > Chris B.
> > Raleigh, NC

Hi All

Sedatives and the Alcoholic
This was published by The Alcoholic Foundation. (Today this is A.A. World Services.)
It has a red cardstock cover with 26 pages (24 numbered). It contains the following subtitles:


It is copyrighted by Works Publishing and list the A.A. Publications (1952) approved by The General Service Conference Of A.A.

BOOK: ALCOHOLICS ANONYMOUS (400 PAGES, $3.50)
PAMPHLETS:
THE SOCIETY OF ALCOHOLICS ANONYMOUS
A.A. FOR THE WOMAN
MEDICINE LOOKS AT A.A.
SEDATIVES AND THE ALCOHOLIC
THE ALCOHOLIC EMPLOYEE
A.A. -- QUESTIONS AND ANSWERS
INTRODUCTION TO A.A.

PERIODICAL:
THE A.A. GRAPEVINE (Monthly, $2.50 a year)

Sedatives and the Alcoholic is preceded by a pamphlet titled SEDATIVES that was publish by Works Publishing in 1948.

I have copies of both if you have additional questions e-mail me.

Bruce C.  
brucec55@sbcglobal.net (brucec55 at sbcglobal.net)

I think I quoted the death notice of Jack Alexander as in the St Louis Post Dispatch newspaper. If positive information is needed, interested persons can ask for the micro films of the death notice and obit from the St Louis public library archives, and not the Post Dispatch. The library will be happy to send them. The obit and death notice should show he died in St Louis.

Evidently the Post Dispatch went out of business since his death, so we cannot look at the original copy in their morgue.

+++Message 6788. . . . . . . . . . . . Re: Helen Wynn
Presumably if Helen Wynn's son Shepperd Strudwick III is still alive he would still be receiving royalties from the Big Book as Helen's only heir, and could be traced that way.

---

From: beachsufi . . . . . . . . . . . . 8/7/2010 9:20:00 PM

I'm sorry, one thing I said in my previous message was not correct. The St Louis Post Dispatch newspaper is alive and doing well.

---

From: Baileygc23@aol.com . . . . . . . . . . . . 8/8/2010 4:22:00 AM

I'm sorry, one thing I said in my previous message was not correct. The St Louis Post Dispatch newspaper is alive and doing well.

---

From: Glenn Chesnut . . . . . . . . . . . . 8/8/2010 2:18:00 PM

THE BOX 459 STORY OF HIS LIFE


Jack Alexander Gave A.A. Its First Big Boost

As the 1941 year began, Alcoholics Anonymous had about 2,000 members, many in large cities but also some in small towns and other isolated places. A 1939 national magazine article had attracted several hundred new members, and newspaper articles in Cleveland and a few other places had brought positive results. But for most of North America, A.A. was still unknown and alcoholics were dying without knowing that a new way of recovery had been discovered and was working.

All of that, however, was about to change dramatically. In less than a year, A.A. would suddenly triple its membership and be well on the way to becoming a national institution.

The man who played a key role in this lightning change was Jack Alexander, a 38-year-old writer for The Saturday Evening Post, which, with more than 3 million circulation, was the leading family magazine in the United States. The
article he wrote about A.A. for the March 1, 1941 edition of the magazine—simply titled "Alcoholics Anonymous"—brought in 7,000 inquiries and became the high point of his illustrious career. The article apparently led other publications to offer similar reports of the Fellowship's work, launching A.A. on a publicity roll that lasted for years.

Alexander's article is still circulating today as a pamphlet issued by A.A. World Services, with the title "The Jack Alexander Article about A.A." Though it focuses on the A.A. of 1941, it still provides important information about alcoholism, how the Fellowship started, and what was working so well for those whom we would now call A.A. pioneers. The article has also been praised as an excellent example of good organization and writing that could be a model for journalism students. (The late Maurice Z., an A.A. member and also a highly successful magazine writer and biographer, told an A.A. session at the 1985 International Convention in Montreal that he had been impressed by the article back in 1941, long before he felt his own need to embrace the program it described!)

How did this fortunate publicity come about? What inspired it and who was responsible for bringing the idea to the attention of the Post's editors and nursing the story through to acceptance and completion?

The account of A.A.'s famous appearance in The Saturday Evening Post is the kind of story that gives some A.A. members goose bumps, because they see it as the sure work of Higher Power. Others would just call it a chain of coincidences that worked out favorably for the Fellowship. Whatever the case, its publication in 1941 was a bombshell breakthrough for A.A. at a critical time.

The process actually started in February 1940, when Jim B., one of the A.A. pioneers in New York City, moved to Philadelphia, the headquarters city of The Saturday Evening Post. Jim started an A.A. group in the city and, through a chance meeting at a bookstore, attracted the interest of Dr. A. Wiese Hammer, who with colleague Dr. C. Dudley Saul, became an enthusiastic A.A. advocate. Dr. Hammer just happened to be a close friend of Curtis Bok, owner of The Saturday Evening Post. After hearing Dr. Hammer's strong endorsement of A.A., Bok passed along to his editors a suggestion that they consider an article about the Fellowship. The suggestion landed on the desk of Jack Alexander, one of the Post's star reporters.

Alexander was a seasoned writer who (according to Bill W.) had just covered some rackets in New Jersey. (This gave rise to an untrue belief that he thought A.A. might also be a racket.) Born in St. Louis, he had worked for newspapers and The New Yorker before joining the Post.
Alexander deserves much credit for probing deeply into a struggling society that scarcely impressed him as he started his research. Though assigned to do the story by his superiors, he could have made a superficial review of A.A. activity in New York City and then abandoned the project as "not having much merit." Indeed, he would write four years later that he was highly skeptical following his first contact with four members of A.A. who called at his apartment one afternoon. "They spun yarns about their horrendous drinking misadventures," he wrote. "Their stories sounded spurious, and after the visitors had left, I had a strong suspicion that my leg was being pulled. They had behaved like a bunch of actors sent out by some Broadway casting agency."

But Alexander was too much the professional to give up based on one unsatisfactory interview session. The next morning, he met Bill W. at A.A.’s tiny Vesey Street general service offices in downtown Manhattan. They hit it off immediately. Alexander described Bill as "a very disarming guy and an expert at indoctrinating the stranger into the psychology, psychiatry, physiology, pharmacology and folklore of alcoholism. He spent the good part of a couple of days telling me what it was all about. It was an interesting experience, but at the end of it my fingers were still crossed. I knew I had the makings of a readable report but, unfortunately, I didn't quite believe in it and told Bill so."

At this point, Alexander could have shelved the assignment for later consideration or dropped it altogether. But Bill W. was determined not to let that happen. He dropped everything and persuaded Alexander to investigate A.A. in other cities, especially Akron and Cleveland. As Bill recalled later, "Working early and late, [ Jack] spent a whole month with us. Dr. Bob and I and the elders of the early groups at Akron, New York, Cleveland, Philadelphia, and Chicago spent uncounted hours with him. When he could feel A.A. in the very marrow of his bones, he proceeded to write the piece that rocked drunks and their families all over the nation."

Alexander recalled that A.A. in those cities had impressed him mightily. "The real clincher came, though, in St. Louis, which is my home town," he remembered. "Here I met a number of my own friends who were A.A.s, and the last remnants of skepticism vanished. Once rollicking rumpots, they were now sober. It didn't seem possible, but there it was."

Now a firm believer in A.A., Alexander finished the article and sent it to Bill and Dr. Bob for review. They suggested only minor changes, though the correspondence between Bill and Jack reveals that Bill wanted no mention of the Oxford Group, a fellowship which had given A.A. its
fundamental principles but after 1936 had begun falling fast in the public favor. Alexander said his editors felt the story required some mention of the Oxford Group, but he minimized it.

Then the Post made a request that could have sunk the project. The editors wanted photos to illustrate the article and this, Bill thought, would violate the Society's anonymity. But when the editors said the article wouldn't be published without photos, Bill agonized for a moment and then quickly decided the opportunity was too important to pass up. Thus one photo in Alexander's article showed Bill and seven others grouped in the old 24th Street Clubhouse in Manhattan, though the cutline carries no names. The lead photo, also unidentified, depicted a drunk using a towel to study his hand while taking a drink, and a second photo showed a man on a hospital bed being visited by three A.A. members. Another photo showed a person being carried into the hospital on a stretcher.

Published on March 1, 1941, the Alexander piece brought a response that almost overwhelmed the resources at the small Vesey Street office. The Post forwarded to A.A. thousands of letters pouring in from across North America. Volunteers had to be called in to answer the letters, while some were sent to A.A. members and groups in their places of origin. And since A.A. still had very little literature of its own, the article served as an information piece for prospective A.A. members. In Toledo, Ohio, for example, the members gave a newcomer named Garth M. several dollars and sent him out to buy up copies around the city (the price was then five cents per copy). These then became part of the group's literature for other newcomers.

Nine years later Alexander penned another Post article about A.A. titled "The Drunkard's Best Friend." Though lacking the dramatic impact of the earlier story, it effectively detailed what A.A. had become and promised for the future—a promise that has been fulfilled many times over. By this time, A.A. had 96,000 members and was rapidly spreading to countries around the world.

Jack Alexander remained a friend of A.A. throughout his life, and even served as a nonalcoholic (Class A) trustee on the A.A. General Service Board from 1951 until 1956. He was also said to have added "the final editorial touch" to Bill's manuscript for Twelve Steps and Twelve Traditions, first published in 1952. Alexander became a senior editor at the Post, and in a special tribute to him at his retirement in 1961, the Post cited the 1941 Alcoholics Anonymous piece as his most famous article for the magazine.

In failing health, Jack Alexander and his wife Anita retired to Florida, where he died on September 17, 1975.
Bill W. had passed away almost five years earlier, so there was no special tribute for Jack of the kind Bill had written for other early friends of A.A. But from the Big Meeting in the Sky, Bill might have praised Jack as a man who gave us a "ten strike" and with his words virtually saved the lives of thousands. Even without Jack's wonderful article, A.A. would have survived and achieved further growth. But Jack was there at the right time with the right message for his times. Without Jack's persistence and strong belief in A.A., many could have gone to their graves without knowing that a new way of recovery had been discovered and was working. Bill W. and the other A.A. pioneers knew that, and they never lost their gratitude for the star reporter who at first thought his leg was being pulled.

A.A. GRAPEVINE DEATH NOTICE

December 1975 AA Grapevine
Passing of Jack Alexander
Recalls Early AA Growth

Our Fellowship has reason to be forever grateful to Jack Alexander, who died on September 17 in St. Petersburg, Fla., at 73. AA was less than six years old, with a membership around 2,000, when the reporter and magazine writer was assigned to do a Saturday Evening Post article on the obscure group of recovering alcoholics.

Jack approached the job skeptically, but ended his research as "a true AA convert in spirit," in the words of co-founder Bill W. The article (now re-printed as an AA pamphlet, "The Jack Alexander Article") was published in the March 1, 1941, issue - and by the end of that year, AA membership had reached 8,000! In the May 1945 Grapevine, Jack told the story-behind-the-story, "Were the AAs Pulling My Leg?"

During Jack's 1951-56 service as a non-alcoholic trustee on the AA General Service Board, he "added the final editorial touch" to the manuscript of the "Twelve and Twelve." He was a senior editor on the Post at his retirement, in 1964. After he and his wife (who survives him) moved to Florida, he kept in touch with AA until his health began to fail.
According to this Grapevine article Jack Alexander passed away September 17, 1975 in St. Petersburg, FL. I found a Social Security Death record in Ancestry.com for a John H Alexander. The place of death is listed as Saint Petersburg, Pinellas County, Florida. It gives his birth date as Feb 8, 1903 and death as only Sept 1975. The same website also gave a transcription of a Florida Death Record for a John H Alexander same birth date and September 17, 1975 as his death date. Jack is a nickname for John and a search for both a John and Jack Alexander might be beneficial.

As a personal note, several years ago I wrote a couple letters to the newspaper in St. Petersburg and requested a copy of the obituary for Jack Alexander. I offered to pay for a copy and pay the cost for what ever research had to be done in order to get a copy. The newspaper never answered any of my letters.

The Saturday Evening Post did have an archive in Philadelphia at one time. I found their address on line and wrote them letters requesting any information on Jack. The only thing I received was a list of the articles he wrote while working at the Post. I believe this list is in one of the post in AAHISTORYLOVERS.

Good luck on your research

Charles from Wisconsin

Jack Alexander died 17 Sept 1975 in St. Petersburg, Florida

From: <Baileygc23@aol.com> (Baileygc23@aol.com)

From the St Louis public library, search of their microfilm files death notices, for Jack Alexander, the library's list gives the following death notice (the notice was posted on 18 September 1975):

> Alexander, Jack
> Wed Sept 17, 1975 in St Petersburg, Fla.,
> Husband of Anita Mueller Alexander, brother of Roy Alexander
> and Rev. Calvert Alexander S. J.,
> Mass of the resurrection will be celebrated at St. Francis Xavier
> (College) Upper church Mon., Sept. 22, 2:30 P.M.,
> Interment Bellefonte Cemetery. etc.
It looks like some of the AA time lines should be updated and the Saturday
Evening Post should have this information in its archives.

+++Message 6793. . . . . . . . . . . . Rev. Forrest L. Richeson and
Minnesota AA
From: Glenn Chesnut . . . . . . . . . . . . 8/9/2010 9:49:00 PM

SENT TO US BY JOHN <John6528@comcast.net>
(John6528 at comcast.net)

WHO SAYS:

In Minnesota it is still very common to have a 5th step heard by an "expert"
rather than a sponsor. I attribute this to the influence of the Rev. Forrest
L. Richeson on Minnesota AA in general. He was one of the first graduates of
the Yale School of Alcohol Studies in 1940 or so and then came to Minnesota.

FORREST L. RICHESON

Many AA members took their Fifth Step with the retired pastor of the First
Christian Church (across the street from 2218) during his lifetime, much of
which was spent working with alcoholics. I had the opportunity to meet him once
at the club and to listen to him speak on several occasions.

His publication of the book "Courage To Change" in 1978 chronicled much to
fill the need for information on the history of A.A. since it came to Minnesota.
From the forward to his book we learn "Forrest became a 'friend' of A.A. in the
mid-1940s. For over 30 years, he (had) been deeply involved with the
afflicted and affected people of alcoholism. He has heard many thousands of Fifth
Steps as 'another human being.' As a pastor, he became involved in the field of
alcoholism when it was anything but popular to do so and has been an inspiration
to many other clergy to become involved.

Besides his deep involvement and caring for the alcoholic and their families,
Forrest has participated in the governmental and private sectors concern for
alcoholism: the Minnesota Council on Alcoholism, Minnesota Governor's
Coordinating Council on alcoholism, and National Council of Church's Task
Force on Alcoholism and Drug Abuse are only examples." (Phil Hansen, former
Director of CD Rehabilitation at Abbott-Northwestern Hospital).
AA historian Mel B. (Toledo, Ohio) was the author of the Jack Alexander article in Box 459, the article which was recently posted in AAHL Message #6790 http://health.groups.yahoo.com/group/AAHistoryLovers/message/6790

He is best known as the principal author of "Pass It On," the official AA biography of Bill Wilson. He is an astonishing gold mine of information about AA history, and one of the greatest of the AA authors from the second generation of AA history.

Mel B. is an A.A. old-timer, a recovering alcoholic who got sober in Alcoholics Anonymous during the early days of the fellowship, when he became a patient on April 15, 1950 in the state hospital in his hometown, Norfolk, Nebraska. He has been an active member of A.A. for sixty years. He is regarded as one of the top historians writing about A.A.; in addition to "Pass It On," he has published seven other widely read books on the Alcoholics Anonymous program.

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> New Wine: The Spiritual Roots of the Twelve Step Miracle, 1991

> Walk in Dry Places, 1996


> The 7 Key Principles of Successful Recovery (with Bill P.), 1999

> My Search for Bill W., 2000

> Three Recovery Classics: As a Man Thinketh (by James Allen), The Greatest Thing in the World (by Henry Drummond), An Instrument of Peace (the St. Francis Prayer), 2004


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He has also contributed more than fifty articles to the Grapevine, the international journal of A.A., as well as authoring several Hazelden Foundation pamphlets.

See http://walkindryplaces.com/
REFERENCES TO 90 MEETINGS IN 90 DAYS IN THE GRAPEVINE

--- In AAHistoryLovers@yahoogroups.com, ricktompkins@... wrote:
"The Bright Star Press record leads me to believe it's an original AA phrase,
too, but as to the date of its origin perhaps there's a reference in an early AA
Grapevine (via their online archives search program).

One of us can find it...

rick, illinois

From a search of the AA Grapevine digital archives, I found the following:

A series of ”Beginners' Meetings” published from August 1958 to April 1960
presumably by E. S., Hartsdale, New York [E.S. was credited in the first
article
only]

The fourth article in that series (January 1959) posited a 90 day trial:

"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."

The first reference to 90 meetings in 90 days I could find was in an April 1976
Grapevine article ”About Alcoholism”, which contained information from sources
outside A.A.:

"While some critics find the methods harsh, counselors claim they are often the
only hope of reaching the alcoholic. Once the counselors decide an employee is
probably alcoholic, they usually send him to a physician for a double check. On a doctor's advice, many companies send their more serious problem drinkers to residential rehabilitation centers, commonly for about four weeks. Practically all the aggressive company programs insist on participation in Alcoholics Anonymous, preferably attending "90 meetings in 90 days" to start." - Roger Ricklefs

It should be noted that the article was headed with this disclaimer from the Grapevine:

"Many of these items are contrary to AA philosophy. Their publication here does not mean that the Grapevine endorses or approves them; they are offered solely for your information."

In a February 1986 book review by W.P. of "90 Meetings in 90 Days" by Ernie K., with the same disclaimer from the Grapevine

In June 1985, A PO Box 1980 Article "The 'gospel' of 90 meetings. . . ?" fostered several follow up comments (particularly March 1988) complaining about the concept -

The complaint from the chap in England that got sober in 1963 and never heard of 90 meetings in 90 days gives rise to the idea that it's perhaps a regional concept?

The details of my notes are appended - I hope I haven't violated any Grapevine copyright -

Larry

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August 1958
Vol. 15 No. 3
Alcoholism Is a Disease
The first of a series of "Beginners' Meetings"--to run from time to time--for newcomers to AA sobriety.
E. S. (author of the series?)
Hartsdale, New York

September 1958
Vol. 15 No. 4
Taking Inventory
The second of a series of "Beginners' Meetings"--to run from time to time--for newcomers to AA sobriety.
November 1958
Vol. 15 No. 6
Using the Slogans
The third of a series of "Beginners' Meetings"--to run from time to
time--for
newcomers to AA sobriety.

January 1959
Vol. 15 No. 8
90-day Trial
The fourth of a series of "Beginners' Meetings"--to run from time to
time--for
newcomers to AA sobriety.
MUCH of what you will hear in AA is quite different from what most of us
expected. Some of the suggestions given are directly opposed to your habits
of
the past. Even our AA language is strange; it may often seem to be
contradictory
yet some of our phrases, while unique, have a meaning useful to us which
perhaps
only we as alcoholics can understand and appreciate.
Already you have heard about "hitting bottom," surrender and compliance.
You've
been told perhaps "ya gotta hit bottom" and "ya gotta surrender in order to
win." This "hitting bottom" and surrendering can and do happen at the same
time,
but perhaps it is worthwhile thinking about them separately.
Someone has said that our "bottom" is that point we reach "beyond which we
do
not want to go." But how are we to know when we hit bottom? Perhaps you have
already hit many bottoms and you didn't want to go down further--but you
did.
Maybe you too can remember when you looked at others critically and said "I
never drink alone"--"I only drink what I can afford"--"It's awful to drink
sherry out of a half-gallon crock"--"I'll never drive when drinking"--"If I
looked as awful as she does I'd quit"--"I never lost a job through
booze"--"I've
never been in a hospital because of alcohol"--etc., etc. . . . yet many of
us,
later, passed these bottoms and went on to other--seemingly
bottomless--bottoms.
Even today we hear the stories of other alcoholics and in fearful
trepidation we
say "If I ever was as bad as he I'd surely quit," but I wonder if we would or
could. Too often suffering and degradation leads only to more suffering and
deeper degradation. Hostilities within lead to hostilities without. A
defense
appears for every failure. Catastrophes are minimized. Defiance sets in and we
almost dare the world to do its worst to us:
Yes, even up to the grave.
Any and all of these things can happen to us. We can break our back and our
bones. We can lose our jobs, our family and our friends. We can wreck our
cars,
our health and our self-respect. All of these can happen, and keep on happening, unless something special happens to us when these things occur. That "something special" might have many names. Right now I'd like to call it ego deflation, the kind of deflation that brings us to the point where we realize that we just do not "know it all." That could be the point of surrender. The disaster, embarrassment, shame, and suffering are not enough; the surrender is the vital force. Fortunately for some of us the surrender resulting from ego deflation comes to us before the disasters are too many or too great. Why it should come early for some and later for others would be difficult to explain. The fortunate ones can only be grateful for this special grace and live a disciplined life so that the doggone ego will not re-inflate. Its power for revival is truly terrific and we must be ever vigilant. We'll talk more about that at another time. But for now--to whom or to what do we surrender? Perhaps the first important part of the surrender comes with the knowledge that alcoholism is a disease--and acceptance of the fact that you are a victim of it . . . meaning, of course, that our great ego finally realizes that we can no longer safely take even one drink. That's a very good beginning. Other surrenders will follow, for I believe you will see the need to practice at least in part the Twelve Suggested Steps. Truly accepting the fact that we are the victim of a serious insidious, progressive, and fatal disease (unless it is arrested) is also an admission that without help we are completely unable to help ourselves. It was Dr. Timeout who said that surrender rather than compliance, paves the way for the spiritual awakening which he and many of us believe is the "act of giving up one's reliance on one's omnipotence." Quite likely some of you here tonight have not totally surrendered, or experienced this particular spiritual awakening. If so, you wouldn't be the first to enter AA's door just because others thought he was an alcoholic. Many come, we know, just to keep peace at home or on the job or because they have had recent troubles which they may still feel are of an accidental or temporary nature. That's quite all right. I was one of those, too. I first came here just wanting to stay sober until I got a new job. That was over eight years ago and I'm still here, and in the new job for eight years too. So regardless of why you come, even if it was only to get in out of the rain, or
to escape the whip of someone's scorn or the lash of critical voices--make the
most of it. Be a good sport--give yourself a break.
Right now, you are physically sober and no doubt intend to stay sober. The only
big mistake would be to adopt an attitude of bitterness because circumstances
have forced you into AA. A few rare ones decide they will comply only because
they must. They will stay sober if it kills them, but they are not going to like
it. Someday they will show those other people how wrong they were, etc. etc.
That is a form of bitter compliance that can be very miserable and of course
totally unhelpful.
Why not be a good sport? Give yourself a break. You're here, you're sober,
your agreement with yourself and with AA is only for twenty-four hours. Why not use
those twenty-four hours to your own benefit? You have only recently hit a new
bottom, probably--or you would not be here. Nothing can be gained by waiting to
hit the next bottom. It's a good time to remember: you were not too wise or all-powerful in your latest bout with alcohol. Attend lots of meetings, listen
hard and apply at least part of what you hear to yourself.
Keep an open mind. Relax. Don't fight it. You will hear a great deal about the
ravages of this disease of alcoholism on others. You will meet with some nice
people, with experiences like yours, who have found that alcohol is unnecessary.
You will agree that those who deny a master outside themselves are never masters
of themselves. Give a bit of thought to the Twelve Suggested Steps, the slogans
and the literature, and a bit of practice. You can help others and your group,
too. Pray a bit, too--if you can. If you can't, don't worry about it.
Relax--give yourself a break.
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.
You will meet with some who have surrendered, who have accepted the fact that by
themselves they could not live without alcohol. They will tell you that surrender feels good. They do not have to fight anymore. They are no longer constantly on the defensive. They feel free and pretty good.
So why not give yourself a break and use these ninety days to your good
advantage. You may find you don't have to be a poor loser, that somewhere along the way you win by surrendering.

March 1959
Vol. 15 No. 10
Day-tight Compartments
The fifth of a series of "Beginners' Meetings"--to run from time to time--for newcomers to AA sobriety.
[Couldn't find the sixth of a series]

July 1959
Vol. 16 No. 2
What Is an Open Mind?
The seventh of a series of "Beginners' Meetings"--to run from time to time--for newcomers to AA sobriety.

November 1959
Vol. 16 No. 6
Hints On Avoiding the First Drink
The eighth of a series of "Beginners' Meetings"--to run from time to time--for newcomers to AA sobriety.

April 1960
Vol. 16 No. 11
Sobriety 1-2-3
One of a series of "Beginners' Meetings"--to run from time to time--for newcomers to AA sobriety.
(The End)

August 1960
Vol. 17 No. 3
Hour Serenity
One of a series of "Beginners' Meetings"--to run from time to time--for newcomers to AA sobriety.

E. S.
Hartsdale, New York

April 1976
Vol. 32 No. 11
About Alcoholism - Alcoholism Information, Research and Treatment Trends in Industry
Many of these items are contrary to AA philosophy. Their publication here does not mean that the Grapevine endorses or approves them; they are offered solely for your information.
Sandin-Murray-Sutherland, Inc., a New York firm, uses a hard-headed approach to alcoholism counseling. Its clients are Merrill Lynch, Pierce, Fenner & Smith, Inc.; New Jersey's Public Service Electric & Gas Co.; and Marsh & McLennan,
Companies like these are trying a bold and controversial strategy: They are putting teeth in their alcoholism programs. Most corporate programs for problem drinkers still wait passively for a handful of obvious alcoholics to show up with jittery hands and bloodshot eyes. But a few dozen aggressive programs, mainly started in the last few years, try to ferret out the secret alcoholic as soon as his performance starts to slip, often ten years before jittery hands set in.

These programs offer every possible help in recovery—no gimmicks, just the standard methods such as residential rehabilitation centers and Alcoholics Anonymous—and usually threaten instant dismissal if the employee doesn't use it.

The more effective corporate programs are achieving remarkably good recovery rates of 65% to 85%, says William S. Dunkin, assistant director of labor-management services at the National Council on Alcoholism. U.S. companies currently operate over 600 alcoholism programs, Mr. Dunkin says, double the figure five years ago. However, Paul A. Sherman, who directs the counseling program at International Telephone & Telegraph Corp., estimates that because of a lack of management and union support, fewer than 50 of these programs are working well.

The corporate programs show that the employee drinking problem is far greater than many executives believed possible. In Salt Lake City, the 7,300-employee Utah Copper division of Kennecott Copper Corp. says it has reached 660 alcoholic workers since it started an aggressive program five years ago. Similarly, the 38,000-worker New York City Transit Authority says its 19-year-old alcoholism program, one of the oldest aggressive programs in the country, has handled over 5,000 problem drinkers. The program regularly hospitalizes 175 to 200 workers a year, says Joseph M. Warren, its director.

While some critics find the methods harsh, counselors claim they are often the only hope of reaching the alcoholic. Once the counselors decide an employee is probably alcoholic, they usually send him to a physician for a double check. On a doctor's advice, many companies send their more serious problem drinkers to residential rehabilitation centers, commonly for about four weeks. Practically all the aggressive company programs insist on participation in Alcoholics Anonymous, preferably attending "90 meetings in 90 days" to start.
February 1986
Vol. 42 No. 9
About Alcoholism - Alcoholism Information, Research, and Treatment
Book Review - 90 Meetings 90 Days
Many of these items are contrary to AA philosophy. Their publication here does
not mean that the Grapevine endorses or approves them; they are offered solely
for your information.
This book is the personal journal of an AA member's experience of attending
the traditional 90 AA meetings in 90 days. The anonymous author (Ernie K.) writes
about the AA way of life--as he understands it--and how he deals with the
ordinary, troublesome, and sometimes difficult problems of living sober.
The book examines various parts of the AA program including the Steps, the Big
Book, and important aspects of AA history. This book is written with
intelligence, grace, and clarity which reflect the fundamental aspects of AA
membership. 90 Meetings 90 Days is for people who are not looking for quick
or easy answers; it is intended for those who take themselves, their recovery,
and
other people seriously.
Available for $10.95 from: Johnson Institute, 510 1st Avenue N. Minneapolis,
MN 55402
W. P.

July 1985
Vol. 42 No. 2
PO Box 1980
The 'gospel' of 90 meetings...?
In recent years, at least in some areas, a seemingly innocuous statement has
been repeated time and again, and appears about to become "AA gospel." This is
the statement made to newcomers that they must attend ninety meeting in
ninety
days. It is, in my opinion, high time that this particular example of
well-intentioned nonsense be laid to rest!
Both here in Hawaii and at meetings in my home area in California, I hear
newcomers being given the impression that if they don't attend ninety
meetings
in ninety days, they don't have a ghost of a chance of "making the program."
This is not only untrue, it is ill-advised and grossly unfair. To some, it
throws a seemingly insurmountable roadblock in the path to sobriety. To the
best
of my knowledge, the only requirement for AA membership is, as it has been all
along, a desire to stop drinking.
When I came into the AA Fellowship in 1958, the good members of the old
Aloha
Group stressed the importance of things like honesty, open-mindedness, and
willingness. And if anyone had told me I had to attend ninety meetings in ninety
days, or had to do anything, I doubt that I would have stayed around long enough
to realize I wanted what they had.
Let's give today's newcomers a break and greet them with the love and understanding that I found twenty-six happy years ago, encouraging them to attend as many meetings as possible—without putting an arbitrary number on the necessary amount.
A. W.
Honoloulu, Hawaii

April 1986
Vol. 42 No. 11
PO Box 1980
More about '90 meetings. . .' Just read A. W. of Honolulu's letter in July 1985 Grapevine, "The 'gospel' of 90 meetings. . .?" Like A. W., I'm sick of this, and it has got no connection at all with the program. I came in in 1963. Ninety days was never mentioned; no one had ever heard of it, everyone said get to as many meetings as possible. If 90 meetings in 90 days is necessary to making the program, then there are a number of older members around who are not in the program! In fact, presumably never have been in the program--amazing we're sober!
E. L.
London

October 1987
Vol. 44 No. 5
90 Days--or Just for Today?
The other day, at a social event, I bumped into a newcomer from my home group.
"Guess what!" he exclaimed. "I did my 90 days!" When he realized that the party I was with were non-As, he changed the subject. Later, one of my non-AA friends asked me, "Did that young man just get out of prison?" I sometimes wonder about the very heavy emphasis we place on that 90-day suggestion. In my area, group after group, meeting after meeting, the questions are put to us: "Is there anyone here working on 90 days?"; "Is there anyone here celebrating 90 days?"
How did it start and what does it mean?
One of the things that first attracted me to Alcoholics Anonymous was the fact that nobody put me on the spot by asking me questions. I never had satisfactory answers before AA and none when I arrived, so I was especially grateful. It used to be suggested that new-comers give AA a try for "about three months."
Gradually, over the years, the "three months" became "90 days." The "90 days" became "90 meetings in 90 days." And now I hear us talking about "90 and 90"!

Three months, or 90 days, is generally accepted as a reasonable period in which alcohol, alcohol fumes, and alcoholic fantasies can be cleared out of the human system; it is also considered a fair length of time in which to grasp a working knowledge of the AA recovery program.

But why 90--why not 79 or 102? In my area, 90 days is the suggested requirement before a member may speak from the group podium or hold an office in the group.

I remember one business meeting where nominees were being considered for office for the next term. A newcomer put his own name in nomination. "But," said the chairman, "you've been drinking all along."

"So what," said the newcomer. "I've got my 90 days!""

The 90 days we are talking about, of course, is a period of continuous sobriety.

When I came on the scene, that probation seemed too long for someone as special as I thought I was. Others pointed out to me, however, that they once thought they were special, too, but they had found it a good idea to try to stop being different and start trying to fit in--to stop running the show and, instead, join the cast!

I've had newcomers ask how we reconcile "90 days" with "just for today." It seems most AAs find it easier to come through that early period by taking it one day at a time. Ninety days can seem a very long time indeed when we are new. Some of us never stayed sober for 90 days. I once stayed sober for several weeks but not because I wanted to. I was locked up. Toward the end of my drinking life I couldn't stay away from a drink for more than six hours. Thank goodness, the group I came into didn't "push" that early period of adjustment. They put the emphasis squarely on today. They made it so clear that even I could understand when they said that they had not given up drinking for three months or for the rest of their lives; nor had they given it up forever and ever. amen! What they were doing was trying to stay away from that first drink just for today. And the principal tool they used to help themselves was meetings. They came to one meeting at a time, one day at a time. They asked me if I thought I could do that. Without realizing it, I answered in kind and said that I would try.

Generally speaking, I would like to see us play down the "90 and 90"
battlescry
and play up the victory slogan "just for today!" What do you think?
W. H.
New York, New York

March 1988
Vol. 44 No. 10
PO Box 1980
90 and 90?
I was later than usual reading the October issue, but when I got to "90
Days--or
Just for Today?" I couldn't believe it. Hopefully you got a flood of
comments,
but just in case I am including mine: 90 days for what?
I agree with W. H. that far too much emphasis is being put on newcomers
(primarily by rehabs) to make 90 meetings in 90 days, instead of the proven
AA
axiom of "One Day at a Time." Ten years ago, staying sober one hour, not to
mention twenty-four, seemed a long time. Back then, 90 days would have been as
impossible as the 20-30 years I vaguely heard some members had. Thankfully,
everyone said, "Just don't drink today."
What absolutely floored me was the statement: "In my area, 90 days is the
suggested requirement before a member may speak from the group podium or
hold an
office in the group." Speak? Hold office in three months? Are we talking AA
here? If we are, this scares me!
Don't misunderstand. After attending meetings from coast to coast, I'm well
aware that "each group should be autonomous," that often terms or format
change
slightly from place to place, and this generally has worked very well. What
concerns me is the second half of the Fourth Tradition: "--except in matters
affecting other groups or AA as a whole."
Around Pittsburgh, you normally don't "lead" before a year, and need at
least
that much to hold office. I think it is safe to say that at three months,
none
of us knew what end was up. The idea that an area of AA meetings requires so
little sobriety to speak or hold office should make every member worry. Are
these shaky newcomers the only ones left to carry the message, take
responsibility for meetings--and worse, represent AA as a whole?
J. P.
Clairton, Pennsylvania

PO Box 1980
90 and 90?
I agree with W. H.'s view that "just for today" is more helpful to sobriety
than
"90 meetings in 90 days." Although I have heard people who were helped by the
90-day concept, I've also seen those who made a start in AA, then were heard
counting off their "90 & 90" like prisoners X-ing off days on the wall. When
they reached the 90, they vanished. Some who did stick around later said they
had been under the impression they would be "cured" after 90 days. I think
it can set up a false goal—racking up days and meetings instead of learning about alcoholism and sobriety. What helped me the most, in the way of sayings, were "Bring the body to and the mind will follow," and "If you don't drink today, you'll never drink, because it's always today." But as to W. H.'s suggestion about playing down the "90 and 90" saying, I don't believe there is any way to stop any particular phrase from going around in AA, and it does seem to be helpful to some. I think we'll all hear what we need if each of us helps each other as we each sincerely think best.

F. D.
Coral Gables, Florida

PO Box 1980
90 and 90?
Throughout my fifteen years of sobriety in AA, I have been subscribing to the Grapevine and cannot express its contribution to my own personal program. I especially enjoyed the views expressed in the October 1987 edition, "90 Days--Or Just for Today?"

When I began attending AA, there was no mention of ninety meetings in ninety days. The man who was later to become my sponsor told me that if I followed the AA program, I could expect an improvement in my life within thirty days. I suppose this was because I looked so desperate. If I had been required to do anything for longer than a twenty-four hour period, I probably would have walked out. In my first months of sobriety, I was able to hang on by using the idea that I only had to stay sober for today. Some of the older heads did estimate that it took one month of sobriety to clear the brain for each year of hard drinking. Much later, I began hearing people not only advocating but demanding newcomers to attend ninety meetings in ninety days. I occasionally approach people to find the source of this commandment, but it has never been forthcoming. I have searched through the Big Book without success.

Because of my own experience, I feel that some well-intentioned but pedantic members of the Fellowship do a disservice to the program and shaky newcomers with the ninety meetings in ninety days requirement, when they cannot face more than one day at a time of anything.

K. B.
Galveston, Texas

Message 6797.

Where does this story of Bill W and newcomers come from?

From: Jim . . . . . . . . . . . . . 8/10/2010 9:24:00 PM
I remember reading that, in his later years, Bill W. would leave the NY office to go to a store front AA club and wait for a newcomer to come through the door. One would and Bill would say, "You look like you need a cup of coffee" [pardon my paraphrasing this, it's how I remember it] The newcomer would rant about his problems and the problems of the world not realizing he was talking to the co-founder of AA. Bill would quietly listen and say "..... I know."

Can anybody tell me what piece of AA literature this story comes from?

I haven't seen the earlier discussion of this topic, so apologies if I am repeating earlier comments. The Order of the Sons of Temperance which has been around for 150 years have a triangle in a circle, with a star in the middle of the circle as their symbol. They have the words "purity, love, fidelity" around the triangle. Examples can easily be found on the internet.

From G.C. the moderator

To see the Sons of Temperance circle and triangle logo, go to:

http://www.edinphoto.org.uk/0_PCV_M/0_post_card_views_ost_edinburgh_castle.htm
(on the back of the postcard at the upper left hand corner)

http://www.sonsoftemperance.abelgratis.co.uk/
(the colorful modern version of their logo)

http://www.vermonthistory.org/freedom_and_unity/1800s/rum.html#


In AA Comes of Age, on page 139, Bill W. said:
"The priests and seers of antiquity regarded the circle enclosing the triangle as a means of warding off spirits of evil, and A.A.'s circle and triangle of Recovery, Unity, and Service has certainly meant all of that to us and much more."

I'm sorry, this may make some AA members very uncomfortable, but if you know anything about the ancient rituals -- pagan Greek and Roman, Egyptian, druid, etc. -- for attempting to speak with spirits, angels, demons, the ghosts of the dead, and so forth, you will realize what Bill Wilson was talking about right away.

In Wicca and in other ancient magic rituals, you drew a circle around you on the ground to protect you from dangerous spirits, and you drew a triangle into which you attempted to lure the spirit whom you were invoking. The triangle, sometimes called the Triangle of Solomon, had the three words Tetragrammaton, Anaphaxeton, and Primeumaton written on its sides (there was a lot of overlap between ancient magic and ancient gnosticism, which used magic words formed in similar fashion to represent various spirits and divine powers). See for example:

http://en.wikipedia.org/wiki/Magic_circle

http://www.spellsandmagic.com/Triangle.html

Bill Wilson said quite clearly and explicitly where the circle and triangle originally came from -- from "the priests and seers of antiquity" who used the circle for "warding off spirits of evil" -- and I think we just have to take him at his word.

Glenn C. (South Bend, Indiana)

+++=Message 6799. . . . . . . . . . . . RE: Where does this story of Bill W and newcomers come from?
From: Bill Lash . . . . . . . . . . . . 8/11/2010 11:17:00 PM

+++=

From Bill Lash, John Wikelius, and stalban2001

- - -

THIS STORY IS FROM THE END OF THE MOVIE "MY NAME IS BILL W."
Bill Lash <barefootbill@optonline.net>
(barefootbill at optonline.net)
john wikelius <justjohn1431946@yahoo.com>
(justjohn1431946 at yahoo.com)

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From: stalban2001 <stalban2001@yahoo.com>
(stalban2001 at yahoo.com)

It was my understanding that his later years Bill stopped going to meetings.
Did he ever take these newcomers to meetings or did he leave them at the door?

-----Original Message-----
From: "Jim" <jt417552@aol.com> (jt417552 at aol.com)
Subject: Where does this story of Bill W and newcomers come from?

I remember reading that, in his later years, Bill W. would leave the NY office
to go to a store front AA club and wait for a newcomer to come through the door.
One would and Bill would say, "You look like you need a cup of coffee"
[pardon my paraphrasing this, it's how I remember it] The newcomer would rant about his
problems and the problems of the world not realizing he was talking to the co
founder of AA. Bill would quietly listen and say "..... I know." Can anybody
tell me what piece of AA literature this story comes from?

+++Message 6800. . . . . . . . . . . . Louisiana State Penitentiary
newsletters
From: ckbudnick . . . . . . . . 8/13/2010 9:02:00 PM

Question about the "New Hope" and "Saber" newsletters from the Louisiana State
Penitentiary (also known as Angola and The Farm).

I first want to thank the members of this group for all the help I've received
when I've posted questions.

My next question for AA History Lovers is about a prison based newsletter. I
saw referenced in the "Give and Take Page" of the AlconAire newsletter
(South Dakota State Penitentiary) two newsletters from the prison in Angola,
Louisiana.
The titles of the newsletters are "New Hope" and "Saber." Has anyone seen or known of copies of any of these newsletters?

Thanks,

Chris B.
Raleigh, North Carolina

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+++Message 6801 . . . . . . . . . . . . Re: Louisiana State Penitentiary newsletters
From: Glenn Chesnut . . . . . . . . . . . . 8/14/2010 2:56:00 PM

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From: Tom Hickcox <cometkazie1@cox.net> (cometkazie1 at cox.net)

Chris, I assume you mean A.A. newsletters, not the Angola-ite, a prison newspaper that has been published for a long time.

I suggest you call our Central Office, which serves that area. I've been a member here for almost twenty years and I think some of the prison committee visit Angola. The people at our Central Office could put you in touch with the appropriate people. Tell them I referred you.

Good luck.

Tommy H in Baton Rouge

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Original message from <cbudnick@nc.rr.com> (cbudnick at nc.rr.com)

Question about the "New Hope" and "Saber" newsletters from the Louisiana State Penitentiary (also known as Angola and The Farm) .... I saw referenced in the "Give and Take Page" of the AlconAire newsletter (South Dakota State Penitentiary) two newsletters from the prison in Angola, Louisiana. The titles of the newsletters are "New Hope" and "Saber." Has anyone seen or known of copies of any of these newsletters?

Thanks,

Chris B.
Raleigh, North Carolina

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+++Message 6802 . . . . . . . . . . . . AA History Weekend
From: Bill Lash . . . . . . . . . . . . 8/15/2010 11:13:00 PM

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ALCOHOLICS ANONYMOUS HISTORY WEEKEND III
"THE OXFORD GROUP ROOTS OF A.A."

with Jay S. from Redondo Beach CA
and
Barefoot Bill from West Milford NJ

August 20 – 22, 2010
At The Wilson House
(where Bill W. was born)
378 Village Street
East Dorset, VT 05253

Jay S. is an Oxford Group historian. He will be doing three presentations:

"The Early Roots of A.A.: The Akron Miracle"
"Varieties of Spiritual Experience: James, Jung, Shoemaker & You"
and "What Ever Happened to the Oxford Group?"

Barefoot Bill has been studying and collecting AA history since 1994. He will be doing a presentation on:

"Bill W. & Dr. Bob’s Oxford Group Experience"
and another one on "Oxford Group Meditation – How To Listen To God"

Schedule:

Friday night 8/20/10 9:00 to 10:45pm – M.R.A./Oxford Group movie

Saturday morning 8/21/10 9:00 to 10:20am – The Early Roots of A.A.: The Akron Miracle

Saturday morning 8/21/10 10:40 to 11:55am – Bill W. & Dr. Bob’s Oxford Group Experience

Saturday afternoon 8/21/10 1:00 to 2:20pm – Varieties of Spiritual Experience: James, Jung, Shoemaker & You

Saturday night 8/21/10 9:00 to 10:45pm – M.R.A./Oxford Group movie

Sunday morning 8/22/10 9:00 to 10:20am – Oxford Group Meditation: How To Listen To God

Sunday morning 8/22/10 10:40 to 11:55am – What Ever Happened to the Oxford Group?

For weekend and overnight reservations please call the Wilson House at 802-362-5524.
For more information please call Barefoot Bill at 201-232-8749 (cell).
Greetings!

My request is, unfortunately, a bit vague. My research partner, Boyd, is trying to identify a pamphlet he saw in a personal archives.

The information he has given me about the pamphlet over the phone is that it is probably from the 1950's. It was printed by the Greater Los Angeles District (paraphrasing).

It is 4 to 6 pages in length and approximately 3" x 6".

On the cover is "AA" with a thin border.

He described it as probably being some sort of introductory pamphlet.

On the inside is a symbol that looks similar to an infinity symbol. It is similar to a symbol that appears on the first Narcotics Anonymous publication that was written by three members of AA (Jack P., Cy M. and Jimmy K.). Jimmy K. of course went on to be recognized as one of the founders of NA. We are trying to determine if this pamphlet influenced the writing of the NA pamphlet as they are from the same location (LA) and has the similar symbol. I can email a picture if it will help.

I know this is a fairly vague request and unfortunately Boyd is pulling from his memory. Any help would be appreciated.

Thanks,

Chris B.
Raleigh, NC

When were the suggested readings form the Akron
pamphlets taken out of the actual pamphlets sold
today in Akron. It read:

The old Akron reading list
for A.A. beginners

(A Manual for Alcoholics Anonymous: THE AKRON MANUAL, published by the Akron
group in late 1939 or early 1940, with Dr. Bob's approval we must assume,
gives
a list at the end of recommended readings for newcomers to A.A., so that
they
might better understand the spiritual aspects of the program. "The following
literature," the pamphlet says, "has helped many members of Alcoholics
Anonymous.")

Alcoholics Anonymous (the Big Book).

The Holy Bible.

(The Sermon on the Mount in Matthew 5-7,
the letter of James,
1 Corinthians 13,
Psalms 23, 91

The Greatest Thing in the World, Henry Drummond.

The Unchanging Friend, a series (Bruce Publishing Co., Milwaukee).

As a Man Thinketh, James Allen.

The Sermon on the Mount, Emmet Fox (Harper Bros.).

The Self You Have to Live With, Winfred Rhoades.

Psychology of Christian Personality, Ernest M. Ligon (Macmillan Co.).

Abundant Living, E. Stanley Jones.

The Man Nobody Knows, Bruce Barton.

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For copies of the original Akron Manual see
any of the following online sources:

http://www.barefootsworld.net/aamanual.html

http://hindsfoot.org/AkrMan1.html
http://hindsfoot.org/AkrMan2.html

http://silkworth.net/aahistory/akron_manual.html


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......................................................
+++Message 6805. . . . . . . New York Times article on Bill W.
and the Edison test
From: christopherfinan  . . . . . . . 8/5/2010 6:19:00 PM

The Bill W. biographies say that Bill was offered
a job by Thomas Edison after passing a test devised
by that inventor. See for example "Pass It On"
page 65.

The test became very controversial because Edison
assailed American education after almost no one
to whom he gave it was able to pass it.

"Pass It On" page 66 says that a New York Times
reporter called Bill W. to interview him, as one
of the people who passed the Edison test.

But so far, I have been unable to find a story
in the New York Times that says that anyone at
all passed it.

If this article does exist, does anyone know the
date that it appeared?

Chris Finan
Brooklyn, NY

+++Message 6806. . . . . . . Re: Jack Alexander
From: Charles Knapp  . . . . . . . 8/12/2010 9:45:00 AM

From the St. Louis Post-Dispatch, Sept 17, 1975

Jack Alexander Dies; Once Reporter Here

Jack Alexander, a former St. Louis reporter and one of three brothers who
attained top editorial positions on national publications, died today in a
hospital at St. Petersburg, Fla. He was 73 years old. Mr. Alexander retired
in 1964 as senior editor of the Saturday Evening Post. For more than two years
before that he had been working on a reduced schedule, traveling in Europe
and
writing occasional stories for the magazine. His retirement was the result of
increasing effects of Parkinson's disease. He had been in ill health for
many
years. His death was attributed to a massive stroke.

Mr. Alexander was from Missouri and spent his childhood in Wheaton and
Vinita Park. After graduating from St. Louis University High School and St. Louis University, he entered newspaper work, breaking in on the old St. Louis Star. He joined the Post-Dispatch staff in 1923, remaining for seven years before moving to New York. He covered municipal baseball and wrestling and traveled with the old St. Louis Browns of the American League. He served also as a reporter and, years later, recalled that he had worked under five editors and had worked in nearly every branch of the news department of the paper.

After moving to New York, Mr. Alexander worked first for the City News Bureau and then as a rewrite man for the New York News. His work at that paper caught the eye of magazine editors and brought a job offer from the New Yorker. He accepted, and a few years later moved to the Saturday Evening Post. Mr. Alexander's specialty was the gathering of material for and the writing of detailed, sparkling personality sketches of national and international figures. Thirty years ago he wrote a Saturday Evening Post article on Alcoholics Anonymous, which has been credited with assisting the then small organization in developing into a major force in combating alcoholism.

In addition to his wife, the former Anita Mueller of St. Louis, he is survived by two brothers. The eldest, E. Roy Alexander, is a former Post-Dispatch reporter and assistant city editor, who left in 1939 to become managing editor of Times Magazine. He retired as executive editor. The other is Rev Cal Alexander, a Jesuit priest who formerly was editor of Jesuit Missions, a monthly magazine. Father Alexander was a reporter for the Star and Globe-Democrat before he became a priest.

Funeral services will be in St. Louis at a time to be arranged. Burial will be in Bellefontaine Cemetery.

The greater Los Angeles area has split into A.A. Area 5 and A.A. Area 93. Here's a link to the archivist in area 93:
http://www.aaarea93.org/archives/CCAA_Archives.pdf

Jeff Bruce

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On Wed, Aug 18, 2010 at 11:56 AM, ckbudnick <cbudnick@nc.rr.com> wrote:
> Greetings!
> My request is, unfortunately, a bit vague. My research partner, Boyd, is
> trying to identify a pamphlet he saw in a personal archives.
> The information he has given me about the pamphlet over the phone is that
> it is probably from the 1950's. It was printed by the Greater Los Angeles
> District (paraphrasing).
> It is 4 to 6 pages in length and approximately 3" x 6".
> On the cover is "AA" with a thin border.
> He described it as probably being some sort of introductory pamphlet.
> On the inside is a symbol that looks similar to an infinity symbol. It is
> similar to a symbol that appears on the first Narcotics Anonymous
> publication that was written by three members of AA (Jack P., Cy M. and
> Jimmy K.). Jimmy K. of course went on to be recognized as one of the
> founders of NA. We are trying to determine if this pamphlet influenced the
> writing of the NA pamphlet as they are from the same location (LA) and has
> the similar symbol. I can email a picture if it will help.
> I know this is a fairly vague request and unfortunately Boyd is pulling
> from his memory. Any help would be appreciated.
>
> Thanks,
>
> Chris B.
> Raleigh, NC

Re: New York Times article on Bill W. and the Edison test
From: corafinch 8/19/2010 7:59:00 AM

Before I knew anything about Bill Wilson, I was told a family story along the
same lines. My grandfather dropped out of high school, was admitted to
Syracuse
as a chemistry major on the strength of an admission test, but left there
after
a semester or two. He was hired by Edison in 1904. As my mother explained
Edison judged intelligence and energy by his own criteria and did not care about education. I don't remember any mention of a written test used by Edison.

Unlike Bill, my grandfather accepted the job. However, the work and hours were extremely demanding and he stayed less than two years. With the experience in Edison's lab, he had no trouble getting a good job with another chemical company in spite of his lack of education.

It seems to me that if Edison was using a test to make hiring decisions, people must have been passing it. He would have had to hire quite a few people if his demanding work conditions caused him to lose them quickly. The "test" that became the subject of controversy was apparently a mock on impractical, overrated college graduates.

The library I work at subscribes to the NY Times Historical archive, which is the text of the Times 1851-2006. I looked up the Edison test and do not see any article describing Bill and the Edison test. It may that he was interviewed about this but the article not actually published...

There were a number of articles on the test, which was controversial as educational things often are, many criticizing it's focus on knowledge of facts vs knowing how to look for information etc. Apparently at first the test was given to adults, job applicants for Edison's facility in NJ, but then it was run for a few years with high schoolers, a sort of early SAT. The tests were last give ca1930.

Apparently Einstein took part of the test once, and failed, not knowing for example what the speed of sound was. He dismissed the test, saying he could always look such facts up if he needed them!

This isn't an exhaustive study of the tests or Bill's involvement in them, just the result of a little searching the database from a quiet summer reference desk :-)

Charlie C.
"It's a dangerous business Frodo, going out your door.'
(Tolkien, Lord of the Rings)

+++Message 6810. . . . . . . Re: Where does this story of Bill W and newcomers come from?
From: planternva2000 . . . . . . . 8/12/2010 10:10:00 AM

Just guessing, but this story sounds very much like one from Robert Thomsen's "Bill W." The final chapter goes into fair detail describing Bill's usual activities up until his death without mentioning his going to the storefront club.

The book closes with the story of Joe B., sober three years, who decided at the last minute to skip the services at St John the Divine and instead, "....unlocked the door of the tiny storefront they used for their regular Sunday Meetings."

The story ends with a newcomer hesitating at the door, shaking. "Come in." Joe said, but the man did not move. "Yeah..." Joe smiled. "This is the right place."

Then he held out his cup and the man took a slow, tentative step into the room. "You look like you could use some coffee...."

Jim S.

+++Message 6811. . . . . . . Are there references to how Bill W. made amends?
From: jrobbins1123 . . . . . . . 8/12/2010 2:37:00 PM

We hear about Dr. Bob making amends at the beginning of his sobriety. Are there any references to Bill W. making amends when he first got sober?

+++Message 6812. . . . . . . How many copies of Big Book published as of 2010?
From: Mike Saullé . . . . . . . 8/20/2010 7:05:00 AM
The publication of the Big Book passed 3,000,000 in August of 1981.

May I ask what the figures are now in 2010?

Thank you.

Mike
Alcoholic from PA (USA)
04/13/78

One of the highlights of the Convention was the presentation on Sunday of the 30-millionth copy of the Big Book to the American Medical Association, the organization that in 1966 first defined alcoholism as a disease, a watershed moment in the perception and treatment of alcoholism. This was at the International Convention in San Antonio celebrating 75 years of Alcoholics Anonymous on July 4, 2010.

This was quite a change from the original review by the AMA in October, 1939.

Larry H

On page 24 of the Big Book it says that "The fact is that most alcoholics, for reasons yet obscure, have lost the power of choice in drink."

I wonder why it says "most alcoholics."

There are a lot of places where they used absolutes (even in the paragraph that precedes this one it says that "at a certain point in the drinking career of every alcoholic, he passes into a state where the most powerful desire to stop drinking is of absolutely no avail") but here they tempered the statement with "most."
This just came up in discussion and I thought I would throw it out there.

Any thoughts or references?

Best regards, Charlie P., Austin

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+++Message 6815. . . . . . . . . . . . Re: Most alcoholics ... have lost
the power of choice
From: Tom Hickcox . . . . . . . . . . . . 8/21/2010 11:08:00 AM

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RARELY -- or NEVER ??? -- "have we seen a person
fail who has thoroughly followed our path."

The December 1978 issue of The Grapevine, Vol. 35, No. 7, has an
article "Rarely - or Never"

<<http://www.aagrapevine.org/da/article.php?id=107518&tb=2ZGE9ZHQIM0ExOTc4JnBnPT\n
U2 [22]
>http://www.aagrapevine.org/da/article.php?id=107518&tb=2ZGE9ZHQIM0ExOTc4JnBnP\n
TU2 [22]>

It discusses the use of the word "rarely" in the phrase "Rarely have
we seen a person fail who has thoroughly followed our path," asking
essentially the same question Charlie raises, why didn't he use the
word "never"?

It records Bill being asked three times at conferences if he would
change the wording if he were able to. In all three instances he
replied that he wouldn't. There were several reasons given the main
one being, "I think the main reason for the use of the word 'rarely'
was to avoid anything that would look like a claim of a 100% result."

I suspect similar thinking may have resulted in the word use Charlie
questions.

I think sometimes we lose our view of the forest when we focus on trees.

Tommy H in Baton Rouge

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"MOST" or "ABSOLUTELY ALL" ???
Original message 8/10/2010 from Charlie Parker:

>On page 24 of the Big Book it says that "The fact is that most
>alcoholics, for reasons yet obscure, have lost the power of choice in
drink."
I wonder why it says "most alcoholics."

There are a lot of places where they used absolutes (even in the paragraph that precedes this one it says that "at a certain point in the drinking career of every alcoholic, he passes into a state where the most powerful desire to stop drinking is of absolutely no avail") but here they tempered the statement with "most."

This just came up in discussion and I thought I would throw it out there.

Any thoughts or references?

Best regards, Charlie P., Austin

The Fourth Edition of Alcoholics Anonymous has a preface and four forewords. Are there any hard data that show who the authors of these are?

This ties in with the query I posed in message #6749 about describing Bill W. as a stockbroker.

I note that the Foreword to the Fourth Edition was immediately changed, presumably as a result of the brouhaha from equating online meetings with face to face meetings. I have no idea what the approval process was for this change, which would be another question.

So, please, what do the records show of the authors to the preface and forewords?

Tommy H in Baton Rouge

Some additional information here on Forrest Richeson:

FRIEND OF ALCOHOLICS

Rev. Dr. Forrest Larkin Richeson

Born December 18, 1908 in Marshalltown, Iowa (where he was ordained). Graduated from Drake University ('31) in Des Moines;
the University of Chicago, Illinois and the Union Theological Seminary in New York, New York.

Married to Dorothy with his 13-month-old daughter, Linda, became pastor of Portland Avenue Christian Church, located at Grant Street and Portland in Minneapolis, Minnesota. Served there from 1939 to 1975 and during this period led his church with a new name, First Christian Church (Disciples of Christ) to its new building and location on a portion of the Pillsbury family estate at East 22nd Street between Stevens Avenue and First Avenue South in Minneapolis in 1954.

In 1942 Forrest, in a reaction to the entry of the United States into the World War, nearly made a decision to become a chaplain in the armed forces.

A colleague suggested that he attend the Yale School of Alcohol Studies in New Haven, Connecticut in June and July of 1945. Forrest was the first person from Minnesota to do so.

Later, in 1945, in search of religious leaders that might administer receiving Fifth Steps from alcoholics at 2218, Pat C. (a co-founder of The Minneapolis Group and Alano Society of Minneapolis, Inc.) met Forrest at Portland Avenue Church.

Forrest achieved the highest position in his denomination in 1966 when he became the president of the 1.9 million member International Convention of Christian Churches (Disciples of Christ).

Prior to ascending in the church he achieved another first in Minnesota. Forrest was the only clergyman to serve as president of four interdenominational agencies: the Minnesota Council of Churches, the Greater Minneapolis Council of Churches, the Minnesota State Pastors Conference and the Minneapolis Ministerial Association.

His alma mater, Drake University, noted this achievement when it presented him with an honorary doctorate in 1948.

Forrest was on the general board of the National Council of Churches, board chairman of trustees of the United Theological Seminary in New Brighton and board chairman of Life and Casualty Union.

Following his early work with alcoholics he was invited and became a member of the faculty at Yale in 1956. After his retirement from First Christian he worked at Abbot Northwestern Hospital and the Family Treatment Center, in Minneapolis.

Having read many histories of localities in A.A., I find that "Courage To Change, The Beginnings, Growth and Influence of Alcoholics Anonymous in Minnesota," to be a very comprehensive volume. It was limited by space and financial considerations along with a personal loyalty to Pat C, yet otherwise without fault. Factually, it stands up today. No single volume could possibly give a
complete history, yet this one is a benchmark publication for overall completeness.

FROM: Ken R, Archivist/Historian
Alano Society of Minneapolis

An Advisory Action of the 2001 General Service Conference recommended that in the case of the Fourth Edition of the Big Book, the G.S.O. editors would prepare or coordinate new material such as the cover and jacket design, jacket copy, preface and foreword to the Fourth Edition, as well as make changes to the title page, contents page, factual material that appears in footnotes and introductions to personal stories.

An Advisory Action of the 2002 General Service Conference recommended that the sentence "Fundamentally, though, the difference between an electronic meeting and the home group around the corner is only one of format," in the last paragraph of the forward to the Fourth Edition be deleted in future printings of the Big Book.

--- In AAHistoryLovers@yahoogroups.com, Tom Hickcox <cometkazie1@...> wrote:
> The Fourth Edition of Alcoholics Anonymous has a preface and four forewords.
> Are there any hard data that show who the authors of these are?
> This ties in with the query I posed in message #6749 about describing Bill W. as a stockbroker.
> I note that the Foreword to the Fourth Edition was immediately changed, presumably as a result of the brouhaha from equating online meetings with face to face meetings. I have no idea what the approval process was for this change, which would be another question.
> So, please, what do the records show of the authors to the preface and forewords?
> Tommy H in Baton Rouge

+++Message 6818. . . . . . . . . . . . Re: Author of Forewords
From: rvnpirt . . . . . . . . . . . . 8/22/2010 9:35:00 AM
+++Message 6819. .............. Fr. John Ford: AA rejection of
Oxford Group absolutism, etc.
From: Baileygc23@aol.com .............. 8/21/2010 5:23:00 AM

A.A. REJECTION OF FIVE MAJOR OXFORD GROUP PRINCIPLES AND PRACTICES

(1) absolutism
(2) "aggressive evangelism"
(3) the idea of group guidance as a source of private divine revelation
(4) Oxford Group publicity seeking
(5) public confession of sins to the entire group (instead of AA's Fifth
Step
private confession)

The differences between A.A. and the Oxford groupers, Father John Ford says,
was
so pronounced from the very beginning that "there was never a real
ideological
integration of A.A. into that movement" -- that is, it is a serious mistake
to
speak of early A.A. ever truly being an integrated "part of the Oxford
group."
If you try to parrot Oxford group principles and practices in the modern
world,
Father Ford warned, you will end up with something totally different from
anything genuine A.A. ever was -- and in the process you will also drive out
all
your good Catholic members.

-- Glenn C. (South Bend, Indiana)

> Father John C. Ford was an important member of
> the small group of Roman Catholic priests, including
> Father Edward Dowling, S.J., Father Ralph Pfau
> (the "Father John Doe" who wrote the Golden Books),
> and Father Joseph Martin, S.S. (whose "Chalk Talk"
> was seen all over the world), who were friends of
> A.A. and/or alcoholics who had recovered in A.A.,
> who worked to spread the A.A. message and defend
> the new movement in Catholic circles.

==================================================================
MORAL RE-ARMAMENT AND ALCOHOLICS ANONYMOUS
Reverend John C. Ford, S.J.

Some of the original inspiration of A.A. came from the Oxford Groups, which
are
now called MRA, or Moral Rearmament. It was an Oxford grouper who first came
to
Bill W., the co-founder of A.A. in November, 1934, to tell him how he had found
sobriety with the help of God and the Oxford groups. And when Bill W. went to Akron, Ohio, in May, 1935, and almost had a slip, it was through Oxford group people that he was introduced to Doctor Bob S., the other co-founder. But A.A. severed all connection with the Oxford Groups early in its history. The New York A.A.'s withdrew in 1937, the Akron A.A.'s in 1939 -- at a time when the total membership of A.A. in both cities was about a hundred people.

Some of the reasons for this withdrawal are given by Bill W. in Alcoholics Anonymous Comes of Age. He says that the four absolutes of the Oxford groups (absolute honesty, purity, unselfishness, and love) were too much for recovering alcoholics to appreciate, that they rebelled against the "rather aggressive evangelism" of the Oxford groupers, and could not accept the principle of "team guidance" from the group. Furthermore, the Oxford groups sought prestige through publicity for its prominent members, while A.A. was developing a fundamental principle of anonymity.

A.A. has always acknowledged the debt it owes to the Oxford groups in its early days. Fortunately, however, when they parted company, A.A. left behind those elements of Buchmanism which are unacceptable to Catholics. For instance, Catholics would object to open confession within the group practiced by many Buchmanites. But in A.A. the fifth of the Twelve Steps reads, "We admitted to God, to ourselves, and to another human being the exact nature of our wrongs."

A.A. members often "tell their story" at A.A. meetings, but a group confession, in an objectionable sense of the phrase, is not part of their policy or their practice. There are also to be found still traces of Oxford group terminology in A.A.; for instance, the word group itself. And the phrase "group conscience" which occurs in A.A. literature is reminiscent of a Protestant type of private revelation, or at least of a theological position which does not do justice to the unique place occupied by the Church of Christ. In A.A. however, the phrase group conscience, if it ever had definite theological meaning has long since lost it. It merely means the opinion of the major et sanior pars. And although it is the hope of all concerned that decisions be arrived at prayerfully, or in a spirit of submission to the will of God, it is not the thought of anyone that God has made A.A. the instrumentality of special, private revelations. Besides, the decisions in question do not have to do with religious or theological matters, but only with the practical measures to be taken to help the sick alcoholic to recover.
Apparently the differences between the fundamental attitudes of the early A.A.'s and the Oxford groupers were so pronounced that there was never a real ideological integration of A.A. into that movement. There was initial inspiration and association rather than integration. A.A. sprang from the Oxford groups but almost immediately sprang away from them.

*The N.C.C.A.*

1949: "National Clergy Conference on Alcoholism" (founded by Father Ralph Pfau, author of the Golden Books) held its first gathering in August at Saint Joseph's College in Rensselaer, Indiana.

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http://www.nccatoday.org/

http://www.aabibliography.com/ralphpfau2.htm

From Jerry Trowbridge, Ben Hammond, and Bruce K.

There was a lot of "softening" of dictatorial words and phrases during the writing process, such as changing 2nd person phrases to first person plurals. So for example, in the manuscript version, the first sentence of Chapter 5 reads:

"Rarely have we seen a person fail who has thoroughly followed our directions."

In the printed version, the word "directions" (which is authoritarian) was altered to "path":

"Rarely have we seen a person fail who has thoroughly followed our path."
From: Ben Hammond
<mlb9292@gmail.com> (mlb9292 at gmail.com)

In the final editing of the Big Book, it seems that the conservatives convinced Bill to "pull out some nails" that were in the first drafts. Jim B, Fitz M, Hank P. and others were going back and fourth with Bill removing "God," "on our knees" and other powerful words. Nell Wing mentions this in her book, Jim B. talks about it on a recording, etc. Whatever the motives were, it could not have made better than it is.

God bless you all,
Old Ben
Tulsa, Oklahoma

---

From: bruceken@aol.com (bruceken at aol.com)

I consider myself one of three million alcoholics, worldwide, who have not "lost the power of choice in drink." I found it, 24 years ago.

Bruce K.
San Francisco

Hello Group,

One possible reason: Three pages earlier Bill says "But what about the real alcoholic? He may start off as a moderate drinker; he may or may not become a continuous hard drinker; but at some stage of his drinking career he begins to lose all control of his liquor consumption, once he starts to drink." Is it possible that a person could be alcoholic that has not lost the "power of choice in drink"? Could they wake up one day and realize they have begun to lose control and if they continue drinking the way they have been they might become a real alcoholic? It is the individual that makes the diagnoses they are alcoholic, not any of us. Maybe Bill left a way in for the person who truly believed they were alcoholic but had not lost the power of choice in drink.

Charles from Wisconsin
I am a little confused over #5 below.

"public confession of sins to the entire group (instead of AA's Fifth Step private confession)"

The Oxford Group advocated "sharing for witness" and "sharing for confession". In Sam Shoemaker's writings he always insisted that sharing for confession be done with a single person only. Can someone clarify the comment, was it a quote attributable to Father John Ford or some other source?

God Bless

John B.

*****************************************

John,

Number 5 was just my attempt at a summary of what Father John Ford said in his article at one point:

"Catholics would object to open confession within the group practiced by many Buchmanites. But in A.A. the fifth of the Twelve Steps reads, 'We admitted to God, to ourselves, and to another human being the exact nature of our wrongs.' A.A. members often 'tell their story' at A.A. meetings, but a group confession, in an objectionable sense of the phrase, is not part of their policy or their practice."

(You can read the whole of his article in the NCCA Blue Book down at the bottom of this page.)

My intention was to sum up Father Ford's arguments, not to argue either for or against them.

But I agree with you, that Father Ford's argument on this issue was not the best
way to express the fundamental problem, and probably involved a misunderstanding and misstatement of the Oxford Group's teaching.

The real issue, I believe, was that as Protestants, the Oxford Group believed that people could be forgiven for their sins without having to confess them to an ordained Catholic priest. Father Ford would have believed that you couldn't be forgiven until you received the formal words of absolution from a Catholic priest.

But there was another issue here. There has always been a good deal of diversity in A.A. belief and practice, and Father John Ford followed the principle of anonymity to an extreme. He was instructed by his ecclesiastical superiors, I have been told, to keep the fact that he was a recovering alcoholic a total secret, so as not to bring the Roman Catholic Church into disrepute. As a result, I was unable to determine when he actually got sober in A.A., and he only publicly revealed that he himself was a recovering alcoholic (to the best of my knowledge) at the very end of his life, when he talked about it (for example) when he was interviewed by Mary Darrah in 1985. I think Ernie Kurtz was aware of it at an earlier point, but I'm not sure when.

And Father Ford may have believed that talking too much in AA meetings about our sins would involve making things public which were intensely personal and should be kept private, and that attempting to make people talk about all of their worst sins in the public context of a group meeting was bad moral theology and the worst kind of "let it all hang out" modern pop psychology, and that suggesting that this kind of public confession would somehow free you from the power of your past sins ran totally against good Catholic moral theology.

This would involve a gross (and dangerous) confusion between discussions appropriate only to the privacy of the confessional booth, and less sensitive personal matters that were all right to talk about in public.

I feel sure that Father Ford believed that members of the Oxford Group on many occasions talked about personal matters during group meetings, that should only be talked about between a layperson and that person's priest.

(This is Father Ford I'm talking about here -- I'm a Methodist minister, and we Methodists don't believe that you have to confess your sins to a member of
the clergy in order to be forgiven by God. Like Anglicans and Lutherans, we believe that you are allowed to do so, and laypeople sometimes do it, but you don't have to do it, and most parishioners don't.)

But some of this is supposition on my part. I do agree with you that, on this issue, Father Ford does not seem to have been aware of details of how the Oxford Group system actually worked.

Glenn C. (South Bend, Indiana)
******************************************************************************

--- In AAHistoryLovers@yahoogroups.com, Baileygc23@... wrote:

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> http://www.nccatoday.org/
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++++Message 6823. . . . . . . . . . . . When did Father John Ford get sober?
From: Glenn Chesnut . . . . . . . . . . . . 8/25/2010 6:28:00 PM

Father John C. Ford, S.J. (1902-1989) writes that his own recovery began in the 1940s under treatment with Dr. Silkworth at Towns Hospital in New York. See Mary Darrah's biography of Sister Ignatia (1992), p. ix, where Ford writes of his telephone conversation with Mary in 1985, "I told Mary of my own alcoholism and recovery from it some forty years earlier under the care of Dr. William Silkworth at New York's Towns Hospital."

Exactly forty years earlier would have been in 1945.

But Ford was teaching at the Gregorian University in Rome from 1945 to 1946, and there was no AA in Italy at that time, so there would be problems with
dating
his sobriety to just shortly before he went off to Italy. Possible perhaps, but
I remain doubtful unless further evidence should appear indicating that this is
what happened.

There is a gap in Father Ford's biography between his teaching in Rome
(1945-46)
and his teaching at Boston College (1948-1951) which I have been unable to fill.
I wish I could find out more about his whereabouts in 1947, and whether he had
any official church assignment during that year. At the very least, that gap
certainly appears suspicious to me -- a place where further inquiries would seem
wise.

And when Father Ford applied to attend the Yale School of Alcohol Studies in
1948, he said in his application that he met someone who was a member of AA, who
took him to several meetings in 1947. So it looks as though Father Ford probably
got sober in AA in 1947. This would be my best supposition, at this stage of my
research.

P.S. There is another gap though which I have so far been unable to fill. Father
Ford taught at Weston College from 1937 to 1941, and (while he was teaching at
Weston College) earned a degree in civil law from Boston College Law School in
1941. But I have been unable to ascertain for sure what he was doing in the
period from 1942 to 1944. Could he have gotten sober during this period? That's
a possibility, although that is not the impression he tried to give the people
at the Yale School of Alcohol Studies in his application to attend their summer
school program.

P.P.S. Father Ralph Pfau joined AA on Nov. 10, 1943. As far as I can tell, it is
correct to say that Father Pfau -- not Father Ford -- was the first Roman
Catholic priest to get sober in AA. Pfau was willing to state that in public, in
situations where Ford was also present, so it's hard to imagine him saying that
he was the first -- right to Ford's face -- if it wasn't true.
Hi all,

I know this has been addressed before, but I'm having trouble finding the answer searching previous posts. My question concerns the master copy of the original manuscript (multilith edition), which has been sold twice at Sotheby's (First time in 2004, second time in 2007 for substantial sums.)

What I would like to know is, who actually was in possession of it and received payment when it was auctioned off the first time? And, do we know the trail of ownership? Lois to Barry L. to ... who?

Thank you,

Mike Margetis
Brunswick, MD

+++Message 6825. . . . . . . . . . . . When were the circle and triangle officially registered?
From: Glenn Chesnut . . . . . . . . . . . . 8/25/2010 11:08:00 PM

Sam S. (Elkhart, Indiana) asked me a question which I did not know the answer to. During what period of time was the circle and triangle logo officially registered as a trademark by AA?

See http://en.wikipedia.org/wiki/Trademark

Who did the paperwork and to what trademarks registry was it sent, and when?

Sam pointed me to the fact that in the 34th printing (1989) of the third edition of the Big Book, for example, on the copyright page it says:

ALCOHOLICS ANONYMOUS,® A.A.® and [an equilateral triangle inside a circle]® are registered trademarks of A.A. World Services, Inc.

And Sam had another printing of the third edition, printed a little later, which also had this statement on the copyright page.

When did this statement first start appearing on the copyright page of the Big Book?
+++Message 6826. ............. Re: Fr. John Ford: AA rejection of Oxford Group absolutism, etc.
From: stalban2001 ............. 8/25/2010 10:44:00 PM

GLENN C. SAID IN THE PRECEDING MESSAGE:

>(This is Father Ford I'm talking about here -- I'm a Methodist minister, and
>we Methodists don't believe that you have to confess your sins to a member of
>the clergy in order to be forgiven by God. Like Anglicans and Lutherans, we
>believe that you are allowed to do so, and laypeople sometimes do it, but you
>don't have to do it, and most parishioners don't.) <

stalban2001 RESPONDS AS FOLLOWS:

Let me clarify a bit regarding the Episcopal (Anglican) position on the forgiveness of sins. Like Roman Catholics, Episcopalians believe that priests have the sacramental authority to forgive sins. For most of us, however, this usually happens during the general confession at the Holy Eucharist or at Morning or Evening Prayer.

The Book of Common Prayer, pp. 446-452 (http://www.bcponline.org/) provides for auricular confession during which a penitent meets confidentially with a priest. This is known as "Reconciliation of a Penitent." Regarding its use, we say this: all can, none must, some should.

Dr. Sam Shoemaker would certainly have known this, and I suspect would have regarded public testimony of sins as spiritually unhealthy.

THE ORIGINAL MESSAGE FROM JOHN B. SAID:

From: jax760 <jax760@yahoo.com>
To: AAHistoryLovers@yahoolgroups.com
Sent: Tue, August 24, 2010 5:36:36 PM
Subject: Re: Fr. John Ford: AA rejection of Oxford Group absolutism, etc.

I am a little confused over #5 below.

"public confession of sins to the entire group (instead of AA's Fifth Step private confession)"

The Oxford Group advocated "sharing for witness" and "sharing for confession".
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God Bless

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******************************************************

GLENN C’S RESPONSE TO JOHN B:

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(You can read the whole of his article in the NCCA Blue Book down at the bottom of this page.)

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But I agree with you, that Father Ford's argument on this issue was not the best way to express the fundamental problem, and probably involved a misunderstanding and misstatement of the Oxford Group's teaching.

The real issue, I believe, was that as Protestants, the Oxford Group believed that people could be forgiven for their sins without having to confess them to an ordained Catholic priest. Father Ford would have believed that you couldn't be forgiven until you received the formal words of absolution from a Catholic priest.

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But some of this is supposition on my part. I do agree with you that, on this issue, Father Ford does not seem to have been aware of details of how the Oxford Group system actually worked.

Glenn C. (South Bend, Indiana)
AND THIS WAS THE MESSAGE THAT STARTED THE WHOLE THING OFF:

Baileygc23@ SENT IN AN ARTICLE WRITTEN BY FATHER JOHN FORD and Glenn C. wrote a short introduction, in which he attempted to sum up Father Ford's position as follows:

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> (1) absolutism
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>recovering alcoholics to appreciate, that they rebelled against the "rather
>aggressive evangelism" of the Oxford groupers, and could not accept the
>principle of "team guidance" from the group. Furthermore, the Oxford groups
>sought prestige through publicity for its prominent members, while A.A. was
>developing a fundamental principle of anonymity.
>
>A.A. has always acknowledged the debt it owes to the Oxford groups in its
>early days. Fortunately, however, when they parted company, A.A. left
>behind
>those elements of Buchmanism which are unacceptable to Catholics. For
>instance,
>Catholics would object to open confession within the group practiced by
>many
>Buchmanites. But in A.A. the fifth of the Twelve Steps reads, "We admitted
to
>God, to ourselves, and to another human being the exact nature of our
>wrongs."
>A.A. members often "tell their story" at A.A. meetings, but a group
>confession,
in an objectionable sense of the phrase, is not part of their policy or
>their
>practice. There are also to be found still traces of Oxford group
>terminology
>in A.A.; for instance, the word group itself. And the phrase "group
>conscience"
>which occurs in A.A. literature is reminiscent of a Protestant type of
>private
>revelation, or at least of a theological position which does not do justice to
>the unique place occupied by the Church of Christ. In A.A. however, the
>phrase
>group conscience, if it ever had definite theological meaning has long
>since
>lost it. It merely means the opinion of the major et sanior pars. And
>although
>it is the hope of all concerned that decisions be arrived at prayerfully,
or
>in
>a spirit of submission to the will of God, it is not the thought of anyone
>that
>God has made A.A. the instrumentality of special, private revelations.
>Besides,
>the decisions in question do not have to do with religious or theological
>maters, but only with the practical measures to be taken to help the sick
>alcoholic to recover.
> Apparently the differences between the fundamental attitudes of the early
> A.A.'s and the Oxford groupers were so pronounced that there was never a
> real
> ideological integration of A.A. into that movement. There was initial
> inspiration and association rather than integration. A.A. sprang from the
> Oxford groups but almost immediately sprang away from them.
> ===============

> +++ Message 6827. . . . . . . . . . . . Re: Master Copy Original Manuscript
> From: rpeternixon . . . . . . . . . . . . 8/25/2010 11:35:00 PM

Hi,

All the information you want can be found at:

http://www.aaholygrail.com/

--- In AAHistoryLovers@yahoogroups.com, "Michael" <mfmargetis@...> wrote:
>
> Hi all,
> >
> > I know this has been addressed before, but I'm having trouble
> > finding the answer searching previous posts. My question concerns the
> > master copy of the original manuscript (multilith edition), which has
> > been sold twice at Sotheby's (First time in 2004, second time in
> > 2007 for substantial sums.)
> >
> > What I would like to know is, who actually was in possession of it and
> > received payment when it was auctioned off the first time? And, do we
> > know the trail of ownership? Lois to Barry L. to ... who?
> >
> > Thank you,
> >
> > Mike Margetis
> > Brunswick, MD
>

> +++ Message 6828. . . . . . . . . . . . Re: Master Copy Original Manuscript
> From: Dudley Dobinson . . . . . . . . . . . . 8/25/2010 8:03:00 PM

http://www.aaholygrail.com/3.htm
http://www.aabibliography.com/barry_leach_living_sober.html

The above is a link to the current owner's web site. (Ken R.) It was first
sold
by the heirs of Barry Leach (Author of Living Sober). As I understand the
previous history Lois Wilson gave Barry the document. I could expand on the
reason for this but I would only be repeating previous discussions on AAHL.
The second link above would indicate that Barry wanted this document to go to AA
Archives.

In fellowship,
Dudley Dobinson from the Emerald Isles

+++Message 6829. . . . . . . . . . . . Re: When were the circle and triangle officially registered?
From: Tom Hickcox . . . . . . . . . . . . 8/26/2010 12:41:00 AM

The first Big Book that has the statement, "ALCOHOLICS ANONYMOUS (r in a circle) is a registered trademark of A.A. World Services, Inc." was in the 23rd Printing of the Third Edition, 1986.

The first to have the statement, "ALCOHOLICS ANONYMOUS (r in circle), A.A. (r in circle), and (the circle and triangle symbol plus r in a circle) was the 24th Printing 1986.

All the Second Editions have the circle and triangle on the full title page. The first to have a trademark symbol (r in a circle) was the 20th Printing 1985. None of these had the statement on the copyright page.

They subsequently dropped the circle and triangle, but I don't have a complete collection of the Third Edition.

This, of course, doesn't answer the question of when the trademark was applied for.

Tommy H in Baton Rouge

At 22:08 8/25/2010, Glenn Chesnut wrote:

> Sam S. (Elkhart, Indiana) asked me a question
> which I did not know the answer to. During what period of time was the circle and triangle logo officially registered as a trademark by AA?
> >
> > See http://en.wikipedia.org/wiki/Trademark
> >
> > Who did the paperwork and to what trademarks registry was it sent, and when?
> >
> > Sam pointed me to the fact that in the 34th printing (1989) of the third edition of the Big Book, for example, on the copyright page it says:
And Sam had another printing of the third edition, printed a little later, which also had this statement on the copyright page.

When did this statement first start appearing on the copyright page of the Big Book?

I would note this book is available thru preorder from Amazon for $40.95 plus shipping.

Amazon tells me the book is scheduled for shipment July 22 to October 5, 2010.

Search books for "The Book that Started It All".

Tommy H in Baton Rouge

At 22:35 8/25/2010, rpeternixon wrote:

Hi,

All the information you want can be found at:

http://www.aaholygrail.com/

--- In AAHistoryLovers@yahoogroups.com, "Michael" <mfmargetis@...> wrote:

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I know this has been addressed before, but I'm having trouble finding the answer searching previous posts. My question concerns the master copy of the original manuscript (multilith edition), which has been sold twice at Sotheby's (First time in 2004, second time in 2007 for substantial sums.)

What I would like to know is, who actually was in possession of it and received payment when it was auctioned off the first time? And, do we know the trail of ownership? Lois to Barry L. to ... who?
The Big Book refers (p 74) to the person or persons with whom to take this intimate and confidential step .... just a thought:

"Rightly and naturally, we think well before we choose the person or persons with whom to take this intimate and confidential step. Those of us belonging to a religious denomination which requires confession must, and of course, will want to go to the properly appointed authority whose duty it is to receive it. Though we have no religious conception, we may still do well to talk with someone ordained by an established religion. We often find such a person quick to see and understand our problem. Of course, we sometimes encounter people who do not understand alcoholics."

"If we cannot or would rather not do this, we search our acquaintance for a close-mouthed, understanding friend. Perhaps our doctor or psychologist will be the person. It may be one of our own family, but we cannot disclose anything to our wives or our parents which will hurt them and make them unhappy. We have no right to save our own skin at another person's expense. Such parts of our story we tell to someone who will understand, yet be unaffected."

The March of Time "Problem Drinker" from 1946 will be aired on (TCM) Turner Classic Movies. September 5, 2010 at 11:00 p.m., see the link below:

http://www.tcm.com/thismonth/article/?cid=345580&mainArticleId=343404

This is from the HBO Archives. I found this a few years ago and placed them in the time line of our history. see link below
http://www.aamuncie.org/March_of_Time_1946.html

Bruce C.

1946 March of Time
Problem Drinkers

The first public film record of A.A. work (Public Information), was the 1946 March of Time feature, "Problem Drinkers". The March 1946 issue of the Grapevine reported the following:

Documentary Film

"The March of Time is in the process of making a documentary film on alcoholism, in which Alcoholics Anonymous is to play a large part. The film, said a March of Time official, will probably not be ready for release for several months to come. Prior to the release they will notify the Central Office, which in turn will inform all A.A. groups in time to catch the picture immediately it is out."

The June Grapevine reported the following:

"Release date for The March of Time documentary film on alcoholism has been announced as June 14.

The picture includes scenes taken at the A.A. Central Office in Manhattan; the NCEA (Nat'l Committee for Education on Alcoholism); New York's Knickerbocker Hospital; the Yale School for Alcohol Studies; and at the clubrooms of one A.A. group--chosen by The March of Time people because it seemed typical.

A.A.'s anonymity has been respected throughout. No A.A.'s face is shown in the film. The faces distinguishable in the shots taken at the Central Office are those of non-alcoholics. And those seen at the group's clubrooms are actors'. The one exception is Marty M., who emerged from her anonymity when called upon to become executive director of NCEA."

The following are five segments of the documentary film on alcoholism, that are from the HBO Archives collection.

Circle and Triangle Trademarks by Alcoholics Anonymous World Services, Inc.
Source – United States Patent and Trademark Office Website
Circle Triangle Design - Trademark
Registration # 1314581
First Use - July 1955
Filed - March 8, 1984
Registered – January 15, 1985
Cancellation Date – October 17, 2005

Circle Triangle Design – Service Mark
Registration # 1557358
First Use – July 1955
Filed – December 12, 1988
Registered – September 19, 1989
Cancellation Date – March 25, 1996

Circle Triangle Design plus AA (words) – Trademark Service Mark
Registration # 1560849
First Use – July 1955
Filed – December 12, 1988
Registered – October 17, 1989
Cancellation Date – April 22, 1996

Circle Triangle Design plus AA Unity Service Recovery (words) – Service Mark
Registration # 156288
First Use – February 1, 1955
Filed – December 12, 1988
Registered – September 12, 1989
Cancellation Date – March 18, 1996

Circle Triangle Design plus AA Unity Service Recovery (words) – Trademark
Registration # 1371267
First Use – February 1, 1955
Filed – February 26, 1985
Registered – November 19, 1985
Cancellation Date – August 26, 2006

Circle Triangle Design plus AA General Service Conference (words) – Trademark
Registration # 1322117
First Use – February 1, 1955
Filed – April 2, 1984
Registered – February 26, 1985
Cancellation Date – December 3, 2005

Circle Triangle Design plus AA General Service Conference (words) – Service Mark
Registration # 1555284
First Use – February 1, 1955
Filed – December 12, 1988
Registered – September 5, 1989
Cancellation Date – March 11, 1996

And, for those who might be interested, there are a total of 19 trade and service marks listed. Other than the seven listed above, there are two for
the "A.A." mark showing first use on March 1, 1939 and still live plus one for "Alcoholics Anonymous" with a first use also on March 1, 1939 and also still live. The remaining marks are for "The Big Book", "Box 459", both still live, and the marks used for the last few International Conventions.

Just to close some loops from the recent discussions.

Mark

The circle and triangle symbol made its debut at the 1955 International Convention in St Louis. It was featured on a large banner at the back of the stage (re AA comes of Age - pp 40 and 139). A December 1993 Grapevine article gives the history of the symbol and states "the circle and triangle symbol was registered as an official AA mark in 1955."

Cheers
Arthur

- - -

From: Glenn Chesnut
<glennccc@sbcglobal.net> (glennccc at sbcglobal.net)

Arthur,

I suspected something like this when I first asked the question. This indicates that as of 1993, there were people at the New York AA office who mistakenly thought the circle and triangle had been officially registered as a trademark with the United States Patent and Trademark Office back in 1955. But in proper legal terminology that was only "First Use."

In fact, the circle and triangle were not legally registered as a trademark until 1985. That is why the R in a circle (indicating a legally registered trademark) did not start appearing in Big Books in conjunction with the circle and triangle logo (as Tommy Hickcox noted) until 1985/1986.

So the actions later taken by the New York GSO and AA World Services to try to stop anyone but them using that logo, was a attempt to lock the barn without even realizing that this particular horse had already successfully stolen away fifty years earlier.
See Message No. 6833 from "mark_area56"
<mark@go-concepts.com> (mark at go-concepts.com)
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6833

Circle and Triangle Trademarks by Alcoholics Anonymous World Services, Inc.
Source – United States Patent and Trademark Office Website

Circle Triangle Design - Trademark
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And, for those who might be interested, there are a total of 19 trade and service marks listed. Other than the seven listed above, there are two for the "A.A." mark showing first use on March 1, 1939 and still live plus one for "Alcoholics Anonymous" with a first use also on March 1, 1939 and also still live. The remaining marks are for "The Big Book", "Box 459", both still live, and the marks used for the last few International Conventions.

Just to close some loops from the recent discussions.

Mark

+++Message 6835. . . . . . . . . . . . Re: When were the circle and triangle officially registered?
From: john wikelius . . . . . . . . . . . . 8/27/2010 3:43:00 PM

Do you need printings and dates of third edition?

________________________________
From: Tom Hickcox <cometkazie1@cox.net>
(cometkazie1 at cox.net)

The first Big Book that has the statement, "ALCOHOLICS ANONYMOUS (r in a circle) is a registered trademark of A.A. World Services, Inc." was in the 23rd Printing of the Third Edition, 1986.

The first to have the statement, "ALCOHOLICS ANONYMOUS (r in circle), A.A. (r in circle), and (the circle and triangle symbol plus r in a circle) was the 24th Printing 1986.

All the Second Editions have the circle and triangle on the full title page. The first to have a trademark symbol (r in a circle) was the 20th Printing 1985. None of these had the statement on the copyright page.

They subsequently dropped the circle and triangle, but I don't have a complete collection of the Third Edition.
This, of course, doesn't answer the question of when the trademark was applied for.

Tommy H in Baton Rouge

+++Message 6836. . . . . . . . . . . . Re: Most alcoholics ... have lost the power of choice
From: Charley Bill . . . . . . . . . . . . 8/25/2010 12:54:00 PM

From Charley Bill and looking@pigsfly.com

---

On 8/21/2010 2:23 PM, Charles Knapp wrote:
> Hello Group,
> > One possible reason: Three pages earlier Bill says "But what about the
> > real alcoholic? He may start off as a moderate drinker; he may or may
> > not become a continuous hard drinker; but at some stage of his
> > drinking career he begins to lose all control of his liquor
> > consumption, once he starts to drink.” Is it possible that a person
> > could be alcoholic that has not lost the “power of choice in drink”?
> > Could they wake up one day and realize they have begun to lose control
> > and if they continue drinking the way they have been they might become
> > a real alcoholic? It is the individual that makes the diagnoses they
> > are alcoholic, not any of us. Maybe Bill left a way in for the person
> > who truly believed they were alcoholic but had not lost the power of
> > choice in drink.
> >
> > Charles from Wisconsin
> >
> >
> > Hooray for Charles! I usually point out that a person may be an
> 'incipient alcoholic' in my Joe and Charlie Workshops. It also provides
a way for someone who is worried about their drinking but not ready to
accept the label of alcoholic to join us in AA. They soon seem to
forget that they ever objected to the label and enter into the
Fellowship wholeheartedly.

How is Wisconsin? Do you miss the desert? Was it kind to you?

---

ON A FURTHER TOPIC:

Whenever there is a reference to the drafts of the Big Book, would it
be useful to state the obvious: No one has ever achieved sobriety by using
the
draft versions, but hundreds of thousands in countries all over the globe have
done so using the approved editions?

I certainly agree with Old Ben, it couldn't be better for us used to learning from books made from paper. However, different media is needed for many of our newcomers who did not grow up with books.

- - - -

From: <looking@pigsfly.com> (looking at pigsfly.com)

This would suggest that no one got sober in AA before the first edition came out of the bindery.

I know this is an area of some controversy, but I think the ideas embodied in the big book are more important than the specific way they are fixed in print, and the next 25 years is going to be nearly as important and difficult in the way we tell our story to a new population as the first 25 years were.

I'm not anti-paper. I write this in my home library (where one of my dogs just tried to eat Fred Allen's Treadmill to Oblivion). It is full of legacy media. But I'm no less than ecstatic that I can buy a copy of the big book and have it downloaded to my kindle for 99 cents. I realize that not everyone has kindles, and a significant percentage of our new members have nothing left to lose and therefore won't have an eBook.

But for others, this is a way to get our literature in the hands of those interested for a pittance with no one having to underwrite the cost. This is one of the most anonymous methods of delivery and it can be read in public without anyone besides the reader knowing what is being read. For those on the path who are not yet willing to embrace their alcoholism and are afraid of being labeled, this is a great improvement over paper.

Visual methods are going to become more important than textual methods; perhaps they already are. Those of us with an interest in how we got here should play a major role in helping to guide the way to where we're going. The way the world embraces information is changing. I hope we can find the right path to change with it.

++++Message 6837. . . . . . . . . . . . Irma Livoni letter of December 6 1941
From: jomo . . . . . . . . . . . . 8/28/2010 6:55:00 AM

This subject has probably been discussed before my time. But as a newcomer in the early 1970's in Los Angeles I saw, or believe I saw a carbon copy or a photo of the actual Irma Livoni letter.

I have been curious about this letter and would like to ask a couple things.
[1] First, has this letter, as some have said, been documented as the basis for AA's Third Tradition?

[2] and second, silkworth.com says that the original is held by its owner, and I would like to know who is holding the letter now, and is there a photo of it or carbon copy archived somewhere and copies of it available?

John M
South Burlington, Vermont US

ALCOHOLICS ANONYMOUS

Post Office Box 607
Hollywood Station,
Hollywood, California

December Sixth
1 9 4 1

Irma Livoni
939 S. Gramercy Place
Los Angeles, California

Dear Mrs. Livoni:

At a meeting of the Executive Committee of the Los Angeles Group of Alcoholics Anonymous, held Dec. 4th, 1941, it was decided that your attendance at group meetings was no longer desired until certain explanations and plans for the future were made to the satisfaction of this committee. This action has been taken for reasons which should be most apparent to yourself.

It was decided that, should you so desire, you may appear before members of this committee and state your attitude. This opportunity will be afforded you between now and December 15th, 1941. You may communicate with us at the above address by that date. In case you do not wish to appear, we shall consider the matter closed and that your membership is terminated.

ALCOHOLICS ANONYMOUS, Los Angeles Group

Mortimer Joseph
Frank Randall
Edmund Jussen Jr.
Fay D. Loomis
Al Marineau
The message is as follows:

+++Message 6838. . . . . . . Re: Most alcoholics ... have lost the power of choice
From: Arthur S . . . . . . . . . . . . 8/28/2010 12:26:00 PM

Dear Folks

Marty Mann (and "Grennie") sobered up with a prepublication manuscript (draft?) copy of the Big Book given to Marty by Dr Harry Tiebout ("Women Suffer Too" p 200 4th ed, AA Comes of Age pg 3 and 18). Bill W further states that the group that Marty and Grennie initially started at Blythewood Sanitarium in Connecticut might qualify (to some) as AA's third group (as opposed to Cleveland). Marty is described in AA Comes of Age as holding (in 1957) "the longest sobriety record in AA for her sex." The 4th edition Big Book was published in 2001 as was the excellent biography "Mrs Marty Mann" by Sally and David Brown, which reveals that Marty returned to drinking somewhere between 1959 and the mid-1960s.

Untold numbers of people sobered up prior to the founding of AA and publication of the Big Book and untold numbers of people sober up outside of AA today. While many AA members may have tried other means of sobering up before achieving success in AA it doesn't stand that those other means are unsuccessful with other alcoholics. Religions have been playing a long and thankless (and all too often derided) role in helping people find sobriety.

William White's excellent book "Slaying The Dragon" should be required reading for any serious AA historian for providing a superb history of addiction treatment and recovery in America. It may not rise to the entertainment level of a Joe and Charley tape but will provide well researched and corroborated history about alcoholism. To borrow an excerpt: "What is most striking in this American history of addiction recovery is the incredible diversity of styles and media through which people have resolved their problematic relationships with alcohol and other drugs. Science is confirming Bill Wilson's 1944 observation that there are many roads to recovery."

Cheers

Arthur

From: AAHistoryLovers@yahoogroups.com
On Behalf Of Charley Bill
Sent: Wednesday, August 25, 2010 11:54 AM
To: AAHistoryLovers@yahoogroups.com
Subject: Re: Most alcoholics ... have lost the power of choice

From Charley Bill and looking@pigsfly.com <mailto:looking%40pigsfly.com>
On 8/21/2010 2:23 PM, Charles Knapp wrote:

Hello Group,

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- - - -

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- - - -

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+++Message 6839. . . . . . . . . . . . Re: Author of Forewords
From: Arthur S . . . . . . . . . . . . 8/29/2010 12:53:00 PM

Bill W wrote the forewords to the first and second editions. It would be very interesting to discover who did the third and fourth edition forewords.

The 2006 General Service Conference approved a change to the Preface of the 4th edition so that it reads "Therefore the first part of this volume, describing the AA recovery program, has been left largely untouched in the course of revisions made for the second, third and fourth editions." The word "largely" was added to correct the erroneous impression that the basic text had not been changed over the prior editions.

Cheers
Arthur

From: rvnprit
Sent: Sunday, August 22, 2010 8:36 AM
Subject: [AAHistoryLovers] Re: Author of Forewords

An Advisory Action of the 2001 General Service Conference recommended that in the case of the Fourth Edition of the Big Book, the G.S.O. editors would prepare or coordinate new material such as the cover and jacket design, jacket copy, preface and foreword to the Fourth Edition, as well as make changes to the title page, contents page, factual material that appears in footnotes and introductions to personal stories.
An Advisory Action of the 2002 General Service Conference recommended that the sentence "Fundamentally, though, the difference between an electronic meeting and the home group around the corner is only one of format," in the last paragraph of the foreword to the Fourth Edition be deleted in future printings of the Big Book.

---

--- In AAHistoryLovers@yahoogroups.com
Tom Hickcox <cometkazie1@...> wrote:

> The Fourth Edition of Alcoholics Anonymous has a preface and four forewords.
> Are there any hard data that show who the authors of these are?
> I note that the Foreword to the Fourth Edition was immediately changed, presumably as a result of the brouhaha from equating online meetings with face to face meetings. I have no idea what the approval process was for this change, which would be another question.
> So, please, what do the records show of the authors to the preface and forewords?
> Tommy H in Baton Rouge

++++Message 6840. . . . . . . . . . . . Re: Irma Livoni letter of December 6 1941
From: Jim Hoffman . . . . . . . . . . . . 8/28/2010 6:38:00 PM

From Jim Hoffman, Tommy Hickcox, and CloydG

"Jim Hoffman" <jhoffma6@tampabay.rr.com>
(jhoffma6 at tampabay.rr.com)

A few years back Sybil Corwin's daughter spoke for us here in St. Petersburg. She had the letter with her. I assumed it was in her mother's belongings, and that it was the original, since Sybil was Irma's sponsor.

From: Tom Hickcox <cometkazie1@cox.net>
(cometkazie1 at cox.net)

Search the list archives for Irma Livoni and you will get several hits from a couple of years ago.
In one of them Chris B says he saw the letter in Akron Intergroup and one of the posts has what appears to be a facsimile of it.

Seek and ye shall find, if you have the correct search terms.

Tommy H in Baton Rouge

- - - -

From: "CloydG" <cloydg449@sbcglobal.net>
(cloydg449 at sbcglobal.net)

I have personally seen a copy; I believe it to be that as it looked like a mimeograph copy, in an Archivist's collection who always can be and is usually seen in AA Conventions around Northern and Southern California. I last saw him at the World Convention this last July. I will ask around in my local area as to where he obtained his copy.

Though it was hard for me to believe at the time that AA members could be terminated, I have had recent thoughts that some would like to terminate me. Thank God for the traditions! :o)

In humor, Clyde G.

- - - -

ORIGINAL MESSAGE NO. 6837 from: "jomo"
<contact.johnmoore@gmail.com>
(contact.johnmoore at gmail.com)
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6837

Irma Livoni letter of December 6 1941

This subject has probably been discussed before my time. But as a newcomer in the early 1970's in Los Angeles I saw, or believe I saw a carbon copy or a photo of the actual Irma Livoni letter.

I have been curious about this letter and would like to ask a couple things.

[1] First, has this letter, as some have said, been documented as the basis for AA's Third Tradition?

[2] and second, silkworth.com says that the original is held by its owner, and I would like to know who is holding the letter now, and is there a photo of it or carbon copy archived
somewhere and copies of it available?

John M
South Burlington, Vermont US

ALCOHOLICS ANONYMOUS

Post Office Box 607
Hollywood Station,
Hollywood, California

December Sixth
1 9 4 1

Irma Livoni
939 S. Gramercy Place
Los Angeles, California

Dear Mrs. Livoni:

At a meeting of the Executive Committee of the Los Angeles Group of Alcoholics Anonymous, held Dec. 4th, 1941, it was decided that your attendance at group meetings was no longer desired until certain explanations and plans for the future were made to the satisfaction of this committee. This action has been taken for reasons which should be most apparent to yourself.

It was decided that, should you so desire, you may appear before members of this committee and state your attitude. This opportunity will be afforded you between now and December 15th, 1941. You may communicate with us at the above address by that date.
In case you do not wish to appear, we shall consider the matter closed and that your membership is terminated.

ALCOHOLICS ANONYMOUS, Los Angeles Group

Mortimer Joseph
Frank Randall
Edmund Jussen Jr.
Fay D. Loomis
Al Marineau

Hello Group,
Tradition 3: I do not believe any one letter, from any one group, was the reason for Tradition 3, but a result of many similar incidences. In fact if you read Tradition 3 in the 12 and 12 it does even give anything close to this situation as an example. I am sure if this letter was the direct cause for this tradition, Bill would have used it as a possible example.

Original Letter: Unsure who has the original not even sure it still exists. About 15 years ago, while on a tour, I saw the carbon copy of this letter in the L. A Central Office Archives. I was given a reproduction copy of this letter and I know the ones floating around Southern California are copies of this reproduction. The typewriter font of the carbon copy and the reproduction are totally different. The carbon copy was not on letterhead and was on very thin "tissue" like paper. If you write the LA Archives I am sure they will send you one of the reproductions, or at least it will not hurt to ask.

Messages #4845 gives some additional information about this letter. Keep in mind this is just a word of mouth account. Of all of the tapes I have listened to of Sybil C., in my role as the past Archivist of the Area 9 Archives, I have never heard Sybil tell this story in her own words. But, that does not make untrue.

Charles from Wisconsin

Message 6842 . . . . . . . Letter by Bill to Group in Chicago
From: jillanfinson . . . . . . . 8/30/2010 9:35:00 AM

Do you know of a letter Bill Wilson wrote to the group in Chicago in the 1950's (I think) after strong criticism where he encourages them to not put him on a pedestal? I heard a speaker reference this letter, but that is all the details he gave.

Thank you,
Jill
+++Message 6843. . . . . . . . . . . . Re: burning desire
From: hdmozart . . . . . . . . . . . . 9/2/2010 9:20:00 AM

Perhaps the phrase 'burning desire' has no particular, hidden meaning -

A search of the Grapevine digital archives uncovered examples of 'burning enthusiasm' and 'burning words', as well as 'burning desire' -

I get the sense that burning is used as simply as an adjective to mean urgent or extreme -

====================
BURNING ENTHUSIASM
March 1945
Vol. 1 No. 10
Dayton Has Interesting Hospital Record

Our hospital arrangement has worked satisfactorily for several years. The Dayton State Hospital is a state institution for the insane. The local superintendent has been very cooperative and agrees to admit A.A. patients for a ten-day stay at the Hospital without the usual Probate Court proceedings. These persons are admitted not as insane persons, but as potential members of A.A. They are given hydrotherapy but no other treatment unless their condition calls for special attention of some kind. We have a special privilege of visiting any day from 9 A.M. to 9 P.M., and of course it is the practice of members of the group to see that the patient has plenty of visitors. The patients are given liberty of the grounds, but are obligated not to leave the reservation. The cost is insignificant, and in more than 50 percent of the cases, it has started the patient on the road to recovery. This plan is not generally adopted at the state institutions, and the question of whether or not any cooperation will be extended to A.A. is a matter entirely within the province of the local superintendent. Here in Dayton we have been particularly fortunate in having a superintendent who is interested and anxious to cooperate with us. Since facilities of the Dayton Hospital are not available for a patient more than once, we have found that the atmosphere of the Weber Rest Home, in Columbus, is very beneficial for the members who have experienced difficulty after being in the group for some time. Here they can have a five-day rest in A.A. environment.
Ted Weber and the Columbus Group have that burning enthusiasm which is bound to be effective if a patient desires to correct the situation.

William M. M.
Dayton, Ohio

=========

BURNING DESIRE
March 1947
Vol. 3 No. 10
The Pleasures of Reading
Great Adventures & Explorations, edited by Vilhjalmur Stefansson (Dial Press, $5)

[excerpt]
There is Leif Ericsson, shadowy in the chiaroscuro of the Aurora Borealis, who discovered North America; Columbus, nakedly and unashamedly seeking the fabulous Indies, a liar, braggart, salesman, and hero; Magellan, glowering eastwards from Goa in his quest for cloves and nutmegs, finding death midway in his search. Theirs was the burning desire to see what lay beyond the "sunset and the baths of all the western stars," to glimpse those newer worlds which have haunted the imaginations of all great explorers since Pytheas the Greek, of Marseilles, made the first recorded Arctic voyage in 330 B.C.

=========

BURNING WORDS
January 1949
Vol. 5 No. 8
Washingtonians
(Conclusion)
WHAT was the valuable secret that the Washingtonians had stumbled upon, and why was the movement such a success?

[excerpt]
To make sure that new members would not be frightened away, the Washington charter provided that only ex-drunks could address the meetings. Thus the "benefits of experience spoken in burning words from the heart" were made available for all to hear. If ordinary mortals wished to speak, they had to have permission "by common consent of the members." Debates, lectures and speeches were definitely out, and matters of business were limited to "as few remarks as possible". Ministers were not barred, but if they spoke "they were desired to lay aside their pontificals. . .abandon their sermons. . .and speak as men."
Richard Ewell Brown
=================
BURNING ENTHUSIASM
July 1952
Vol. 9 No. 2
 Tradition Three

[excerpt]
Not long after the man with the double stigma knocked for admission, AA’s
other
group received into its membership a salesman we shall call Ed. A power
driver,
this one, and brash as any salesman could possibly be. He had at least an
idea a
minute on how to improve AA. These ideas he sold to fellow members with the
same
burning enthusiasm with which he distributed automobile polish. But he had
one
idea that wasn’t so saleable. Ed was an atheist. His pet obsession was that
AA
could get along better without its “God nonsense.” He browbeat everybody,
and
everybody expected that he’d soon get drunk. . .for at the time, you see, AA
was
on the pious side. There must be a heavy penalty, it was thought, for
blasphemy.
Distressingly enough, Ed proceeded to stay sober.

Bill W.
================
BURNING DESIRE
September 1957
Vol. 14 No. 4
The Biggest Message From the Smallest AA

[excerpt]
I have one burning desire: to help those in trouble. My experience has been
broad, my wishes never ending.

Harry H. S.
Wayne, Nebraska
=================
BURNING DESIRE
June 1958
Vol. 15 No. 1
AA Inside Hospital Walls
A Survey of Hospital Groups

[excerpt]
If the picture just presented seems a little on the gloomy side, it really
is
not! In spite of all the difficulties there is wonderful success, but a mere
statement to the effect that there are a certain number of hospital groups
and
that everyone is doing a fine job is not particularly constructive. Only
when we
can know what is wrong are we able to take steps for improvement; and
because
every AA's most burning desire is to carry the message to the still sick
alcoholic, we are sure that he would like to know some of the needs and some
of
the pitfalls in working with hospital groups.

Ann M.

====================
BURNING DESIRE
February 1959
Vol. 15 No. 9
From the Grass Roots
A Minority of One

LIVE AND LET LIVE--means that each and every one of us is entitled to his or
her
own opinion. I had a rather humbling experience not long ago and I am now
aware,
I think, of a responsibility when I form an opinion . . . and a still
greater
responsibility when I express it. It was humbling to realize in a moment of
self-analysis that all too often my so-called opinion had been not so much
an
opinion as an expressed burning desire to be the vociferous voice of the
minority, I further realized that all too often that minority consisted of
one--myself. Therefore my so-called opinion, in all too many cases, was the
expression of my own arrogant, dogmatic, opinionated self-confidence and the
desire to take exception to and belittle any thought or idea that did not
find
its inception, in my own intellectual genius.

Needless to say, the foregoing has given me much food for thought and I hope
marks another milestone along my AA road to eventual growth.

Phil W.
Jackson Heights, New York

====================
BURNING DESIRE
January 1961
Vol. 17 No. 8
It Comes to Us

[excerpt]
Those of us who were less disabled, were likely to parry, evade and brush
off,
even as I did. Then perhaps we kicked it around too, even as I did. But in
the
beginning and in the end, it was the fellowship that came to us when needed.
It
is a good thing to remember, once learned. After all these years of sobriety
I
am certainly grateful to the speaker who happened to say that "AA came to
him."
He learned that early in the game. He had only been sober nine months. This little experience, of great moment to me, may not have such an impact on others but it served to show me for perhaps the first time that my whole approach to sobriety was negative. The fellowship came to me. Sobriety came to me. The only qualification for AA is the desire to stop drinking, a negative desire. I did not desire sobriety. I bumped into it through the love and understanding of the fellowship when it came to me as I was backing away from alcohol. And but for the guiding hand of AA, I would never have found sobriety, or serenity, or God as I understand Him. You cannot find things when you are backing up. It is when we slowly turn in the direction of the guiding hand which leads us, that our negative desire to stop drinking becomes the burning desire of a full heart and determined mind and spirit, for a sober life of quality. It is as we turn, that gratitude leads us to God as we understand Him, for that is what our guiding hand tells us.

Anon.
Cleveland, Ohio

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BURNING DESIRE
February 1968
Vol. 24 No. 9
Durban Celebrates an AA Birthday
A traveler from America reports on nineteen years of AA in South Africa

[excerpt] When I sat alongside the bed, he pulled me close. Carefully, in words spoken from a shattered voice-box, he said, "Bob, I want to tell you something. For three years after I came to AA all those years ago, I tried every way I knew to find the Higher Power, so I could express my gratitude for my sobriety. But it wouldn't come. All my efforts to visualize God failed, and night after night I was frustrated and tortured by this burning desire to reach the God I knew was there. Then one night, quietly and without effort, I said, 'Thanks, pal' to Him, and that was that. Yesterday I looked death in the face, and I'm not afraid, because AA has taught me to accept what I cannot change. He'll take me in his time; then I'll find the Object of my gratitude."

Bob Mac.
Sarasota, Florida

========================
As children, we get on a two wheeler for the first time and fall off. We are encouraged to get back on and try again. As students, we are urged to study harder, to do our best! On the athletic field, we are subjected to pep talks, urged to have "that burning desire to win" as my old high-school football coach used to repeat and repeat and repeat. (It had its effect; we went undefeated.)

Original message #6472
Burning desire
Thu Apr 15, 2010
"Dolores" <dolli@dr-rinecker.de> (dolli at dr-rinecker.de)

Where does the phrase "burning desire" come from? Who used it first?

At the beginning of meetings, one often hears the phrase used, "does anyone have a burning desire?"

What does this really mean? as I often find it misused by some members to complain about other members.

Thanks, Dolores

The next right thing - the earliest Grapevine article containing the entire phrase was:
if I would be breaking some Soviet law by doing so, but this trick had worked for another AA member once, and it seemed like the next right thing to do.

S. C.
Evanston, Illinois

But the phrase "right thing" is used in 204 Grapevine articles:

November 1947
Vol. 4 No. 6
And a Mother Wins Back Her Son

[excerpt]
With that as a stepping stone, I am slowly building a structure in which I can live with myself. As the structure rises I find many of the bricks and stones are placed imperfectly and have to come out and be reset. I make mistakes, but I am soon aware of them and make an honest effort to rectify them. Many times I am not honest with myself. But when I am not, that which goes hand in hand with honesty--conscience--asserts itself immediately. And to live with myself I have to do the right thing

J.Y.
Chicago, Illinois

March 1948
Vol. 4 No. 10
Friendly Follow-ups By Mail Help Newcomer Get Started
(Following are excerpts from a letter from an A.A. to a new member with whom he had had several talks before she returned to her home in another city--another example of doing 12th Step work by mail.)

[excerpt]
The 50 per cent who want A.A. and make it stick right from the start prove that it isn't necessary to go through more hell. I think it proves also that this bunch considers from the start that it is his or her job to make A.A. work--NOT A.A.'s job. A.A. has already proved that it offers everything needed to make and keep you sober--in 50,000 demonstrations including me and other A.A.s whose stories you have heard, including doctors, psychiatrists, clergymen, men, women, youngsters, oldsters, college professors and individuals who can barely read
and write (at some stage that last includes all drunks!). The only requirement apparently is that you can feel pain—or worse, despair—and want to stop feeling it.

Going back to the slips: The 50 per cent who have slips after coming into A.A. don't realize fast enough, it seems to me (based on my two and one-half-year slip after reading the A.A. book but before I knew there were groups), that we got drunk on deeds, wrong acts, and that we get and stay sober on deeds, the kind that jibe with A.A. principles. I think that they think—and I thought—that some kind of magic has taken place and now you are wrapped in cellophane and can't be damaged. Lady, it only seems so! (It does seem so. I think that's because we go around only negatively charged—that is, just not doing wrong things and not positively doing right things.

Bill McA.
Manhattan, New York

April 1948
Vol. 4 No. 11
Mail Call for All A. A.s at Home Or Abroad
Ballyhoo” Viewed with Alarm

To my way of thinking you people are doing a fine job with your paper. You are sure doing the right thing for A.A. when you publish articles like the one by J.F.H. that appeared in the February issue of The Grapevine.

I view with some alarm the "ballyhoo" that is being made for A.A. Although nothing can hurt us, the continued effort to make A.A. a "by-word" is not good. Articles restating the plain simple purpose of A.A. as outlined in the "big book" are very good at this time. Keep up the good work!

I'm on my way to seven years of A.A. sobriety and I can and will do all I can for it because it saved me and has given me a new concept of life.

W.O.R.
Hoosick Falls, New York

December 1949
Vol. 6 No. 7
Mail Call

MY husband has been a problem drinker since long before I knew him. Thanks to AA he is today sober, clear headed, adjusting himself to a world that had seemed alien to him without alcohol.
I have always had faith in God, but I did not really know how to draw Him into my daily life so that He would be a part of it. I really tried everything I could think of to get my husband either to stop drinking or at least to cut down on it. He got into worse and worse trouble. For a year he tried to stop drinking, but couldn't. Always (so he told me) he would think of the time when he could drink again. Finally he lost his driver's license and sold our car, which had been our greatest pleasure, for we are both stone deaf, and have been from childhood. Sometimes I wonder how it happened that with me I could accept my deafness, but my husband could not. He rebelled against it. We both speak well, orally, and read the lips quite well.

He has led many to the AA Program and way of life. It seems to us strange, and maybe someone of you readers can help us, but while nearly all of the people have come to my husband for help in understanding the AA way of life, they have one by one reproached him for being so deeply religious, then gone to drink again while he stays sober. Is there something wrong in the way we talk to these people that sends them away from us, when we try so hard to help them? We don't know how others talk, for we cannot hear them, and trying to follow speeches is difficult unless they are talking to us directly.

We would be glad to hear of someone with a problem similar to ours, who has worked it out. We wish to do the right thing by those who come to us for help, and not send them away empty-hearted.

M.E.L.
Brewer, Maine

April 1950
Vol. 6 No. 11
The Need for Prayer Is Great

[excerpt]
To pray I do not think I must conform to "time," "place," or "posture." Eloquence seems to be out of place and may savor of insincerity. My need should rather be my eloquence. My shortcomings my recommendation. Simplicity the keynote. Ceremony does not attract me. I seek to pray for forgiveness for my daily faults, both of omission and commission. I pray for daily strength and power to do the right thing, for guidance, for strong faith that brings serenity. In this way, and only in this way, will I progress and allow the spirit of AA to possess me, rather than I merely possess it.

O. S.
Burwood, N. S. W.
Is This Trip Necessary

AA DAYTON

[excerpt]
"The H-bomb hangs over us," says our editor friend. All humanity lives in the midst of alarms. Everything, except the right thing, has been tried.

Mac
Dayton, Ohio

+++Message 6845. . . . . . . . Montana - Georgia connection
From: gvanrobinson . . . . . . . . . . . . . . 8/30/2010 2:48:00 PM

14th National Archives Workshop
Macon, Georgia
http://aanationalarchivesworkshop.com/

I am excited to be traveling to Macon GA at the end of this month to attend the 14th Annual National AA Archives Workshop. What is also exciting is, at the end of the event, I will have the opportunity to invite everyone there to come to Montana in 2011 to attend the 15th Annual version of the workshop.

Believe it or not, there is some historical significance to this trip and to the invitation. In August 1942 a fellow named James C. moved from Atlanta, GA to Billings, MT and made one of the initial contacts with Alcoholics Anonymous from the state of Montana. His letter was the first to discuss the possibility of starting an AA group in the state.

In advance of my trip, I would be very interested in gathering as much information as I can about early AA in Georgia, especially the early groups in Atlanta. I know that Bill Wilson visited Atlanta on July 31 1942, just shortly before James C. moved. In fact James mentions meeting Bill in his letter to AA.

Any information - ANY! - is welcome and greatly appreciated. Of particular interest is, of course, any information pertaining to James C.

Thanks for any help received and we'll see you all in Macon, Sept. 23rd - 26th.
Gerry R
Area 40 Archivist

+++Message 6846. ............ Re: Author of Forewords
From: Jim ............... 8/31/2010 9:24:00 PM

This could be wrong, but I've been told that Barry L. wrote the foreword to the
Third Edition.

--- In AAHistoryLovers@yahoogroups.com, Tom Hickcox <cometkazie1@...> wrote:

> The Fourth Edition of Alcoholics Anonymous has a preface and four forewords.
> Are there any hard data that show who the authors of these are?
> I note that the Foreword to the Fourth Edition was immediately
> changed, presumably as a result of the brouhaha from equating online
> meetings with face to face meetings. I have no idea what the
> approval process was for this change, which would be another question.
> So, please, what do the records show of the authors to the preface
> and forewords?
> Tommy H in Baton Rouge
>

+++Message 6847. ............ Re: Irma Livoni letter of December 6
1941
From: planternva2000 ............. 8/31/2010 12:34:00 PM

Does anyone know the reason those people wanted
to kick Irma out of the L. A. group?

+++Message 6848. ............ Re: Irma Livoni letter of December 6
1941
From: Jim M ............. 9/1/2010 5:25:00 AM

The letter can be viewed here reproduced in html to look like the original
to
the best of my ability:
http://www.silkworth.net/aahistory/irmal1941.html

A few years ago, if my memory serves me correctly, the daughter or possibly the grand daughter had the original letter in question.

Most certainly, it was a family member who had the original letter at the time of the email I received. I usually save all emails having to do with AA history, but I have yet to locate the email I received from her. She emailed me because she thought the letter might be of interest to me and to possibly post it on silkworth.net with her permission.

She sent me a scanned copy of the letter she had in her possession and I did my best to duplicate it on silkworth.net in html format just as it appeared and the way it was typed out on the scanned copy.

I have many back up copies of my web site done over the years and many emails to sift through. When and if I am able to locate it, I will post the original email I received from the family member about the Irma Livoni letter that the family member sent me.

And as I mentioned, the letter can be viewed here reproduced in html to look like the original to the best of my ability:

http://www.silkworth.net/aahistory/irmal1941.html

Yours in service,
Jim M,
http://www.silkworth.net/

++++Message 6849. . . . . . . . . . . . 1946 March of Time tonight (Sun. Sept. 5, 2010)
From: BobR . . . . . . . . . . . . 9/5/2010 4:48:00 PM

If anyone happens to be up at 11 pm tonight EST (Sunday September 5) Turner Classic Movies is presenting the March of Time feature from 1946 on Alcoholics Anonymous

++++Message 6850. . . . . . . . . . . . Sterling Parker
From: schaberg43 . . . . . . . . . . . . 9/5/2010 9:45:00 AM
For an ongoing research project, I am trying to locate any and all information on a man named STERLING PARKER -- who accompanied the Wilsons to and from Akron on their October, 1937 visit.

He almost surely lived in New Jersey.

Any information over and above that would be greatly appreciated.

Best,

Old Bill

Members

I missed this on Sunday night. Does anyone know if it is showing again on Turner or available through any media. Can it be purchased from anyone, loaned from any AA service structure groups or libraries? Also, if anyone has feedback on the actual feature, that would be great.

In Service with Gratitude,

Chuck Parkhurst

--------Original Message-----
From: BobR
Sent: Sunday, September 05, 2010 1:48 PM
Subject: 1946 March of Time tonight (Sun. Sept. 5, 2010)

If anyone happens to be up at 11 pm tonight EST (Sunday September 5) Turner Classic Movies is presenting the March of Time feature from 1946 on Alcoholics Anonymous

From G.C. the moderator:

I will defer to the experts on this, but surely the reference in the
following question is not to a place called "Sterling," but to a printing of the Big Book made for sale in the U.K. and those other parts of the world which used the British pound sterling as their official currency (instead of the U.S. dollar or the Mexican peso or Australian dollar or Indian rupee or whatever). See:

http://en.wikipedia.org/wiki/Pound_sterling
http://en.wikipedia.org/wiki/Sterling_silver

One point raised in your question has me a bit curious. Did they in fact simply use the plates from the U.S. version and keep the American spellings? Or did they re-set the type in the U.K. and convert to the British spelling of words? So for example, does your U.K. edition spell the word "color" or "colour"? "center" or "centre"? "defense" or "defence"? Etc.

---

THE QUESTION:

I have just bought a UK first edition, 2nd impression - printed in 1956 in Aylesbury, England. It mentions the Sterling area in a brief paragraph explaining how to contact AA and that the book was printed for distribution in the Sterling area acknowledging the American co-founders, the Alcoholic Foundation and General Service Headquarters of New York. It's marked as a 14th printing (1951) so I'm guessing they were able to use the plates for that edition ... I'm no expert on print! I'm aware of towns in the US called Sterling but can find nothing in the UK with that name - we have Stirling in Scotland but no Sterling .... anybody know anything about this and anybody know where Sterling is? - I'd love to get in touch with the local intergroup and/or archivist to find out some more - Help, anybody?

++++Message 6853. . . . . . . . . . . . AA's birthday: Jim Burwell said June 15 for Dr. Bob's last drink
From: lanhamcookj . . . . . . . . . . . . 9/6/2010 4:32:00 PM

I've been listening to a 1957 share by Jim Burwell entitled Jim-b-bbhistory1957, it's on the XA speakers website. There (15mins 40 secs) he clearly and unequivocally states that Dr. Bob's last drink was June the 15th 1935 - I've also heard (not sure where) somewhere that the only AMA convention being held at Atlantic City in 1935 ended the week after June the 10th. I'm wondering why is
AA's birthday always stated as June 10th? Any clues anybody?

+++Message 6854. . . . . . . . . . . . Re: Sterling area and U.K. 1st edit.
Big Book
From: Dudley Dobinson . . . . . . . . . . . . 9/6/2010 7:47:00 PM

Hi, I have a UK printing of the Second Edition. Sixth Printing 1974 in Great Britain using the Fifth Printing 1962 in the USA. A.A. Sterling Area Services are the publishers. This is I believe the publishing company for the British GSO of AA. Glen correctly describes sterling as being an adjective used to refer something as being British. The spelling was not Anglicised (Anglicized). Incidentally if you look at the pamphlet "A Newcomer Asks" you will see that it was first published in the UK by the same company. In fellowship - Dudley D. Birr Ireland

- - -

The original message said:

From G.C. the moderator

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14th
printing (1951) so I'm guessing they were able to use the plates for that
tection ... I'm no expert on print! I'm aware of towns in the US called
Sterling
but can find nothing in the UK with that name - we have Stirling in Scotland
but
no Sterling .... anybody know anything about this and anybody know where
Sterling is? - I'd love to get in touch with the local intergroup and/or
archivist to find out some more - Help, anybody?

Message 6855. . . . . . . . . . . . RE: AA's birthday: Jim Burwell said
June 15 for Dr. Bob's last drink
From: Arthur S . . . . . . . . . . . . 9/6/2010 8:37:00 PM

Jim B has a number of errors in his various recounts of AA history. Jim
(originally from Maryland and New York) sobered up in June 1938 and would
not have had the opportunity to be directly aware of what was going on 3
years prior in AA at the time Bill W first met Dr Bob in Akron.

In his Big Book story Dr Bob briefly describes his 3-day binge at an AMA
convention in Atlantic City, NJ. Upon his return to Akron, Bill W helped him
through a 3-day sobering up period to get ready for a scheduled surgery. Dr
Bob had his last drink on the day of the surgery and gives the date as June
10, 1935. AA also marks this date as the beginning of the AA Fellowship.

"AA Comes of Age" (147) "Dr Bob and the Good Oldtimers" (72) and "Pass It
On" (147) all erroneously state that the AMA Convention began the first week
of June 1935. The AMA Archives has long-ago confirmed that the convention
began in the 2nd week of June 1935 on June 10. Allowing for 3+ days of
bingeing and blacking out followed by 3 days of sobering up, Dr Bob's sober
date appears to actually be June 17th not June 10th. There are also good
clues in AA literature for a reasonable deduction.

In AA Comes of Age (70-71) Bill writes "So he [Dr Bob] went to the Atlantic
City Medical Convention and nothing was heard of him for several days."

In Dr Bob and the Good Oldtimers (72-75) it cites (with my editing for
brevity): Dr Bob ... began drinking . as he boarded the train to Atlantic
City. On his arrival he bought several quarts on his way to the hotel. That
was Sunday night. He stayed sober on Monday until after dinner ... On
Tuesday, Bob started drinking in the morning and . [checked out of the
hotel] . The next thing he knew . he was . in the . home of his office nurse
... The blackout was certainly more than 24 hours long . Bill and Anne had
waited for five days from the time Bob left before they heard from the nurse
... She had picked him up that morning at the Akron railroad station ...

As Bill and Sue [Smith] remembered, there was a 3-day sobering up period ...
Upon Dr Bob's return, they had discovered that he was due to perform surgery
3 days later ... At 4 o'clock on the morning of the operation [Dr Bob] . said "I am going through with this ..." On the way to City Hospital ... Bill . gave him a beer . In the video Bill's Own Story, Bill says he gave Dr Bob a beer and "goofball" [a barbiturate] on the morning of the surgery. The same information is repeated in Pass It On (147-149). See also Not God, (32-33). Estimate of timeline based on the above:

09 June Sunday: Dr Bob started drinking on the train on the way in to Atlantic City, NJ and bought several quarts and checked into Atlantic City hotel.

10 June Monday: he stayed sober until after dinner.

11 June Tuesday: he started drinking in the morning - later checked out of the hotel.

12 June Wednesday: he was in a blackout (likely greater than 24 hours).

13 June Thursday: blackout continues (may have arrived at Akron train station).

14 June Friday: picked up by nurse in the morning at the train station then picked up by Bill at nurse's house (5 days after leaving). This is day 1 of 3-day dry out period with Bill.

15 June Saturday: day 2 of dry out period.

16 June Sunday: day 3 of dry out period.

17 June Monday: day of surgery - Bill gives Bob a beer (his last drink) and a goofball (3 days after Bob's return)

Cheers

Arthur

---

Original message from lanhamcookj
Sent: Monday, September 06, 2010 3:33 PM
Subject: AA's birthday: Jim Burwell said June 15

I've been listening to a 1957 share by Jim Burwell entitled Jim-b-bbbhistory1957, it's on the XA speakers website. There (15mins 40 secs) he clearly and unequivocally states that Dr. Bob's last drink was June the 15th 1935 - I've also heard (not sure where) somewhere that the only AMA convention being held at Atlantic City in 1935 ended the week after June the 10th. I'm wondering why is AA's birthday always stated as June 10th? Any clues anybody?

+++Message 6856. . . . . . . . . . . . Listen - Journal of Better Living
From: ckbudnick . . . . . . . . . . . . 9/6/2010 11:08:00 PM
In conducting some research I was directed to a very interesting publication called Listen - Journal of Better Living.

It is published by the American Temperance Society.

I came across a 1952 issue that features a 2 page story about Don Black, pitcher for the Philadelphia Athletics and Cleveland Indians, and how he got sober through Alcoholics Anonymous.

Email me at cbudnick@nc.rr.com if interested in a copy or do a Google search for Adventist Archives and look for the publication Listen, 1952, Vol. 5 No. 3.

Chris B.
Raleigh, NC

I have found two articles that pertain to alcoholism. Been working on a book of periodicals pertaining to alcoholism, temperance, prohibition:

LISTEN
Apr-Jun 1952 Science and Alcohol Part II
February 1970 Alcoholism

Original message from: ckbudnick <cbudnick@nc.rr.com>
Sent: Mon, September 6, 2010 10:08:09 PM
Subject: Listen - Journal of Better Living

In conducting some research I was directed to a very interesting publication called Listen - Journal of Better Living.

It is published by the American Temperance Society.

I came across a 1952 issue that features a 2 page story about Don Black, pitcher for the Philadelphia Athletics and Cleveland Indians, and how he got sober through Alcoholics Anonymous.

Email me at cbudnick@nc.rr.com if interested in a copy or do a Google search for Adventist Archives and look for the publication Listen, 1952, Vol. 5 No. 3.
Chris B.
Raleigh, NC

++++Message 6858. ............... Chuck Parkhurst and 1946 March of Time
From: Jonathan Lanham-Cook ............. 9/7/2010 9:32:00 AM

Chuck Parkhurst .... Any relation to the, arguably
unsung hero of those early days?

---

Original message from "Chuck Parkhurst"
<ineedpage63@cox.net> (ineedpage63 at cox.net)

1946 March of Time tonight (Sun. Sept. 5, 2010)

I missed this on Sunday night. Does anyone know if it is showing again on
Turner
or available through any media. Can it be purchased from anyone, loaned from
any
AA service structure groups or libraries? Also, if anyone has feedback on
the
actual feature, that would be great.

---

HANK PARKHURST

From G.C. the moderator: henry (Hank) Parkhurst was the first man Bill
Wilson
was successful in sobering up after returning from his famous trip to Akron
where he met Dr. Bob. His story in the first edition of the Big Book was
called
"The Unbeliever."

For Hank's story and a photo of him, see
http://www.a-1associates.com/westbalto/HISTORY_PAGE/Authors.htm

++++Message 6859. ............... Re: 1946 March of Time tonight (Sun.
Sept. 5, 2010)
From: Bill ................. 9/7/2010 10:26:00 AM

I found this program on HBO archives. Awesome!
See this link below:
http://www.aamuncie.org/March_of_Time_1946.html

It gives links to:

#1 New York City Intro. Segment #1
#2 Fred Segment #2
#3 Close of Meeting Segment #3
#4 New York Office Segment #4
#5 Alcoholism Segment #5

http://www.aamuncie.org/March_of_Time_1946.html

This site (from A.A. in Muncie, Indiana) has links to the March of Times documentary (is that what it is called?).

I look forward to watching all five segments when I get back home. This site also says the following:

The December 1946 Grapevine reports the following:

"Since June the Omaha, Nebr., Group has had a "skid row" Group going right across the street from Omaha's famous Hobo Park. For another dramatic touch they had an artist make a seven-foot, well dressed, domino-masked man to peddle a booklet on A.A. in the lobby of theatres showing "March of Time Problem Drinkers" and late showings of "Lost Weekend." About 1,500 pamphlets were put into circulation and phone calls at the club kept members hopping. Then, The A.A. Grapevine correspondent goes on, "outstate members. . .are organizing their own local groups and this work needs a hand. Even if all of us didn't want to do 12th Step work, we'd be in it up to the eyebrows."

The Muncie newspapers reported of the showing of both the "March of Time Problem Drinkers" and late showings of "Lost Weekend", in December 1946.

Cherie' H
Alcoholic
Warren, MI USA

http://www.aamuncie.org/March_of_Time_1946.html

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The Muncie newspapers reported of the showing of both the "March of Time Problem Drinkers" and late showings of "Lost Weekend", in December 1946.

Cherie' H
Alcoholic
Warren, MI USA
From Al Welch, Cliff CBBB164, and looking@pigsfly

---

Original message from "Chuck Parkhurst"
<ineedpage63@cox.net> (ineedpage63 at cox.net)

1946 March of Time tonight (Sun. Sept. 5, 2010)

I missed this on Sunday night. Does anyone know if it is showing again on Turner or available through any media. Can it be purchased from anyone, loaned from any AA service structure groups or libraries? Also, if anyone has feedback on the actual feature, that would be great.

---

From: "Al Welch" <welch@a-1associates.com> (welch at a-1associates.com)

I have it as an .mpg movie.

Be happy to forward it to you if it would help.............

W. A. (Al) Welch
410 705-8395

West Baltimore Group of Alcoholics Anonymous
http://www.a-1associates.com/aa/index.html

---

From: CBBB164@AOL.COM (CBBB164 at AOL.COM)

Since this effort is about our history, it would have been good had every member of our Fellowship seen this 1946 film about alcoholism and Alcoholics Anonymous. The attitude portrayed by the actor representing recovered alcoholic's responding to a call for help is one of the important reasons why Alcoholics Anonymous was so successful in our earlier years. They recognized how narrow the window of opportunity to help a suffering alcoholic was to the life and sobriety of the newcomer as well as insuring their own sobriety. I was beneficiary of the dedication of such a person 46 years ago.

In deep gratitude,

cliff

---

From: <looking@pigsfly.com> (looking at pigsfly.com)
It was much better than I anticipated it would be, given the thinking and style of the period. March of Time (which began on radio) reenacted historical events from the radio series' beginnings, so it had no trouble portraying AA using actors (not all of them good actors, unfortunately). The first section was an overview of alcoholism research, including a section on the Yale alcoholism program featuring shots of a young Bunky Jellinek.

I don't know if they will rerun, it was a series on TMC featuring several segments from the March of Time library, now apparently owned by HBO. Host Robert Osborne set the series up (as he does most of the material on TMC), and had particular difficulty with the word "alcoholism," which he delivered in a way that almost seemed he was suffering from dipsomania himself.

+++++Message 6862. . . . . . . RE: Letter by Bill to Group in Chicago
From: David G. . . . . . . . . . . . . 9/8/2010 2:39:00 AM

Letter to Bill W. taking his inventory:

A letter from a group in Chicago which was mailed to Bill W. in 1960, taking his inventory and Bill W's response. Bill was 26 years sober at the time.

“That you seemed disillusioned with me personally may be a new and painful experience for you but many members have had that experience with me. Most of their pain has been caused not only by my several shortcomings but by their own insistence on placing me, a drunk, trying to get along with other folks, upon a completely illusionary pedestal; a station which no fallible person could possible occupy.”

“I’m sure that you will understand that I have never held myself out to anybody as either a saint or a superman. I have repeatedly and truthfully said that A.A. is full of people who have made more spiritual progress than I ever, or can make. That in some areas of living I have made some decided gains but in others I seem to have stood still. And in others, still other ways I may have gone backwards. I am sorry that you are disillusioned with me but I am happy that even I have found a life here.”

Bill Wilson
1960

- - -

Original message from: Radiant761@aol.com
Date: Mon, 30 Aug 2010 13:35:37 +0000

Do you know of a letter Bill Wilson wrote to the group in Chicago in the 1950's
(I think) after strong criticism where he encourages them to not put him on a pedestal? I heard a speaker reference this letter, but that is all the details he gave.

Thank you,
Jill

- - -

Original message from: J. Lobdell
Date: 9/8/2010 12:27:00 PM

Bill,

Sterling Carl Parker (b Akron 9 March 1900 d NY Oct 1963) was a tire salesman in Ridgewood NJ in 1930. He had attended the University of Akron in 1917-18 and possibly was at college in Ohio in 1926, when he is thanked for his help in preparing the yearbook NIHON. His wife's name was Ruth and he had children, including a son Sterling Carl Parker Jr (b. 1924). I'm afraid I can't tell you anything else about him: he is listed sometimes as Sterling C., sometimes as C. Sterling, and in the Social Security Death Index as Carl.

-- Jared

(There's no proof this is the right Sterling Parker, but given his Akron background and the fact he had several siblings living there in the 1930s, it seems reasonable.)

- - -

Original message from: schaberg@aol.com
Date: Sun, 5 Sep 2010 13:45:16 +0000

> For an ongoing research project, I am trying to locate any and all information on a man named STERLING PARKER -- who accompanied the Wilsons to and from Akron on their October, 1937 visit.
> He almost surely lived in New Jersey.
> Any information over and above that would be greatly appreciated.
> Best,
> Old Bill

I was contacted today by Clyde B, of the 3 PM Sunday Group of AA at Livengrin, Bensalem PA. He is the GSR for the group and has 64 years of sobriety. I do not know his age (belly button) but was wondering what is the oldest and youngest (in sobriety), to hold a position such as GSR. Has anyone with more time than Clyde held such a service position? Yours in Service,
Shakey Mike Gwirtz
Phila PA
Will I see you in Macon, GA at the NAW?

From Jonathan Lanham-Cook and Laurie Andrews

---

From: Laurie Andrews <jennylaurie1@hotmail.com>
(jennylaurie1 at hotmail.com)

Bill W and Lois came to the UK on a trip to Europe in the summer of 1950 (his first and only visit since his World War One army service; Lois visited the UK again in 1972).

The book produced by the Great Britain AA magazine "Share" to mark the fellowship's 50th British anniversary in 1997 records:

"His visit also helped sort out a major problem - how to get enough AA literature. Exchange control regulations meant that the groups in Britain could
not send money overseas and they were reduced to surviving on literature donated by the New York office or by public-spirited AA members in the US.

'I hope you received the Big Books which were sent as a gift from Bruce H.', wrote Ann from the New York office in February 1950.

Bill was willing to waive his royalties on the Big Book and the New York office was willing to sell it at as low a price as possible, ten shillings (50 pence).

A month later they suggested that books should be paid for in Britain and the funds placed in a 'blocked Sterling account'.

Bill's idea, which he outlined in a letter written to Canadian Bob from Dublin, was that the money should accumulate in the bank to be used 'to bring off a publication at London at some convenient time in the future. It is purely a question of trying to persuade your government enough to get their consent. It could be pointed out that the AA book is indispensable to a rapid and successful growth of our movement, and that each time we sober up an alcoholic we confer a definite benefit, economically and socially, on the whole country.'

In August, when Bill had returned to the USA, the Trustees gave consent to ship 1,500 gift books for the British Isles and Eire with provisos laid down on minimum price and exchange control account conditions. Thus AA literature sales were put on a proper footing.

My fourth edition has the imprint: Printed in Great Britain by the Bath Press, Bath, 2001)

The AA "Newsletter" (predecessor of "Share") recorded in August 1959: "Twelve Steps and Twelve Traditions' -Permission has been granted by, and an agreement entered into, with the General Service Board of Alcoholics Anonymous Inc. for the reprinting of the above named book in this country. Copyright has been reserved by America and no deviation in format is permitted. The price to groups is 16 shillings, and 19 shillings and sixpence to individuals. We are deeply grateful to the General Service Board of Alcoholics Anonymous Inc., New York, for their kindness in affording us this privilege."

My 1983 edition was "Printed in Great Britain by Hazell Watson and Viney Limited, Aylesbury Bucks".
Laurie A.

PS re sterling:

The United Kingdom decimalised its currency in 1971. Before that one pound Sterling represented 20 shillings, or 144 pence. From 1971 a pound became 100 new pence. Over time coins that have been phased out (pre and post decimalisation) include the farthing - i.e. 'fourth thing', halfpenny - or ha'penny, old penny, threepenny bit (both silver and nickel), sixpence (now two and a half new pence), florin (now ten new pence), crown (five old shillings), half-crown (two old shillings and sixpence) and guinea (one pound plus one shilling old money). Then of course there was the medieval groat ...

- - -

From: Jonathan Lanham-Cook
<lanhamcook@gmail.com> (lanhamcookat gmail.com)

Just after posting I figured the meaning of Sterling area and checked it out via Wikipedia .... Doh! As for the spellings ... I'm at work right now but will check ... as far as I can see it's a first edition fourteenth printing, 1951, as stated on the reverse of the title page but has the intro relating to first (1954) and second (1956) impressions added beneath, so I'm guessing they used the plates from the 14th print as the US printers would have been on the 15th print by then.

Jonathan L-C

Message 6866. . . . . . . . . . . . RE: Chuck Parkhurst and 1946 March of Time
From: Chuck Parkhurst . . . . . . . . . . . . . . . . . . . . . . . . . 9/10/2010 1:19:00 AM

Henry "Hank" Parkhurst is a distant relative from the Jersey Parkhursts. I can tell you the direct link but as you can imagine, our name is not very common. I think Hank got a raw deal (maybe because he did not remain sober) and agree that our book may have never been published without his drive (ego?)

In Service with Gratitude,

Chuck Parkhurst
Original message from: Jonathan Lanham-Cook  
Sent: Tuesday, September 07, 2010 6:32 AM  
Subject: Chuck Parkhurst and 1946 March of Time

Chuck Parkhurst [a frequent contributor to the AAHistoryLovers] .... Any relation to the, arguably unsung hero of those early days?

+++Message 6867. . . . . . . . . . . . Sackville M. and the pope  
From: Jim M . . . . . . . . . . . . 9/15/2010 1:01:00 AM

I remember getting an email from a relative, I believe, of Sackville M., who had a photo of the Pope, Sackville M., and Travers C. It appears that they are just greeting each other in the photo.

I was not given permission to use the photo online. But if my memory serves me correctly, the email I got from the relative -- the relative simply stated that they thought I’d be interested in the photo. I have uploaded the photo so you, the members of AA History Lovers can view the photo. Maybe someone here can tell us more about this photo. I will keep it online for a short time -- then remove it. I ask that if you save the photo to your computer, that you not put it up online on your web site or any other means, till I can track the source of the relative that sent it to me. For a brief period, you can view the photo here:

http://www.silkworth.net/images/Un_Sash_and_Pope.JPG

I'm pretty sure Sackville M. is in this photo with the Pope, I believe at the Pope's left hand side.

I really am unable to recognize the person at the Pope's right hand side. Maybe some one here can tell us more about this photo.

Remember, you can save the photo to your computer, but please do not post the photo on the Internet till I can locate the relative who sent it to me. I have been unable to locate the email so far, which I thought I had saved with the
photo attached. But I have saved so many emails from many people over the years, including from AAWS Inc., the Director of Internet Operations for the AA Grapevine, Robert Ripley "Smitty" Smith's widow in Memphis TN, and a few folks who authored Big Book stories in the 4th edition.

Yours in service,
Jim M.,
http://www.silkworth.net/

- - - - -

See message #6766 from Laurie Andrews
<jennylaurie1@hotmail.com> (jennylaurie1 at hotmail.com)
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6766

> The May-June 2004 issue of "Markings", the AA GSO Archives newsletter, records the visit to Rome in 1972 of two Irish and English AA members for an audience with Pope Paul VI. He presented them with a medallion of the Good Shepherd, which is on display in the archives at GSO New York. There was (and maybe still is) a photograph of the Pope with the AA members, Sackville M. and Travers C., at Stepping Stones. The visit to Rome was suggested by Archbishop Enrici because, he told a convention at Bristol, England, in 1971, the Vatican "was poorly acquainted with the work of the Fellowship". Sackville's story appeared in the Big Book under the title "The Career Officer" (page 411 in "Experience, Strength and Hope").

________________________

From: Shane Pena . . . . . . . 9/10/2010 12:59:00 AM

________________________

From Arthur S. and Shane Pena

- - - - -

14th National Archives Workshop in Macon, Georgia
Conference flier at http://aanationalarchivesworkshop.com/

- - - - -

GEORGIA IN 2010

From: "Arthur S" <arthur.s@live.com>
(arthur.s at live.com)

Hey Shakey,

I'm planning to be at the NAW (have registered and made travel arrangements) but can't get a program from the Georgia folks for the weekend - you have any idea on what is going on?

Cheers
Arthur

---

MONTANA IN 2011

From: "Shane Pena" <shane.pena@verizon.net>
(shane.pena at verizon.net)

Hi Gerry,

I look forward to seeing you again in Macon, Georgia in a few weeks. Might you have any info on the location, hotels, prices, sights to see, etc., of next year's NAW in Montana?

Shane
Area 5 Archivist (Los Angeles)

---

From GFC the moderator:

THE CONFERENCE FLIER GIVES THE WRONG POSTAL CODE FOR CORNELIA, GEORGIA (the one address which you are given to write to). It should be 30531 and not 39531. I haven't checked the phone numbers and email addresses, but http://aanationalarchivesworkshop.com/ gives these two people as the contact persons:

CHAIR:
Ross McC. -- 706-778-0302
<wrmcc@wistream.net> (wrmcc at wistream.net)
P.O. Box 170, Cornelia, Georgia 30531

CO-CHAIR:
Dick A. -- 404-735-9254
<writtenby@mindspring.com> (writtenby at mindspring.com)

If either of them would give us some more information about the Macon workshop, we would be glad to post it in the AAHistoryLovers.
Message 6869 . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . RE: Service positions
From: J. Lobdell . . . . . . . . . . . . . 9/8/2010 5:40:00 PM

From Jared Lobdell and Arthur S.

---

From: "J. Lobdell" <jlobdell54@hotmail.com>
(jlobdell54 at hotmail.com)

Clyde B was 90 in March. So far as I know he is the oldest in sobriety (June 20, 1946), as well as oldest in age, to serve as a GSR.

One reason, of course, is that anyone of that physical age is rarely the obvious choice for GSR (the oldest I'd heard of recently before this is the current GSR for a group in Lititz PA who just turned 87), but if this 3 PM Livengrin is an institutional meeting, Clyde might be the obvious choice, since neither a resident nor an employee of the institution should serve as GSR. I'm assuming that, if this is essentially an institutional meeting, he is neither currently employed nor pensioned by Livengrin -- or that if he is employed or pensioned by Livengrin, that this 3 PM Sunday Group meeting is open to walk-ins (in other words not essentially an institutional meeting), even if it's a closed (members only) meeting. There is no bar to institutional groups having a GSR, provided the GSR is not being paid by the institution, or a restricted resident there.

As to the youngest (in sobriety), the least said perhaps the better. The GSR pamphlet strongly recommends at least two years' sobriety, for the sake of the GSR, and while I have heard of some who served as GSR with three-months sobriety, I'm not at all sure the history lovers should be inquiring into violations of AA's recommendations.

---

From: "Arthur S" <arthur.s@live.com>
(arthur.s at live.com)

Hey Shakey

I don't believe the GSO Fellowship New Vision records the date a member is born
but it may have provision for recording a sober date - Michelle might be able to look up the info at the GSO Office.

Cheers
Arthur

- - - -

Original message from Shakey Mike
<Shakey1aa@aol.com> (Shakey1aa at aol.com)

I was contacted today by Clyde B, of the 3 PM Sunday Group of AA at Livengrin, Bensalem PA. He is the GSR for the group and has 64 years of sobriety. I do not know his age (belly button) but was wondering what is the oldest and youngest (in sobriety), to hold a position such as GSR. Has anyone with more time than Clyde held such a service position?

Yours in Service,
Shakey Mike Gwirtz
Phila PA
Will I see you in Macon, GA at the NAW?

I........................................I........................................I

+++Message 6870. . . . . . . Bill W. - 1944 - many roads to recovery
From: Jenny or Laurie Andrews . . . . . . . . . . . . 9/9/2010 4:03:00 AM

I........................................I........................................I

Arthur,

You spoke of "Bill Wilson's 1944 observation that there are many roads to recovery."

I know that the Big Book remarks that "upon therapy for the alcoholic we have no monopoly" and "we realise we know but little."

But when and where did Bill say/write in 1944 "there are many roads to recovery"?

Laurie

- - - -

THE PHRASE IN QUESTION IS AT THE END OF THE LONG PARAGRAPH BELOW:

Original message no. 6838
From: "Arthur S" <arthur.s@live.com>
(artur.s at live.com)
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6838

Re: Most alcoholics ... have lost the power of choice

William White's excellent book "Slaying The Dragon" should be required reading for any serious AA historian for providing a superb history of addiction treatment and recovery in America. It may not rise to the entertainment level of a Joe and Charley tape but will provide well researched and corroborated history about alcoholism. To borrow an excerpt: "What is most striking in this American history of addiction recovery is the incredible diversity of styles and media through which people have resolved their problematic relationships with alcohol and other drugs. Science is confirming Bill Wilson's 1944 observation that there are many roads to recovery."

+++Message 6871. . . . . . . Correction
From: Jenny or Laurie Andrews . . . . . . . . . . . 9/9/2010 12:36:00 PM

One pound sterling (old money) was made up of 240 old pennies (not 144 as I wrote). A shilling (called a "bob") was 12 old pence.

+++Message 6872. . . . . . . RE: Letter by Bill to Group in Chicago
From: Bill Lash . . . . . . . . . . . . 9/9/2010 10:14:00 PM

From Bill Lash and Jon Markle

- - - - -

From: Bill Lash <barefootbill@optonline.net>
(barefootbill at optonline.net)

This response letter from Bill seems incomplete. I don't think that he would start a letter with "That you seemed disillusioned with me...". He usually started off letters with a little frilly greeting before getting into the main issue he was writing about. Does anyone have a copy of the complete letter (not just what someone read from a podium) & does anyone have a copy of the letter originally sent to Bill that this is in response to? Thanks.

Just Love,
Barefoot Bill
Original message #6862 from: David G. 
<doci333@hotmail.com> (doci333 at hotmail.com) 
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6862

Letter to Bill W. taking his inventory:

A letter from a group in Chicago which was mailed to Bill W. in 1960, taking his inventory and Bill W’s response. Bill was 26 years sober at the time.

“That you seemed disillusioned with me personally may be a new and painful experience for you but many members have had that experience with me. Most of their pain has been caused not only by my several shortcomings but by their own insistence on placing me, a drunk, trying to get along with other folks, upon a completely illusionary pedestal; a station which no fallible person could possible occupy.”

“I’m sure that you will understand that I have never held myself out to anybody as either a saint or a superman. I have repeatedly and truthfully said that A.A. is full of people who have made more spiritual progress than I ever, or can make. That in some areas of living I have made some decided gains but in others I seem to have stood still. And in others, still other ways I may have gone backwards. I am sorry that you are disillusioned with me but I am happy that even I have found a life here.”

Bill Wilson
1960

---

From: Jon Markle <SerenityLodge@gmail.com> (SerenityLodge at gmail.com)

Thanks for posting this today. As an aside, today I celebrate 28 years sober.
And I can totally relate to this letter from Bill W. So many times I find that people expect more from me than I have to give, simply because I’ve been around for a while.

But, like Bill W., I am only a drunk, living sober one day at a time, making progress, no where near perfection.

This past two years have been very trying for me, physically, but it has served to witness the power of the program which applies in ALL my affairs. I thank goodness that I do not answer to man, but to my HP. Some in AA can be so
hyper critical of "old timers" (although I realize there are many who have twice as much time sober as I). I actually prefer going to meetings with people in my age bracket (64+) with whom I can identify in sobriety and life. I find them much less critical and get very few "you should" comments. The level of understanding and living life on life's terms is more solidly down to earth and expectations less important than in a meeting with "younger" members. But, that's just my experience. Yours may be different.

<smile>

Hugs for the trudge.

Jon (Raleigh)
9/9/82

"People who say it cannot be done should not interrupt those who are doing it."

-- George Bernard Shaw

+Message 6873. . . . . . . . . Bill W"s two books on philosophy at Towns?
From: jax760 . . . . . . . . . 9/14/2010 2:57:00 PM

Has anyone ever determined what the second book was that Bill was supposedly reading at Towns? I assume one of the books that Silkworth refers to would had to have been Varieties of Religious Experience.

John B.

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Reclamation of the Alcoholic
W.D. Silkworth
Medical Record, April 21, 1937.

http://www.silkworth.net/silkworth/reclamation.html

Case IV (Hospital No. 1152). - A broker, who had earned as much as $25,000 a year, and had come, through alcohol, to a position where he was being supported by his wife, presented himself for treatment carrying with him two books on philosophy from which he hoped to get a new inspiration: His desire to discontinue alcohol was intense, and he certainly made every effort within his own capabilities to do so. Following the course of treatment in which the
alcohol and toxic products were eliminated and his craving counteracted, he took up moral psychology. At first, he found it difficult to rehabilitate himself financially, as his old friends had no confidence in his future conduct. Later he was given an opportunity, and is now a director in a large corporation. He gives part of his income to help others in his former condition, and he has gathered about him a group of over fifty men, all free from their former alcoholism through the application of this method of treatment and "moral psychology." To such patients we recommend "moral psychology," and in those of our patients who have joined or initiated such groups the change has been spectacular.

Many historians have said these two stories refer to Hank Parkhurst -- I certainly can see the similarities, and most of it adds up (age, lower case number than Bill's, lost family, etc). What throws me off a bit is the statement by Silkworth in his case history: "and has been elected to a prominent public position."

Can anyone shed light on this or can anyone say whether it has ever been proven definitively that these two cases both refer to Hank?

Case III (Hospital No. 993). - A man of thirty-eight, who had been drinking heavily for five years, had lost all of his property and was practically disowned by his family, was brought to the hospital with a gastric hemorrhage. His general condition was typical of allergic alcoholism and apparently he was mentally beyond hope. Following through elimination and medical rehabilitation, he made a satisfactory physical return. He then took up moral psychology and, in two years' time has entirely recovered his lost fortune and has been elected to a prominent public position. On meeting this patient recently, we experienced a strange sensation; while we recognized the features, a different man seemed to be speaking, as if a self-confident stranger had stepped into this man's body.

Reclamation of the Alcoholic
Medical Record, April 21, 1937

About one year prior to this experience a man was brought in to be treated for chronic alcoholism. He had but partially recovered from a gastric hemorrhage and seemed to a case of pathological mental deterioration. He has lost everything worthwhile in life and was only living, one might say, to drink. He frankly admitted and believed that for him there was no hope. Following the elimination of alcohol, there was found to be no permanent brain injury. He accepted the plan outlined in this book. One year later he called to see me, and I experienced a very strange sensation. I knew the man by name, and partly recognized his features, but there all resemblance ended. From a trembling, despairing, nervous wreck, had emerged a man brimming over with self-reliance and contentment. I talked with him for some time, but was not able to bring myself to feel that I had known him before. To me he was a stranger, and so he left me. A long time has passed with no return to alcohol.

– Big Book 2nd ed. xxix

+++Message 6875. . . . . . . A doctor said to us (Big Book p. 122)
From: Scott J . . . . . . . . . 9/13/2010 8:44:00 AM

At the beginning of the chapter on "The Family Afterward" (Big Book 4th edit. third paragraph on page 122) it states:

"A doctor said to us, 'Years of living with an alcoholic is almost sure to make any wife or child neurotic. The entire family is, to some extent, ill.'"

Does anyone know who that doctor was?

+++Message 6876. . . . . . . RE: Sackville M. and the pope
From: Jenny or Laurie Andrews . . . . . . . . . . . . 9/16/2010 3:04:00 AM

The man on the right is Travers.

- - -

From: silkworthdotnet@yahoo.com
Subject: [AAHistoryLovers] Sackville M. and the pope

For a brief period, you can view the photo here:

http://www.silkworth.net/images/Un_Sash_and_Pope.JPG

I'm pretty sure Sackville M. is in this photo with the Pope, I believe at the Pope's left hand side.

I really am unable to recognize the person at the Pope's right hand side. Maybe some one here can tell us more about this photo.

Yours in service,
Jim M.,
http://www.silkworth.net/

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See message #6766 from Laurie Andrews
<jennylaurie1@hotmail.com> (jennylaurie1 at hotmail.com)
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6766

> The May-June 2004 issue of "Markings", the AA GSO Archives newsletter, records the visit to Rome in 1972 of two Irish and English AA members for an audience with Pope Paul VI. He presented them with a medallion of the Good Shepherd, which is on display in the archives at GSO New York. There was (and maybe still is) a photograph of the Pope with the AA members, Sackville M. and Travers C., at Stepping Stones. The visit to Rome was suggested by Archbishop Enrici because, he told a convention at Bristol, England, in 1971, the Vatican "was poorly acquainted with the work of the Fellowship". Sackville's story appeared in the Big Book under the title "The Career Officer" (page 411 in "Experience, Strength and Hope").

+++++++++++++++++++++++++++++++++++++++++++++++++++

+++Message 6877 . . . . . . . Re: The Holy Grail
From: Shakey1aa@aol.com . . . . . . . . . . . . . . . . . . . . . . . . 9/17/2010 12:21:00 PM

The long awaited book published by the multilith's owner, Ken R., and available at _www.Abookman.com_ (http://www.Abookman.com) is finally out and I think it will cause some interest amongst the members of AAHL. I was wondering if the members of AAHL who are familiar with the handwriting of the early members of AA can now identify who wrote what in the changes to the pre-publication in this "Holy Grail." How do we, as members of AAHL, go
about piecing it all together by using AAHL as a resource; utilizing members who are familiar with the handwriting without making dozens of posts and making sure that what is said is proof positive and not conjecture. In speaking with Keith of A Book Man .Com, several years back, it was discussed that a select group of AA Historians including Mitchell K, Mel B, Ernie K, and others would get a chance to review the multilith and identify who wrote what before this "book that started it all" was published. That didn't happen. I have only skimmed through the many pages and am so far much impressed by this book which now sits on my coffee table. I await the comments of my friends at AAHL. I am sure that this book will be much talked about at the NAW later on in the month. I will take my copy there if for no other reason than to have my friend Mel B sign it if he will. I hope to see you all there too.

Yours in Service,
Shakey Mike Gwirtz
Phila, Pa. USA

[Non-text portions of this message have been removed]

+++Message 6878. . . . . . . . . . . . Re: Bill W's two books on philosophy at Towns?
From: MattD . . . . . . . . . . . . 9/16/2010 7:34:00 AM

The two books were the Little Flowers of St. Francis and the Varieties of Religious Experience

- - - -

See Message #5955
http://health.groups.yahoo.com/group/AAHistoryLovers/message/5955
From "mdingle76" <mdingle76@yahoo.com> (mdingle76 at yahoo.com)

Re: St. Francis, Bill W., and Alcoholics Anonymous

Dear AAHL group:

I can't help putting my 2 cents in on the topic of St. Francis and the 12&12 (or AA for that matter). I can't shed any light on the wording of the prayer or the mistaken author of the prayer (I thought it was St. Francis myself till a few years ago).

But I thought I'd mention a little about Bill's love for Francis (as told to me by Tom Powers — 12&12 editor/co-author). Tom said that after Bill had his famous spiritual experience in Towns that Ebby went back to the Oxford Group...
telling them about what happened to Bill and asked what he should do to help him. They said bring him 2 books.

Many people in AA know that this is when the book The Varieties of a Religious Experience hit the scene, but many people don't know that Ebby also brought Bill another book: The Little Flowers of St. Francis.

============================================= TWO OF THE VERSIONS OF THE LITTLE FLOWERS OF ST. FRANCIS ONLINE ARE:

http://www.ccel.org/ccel/ugolino/flowers.html
http://www.ccel.org/ccel/ugolino/flowers.toc.html

============================================= It's very believable to think that this event (getting that book at that time) lead to Bill's love for Francis. The Little Flowers of St. Francis has a number of little stories, and many of them telling of sudden mystical/spiritual experience. It is known that Francis had a Bill W. experience (or really the other way around) and then suffered from depression afterwards.

Both Tom and Bill were fascinated with the nature and after-effects of spiritual experience (for they both had this kind of experience themselves and they both had years of what we would now be mislabel as "mental illness" that followed).

I don't have the book "Pass it on" in front of me but Tom Powers quotes Francis in it saying something like, "After my conversion, I've never been well."

Bill also studied Francis on the money front — using the modern day Franciscan virtue of "poverty" for the society of Alcoholics Anonymous.

One last thing that Tom said about Bill and St. Francis is that Bill used to say that Francis was the patron saint of the society of Alcoholics Anonymous. Francis may be more important to our movement than we know?

Matt D. (AAHL member)
In AAHistoryLovers@yahoogroups.com, "jax760" <jax760@...> wrote:

> Has anyone ever determined what the second book was that Bill was supposedly reading at Towns? I assume one of the books that Silkworth refers to would had to have been Varieties of Religious Experience.
>
> John B.

Wouldn't the "now a director in a large corporation" phrase eliminate Bill? The last line indicates that Silkworth had other patients who had "initiated such groups," so one of those presumably was Bill.

--- In AAHistoryLovers@yahoogroups.com, "jax760" <jax760@...> wrote:

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> John B.

> Reclamation of the Alcoholic
> W.D. Silkworth
> Medical Record, April 21, 1937.
>
> http://www.silkworth.net/silkworth/reclamation.html
>
> Case IV (Hospital No. 1152). - A broker, who had earned as much as $25,000 a year, and had come, through alcohol, to a position where he was being supported by his wife, presented himself for treatment carrying with him two books on philosophy from which he hoped to get a new inspiration: His desire to discontinue alcohol was intense, and he certainly made every effort within his own capabilities to do so. Following the course of treatment in which the alcohol and toxic products were eliminated and his craving counteracted, he took up moral psychology. At first, he found it difficult to rehabilitate himself financially, as his old friends had no confidence in his future conduct. Later
he was given an opportunity, and is now a director in a large corporation. He
gives part of his income to help others in his former condition, and he has
gathered about him a group of over fifty men, all free from their former
alcoholism through the application of this method of treatment and "moral
psychology." To such patients we recommend "moral psychology," and in those of
our patients who have joined or initiated such groups the change has been
spectacular.

+++Message 6880. . . . . . . . . . . . . RE: Bill W"s two books on
philosophy at Towns?
From: J. Lobdell . . . . . . . . . . . . 9/16/2010 9:05:00 AM

Not VARIETIES, which was brought to him at Towns
by Shep and (presumably) Ebby.

> From: jax760@yahoo.com
> Date: Tue, 14 Sep 2010 18:57:09 +0000
> Subject: Bill W's two books on philosophy at Towns?
>
> Has anyone ever determined what the second book was that Bill was supposedly
reading at Towns? I assume one of the books that Silkworth refers to would had
to have been Varieties of Religious Experience.
>
> John B.
> ________________________________
>
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> W.D. Silkworth
> Medical Record, April 21, 1937.
>
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>
> Case IV (Hospital No. 1152). - A broker, who had earned as much as $25,000
a year, and had come, through alcohol, to a position where he was being supported
by his wife, presented himself for treatment carrying with him two books on
philosophy from which he hoped to get a new inspiration: His desire to discontinue alcohol was intense, and he certainly made every effort within his
own capabilities to do so. Following the course of treatment in which the alcohol and toxic products were eliminated and his craving counteracted, he took
up moral psychology. At first, he found it difficult to rehabilitate himself financially, as his old friends had no confidence in his future conduct.

Later
he was given an opportunity, and is now a director in a large corporation. He
gives part of his income to help others in his former condition, and he has
gathered about him a group of over fifty men, all free from their former
alcoholism through the application of this method of treatment and "moral
psychology." To such patients we recommend "moral psychology," and in those
of our patients who have joined or initiated such groups the change has been
spectacular.

+++=Message 6881. . . . . . . . . . . . . Font used for initial capitals in
Big Book?
From: schaberg43 . . . . . . . . . . . . 9/19/2010 11:24:00 AM

I was asked by a friend if it was possible to identify the name of the
typeface used for the capital letters on the first word of each chapter in the Big
Book.
(NOTE: the first three editions are all identical – the fourth edition
font is changed a bit, although it is clearly trying to mimic the font that was used
in the first three editions.)

My own resource provided the following reply:

Not a clue, I'm afraid. It's probably closest to Snell Roundhand, but it
might even be hand-drawn.

Remember how type was made then -- lead poured into a mold that had been
created with hand-carved punches. This doesn't look like it was created in this way,
and certainly not with the precision and grace that is normally seen with
hand-carved letters.

Initial caps originated in the hand-lettered texts of the monasteries, were
almost always unique to the copyist, and always hand-drawn. Not sure if
print houses had their own unique set of initial caps, or drew them as needed, but
it wouldn't surprise me.

A few things lead me to think that this might be "home-made."

First, the stroke width is roughly the same -- there is no variability in
the bottom or sides. Most professional calligraphers used a broad or flat nib
pen to give their letters character and distinction as they turned the pen
throughout
the creation of the letter. What stroke variability there is appears here to be
more like the pressure one puts on a normal pen when writing, rather than a
formal calligraphic letter.

Second, the beginning of the letter (left side) starts with a tiny serif, as if
the ink gathered at the point of the pen before it was applied to the paper, but
is heavy, almost like a little ball on the end of the letter (right-side), where
the letterer left the pen on the page too long. Again, no self-respecting
calligrapher would let that happen.

I'm winging this a bit here since I don't have my type references and I've been
out of the design game for years. That said, I'm fairly confident in my observations. If it turns out to be some famous set of initial caps hailed throughout the world as the highest form of typographic art, I will blush accordingly!

Does anyone on this list (or a graphic designer friend of yours) have any better ideas on what this typeface might be?

Thanks,

Old Bill

+ + + Message 6882 . . . . . . . One thousand of us and our families
From: Geoff Smith . . . . . . . . . . . . . . . . 9/19/2010 7:33:00 AM

Hi all,

In Bill's story, it mentions that 'in a western town there are thousands of members,' yet when the book was written there were fewer than 100.

Was this added to Bill's story later? I don't think so, as it's in my 1st edition. What is the explanation for this mismatch?

Many thanks,

Geoff

- - -

From Glenn C. the moderator:

I think Geoff is referring to the passage found on pp. 15-16 in the current
"In one western city and its environs there are one thousand of us and our families. We meet frequently so that newcomers may find the fellowship they seek. At these informal gatherings one may often see from 50 to 200 persons. We are growing in numbers and power."

According to my notes, the "western city" was Cleveland, and in the second printing of the 1st edition, among the changes made:

On page 25 line 23, 80 of us was changed to 500 of us.
And on page 25 line 26, 40-80 persons was changed to 50-200 persons.

Later on, in the third printing of the 1st edition, on page 25 line 23, 500 of us was changed to 1000 of us.

Is this the passage that you are asking about, Geoff?

There is still the question of the Big Book's original statement that in 1939 there were 80 people in the Cleveland area (even if we count families as well as the alcoholics themselves), with 40 to 80 people attending "informal gatherings" there. Has this group ever looked at those numbers? Are they all possible?

+++Message 6883. . . . . . . . . . . . Re: Bill W. - 1944 - many roads to recovery
From: tomper87 . . . . . . . . . . . . 9/16/2010 7:02:00 PM

Laurie Andrews asked "when and where did Bill Wilson say/write in 1944 'there are many roads to recovery'?

White was quoting Bill W from comments in the Sept 1944 Grapevine to a Grapevine article by Philip Wylie. Wylie (who was not a member of A.A.) had written about his own recovery and part of Bill's response was:

"It is tradition among us that the individual has the unlimited right to his own opinion on any subject under the sun. He is compelled to agree with no one; if he likes, can disagree with everyone. And, indeed, when on a 'dry bender,'
many AAs do. Therefore, no AA should be disturbed if he cannot fully agree with all of Mr. Wylie's truly stimulating discourse. Rather shall we reflect that the roads to recovery are many; that any story or theory of recovery from one who has trod the highway is bound to contain much truth. Mr. Wylie's article is like an abundance of fresh fruit. Perhaps we should take the advice of the housewife who says, 'We shall eat all we can, and then can what we can't.'"

For the full text of Bill W's comments see the text in silkworth.net:
http://silkworth.net/grapevine/bwresponsetopw.html

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For Philip Wylie's original article (which Bill W. was commenting on) see AAHistoryLovers Message 354 (and also 374 which seems to be a duplicate):

The A.A. Grapevine, September 1944 - Philip Wylie Jabs A Little Needle

http://health.groups.yahoo.com/group/AAHistoryLovers/message/354

From: Jim Blair

The early issues of the GV carried a substantial number of articles written by non AAs. Of of the earliest was this article by Philip Wylie which caused a "bit of a stir" and Bill W. responded with an article which can be found in "Language of the Heart."

The A.A. Grapevine, September 1944

Philip Wylie Jabs A Little Needle
Into Complacency

An editor of The Grapevine called on me and asked me for a piece. He asked because I recently reviewed a book about a drunk - Charles Jackson's The Lost Weekend. He thought that what I'd said in the review showed I had an interest in alcoholism. I have. The editor didn't know that I am one.

I quit solo - by which I mean that no organized group like AA was around to assist or advise. But I had plenty of assistance and expert advice, much of which curiously parallels what I know now about AA. To reach a point where I can say that I am not drinking and have not been drinking for a long time, took years. It took an unconscionable amount of energy. It left me with a few ideas that I'd like to pass along. It left me with a couple of hunches that I'd like
to ask about.

The things I did are, maybe, the things that others are doing. I was psychoanalyzed twice. I studied psychology after that - Jungian, Freudian, Alderian, behavioristic. Then I read all the basic religious books. Then I read the philosophies. Then I went to insane asylums and looked at them. Here are some of the ideas that came my way:

One of the "reasons" I had given myself for drinking was that I was then able to do easily a great many things other men could do sober and I could not. So I did them sober. I did everything without a drink that I had done when drunk, excepting for the destructive trouble making ones. Everything. That was useful to me.

I had jitters that there is not the literary skill to describe - though Charles Jackson has come as close as any writer ever did. Every fear, phobia and compulsion entered my head - and not so always just when I was hung over. So I got into the habit - a suggestion of a psychiatrist - of writing down in detail the nature and formidability of these mental distresses. Maybe the fact that I am a writer gave that system special merit. But I found I couldn't endlessly retail the awfulness of my obsessions - sitting perfectly comfortably in a quiet room. On paper - they weren't gigantic and overwhelming. They grew silly. They made me laugh at myself and do deflated themselves.

Dr. Jung himself suggested that I look at a few asylums. I don't know why until I made the visit. Then it became evident to me that the inmates were not like me at all. Thus I got to know that my alcoholism was not the onslaught of insanity - and I got to know I had been subconsciously afraid of precisely that.

The Jungians, incidentally, give a different name to the "religious experience" which you discuss in AA. They arrive at that "experience" by different methods - methods which conform to their scientific psychological technique. They call the spiritual quantum which gives rise to the experience a "transcendent symbol." Naturally, I haven't room to describe the method here: it would take more than this magazine - a book perhaps. But, whether you call it a religious experience or a transcendant symbol does not matter - and it may be of interest to
alcoholics who are semi-knowingly engaged in protesting formal, churchly "religions" to learn that there are thoroughly abstract, non-religious routes to the same, universal, human contact with inner integrity, truth, and the "nature of nature itself."

Of course, I read everything about alcoholism I could find. And I became interested in the care and condition of alcoholic friends. Among them I noticed two who still make me wonder about the possible relationship of epilepsy to alcoholism in some cases. These two friends of mine had had fits. They both had the epileptic "picture" on the electroencephalogram. The new drugs that avert or postpone epileptic attacks seemed to aid these two men in stopping their alcohol addiction. I know that if I were a doctor - and an alcoholic - I'd investigate this special aspect of the puzzle thoroughly. The possible future values of chemistry should not be overlooked by any of us in the presence of the proved value of psychological and philosophical regeneration.

I also have a hunch that insanities, neuroses, and all other aberrations vary largely with the passing of centuries. Alcoholism too. I do not believe people in the main were exactly the same sort alcoholics and for the same reason in 1700 as in 1944. That is to say, I believe such conditions of the soul are "as if" epidemic - and definitely of a social causation. That is what especially interests me about AA: it represents to me the first really effective effort to deal in kind and in scale and in the right category, with alcoholism.

Philip Wylie

++++Message 6884. . . . . . . Re: Bill W's two books on philosophy at Towns?
From: J. Lobdell . . . . . . . 9/18/2010 7:15:00 AM

The key phrase is "presented himself ... carrying with him" -- which seems to be saying that Bill brought two books with him when he came to Towns, which would therefore be different from any books Ebby and Shep brought with them when they came to see him. Moreover, I'm not sure I'd describe The Little Flowers as "moral psychology" -- a term better applied to some of the OG books.
Bear in mind the date ... 1937, what other group of alcoholics existed then? I am assuming that the "Director" in a large Corp would refer to Bill's position at Honor Dealers whether or not the title bestowed accurately reflects any legalities.

We know on our circle everything gets "inflated."

Jared,

I'm sure Silky didn't get it right when he said he arrived carrying two books .... I believe the only thing he was carrying was a bottle of beer. I think we can safely assume VRE is one of the two books Silky refers to.

Regards

John B

P.S. Thank you! The Little Flowers is a marvelous book.

FROM THE ORIGINAL MESSAGE:

>> Reclamation of the Alcoholic
>> W.D. Silkworth
>> Medical Record, April 21, 1937.
>>
>> http://www.silkworth.net/silkworth/reclamation.html
>>
>> Case IV (Hospital No. 1152). - A broker, who had earned as much as $25,000 a year, and had come, through alcohol, to a position where he was being supported by his wife, presented himself for treatment carrying with him two books on philosophy from which he hoped to get a new inspiration: His desire to discontinue alcohol was intense, and he certainly made every effort within his own capabilities to do so. Following the course of treatment in which the alcohol and toxic products were eliminated and his craving counteracted, he took up moral psychology. At first, he found it difficult to rehabilitate himself financially, as his old friends had no confidence in his future conduct. Later
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alcoholism through the application of this method of treatment and "moral
psychology." To such patients we recommend "moral psychology," and in those
of our patients who have joined or initiated such groups the change has been
spectacular.

> >

+++Message 6886. . . . . . . . . . . . Early meeting formats, or procedures
From: Robert Stonebraker . . . . . . . . . . . . 9/21/2010 2:37:00 PM

I am interested to read/listen about the formats used, or meeting
procedures, at these two places and times:

1. At Bill's home at 182 Clinton Street between 1937 - 1939

2. At Dr. Bob's home at 822 Ardmore from late 1939 till they moved to
Kings school in January of 1940.

Any suggestions?

Thanks!

Bob S., Archives Chairperson at Richmond, Indiana

+++Message 6887. . . . . . . . . . . . Carl Jung: many roads to recovery
From: Jenny or Laurie Andrews . . . . . . . . . . . . 9/21/2010 3:53:00 AM

See Message 6883 about Philip Wylie and the "many roads to recovery"
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6883

Wylie raises some interesting questions, e.g. about spiritual experience.

CARL JUNG AND THREE ROADS TO RECOVERY:

It's little remarked that in Jung's letter to Bill W. he wrote: "The only
right and legitimate way to such an experience (union with God) is, that it
happens to you in reality and it can only happen to you when you walk on a path which
leads to a higher understanding. You might be led to that goal [1] by an act of grace
or [2] through a personal and honest contact with friends, or [3] through a
higher education of the mind beyond the confines of mere rationalism. I see from your letter that Rowland H. has chosen the second way, which was, under the circumstances, obviously the best one."

The "second way" was "a personal and honest contact with friends", or as Bill W. wrote: "The moment 12th Step work forms a group, a discovery is made - that most individuals cannot recover unless there is a group..." (12+12)

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Hi Bob,

I believe Dr Bob's address was 855 Ardmore, not 822.

Slap me if I'm wrong, I make dozens of mistakes a day.

Joe

---

I don't believe Jung's "second way" was just fellowship. Jung was writing about a group of seekers trying to establish a personal relationship with God. That's supposedly what Jung told Rowland--when Rowland returned to the United States, Jung thought he should look for a group of seekers, which is what Rowland
did
when he joined the Oxford Group. Jung, more than any man of science, emphasized
the need for God and Divine Power. He wouldn't have recommended that Rowland rely on human power.
John Lee
Pittsburgh

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+++Message 6890. . . . . . . . . . . . Re: Carl Jung: many roads to recovery
From: Glenn Chesnut . . . . . . . . . . . 9/22/2010 5:25:00 PM

++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++

From: Jenny or Laurie Andrews
<jennylaurie1@hotmail.com> (jennylaurie1 at hotmail.com)

Hi John,

I noted your posting in this thread and agree with you up to a point. As always, the problem is: what (or who) do we (and Jung!) mean by God?

If it were the God of, e.g., one of the Protestant Fundamentalists who sometimes write books about A.A. and set up websites trying to force A.A.'s to pray to Jesus and study the New Testament in A.A. meetings -- and who claim that almost no one can get sober unless they take Jesus Christ as their personal savior in a born-again experience -- countless alcoholics would, as Bill W., said of similar fundamentalist and dogmatic approaches, "turn their head to the wall and die".

You ignore Wylie's comment about Jungian understanding (see below at bottom), that the "transcendent symbol" cannot be pinned down in a creed, and that there are "thoroughly abstract, non-religious routes" to that transcendent immensity.
To which as an agnostic Quaker I say fervently, thank God! (The finding is in the seeking ...)

Abundant blessings on your journey,

Laurie A.

---

Original message #6889 from: John Lee
<johnlawlee@yahoo.com> (johnlawlee at yahoo.com)
I don't believe Jung's "second way" was just fellowship. Jung was writing about
a group of seekers trying to establish a personal relationship with God.
That's supposedly what Jung told Rowland -- when Rowland returned to the United
States, Jung thought he should look for a group of seekers, which is what Rowland
did when he joined the Oxford Group. Jung, more than any man of science,
emphasized the need for God and Divine Power. He wouldn't have recommended that Rowland
rely on human power.

John Lee
Pittsburgh

---

FROM PHILIP WYLIE'S ARTICLE IN THE GRAPEVINE

http://health.groups.yahoo.com/group/AAHistoryLovers/message/6883

The Jungians, incidentally, give a different name to the "religious experience"
which you discuss in AA. They arrive at that "experience" by different
methods - methods which conform to their scientific psychological technique. They call the
spiritual quantum which gives rise to the experience a "transcendent symbol."
Naturally, I haven't room to describe the method here: it would take more than
this magazine - a book perhaps. But, whether you call it a religious experience
or a transcendant symbol does not matter - and it may be of interest to
alcoholics who are semi-knowingly engaged in protesting formal, churchly
"religions" to learn that there are thoroughly abstract, non-religious
routes to the same, universal, human contact with inner integrity, truth, and the
"nature of nature itself."

+++Message 6891. . . . . . . Re: Early meeting formats, or procedures
From: John Moore . . . . . . . 9/22/2010 4:22:00 PM

Gene E. A.A. # 28 "The Booze Fighter"

Hi Bob,
My old friend Gene Edmiston who got sober July 4th weekend 1939, attended New York City meetings at Oxford Groups and at Bill and Lois’ home. Below is part of his talk, where he describes an OG meeting. Gene also described meeting with other AAs including his sponsor Paul Kellogg, in a public park, sitting on benches or picnic tables, and talking about sobriety.

John

---

“When I reached AA, there were only 3 people in New York including Bill Wilson, that had better than two years’ sobriety. Bill had four, Parkhurst had three, and F Fitzie Mayo had two. There were less than ten of us around New York. So our meetings for nearly a year, weren’t meetings. It was just gatherings, we’d get together, Bill would lead, and we’d talk back and forth to Bill.

I’ll tell you how they got away from the Oxford Group, if you don’t mind. See, for the first four years, it was religion, strictly. These boys took me in, and they talked about (an occasion) when they had made a call on a certain fellow, and then one of them had to leave. The other one asked, “Would you *pray* for this Brother?”, just like Methodists, Baptists, or anyone else steeped in religion (might say).

Well, it happened a few of them were attending the Oxford Group in New York, including Bill, because they weren’t affiliated with a church. But some of the other boys were going to Protestant Churches, the Catholic Church, and others, two or three of them.

I went to the Oxford Group with those boys; wouldn’t be over two or three of us at a time. The ladies, wives, would go in and sit down; out the men would come, smoke cigarettes, talk about baseball, everything. But they weren’t stressing their experience of drinking.

They weren’t getting religion there, it was spiritual. They were studying the Lord’s Prayer, and “Sermon on the Mount” by Emmett Fox. We used “Sermon on the Mount” for a couple of years after we got our Big Book. That’s where they got the idea for the formation of our Program.
And the reason they didn’t bring Jesus Christ into the Program is, they
wanted
it to be spiritual. Practically all religions practice the principles that
we
are practicing in AA. But we don’t say “Christ” in it. They wanted
everyone
who came in here, not be offended from a religious standpoint. Now if a
person
of the Jewish faith would come in, and hear Jesus Christ discussed, he
wouldn’t
feel comfortable, don’t you see? And they got that idea out of “Sermon
on the
Mount”.

---

This transcription of Gene's talk is online at

http://www.silkworth.net/aahistory/genee_aa38.html

Gene E. A.A. # 28 "The Booze Fighter"

Transcribed from the Anniversary ‘Old-Timers’ Meeting South Bay
Survivors Group,
Redondo Beach, Calif. Approx. 1977

See also http://health.groups.yahoo.com/group/AAHistoryLovers/message/6446

Bill W promised Gene that when the BB was reprinted, Gene's story "The Booze
Fighter" would be included. But after a year, Gene got drunk and by the time
he
got back in the early 1940's his chance to get into the BB was lost. Gene
was a
wonderful, gentle giant of a man, an elder statesman in the finest sense. I
knew
him for about 8 years in my home group until I moved away in 1979, and Gene
passed away a few years after that, he died sober and surrounded by AA
friends.

++++Message 6892. . . . . . . . . . . . Re: Carl Jung: many roads to
recovery
From: Baileygc23@aol.com . . . . . . . . . . . . 9/22/2010 4:41:00 AM

Carl Jung on the Oxford Group:

Carl Jung became aware of the Oxford Group in the 1920s when Alphonse
Maeder, his colleague and former assistant, became involved with the
movement.
Although Jung recognized that troubled patients sometimes gained a sense of
security, purpose and belonging from Group involvement, in his view there
was a
sacrifice in personal individuation. He therefore did not understand what
attraction the group could have for someone with the psychoanalytic
sophistication of Maeder. For a time Jung was respectful of Maeder's
convictions, but when his relationship with Maeder deteriorated in the 1930s
his
attitude toward the Oxford Group also became more negative.


- - - -

Jung expressed this ambivalence toward the Group in a talk about the
relationship of religion to mental health around 1941. "A hysterical
alcoholic
was cured by this Group movement, and they used him as a sort of model and
sent
him all round Europe, where he confessed so nicely and said that he had done
wrong and how he had got cured through the Group movement. And when he had
repeated his story twenty, or it may have been fifty, times, he got sick of
it
and took to drink again. The spiritual sensation had simply faded away. Now
what
are they going to do with him? They say, now he is pathological, he must go
to a
doctor. See, in the first stage he has been cured by Jesus, in the second by
a
doctor! I should and did refuse such a case. I sent the man back to these
people
and said, 'If you believe that Jesus has cured this man, he will do it a
second
time. And if he can't do it, you don't suppose that I can do it better than
Jesus?' But that is just exactly what they do expect; when a man is
pathological, Jesus won't help him but the doctor will."


In a message dated 9/21/2010
johnlawlee@yahoo.com writes:

I don't believe Jung's "second way" was just fellowship. Jung was writing
about
a group of seekers trying to establish a personal relationship with God.
That's
supposedly what Jung told Rowland -- when Rowland returned to the United
States,
Jung thought he should look for a group of seekers, which is what Rowland
did
when he joined the Oxford Group. Jung, more than any man of science,
emphasized
the need for God and Divine Power. He wouldn't have recommended that Rowland
rely on human power.
John Lee
Pittsburgh

+++Message 6893. . . . . . . . . . . . RE: Font used for initial capitals in Big Book?
From: Laurence Holbrook . . . . . . . . 9/20/2010 9:41:00 AM

It is the Park Avenue font
(from Laurence Holbrook and Janis R)

- - - -

From: "Laurence Holbrook"
<email@LaurenceHolbrook.com>
(email at LaurenceHolbrook.com)

I am not a font expert, but I believe the font used for the Big Book Drop Caps is Park Avenue (BT). It is a font designed in 1933 by Robert E. Smith, available now for computers as a Bitstream font.

I created a web page with samples from the BB and a Park Avenue (BT) Font sample from identifont.com - You can make your own comparison - I also included some Wikipedia information on "Initials," of which a Drop Cap is one version:

http://www.laurenceholbrook.com/AAHistoryLovers/

This page is not indexed nor referenced anywhere - It would be nice if someone would transfer that page (save the page to your hard drive, copy it or email me and I'll send you the graphics) to a web site more appropriate for AA History Lover information.

Many thanks to the AA History Lovers for all the great information and support.

Larry Holbrook
<email@LaurenceHolbrook.com>
(email at LaurenceHolbrook.com)

- - - -

From: "Janis R" <janis@aadallas.org> (janis at aadallas.org)

The 4th Edition looks like Park Avenue which was created in 1933 according to my
sources. Her grandfather was a typesetter and she is looking through his material to see if she can match the first edition to any known fonts. If she finds something that matches I will pass it on.

Janis
Director, Dallas Intergroup Assn.
214-887-6699

+++++Message 6894. . . . Mitchell K. on the writing of the Big Book
From: Shakey1aa@aol.com . . . . 9/19/2010 9:31:00 PM

I spoke with Mitchell yesterday discussing the journey to Cornwall NY and Grace S. Here is what he wrote about on the big book. We also discussed Barry and his friendship with Lois. Mitchell talks with first hand knowledge because he was there. He took the photos at Lois' Picnic with AA's who came in before 1950. I will try to bring these photos to the NAW in Macon, Georgia.

Shakey Mike Gwirtz
Phila, PA USA

This article is written by nationally recognized historian and oft-quoted Alcohics Anonymous archivist Mitchell K.

The Big Book Goes to Press

To most of the New York members, the book was looking too religious. Both Jim B. and Hank P. wanted all references to God removed. Fitz M. wanted more mention of God.

Though not too happy about any mention of God, several of the New York members reluctantly agreed to this offer of compromise. The members in Akron, Ohio met around Dr. Bob's kitchen table reviewing the pages submitted to them and made their suggestions as well. Bill knew he could not please everyone no matter how hard he would try. There had to be some sort of a compromise.

There are several stories, none confirmed, of how this compromise took place. One story is that Ruth Hock, Bill and Hank's secretary, who was attending some
of these heated "discussions," asked about the Oxford Group idea of a non-denominational God. That is, a God, not of the Roman Catholics or Protestants, or Methodists or any other religious denomination, but God of each individual's understanding. It is reported that at that point, Jim B. shouted out, "That's it! God as we understand Him!"

The Oxford Group literature, though Christian in content often discussed a Power greater than oneself. Why not have a universal God? One who can be embraced by all, religious and non-religious alike. Though not too happy about any mention of God, several of the New York members reluctantly agreed to this offer of compromise. The Akron members -- who were reluctant to relinquish the spiritual -- accepted this compromise as well.

The book continued to be written. Chapter after chapter were submitted to the New York and Akron members for their review. Many changes were made and many heated discussions took place. One long-term member from Ohio who was there, told this writer that "we red-penciled, blue-penciled, crossed out and attempted to keep the book as true to our beliefs as possible." The New York contingent did the same, attempting to tone down the spiritual aspects.

Who Wrote "To Wives?"

Bill asked Hank P. to write what was to become Chapter 10, To Employers. Hank wrote that chapter and eventually had another falling out with Bill for receiving no credit. Bill also asked Anne Smith, Dr. Bob's wife to write the chapter To Wives, but she gently declined. She reportedly told Bill that he should have asked his wife Lois instead. Lois was not asked and Bill wrote it. To say the least, Lois held a resentment about that for many years.

It was decided that some of the language should be toned down and upon further review and editing, the book was ready to go to press. Bill and Hank took the book to several sources for review and possible publication. Eventually, after several re-writes and corrections, the book was ready to go to press.

In order to raise further funding, a pre-publication manuscript copy was printed. These went out to friends of the fledgling movement as well as to members for further review. Offers were made to send the printed book as soon as it was ready to those who purchased this "multilith" copy. A multilith was a sort of mimeograph process and 400 copies of the manuscript were published and sent out.
It was decided that some of the language should be toned down and upon further review and editing, the book was ready to go to press. A printing company was recommended to Bill and Hank. The Cornwall Press, located in Cornwall, New York (Orange County) was contacted and the process began.

"Circus" Dust Jacket
Bill and Hank wanted to make the book look like it was worth the $3.50 they were going to ask for it. They asked that the thickest paper be used as well as the widest possible margins. The owners of the Cornwall Press had some left over red binding cloth from another print job and offered this to Bill and Hank at a discount. When the books were ready, the Cornwall Press refused to release any of them until they were paid.

Ray C., a New York artist was "commissioned" to design the Dust Jacket for the book. One of the first design submissions showed a man marching forward with fists clenched and a determined look on his face. In the background was a bottle with another man trapped inside. The name, Alcoholics Anonymous was in red across most of the cover and "Their Pathway to a Cure" was on the lower right-hand corner. Ray also designed what became known as the "Circus" Dust jacket, the one that was eventually used. This cover was red, yellow, black and white with just the name "Alcoholics Anonymous" on top.

Sometime during the Winter of 1939, Bill, Hank, Ruth Hock and Dorothy S. (the then wife of Clarence S. of Cleveland) went to Cornwall, NY to review the galleys. It is not known where, or for how long they stayed in this Orange County, New York hamlet, but it is known that they approved the galleys and the book went to print.

Almost 4,800 copies were ordered with a promise from the Cornwall Press that just as soon as these were sold, they were prepared to print several thousand more. When the books were ready, the Cornwall Press refused to release any of them until they were paid. Despite Bill's pleadings and promises of a quick turn-around, only those books paid for were let out of the warehouse. Very few were paid for and most stayed in storage for many months. It wasn't until February 1940 that there was any real movement of these books.

More will be revealed...

Mitchell K.
John,

Thanks a million for this important information! I find it amazing how in simple and uncomplicated manner they carried the program particulars in those early days of AA.

I have already sent this out to other history buffs, and will continue to do so.

Bob

Bob Stonebraker
212 SW 18th Street
Richmond, IN 47374
(765) 935-0130

4D website: www.4dgroups.org
Art Studio: bobstonebraker.com

-----Original Message-----
From: AAHistoryLovers@yahoogroups.com
Sent: Wednesday, September 22, 2010 4:22 PM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Re: Early meeting formats, or procedures

Gene E. A.A. # 28 "The Booze Fighter"

Hi Bob,

My old friend Gene Edmiston who got sober July 4th weekend 1939, attended New York City meetings at Oxford Groups and at Bill and Lois' home. Below is part of his talk, where he describes an OG meeting. Gene also described meeting with other AAs including his sponsor Paul Kellogg, in a public park, sitting on benches or picnic tables, and talking about sobriety.

John

"When I reached AA, there were only 3 people in New York including Bill Wilson, that had better than two years' sobriety. Bill had four, Parkhurst..."
had three, and Fitzie Mayo had two. There were less than ten of us around New York. So our meetings for nearly a year, weren't meetings. It was just gatherings, we'd get together, Bill would lead, and we'd talk back and forth to Bill.

I'll tell you how they got away from the Oxford Group, if you don't mind. See, for the first four years, it was religion, strictly. These boys took me in, and they talked about (an occasion) when they had made a call on a certain fellow, and then one of them had to leave. The other one asked, "Would you *pray* for this Brother?", just like Methodists, Baptists, or anyone else steeped in religion (might say).

Well, it happened a few of them were attending the Oxford Group in New York, including Bill, because they weren't affiliated with a church. But some of the other boys were going to Protestant Churches, the Catholic Church, and others, two or three of them.

I went to the Oxford Group with those boys; wouldn't be over two or three of us at a time. The ladies, wives, would go in and sit down; out the men would come, smoke cigarettes, talk about baseball, everything. But they weren't stressing their experience of drinking.

They weren't getting religion there, it was spiritual. They were studying the Lord's Prayer, and "Sermon on the Mount" by Emmett Fox. We used "Sermon on the Mount" for a couple of years after we got our Big Book. That's where they got the idea for the formation of our Program.

And the reason they didn't bring Jesus Christ into the Program is, they wanted it to be spiritual. Practically all religions practice the principles that we are practicing in AA. But we don't say "Christ" in it. They wanted everyone who came in here, not be offended from a religious standpoint. Now if a person of the Jewish faith would come in, and hear Jesus Christ discussed, he wouldn't feel comfortable, don't you see? And they got that idea out of "Sermon on the Mount".

---

This transcription of Gene's talk is online at

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Gene E. A.A. # 28 "The Booze Fighter"

Transcribed from the Anniversary 'Old-Timers' Meeting South Bay Survivors Group, Redondo Beach, Calif. Approx. 1977

See also http://health.groups.yahoo.com/group/AAHistoryLovers/message/6446

Bill W promised Gene that when the BB was reprinted, Gene's story "The Booze Fighter" would be included. But after a year, Gene got drunk and by the time he got back in the early 1940's his chance to get into the BB was lost. Gene was a wonderful, gentle giant of a man, an elder statesman in the finest sense. I knew him for about 8 years in my home group until I moved away in 1979, and Gene passed away a few years after that, he died sober and surrounded by AA friends.
I would suspect Jung was a supporter of the Oxford Group's methods and achievements. The statement "his attitude toward the Oxford Group also became more negative" seems to miss the mark.

The following is from page 23 of Jung's 1938 Title: Psychology & Religion

"It is also a fact that under the influence of a so-called scientific enlightenment great masses of educated people have either left the church or have become profoundly indifferent to it. If they were all dull rationalists or neurotic intellectuals the loss would not be regrettable. But many of them are religious people, only incapable of agreeing with the actually existing forms of creed. If this were not so, one could hardly explain the remarkable effect of the Buchman movement on the more or less educated Protestant classes."

The "ambivalence" expressed by Jung in relating the story listed below (The Symbolic Life p.272) would seem more aimed at the lack of faith the group members have in their own methods and procedures rather than attitude on his part that religion couldn't do the job. On the contrary, Jung stated in Modern Man in Search of a Soul, p. 229)

"Among all my patients in the second half of life—that is to say, over thirty five—there has not been a single one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has been really healed who did not regain his religious outlook. This of course has nothing to do with a particular creed or membership of a church."73 (Modern Man in Search of a Soul, p. 229)

I have often pondered the story of the hysterical alcoholic related by Jung and that of Rowland Hazard, his treatment by Jung, Courtenay Baylor, and his apparent relapses after his initial treatment in 1926, again in 1932 & lastly
1936/37. I'd sure like to see the pieces of that puzzle put together beyond the fine work I have already seen.

God Bless

John B

--- In AAHistoryLovers@yahoogroups.com, Baileygc23@... wrote:
> > Carl Jung on the Oxford Group:
> > Carl Jung became aware of the Oxford Group in the 1920s when Alphonse Maeder, his colleague and former assistant, became involved with the movement. Although Jung recognized that troubled patients sometimes gained a sense of security, purpose and belonging from Group involvement, in his view there was a sacrifice in personal individuation. He therefore did not understand what attraction the group could have for someone with the psychoanalytic sophistication of Maeder. For a time Jung was respectful of Maeder's convictions, but when his relationship with Maeder deteriorated in the 1930s his attitude toward the Oxford Group also became more negative.
> > - - - -
> > Jung expressed this ambivalence toward the Group in a talk about the relationship of religion to mental health around 1941. "A hysterical alcoholic was cured by this Group movement, and they used him as a sort of model and sent him all round Europe, where he confessed so nicely and said that he had done wrong and how he had got cured through the Group movement. And when he had repeated his story twenty, or it may have been fifty, times, he got sick of it and took to drink again. The spiritual sensation had simply faded away. Now what are they going to do with him? They say, now he is pathological, he must go to a doctor. See, in the first stage he has been cured by Jesus, in the second by a doctor! I should and did refuse such a case. I sent the man back to these people and said, 'If you believe that Jesus has cured this man, he will do it a second time. And if he can't do it, you don't suppose that I can do it better than Jesus?' But that is just exactly what they do expect; when a man is pathological, Jesus won't help him but the doctor will."
> > ___________________________________________
In a message dated 9/21/2010, JohnLawLee@... writes:

I don't believe Jung's "second way" was just fellowship. Jung was writing about a group of seekers trying to establish a personal relationship with God. That's supposedly what Jung told Rowland -- when Rowland returned to the United States, Jung thought he should look for a group of seekers, which is what Rowland did when he joined the Oxford Group. Jung, more than any man of science, emphasized the need for God and Divine Power. He wouldn't have recommended that Rowland rely on human power.

John Lee
Pittsburgh

Bertha Dorthea Bamford is buried at the Walnut Ridge Cemetery in Jeffersonville, IN (812) 283-3707 Section I lot #30

Henrietta Buckler Seiberling is buried at the Lawrenceburg Cemetery in Lawrenceburg, KY (502) 839-9966 Section 2 of the old cemetery.

I specific directions which I could post if anyone wishes.

(I also have recent pictures.)

.... ronf

e-mail <ron.fulkerson@yahoo.com> (ron.fulkerson at yahoo.com)

Several people were sober prior to AA in Philadelphia. February 29th, 1940 brought AA to the city of brotherly love. At Dr Saul's office, meetings were held in his waiting room by recovering alcoholics. Several members of the original Philadelphia" Mother Group" were waiting for something like what Jimmy
Burwell brought with him. They had Oxford Group connections and were staying sober before AA's 12 steps. I think that what happened here was common in early AA. People came to AA already sober by other methods.

If you look at my posting on AA in India (AAHL posting 6561), you will see Francis C, formerly the lay therapist with Peabody, working for Dr Strecker had success getting alcoholics sober.

(See "Alcohol: One Man's Meat" by Strecker and Chambers -- this letter I will be shortly posting on http://www.Silkworth.net in its entirety.)

Medical Doctors were close to getting a highly successful program for our disease. One Alcoholic working with another was in practice in Dr. Saul's waiting room. The tenets of the O.G. and one alcoholic working with another took it over the top. Hats off to Mr Wilson and his wet, foggy, ambitious alcoholic brain. Thank God for AA.

YIS, In GA NAW
Shakey Mike Gwirtz
hope to see you all here

---

From: "tomper87" and "Dov"

Laurie Andrews asked "when and where did Bill Wilson say/write in 1944 'there are many roads to recovery'?'"

White was quoting Bill W from comments in the Sept 1944 Grapevine to a Grapevine article by Philip Wylie. Wylie (who was not a member of A.A.) had written about his own recovery and part of Bill's response was .... "the roads to recovery are many ... any story or theory of recovery from one who has trod the highway is bound to contain much truth."

For the full text of Bill W's comments see the text in silkworth.net:

http://silkworth.net/grapevine/bwresponsetopw.html

For Philip Wylie's original article (which Bill W. was commenting on) see AAHistoryLovers Message 354 (and also 374 which seems to be a duplicate).
Loving greets from Sweden
Anders

Anders Byström
OBS NYTT TELEFONNUMMER - NEW PHONE NUMBER!!
+46(0)765 - 773 562

These pictures would be wonderful at findagrave.com. I would assume they could be placed in the famous graves section.

http://www.findagrave.com/


---

From: ron.fulkerson
Sent: Wednesday, September 22, 2010
Subject: Bamford and Seiberling grave sites

Bertha Dorthea Bamford is buried at the Walnut Ridge Cemetery in Jeffersonville, IN (812) 283-3707 Section I lot #30

Henrietta Buckler Seiberling is buried at the Lawrenceburg Cemetery in Lawrenceburg, KY (502) 839-9966 Section 2 of the old cemetery.

I specific directions which I could post if anyone wishes.

(I also have recent pictures.)

.... ronf

e-mail <ron.fulkerson@yahoo.com> (ron.fulkerson at yahoo.com)

I'm looking for the last will and testament from Bill W. A copy of his royalties
agreement and the banner for the AMA from 1935 please.

My e-mail address is:

<learning3legacies@suddenlink.net>
(learning3legacies at suddenlink.net)

Thanks

+++Message 6902. ............... Hallmark movie: "When Love Is Not Enough"
From: Lynn Sawyer .......... 9/26/2010 1:52:00 AM

Dear AAHL's,

Had the wonderful opportunity to view this Hallmark Presentation on DVD w/a friend tonight. I thought this was a very accurate and poignant portrayal of the Bill and Lois story/life. Hallmark card stores have it for sale; you perhaps can order it from Amazon.com, as well. I highly recommend it; it's a great film.

Lynn S.
grateful alkie
Sacramento, California

+++Message 6903. ............... Re: Bamford and Seiberling grave sites
From: Charles Knapp .......... 9/26/2010 11:07:00 PM

Hello Group

I have added photos of Henrietta Seiberling and her parent's graves to The Find A Grave website.

Here is a link:

http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=59252532

Hope you enjoy

Charles from Wisconsin

+++Message 6904. ............... Re: Bamford and Seiberling grave sites
Hello Group

Have added a photo of Bertha Bamford's grave in Find A Grave. Here is a link:

http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=59266240

Hope you enjoy

Charles
From Wisconsin

+++

Bill Wilson's Royalty Agreement with AAWS, Inc.

AGREEMENT made this 29th day of April, 1963, by and between WILLIAM G. WILSON, residing at Steppingstones, Bedford Hills, New York (herein called "WILSON") and ALCOHOLICS ANONYMOUS WORLD SERVICES, INC., a membership corporation organized and existing under and by virtue of the laws of the State of New York and having its principal place of business at 305 East 45th St., New York, N.Y. (herein called "A.A.");

W I T N E S S E T H:

WHEREAS, A.A. is the successor in interest to Alcoholics Anonymous World Services, Inc., a stock corporation (presently inactive) organized under the laws of the State of New York (herein referred to as "A.A.'s predecessor"); and

WHEREAS, A.A.'s predecessor has heretofore assigned to A.A. all of its assets and properties subject to its liabilities; and

WHEREAS, WILSON has theretofore prepared for publication the books entitled "Alcoholics Anonymous", "Twelve Steps and Twelve Traditions", and "A.A. Comes of Age" all of which have heretofore been published by A.A.'s predecessor (which books are herein collectively referred to as "previously published works"); and

WHEREAS, each of the previously published works has been copyrighted in the name of A.A.'s predecessor as the copyright owner thereof, which copyrights are now the property of A.A.; and

WHEREAS, A.A.'s predecessor has heretofore agreed by various written and oral agreements to pay to WILSON certain royalties computed on the sales of the previously published works (which agreements are herein collectively
WHEREAS, the previous agreements are now the property of A.A.; and
WHEREAS, the parties hereto desire to consolidate herein the terms of the previous agreements as amended and to provide for the rights of A.A. with respect to any books or other material of which WILSON may hereafter be the author,

or may hereafter prepare for publication, or publish or furnish for publication, the subject matter of which is either the Alcoholics Anonymous Movement or Alcoholism, or any of its phases (herein referred to as "future works");

NOW, THEREFORE, in consideration of the sum of One ($1.00) Dollar and other valuable consideration paid by each of the parties hereto to the other, it is agreed as follows:

1. As of the date hereof, this agreement shall supersede the previous agreements.

2. WILSON hereby confirms and agrees that all right, title and interest in and to the previously published works belonged to A.A.'s predecessor and now belongs to A.A. by reason of the assignment thereof by A.A.'s predecessor to A.A. including but not limited to any copyrights thereof, as well as the right to apply for a renewal of the same. In this connection, WILSON agrees that he, his personal representatives or assigns will, if necessary, or if required by A.A., apply for a renewal of any of the copyrights on the previously published works upon the expiration of the first term thereof and that he, his personal representatives or assigns will assign to A.A. the sole and exclusive right to publish the previously published works during the full term of any renewal of the copyright thereof if such assignment is requested by A.A.

3. A.A. and WILSON agree respectively to use all reasonable diligence in applying for copyrights and renewal of copyrights on covered works to the extent permitted by the copyright laws of the United States and to execute in connection therewith any and all documents required for the same. The obligations herein contained shall be binding not only on WILSON but upon the personal representatives and assignees of WILSON.

4. The terms of this agreement shall be deemed to commence on the date hereof and shall continue as long as A.A. is obligated to pay royalties pursuant to the terms hereof on any of the covered works. As used herein, the term "covered works" shall be deemed to mean all books coming within the definition of previously published works, or within the definition of future works which are required by A.A. pursuant to the provisions of "5" infra. Notwithstanding the expiration of A.A.'s obligation to pay royalties with respect to any covered work, all of A.A.'s rights in such covered work by reason of this agreement, or the previous agreements or any subsequent agreements, shall nevertheless continue in full force and effect in perpetuity.

5. During the term hereof, WILSON shall not publish or furnish to any other publisher any written material coming within the definition of future works unless and until he shall have offered in writing such material to
A.A. which shall have an irrevocable option to be exercised within one hundred twenty (120) days thereafter to acquire the sole and exclusive world-wide publication rights therein. Said option shall be exercised within such one hundred twenty day period by A.A. giving notice to WILSON of its election to exercise such option. In the event that A.A. exercises such option:

a) A.A. shall acquire the sole and exclusive world-wide publication rights therein in perpetuity.

b) A.A. shall pay to WILSON the royalty payments hereinafter provided.

c) WILSON agrees that he, his personal representatives or assigns will, if necessary or required by A.A., apply for renewals of the copyright thereon upon the expiration of the first term thereof and that such renewals of copyright will be assigned to A.A. during the full term thereof.

d) A.A. shall publish such written material coming within the definition of future works within one year after its exercise of its option at a retail price to be mutually agreed upon by A.A. and WILSON.

In the event that such option is not exercised by A.A., WILSON shall have the right to have such material published by others. However, nothing contained herein shall be deemed a license to WILSON to utilize any material or writings belonging to A.A. or any of its affiliated groups or any material which may violate any of the rights of A.A. or any of its affiliated groups except that WILSON shall have the right to utilize A.A.'s non-copyrighted records and papers and the right to reprint from any of its copyrighted material or writings up to 1,000 works provided that WILSON gives A.A. credit as the copyright owner thereof.

6. While a covered work is included within the terms of this agreement, A.A. shall pay to WILSON a royalty of fifteen (15%) per cent of the retail price for each copy thereof sold and paid for. No royalties shall be paid on copies furnished gratis by A.A. nor on foreign language editions of a covered work. The obligation of A.A. to pay royalties to WILSON with respect to any covered work included within the terms of this agreement shall expire upon the happening of any one of the following events whichever shall first occur:

a) The expiration of the United States copyright of such work and any renewals thereof whether such copyright is in the name of A.A. or WILSON; or

b) Upon WILSON's death, all royalties provided for herein shall lapse either wholly or to the extent that such royalties are not validly disposed of by the Last Will and Testament of WILSON (herein referred to as "WILSON'S Will") as hereinafter provided in sub-paragraph "6 c)" infra, or validly assigned under Section "13" infra.

c) WILSON shall have the right in WILSON'S Will to bequeath to his wife LOIS WILSON (herein referred to as "WILSON'S wife") and any other person or persons selected by him who are then living at the time of his death (herein referred to as "approved beneficiaries") a life interest in all or any part of the royalties payable to him hereunder. Upon the death of any approved beneficiary other than WILSON'S wife, the life interest in the
royalties payable to such approved beneficiary shall lapse and revert to
A.A. With respect to any life interest in the royalties payable hereunder bequeathed to WILSON'S wife, WILSON shall have the right to provide in WILSON'S Will that such life interest shall, upon the death of WILSON'S wife, be divided among any persons selected by WILSON who are living at the time of his death in such proportions as he may designate. WILSON shall also have the right in WILSON'S will to grant to WILSON'S wife the right to designate in her Last Will and Testament duly admitted to probate (herein referred to as "WILSON’S wife's Will") persons selected by her who are then living at the time of her death who shall be entitled to receive a life interest after her death in all or part of the royalties payable to her during her life as provided in WILSON'S Will, and any such beneficiary designated by WILSON’S wife's will shall be deemed an approved beneficiary designated in WILSON'S will with the same force and effect as if specially listed therein. On the death of any approved beneficiary, other than WILSON'S wife, as hereinbefore provided, the percentage or proportion of royalties in which such person was entitled to participate during his lifetime shall be deemed to lapse and revert to A.A. To the extent that WILSON or WILSON'S wife (if WILSON grants to her by WILSON'S Will the power of appointment herein provided for) fail to dispose of royalties in WILSON'S will or WILSON'S wife's Will in the manner hereinbefore provided, the percentage or proportion of royalties not so disposed of shall be deemed to lapse and revert to A.A. Anything contained in this Section "6" to the contrary notwithstanding, not more than twenty (20%) per cent of the royalties payable hereunder computed on an annual basis shall be bequeathed either under WILSON'S Will and/or WILSON'S wife's Will and/or assigned pursuant to the provisions of "13" infra to persons who are under the age of forty years as of the date of this agreement.

7. A.A. shall render semi-annual statements of account to January 1st and July 1st of each year and make settlements in cash on or before March 20th and September 20th of each year. Where WILSON has received on any statement an overpayment of royalties, A.A. may, in addition to all other remedies available to it, deduct the amount of the overpayment from any further royalties due WILSON pursuant to the terms of this agreement.

8. In the event that during the term of this agreement either the retail selling price of any previously published works is hereafter reduced by A.A., or the retail selling price of any future work included within the terms of this agreement is reduced by A.A. subsequent to the date of publication thereof, and as a result thereof, WILSON'S aggregate amount of royalties payable hereunder during the full calendar year next succeeding such reduction (herein referred to as the "succeeding year") fall below the average annual amount of royalties paid WILSON by A.A. during the five calendar
years immediately preceding the year in which such reduction occurs (herein referred to as the "8" base yearly royalty), A.A. shall be required thereafter and until such reduction or reductions are restored to elect either to:
a) Increase the aggregate amount of WILSON'S royalties for such succeeding year or years as the case may be so that the amount of the aggregate yearly royalty paid to WILSON hereunder shall be equal to the Section "8" base yearly royalty; or
b) Increase the dollar amount of the royalty payable for each copy of a covered work as provided for

in Section "6" supra (herein referred to as the "per copy royalty") so that the per copy royalty for each covered work equals the per copy royalty for such covered work paid immediately prior to such reduction.

It is agreed that the provisions of this Section "8" are only applicable to a covered work during the period that A.A. is obligated to pay royalties as provided hereunder with respect to such covered work.

9. A. In the event that during the lifetime of WILSON the purchasing power of the dollar declines more than twenty-five (25%) per cent from its purchasing power during the five year period immediately preceding any request for a renegotiation of the royalty pursuant to the provisions of this "9", (herein referred to as the Section "9" base period), and as a consequence thereof the yearly amount of royalties payable to WILSON hereunder do not have as much purchasing power as the average yearly amount of royalties payable to WILSON during the "9" base period (the difference is herein referred to as the "purchasing power decline"), WILSON shall have the right by giving written notice to A.A. to acquire it thereafter and until such condition is corrected to adjust the royalties payable to him hereunder by adopting either one of the following two alternatives as A.A. in its sole discretion may determine:
   i) Increase the royalty payable to WILSON by an amount equal to the purchasing power decline of each dollar of royalty payable to WILSON hereunder;
   or
   ii) Increase the royalty payable to WILSON so that the aggregate yearly amount thereof shall have the same purchasing power as the average yearly amount of royalties paid to WILSON during the Section "9" base period.
B. In the event that during the lifetime of WILSON the purchasing power of the dollar increases more than twenty-five (25%) per cent from its purchasing power during the Section "9" base period and as a consequence thereof the yearly amount of royalties payable to WILSON hereunder has more purchasing power than the average yearly amount of royalties payable to WILSON during the Section "9" base period (the difference is herein referred to as the "purchasing power increase"), A.A. shall have the right by giving
written notice to WILSON to adjust the royalties payable to WILSON hereunder thereafter and until such condition is corrected by the adopting of either one of the following two alternatives as A.A. in its sole discretion may determine:

(i) Decrease the royalty payable to WILSON by an amount equal to the purchasing power increase of each dollar of royalty payable to WILSON hereunder;

or

(ii) Decrease the royalty payable to WILSON so that the aggregate yearly amount thereof shall have the same purchasing power as the average yearly amount of royalties paid to WILSON during the Section "9" base period. The purchasing power of the dollar provided for in this Section "9" shall be determined on the basis of the Consumer's Price Index as reported in the Bureau of Labor Statistics. In the event that the right is exercised by WILSON or A.A. prior to the expiration of five years from the date hereof, the 1962 Consumer's Price Index of 105.4 (based on index 1957-59 equals 100) shall be deemed the "9", base period purchasing power. As used in this "9", the term "corrected" shall be deemed to mean the rise or fall of the purchasing power of the dollar so as to eliminate the purchasing power decline or the purchasing power increase as the case may be. In the event that during the lifetime of WILSON an adjustment is made in the royalty payments to WILSON pursuant to the provisions of this "9", any such adjustment shall continue with respect to those royalties required to be paid hereunder after the death of WILSON until such condition is corrected.

10. Any notice provided to be given hereunder shall be given either in person or by registered or certified mail or by telegraph directed to the party at its address specified above, or such other address as either party may hereafter designate in writing to the other. Such notice shall be conclusively deemed to have been given if mailed by registered or certified mail when such notice is deposited in the mail, registered or certified, postpaid, addressed to either A.A. or WILSON, or if by telegraph when delivered to a telegraph office for transmission.

11. WILSON will at all times execute, acknowledge and deliver or will cause to be acknowledged, executed or delivered to A.A. all such further documents, assurances and papers as A.A. may reasonably require for carrying into effect the intended purpose of this agreement.

12. This agreement contains the entire understanding of the parties and cannot be varied or discharged except by an instrument in writing signed by both of the parties and shall be governed by the laws of the State of New York.

13. This contract shall bind the executors and administrators of WILSON and A.A., its successors and assigns. This agreement and any rights hereunder shall not be assignable by WILSON except that WILSON shall have the right during his lifetime to assign all or any part of the royalties due him but any such assignment shall
be subject to all of the terms of this agreement and shall specifically provide that it shall cease and terminate on the death of any such assignee at which time the portion to which such assignee was entitled to participate during his lifetime shall deem to lapse and revert to A.A. Anything contained in this Section "13" to the contrary notwithstanding, not more than twenty (20%) per cent of the royalties payable hereunder on an annual basis shall be assigned and/or bequeathed, either under WILSON'S will or WILSON'S wife's will to persons who are under the age of forty as of the date of this agreement.

IN WITNESS WHEREOF, the parties hereto have caused this agreement to be executed as of the date and year first above written.

______signed_______ signed WILLIAM G. WILSON
ALCOHOLICS ANONYMOUS WORLD SERVICES, INC.
______signed_____ By_______signed_________

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++++Message 6906. . . . . . . . . . . . Re: Looking for Bill W''s will, royalties agreement, and AMA banner
From: Shakey1aa@aol.com . . . . . . . . . . . . 9/26/2010 9:58:00 PM

It is on www.silkworth.net

Jim M., Mitchell K., & Shakey Mike G. currently run the site that Jim M. originally started after viewing Mitchell K's website. Jim wanted AA's history to be preserved in one site in case the other sites went offline.

YIS,
Shakey Mike G
Phila,PA

---

Original message from: "Serenerider"
<learning3legacies@suddenlink.net>
Date: Sat, 25 Sep 2010
Subject: Looking for Bill W's will, royalties agreement, and AMA banner

I'm looking for the last will and testament from Bill W. A copy of his royalties agreement and the banner for the AMA from 1935 please.

++++Message 6907. . . . . . . . . . . . Re: Find a Grave website
From: James R . . . . . . . . . . . . 9/28/2010 1:11:00 AM

Another suggested addition to Find A Grave: Sister Ignatia's.

Jim C

+++Message 6908. . . . . . . . . . . . Original working manuscript of the
Big Book
From: Dougbert . . . . . . . . . . . . 9/26/2010 6:04:00 PM

Hi group,

If you Google for:
The Book That Started It All: The Original Working Manuscript of Alcoholics
Anonymous

and go to the Amazon.com site, you will be able to purchase it for $40.95
instead of the normally given price ($65.00):

dougbert

+++Message 6909. . . . . . . . . . . . Re: Looking for Bill W"s will,
videos about him, etc.
From: Jim Myers . . . . . . . . 9/28/2010 2:22:00 AM

For Bill W.'s will, royalties agreement, videos such as "My Name Is Bill W."
and
"When Love Is Not Enough" --

remember to look at http://www.silkworth.net/ -- Jim M. has turned that into
a
mirrored site where material from the other leading AA history sites could be
preserved in case any of those other sites went offline -- Jim was deeply
concerned about the possibility of us losing some of our AA history if it was
only available at one source site.

DOCUMENTS:

So concerning Bill W's will, royalties agreement, and so on, you may find some
of what you are looking for at:

http://www.silkworth.net/gsowatch/aaws/index.htm

To enter this site from the main index page, enter the following link. There is much to be discovered, including answers to some questions you have unanswered:

http://www.silkworth.net/gsowatch/index.htm

VIDEOS:

A number of videos are also available, including "My Name Is Bill W." and "When Love Is Not Enough, The Lois Wilson Story" from:

http://www.silkworth.net/billw_videos.html

Yours in service,
Jim M,
http://www.silkworth.net/

+++

Message 6910. . . . . . . . . . . . Why don't you choose your own concept of God?
From: Tom . . . . . . . . . . . . 9/29/2010 8:21:00 PM

Was this Oxford Group orthodoxy or did Ebby Thacher come up with that on his own?

+++

Message 6911. . . . . . . . . . . . Re: Original working manuscript of the Big Book
From: John Moore . . . . . . . . . . . . 9/29/2010 5:56:00 PM

Got mine today! It is a beautiful volume. High resolution scans of every page including all the penciled markings ... a wonderful job of printing.

I got mine for $40.95 and free shipping from Amazon.

John M
South Burlington, Vtoria

+++

Message 6912. . . . . . . . . . . . Associated Press: 12-step manuscript rare glimpse into early AA
By Associated Press Writer Leanne Italie -- Tues., Sep 28, 2010

In 1939, about 5,000 copies of a book offering hopeless drunks a spiritual path to recovery through 12 steps were released by a fledgling fellowship of alcoholics. They called it "Alcoholics Anonymous: The Story of How More Than One Hundred Men Have Recovered From Alcoholism."

Sales were dismal at first, but interest picked up in 1941 with help from a story in The Saturday Evening Post and grew into a recovery revolution for everybody from over-eaters and the over-sexed to gamblers and shopaholics.

More than 27 million copies of the so-called Big Book in more than 50 languages have been sold, but little was known about how the manual where none had ever existed was conceived. Did AA's co-founder Bill Wilson, a fallen New York stockbroker, really write much of it himself with the help of early adherents?

Turns out the group's bible was heavily vetted, as reflected in a working manuscript to be published Friday for the first time. Called "The Book that Started it All," the document is filled with crossouts, inserts and notes, presumably based on feedback sought from about 400 hand-picked outsiders who included doctors and psychiatrists.

Some of the edits made it into print, especially in early chapters for fragile readers. Many others were rejected as the still-anonymous personalities behind the notes fretted over how to handle God and religion, a Higher Power "bigger than ourselves" and the influence of the Oxford Group, a religious movement embraced by Wilson and his fellow founder, Ohio physician Bob Smith, but later considered a preachy hindrance in working with problem drinkers.

"The goal was to increase the likelihood that there would be fewer distractions and fewer reasons for throwing the book across the room," said Fred Holmquist, a student of AA history and director of the Lodge Program for the treatment program Hazelden.

Hazelden's publishing arm was given high-resolution scans of the typed manuscript by its current owner, an Alabama businessman. They show off the
mysterious edits and marginalia and are being published with commentary from AA historians. The manuscript passed to Wilson's widow, Lois, after he died in 1971 and has surfaced twice at auction since, including one sale for $1.56 million in 2004 to a California lawyer.

It's a rare glimpse into the inner-workings of an organization that was shrouded in mystery (some early members wore face masks when speaking in public) but remains the dominant force in addiction recovery.

"The spirituality side is what enabled the movement to grow very rapidly," said Nick Motu, a Hazelden senior vice president and head of the publishing division. "Had this been about religion, I have doubts it would have succeeded as it had."

Striking that tone is evident throughout the manuscript, including this note in one margin: "We have said constantly the trouble with org (sic) religion is that they try to dogmatically pour people into moulds. So why should we give specific instructions in the book such as saying do this and do that? You can obscure many alcoholics."

Walking the God tightrope has taken AA far over the years, with the book now in its fourth edition, circulating in China and Iran -- and in Russia and Romania before the fall of Communism, Motu said.

Founded in 1935, before addiction was truly understood as an illness, Wilson believed "you can't tell drunks what to do. That was his genius," said Susan Cheever, who wrote the Wilson biography "My Name is Bill."

Wilson's spiritual "inclusiveness," as Cheever put it, apparently struck the right tone in a chapter for atheists and agnostics that made it through vetting with few changes. One telling sentence weighing a life in "alcoholic hell" against being "saved" was edited to say "alcoholic death" or life "on a spiritual basis."

Patrick H. of Las Vegas knows that chapter well. He's four years sober with help from AA, and he's also an atheist.

"I kind of have a cafeteria plan, where you take the things that work for you and discard the things that don't work," he said.

Among other accepted edits was a softening of the book's "directive" tone to
a more suggestive one, especially in the early chapters.

"Do people like to be told they will be instructed," wrote one of the editors in red pencil as he nipped away at a passage discussing a solution in Chapter Two: "This volume will inform, instruct and comfort those who are, or who may be affected."

The word "instruct" was dropped.

In Chapter Five, "How it Works," the opening line was: "Rarely have we seen a person fail who has thoroughly followed our directions." In the same red pencil, the language was changed in the book's first edition to "followed our path."

In the opening chapter, which tells Wilson's story, one commenter questions this sentence: "God has to work twenty-four hours a day in and through us, or we perish."

The criticism? "Who are we to say what God has to do." The reference, at a Dr. Howard's suggestion, was changed to "Faith."

Some mentions of God became "God as we understood him," and the famous "We" at the beginning of the first step was added later at the suggestion of one among five or six to make notes on the manuscript, including Wilson himself.

In the seventh step, where Wilson and his collaborators indicate to their readers that they "Humbly asked Him to remove our shortcomings," a reference to doing so "on our knees" was crossed out and never made it into print.

There were other slippery slopes.

In the heavily edited second chapter is a note warning against saying AA members who have "found this solution" would be "properly armed with certain medical information" to quickly win over other drinkers.

"Doctors are a jealous lot and don't like this," one note says. "I have had to ask WHAT MEDICAL INFORMATION? Why not cut?"

The risky phrase was changed to "properly armed with facts about himself ..."

While some critics question whether AA really works for most, Cheever said Wilson would have hated the idea of forcing it down the throats of anybody, including prison inmates or court defendants, against their will.
"He understood that very well," she said. "He said over and over and over again that never works."

ONLINE COPIES AT:

http://www.google.com/hostednews/ap/article/ALeqM5htW8eaaHKn5-SYUScZ005bWC9p4wD9/

I have a sponsee who is a bit of an expert in fonts. She has found a font called "Kaufman" established in 1936 that looks identical to the capital letters you see in the first edition of the Big Book. I haven't seen that anyone has sent this information in, but if I missed it and everyone already knows this, I apologize. I can send a link to the font if anyone is interested.

Thanks,
Janis

Janis S. Raley
Director, Dallas Intergroup Assn.
214-887-6699

"Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm."
Robert Louis Stevenson

Janis,

I am a graphic designer and you got it right...it is Kaufman. A very popular font during the art deco phase in the twenties.

dougbert
PHOTOS OF THE DROP CAPS
(courtesy of Larry Holbrook, along with photos of the fonts)

KAUFMANN in First Edition, Ninth Printing, 1946:

(AAAWS made a switch to this different font at that time):

From GC the moderator: if you Google for Kaufmann and Park Avenue, it seems to be easy to find sites where you can download copies of these fonts for a small fee (these are presumably better quality versions of these fonts). But there are also sites noted on Google where they say that you can download copies of these fonts for free:

KAUFMANN:
http://www.webpagepublicity.com/free-fonts-k.html#Free%20Fonts
http://www.searchfreefonts.com/font/kaufmann.htm
http://www.hdicon.com/fonts/kaufmann-bold-bt/

PARK AVENUE:
http://www.fontemple.com/free-download/8788-Park-Avenue-BT.html
http://www.fontstock.net/8966/parkavenue.html

+++Message 6915. . . . . . . . Encore Performances of Grapevine Play (75th Anniv. International Convention)
From: jaxena77 . . . . . . . . 9/28/2010 6:36:00 PM

PERFORMANCE DETAILS AT: http://www.spirit-sf.org/

Sunday, October 17, 2010 -- 2:00 pm and 6:00 pm

"In Our Own Words: Pioneers of Alcoholics Anonymous"
Final Two Performances
Tickets Available Online
$15.00 in Advance/$20.00 at the door
($1 convenience fee per online ticket purchase)

And in between the two performances:
4:00 pm AA/Al-Anon Meeting
AA Speaker - Nicole D. - Oakland, CA
Al-Anon Speaker - Liz M.

I am writing today with a request for your service and assistance. This July, a group of the San Francisco fellowship performed an original play during the 75th Anniversary International Convention in San Antonio called In Our Own Words: Pioneers of Alcoholics Anonymous. The play was enthusiastically received during the convention, and our two performances were seen by over 700 people. However, we turned away almost that same number, many of them from members from Northern and Central California.

Since our performances in San Antonio, I have received many requests from members throughout California, asking us to bring the show to their area. However, the cast is made up of volunteers, who have jobs and personal lives and service work to fulfill, and it is impossible for us to tour the show, much as we would like to. Our solution was to perform the play two more times, and to do our best to spread the word to members throughout Northern and Central California.

We are being presented by The Spirit of San Francisco, a service organization that serves members in San Francisco and the Penninsula. There are two performances scheduled that day, to accommodate those who may be traveling, at 2 PM and 6 PM. An AA meeting is being held at 4:00 pm, so that members can come to the play and stay for the meeting, or come to the meeting and stay for the play. The theater is very large and can accommodate 500 people for each performance.

We are asking your help to PASS IT ON! Please post and if possible, copy and share with your members and group representatives. We are hoping that announcements can be made at meetings as well. Anything you can do to help will be greatly appreciated, by those of us in this project, but also those members who have not had a chance to see this production.
Tickets are on sale, but no one will be turned away for lack of funds. Proceeds will go towards The Spirit of San Francisco, future recovery productions and donations to our San Francisco Central Office and GSO in New York.

I have electronic (pdf) and email versions of the flyer available if you would find that a more convenient way of sharing this information. Please email me at

inourownwords.sanantonio@gmail.com
(inourownwords.sanantonio at gmail.com)

More information and advance tickets purchase can be found at www.spirit-sf.org.
If you have any questions or concerns, please do not hesitate to email me. Thank you for your service.

In Love & Service,

Jackie B.
Author, In Our Own Words

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Is Amazon the best place to purchase it? From John Moore, Shakey Mike, Jared Lobdell, Glenn Chesnut, dougbert, and Chuck Parkhurst

- - - -

From: John Moore <contact.johnmoore@gmail.com>
(contact.johnmoore at gmail.com)

Got mine today! It is a beautiful volume. High resolution scans of every page including all the penciled markings ... a wonderful job of printing.

I got mine for $40.95 and free shipping from Amazon.

John M
South Burlington, Vtermont

- - - -

From: <Shakey1aa@aol.com> (Shakey1aa at aol.com)

Thanks for the heads up on the cheaper method.
From: dougbert8@yahoo.com (dougbert8 at yahoo.com)

> Hi group,
> >
> > If you Google for:
> >
> > The Book That Started It All: The Original Working Manuscript of Alcoholics Anonymous
> >
> > and go to the Amazon.com site, you will be able to purchase it for $40.95 instead of the normally given price ($65.00):
> >
> >
> > dougbert

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From: "J. Lobdell" <jlobdell54@hotmail.com> (jlobdell54 at hotmail.com)

MAYBE -- THEY SAY IT'S OUT OF STOCK AND HAVE NOT CHARGED MY CARD FOR THE ORDER I SENT IN LAST WEEK NOR OTHERWISE ACKNOWLEDGED THE ORDER

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From: "Chuck Parkhurst" <ineedpage63@cox.net> (ineedpage63 at cox.net)

Amazon is listing this item as "sold out." Has anyone actually PURCHASED this book DIRECTLY from Amazon and can attest that it was EVER available through them? Amazon has shown the book's "page" for weeks as coming soon, even AFTER it was available from the main retailer

In Service with Gratitude,
Chuck Parkhurst

---

From: Glenn Chesnut <glennccc@sbcglobal.net> (glennccc at sbcglobal.net)

Jared and Chuck,

Amazon accepted my order which I sent in on Sept. 28, and as of today (Oct. 2) they are no longer saying that it is out of stock. I suspect they're getting that low price by waiting until they have enough orders to do a very large mass printing, which lowers the per unit price.
And John Moore (above) says that he has received his copy, and the Amazon printers did a really good job. Amazon has always done a good job at printing and selling our Hindsfoot Foundation books and we've never had any complaints from those who bought them there: http://hindsfoot.org

But I haven't yet actually received the copy I ordered from them of the original working manuscript, so for now, caveat emptor and all that.

Glenn

++ Message 6917 . . . . . . . . . Washington Post article on newly published Big Book manuscript
From: Bill Lash . . . . . . . . . 10/1/2010 10:14:00 AM


AA original manuscript reveals profound debate over religion

By Michelle Boorstein, Washington Post Staff Writer, Wednesday, September 22, 2010

For millions of addicts around the world, Alcoholics Anonymous's basic text - informally known as the Big Book - is the Bible. And as they're about to find out, the Bible was edited.

After being hidden away for nearly 70 years and then auctioned twice, the original manuscript by AA co-founder Bill Wilson is about to become public for the first time next week, complete with edits by Wilson-picked commenters that reveal a profound debate in 1939 about how overtly to talk about God.

The group's decision to use "higher power" and "God of your understanding" instead of "God" or "Jesus Christ" and to adopt a more inclusive tone was enormously important in making the deeply spiritual text accessible to the non-religious and non-Christian, AA historians and treatment experts say.

The editors softened Step 7 of AA's renowned 12 Steps for example, by deleting a phrase that evoked church worship. "Humbly, on our knees, asked Him to
remove
our shortcomings - holding nothing back," became "Humbly asked Him to remove
our
shortcomings."

In the first chapter, a sentence that read "God has to work twenty-four
hours a
day in and through us, or we perish," was edited to replace "God" with
"faith,"
and a question was added: "Who are we to say what God has to do?"

Wide range of addictions

In the years since the Big Book was first published, AA's 12-step program
has
been adopted by millions of people battling a wide range of addictions, from
drugs to food to sex to e-mail. It has been embraced by the authorities in the
Islamic republic of Iran and the former Soviet Union and retooled by groups
ranging from Chabad (for Jews) to Rick Warren's Celebrate Recovery (for
evangelical Christians).

"If it had been a Christian-based book, a religious book, it wouldn't have
succeeded as it has," said Nick Motu, senior vice president of Hazelden
Publishing, the world's largest purveyor of materials related to addiction.
Hazelden is publishing the 4.5-pound, $65 manuscript, titled "The Book That
Started It All" (the original was called, simply, "Alcoholics Anonymous").

But the crossed-out phrases and scribbles make clear that the words easily
could
have read differently. And the edits embody a debate that continues today:
How
should the role of spirituality and religion be handled in addiction
treatment?

They also take readers back to an era when churches and society generally
stigmatized alcohol addicts as immoral rather than ill. The AA movement's
reframing of addiction as having a physical component (the "doctor's
opinion"
that opens the book calls it "a kind of allergy") was revolutionary, experts
say.

"We didn't have any knowledge then about the brain. Today we know there is a
neurological component, we know there are spiritual, psychological and
environmental components," said Joseph Califano, founder of the National
Center
on Addiction and Substance Abuse at Columbia University.

Califano said "virtually every rehabilitation program" in the country today
includes a requirement to join an AA group. "The concept of the 'higher
power'
was important because it made the whole spiritual aspect available to
Catholics,
Jews, others," he said.
While the Big Book describes addiction in a way that was complex for the time, the 75-year-old movement has changed significantly as well. In addition to AA meetings, mainstream treatment today includes psychiatric treatment, group therapy, even nutrition. And despite objections from some secularists, experts generally believe that "there is a significant spiritual component for the overwhelming majority of people" coming out of addiction to alcohol and drugs, Califano said.

The question was - and is - in what way? The notes in the margins of the manuscript make clear there was disagreement, and even Wilson was torn.

A sometime stock speculator from Vermont who wrestled with depression as well as alcoholism, Wilson didn't attend church and had "the classic white flash experience" of a universal spirituality that gave him the strength to become sober, said Sid Farrar, Hazelden's editorial director. Later in his life, he experimented briefly with LSD and parapsychology.

"Wilson was divided, too," on how to talk about God in the Big Book, Farrar said. "But it's not generally known that there was a debate about religion."

Analyzing the scribbles

Much remains unknown about how the manuscript was edited - and by whom. Hazelden said it hasn't had the resources to analyze the handwriting in the margins. Historians of AA and addiction treatment will not begin analyzing the scribbles and debating who wrote each one until the manuscript is published next week.

Motu said Wilson sent his original book to about 300 recovering addicts, religious leaders and doctors, among others, but some think the writing visible in the margins belonged to a small number of commenters.

The Big Book was first published in 1939, and the only things that have changed through four editions are the personal stories of recovery added to the end. The manuscript - which Hazelden says is the only one in existence - was stored for nearly 40 years in the New York home of Lois and Bill Wilson.

In the late 1970s, Lois Wilson gave the book as a gift to a friend in Montreal, who kept it private for decades. It was put up for auction in 2004 at Sotheby's, who sold it for $1.56 million. At the time, there was a flurry of criticism from historians who said it was a major document that should be available to scholars.
The buyer sold it a couple years later to a Houston man, who asked Hazelden to make it public.

As word is beginning to get out about the manuscript, some see fuel for the current fight about faith-based treatment and whether it's more effective.

Jack Cowley, a former prison warden who worked with AA for decades and now helps run faith-based prison programs, said the manuscript reflects "a cop-out" on Wilson's part, to make an inherently religious process "the least confrontational."

"The power is in the understanding of how Christ can apply these [steps]," Cowley said. "It's the scripture where the power is, it's not AA . . . This is the same thing we're doing today. We're downplaying the faith issue to get more people."

There is also a good article on it by the AP writer Leanne Italie which we have already posted:

http://health.groups.yahoo.com/group/AAHistoryLovers/message/6912

but you can see the original Leanne Italie article at:


and

http://today.msnbc.msn.com/id/39408523/ns/today-books/

+++Message 6918. . . . . . . . . . . . Article with two Chapter 5 Pages from the Original Big Book Manuscript
From: jblair101 . . . . . . . . . . . . 10/1/2010 3:56:00 PM

An article by Lindsay Barba titled, "AA founders debated approach in the original manuscript," which includes two pages from the Chapter 5 manuscript, can be found at:

AA founders debated approach in original manuscript:
Hazelden Publishing to release original AA Big Book manuscript this fall
by Lindsay Barba, Associate Editor,
Addiction Professional, posted on 8/26/2010

Long before word processors gave us the luxury of tracking our text edits for
the next reader, Bill Wilson, founder of Alcoholics Anonymous (AA), passed
around 400 physical copies of his recovery doctrine for revisions and
suggestions. Afterward, he and a few of his colleagues copied the most
significant of those contributions onto one manuscript, which would
eventually become AA’s Big Book -- a text used faithfully by addiction professionals
and those in recovery since its first publication in April 1939.

The Big Book went on to sell over 20 million copies worldwide, but the original
manuscript and its many contributions remained hidden from public view. It was
stored in Bill and Lois Wilson's home until 1978, when Lois passed the
manuscript on to friend Barry Leach, who maintained its privacy for 30 more years.

The manuscript eventually went up for auction in 2007 and was secured by Ken
Roberts for $850,000. Roberts then presented the manuscript to Hazelden, who
will release the book in two editions, one cloth and one leather-bound, this
October.

"It's arguably one of the most important books of the 20th century as it relates
to addiction and recovery," says Nick Motu, senior vice president of
Hazelden
and publisher at Hazelden Publishing. "To those that use the Big Book and the 12
Step process as core to their profession, it would be very interesting for them
to understand what went into the conceptual beginnings of the 12 Step model of
treatment."

The manuscript shows text revisions and comments inked in a variety of
colors, indicating the work of four to eight core contributors that Hazelden will
identify in its release this fall. "Readers … will see the rejected suggestions,
inserts, crossed-out comments, and then last minute changes," Motu says.

Along with the original manuscript, Hazelden's editions will include:

Comments from leading archivists in the margins;
Two essays by Big Book and AA historians;
Annotated notes on the text;
A publication timeline; and
A 1954 speech by Bill Wilson on the making of the Big Book.

Debate over spirituality uncovered
Though it's no secret to the addiction profession, much debate arose over how AA would present its principles, which relied heavily on religion.

"Of special interest in the manuscript will be the debates that occurred ... over the role of religion and spirituality in AA," says Motu. "Bill Wilson really was adamant about making AA spiritual rather than religious, and you will see that not only in the comments of those that were accepted but also of those that were rejected."

For example, on the opening page of Chapter 5, one contributor noted that ideas in the text "should be studied from the mold angle." Fred Holmquist, historian and director of Hazelden's The Lodge Program, attributes this commentary to the fellowship's fear of triggering newcomers' religious prejudices.

"It talks about their understanding that religions sometimes pour people into a mold, and it's a little bit one-size-fits-all," he says. "Typically, alcoholics had not found relief from alcoholism in their religions, yet some had, but the idea was that they did not want to arouse religious prejudice that already existed in people."

Similarly, another contributor makes a note of "His Divine Consideration" across the bottom of the page near Step 9, which states, "Made direct amends to people wherever possible, except when to do so would injure them or others." To Holmquist, this reference is still obscure, but he has some speculations.

"If it's referencing Step 9, then the idea of doing what you need to do unless it will injure them or others would be a matter of Divine Consideration," he says. "They were avoiding the density of religious-sounding language, and that would be an example of somebody maybe noting what spiritual or religious principle it represented, simultaneously written in pragmatic language."

From "prescribing" to "describing" a program of recovery
Widespread changes in the manuscript signal AA's decision to avoid prescriptive
language -- such as "you should do this" -- in favor of descriptive language such as "we did this." Holmquist says this typifies AA's strategy of addressing the newcomer with gentleness and accessibility while maintaining respect for the medical community.

"They were respecting the attitude of the newcomer as perhaps being defensive or quick to run," he says. "Also, to other professionals, it was clear they took out specific references that could make the authors sound like they were prescribing medical or psychiatric or psychological recommendations."

Holmquist attributes the original use of a prescriptive voice as the result of the founding members' sincerity and seriousness about their program of recovery. "Their heart was right, but they realized in looking at it that it would probably be overwhelming for a newcomer to look at and think, ‘I have to do all of this stuff,’” he says. "So they just reverted to sharing what they did, which is what I think is at the heart of attraction not promotion."

This is evident in the paragraph following the final step on page 31, where the original text read: "You may exclaim, what an order! I can't go through with it!" The contributors changed this to, "Many of us exclaimed," which allows the newcomer to share in the original AA fellowship's own experience of feeling overwhelmed by the program's requirements.

"These people realized it was far more pragmatic to … settle for doing a little bit better each day," Holmquist says. "That's why the idea of this being both a program of action and a fellowship is so important, because you get so much from the combination of both versus just one."

I spoke a bit too fast - sorry

The Drop Caps in my Fourth Edition, First Printing, October 2001 are Park Avenue
The Drop Caps in my First Edition, Ninth Printing, January 1946 are Kaufmann - I believe they are standard as opposed to bold, but that I'm not sure of -

I didn't study them detail, but I believe the Drop Caps in my Third Edition, Seventy-Fourth Printing 2001 are also Park Avenue -

I posted unpublished web pages with graphics so everyone/anyone can see the fonts, can make their own observation and are free to agree/disagree with my choices -

A short index page
http://www.laurenceholbrook.com/AAHistoryLovers/

First Edition (9th)

Fourth Edition (1st)

There's no rush on my part to remove the pages, but it would be nice if someone copied or saved them in some more appropriate place for posterity -

Anyone is free to save them off the web or email me if you want my (very simple) html and graphics -

Hope this helps -

Larry H

LIFE magazine did a story on Mark Whalon for the January 18, 1943 issue. It's a wonderful glimpse into the Vermont countyside and Bill W.'s childhood friend who carries the mail in his 1935 Plymouth coupe...ronf

Ron,

The pictures in that article are great!
Mark also wrote an autobiographical book about growing up in East Dorset: "Rural free delivery; recollections of a rural mailman"

He's a pretty funny guy....

I wouldn't doubt that he is buried in the same cemetery as Bill and Lois but on my last photo trip there....I forgot to look for him!

Doug Barrie
www.aahistory.com

"ron.fulkerson" wrote:
LIFE magazine did a story on Mark Whalon for the January 18, 1943 issue. It’s a wonderful glimpse into the Vermont countryside and Bill W.’s childhood friend who carries the mail in his 1935 Plymouth coupe...ronf

John Mark Whalon is buried in the Catholic cemetery just off Mad Tom Road in East Dorset, Vermont. Found the grave and took pictures there in August.

<ron.fulkerson@yahoo.com>
(ron.fulkerson at yahoo.com)

Anybody have a link to this Life magazine story?

Jay Pees

- - -

"ron.fulkerson" wrote:
LIFE magazine did a story on Mark Whalon for the January 18, 1943 issue. It’s a wonderful glimpse into the Vermont countryside and Bill W.’s childhood friend who carries the mail in his 1935 Plymouth coupe...ronf

- - -
On Sun, Oct 3, 2010, Doug B. <dougb@aahistory.com> wrote:

> Ron,
> 
> The pictures in that article are great!
> 
> Mark also wrote an autobiographical book about growing up in East Dorset: "Rural free delivery; recollections of a rural mailman"
> 
> He's a pretty funny guy....
> 
> I wouldn't doubt that he is buried in the same cemetery as Bill and Lois but on my last photo trip there....I forgot to look for him!
> 
> Doug Barrie
> www.aahistory.com

+++Message 6924. . . . . . . . . . . . Re: font used in Big Book
From: Laurence Holbrook . . . . . . . . . . . . 10/2/2010 4:36:00 PM

FWIW,

The drop caps in my Third Edition, New & Revised 1976 are also Park Avenue font (Same as my Fourth Edition First Printing October 2001)-

The Third Edition had 16 printings from 1955 to 1974 before the New & Revised Third Edition in 1976 -

Drop cap font was changed from Kaufmann to Park Avenue sometime after First Edition Ninth Printing 1946 and before Third Edition New & Revised in 1976 -

Because they look the same, I didn't bother to post samples from my Third Edition -

-----------------------

My Windows XP system has Park Avenue installed on it - And I have a copy of Kaufmann, if anyone can't find it on the web -

Larry Holbrook

-----------------------

<email@LaurenceHolbrook.com>
(email at LaurenceHolbrook.com)

(410) 802-3099
Current Location:
Farm Road 350 & Frederick Drive
Livingston, Texas 77351
Polk County
Central Standard Time
L N 030° 42' 01.4"
Lo W 094° 59' 55.7"
Elevation 105'

Permanent Address (Mail/Parcels):
Laurence Holbrook
161 Rainbow Drive #6183
Livingston, Texas 77399-1061

Wikipedia has now accepted the interpretation of the Alcoholics Anonymous
Recovery Outcome Rates which was given in 2008 by Arthur S., Tom E., and
Glenn C. of the AAHistoryLovers.

See the Wikipedia article: "Effectiveness of Alcoholics Anonymous"

They only cite the original article in Note 14:

Recovery Outcome Rates: Contemporary Myth and Misinterpretation."

But if you look at the whole Wikipedia article, you can see that they have
entirely accepted the interpretation which Arthur, Tom, and Glenn put on the
figures.

The original article can be read on the Hindsfoot site:
as an Adobe Acrobat PDF file: http://hindsfoot.org/recout01.pdf
or as an MS Word file: http://hindsfoot.org/recout01.doc

From Les Cole, Glenn Chesnut, Chuck Parkhurst, and Bill Middleton

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6:22 p.m. October 2, 2010

From: LES COLE <elsietwo@msn.com> (elsietwo at msn.com)

I received mine from Amazon. It is very high quality and nice looking. I
ordered it before the release date.

Les Cole
Colorado Springs, Colorado

---

3:00 p.m. October 6, 2010

From: Glenn Chesnut <glennccc@sbcglobal.net> (glennccc at sbcglobal.net)

I ordered my copy from Amazon September 28th and received it in the mail
this
afternoon (October 6th). It's beautifully printed, with each page of the
original reproduced in color, at its full original size, so you can see what
color pencil was used for each correction or comment.

---

3:51 a.m. October 4, 2010

From: "Chuck Parkhurst" <ineedpage63@cox.net> (ineedpage63 at cox.net)

Amazon is out of stock and does not know if they will be getting more.
Hazelden will not say why it can be purchased for less from someone else.

Does anyone in this forum have the fancy limited edition bound in leather?

---

3:00 p.m. TODAY October 6, 2010

From: Glenn Chesnut <glennccc@sbcglobal.net> (glennccc at sbcglobal.net)

Amazon says this afternoon (at the time this message is being posted):

Buy new: $65.00 reduced to $38.02

Not in stock; order now and we'll deliver when available.

---

From: William Middleton <wmiddlet44@yahoo.com> (wmiddlet44 at yahoo.com)

The Book That Started It All : The Original Working Manuscript of Alcoholics
Anonymous

Amazon says,

Buy new: $65.00 reduced to $40.95, usually ships in 7 to 13 days

Barnes and Noble says, "List price: $65.00 Online Price: $38.00 (You Save 41%) Usually available in 1-2 weeks"

Borders says, "Hardcover $65.00 Search used copies from $93.11 Backorder - Usually ships in 4 to 8 weeks."

Shipping and handling might vary and I don't know how to guess at that. I have an "Amazon Prime" account and pay a flat rate for all my shipping charges for a year, so I got ten of them from Amazon for $409.50. They are for Christmas presents and they are nice!

LOVE and HUGs!
Bill Middleton
Dunwoody, GA

+++++++++++++++++++++++++++

Message 6927 . . . . . . . . . . . . Big Book royalties to others than Bill or Lois Wilson
From: Sherry C. H . . . . . . . . . . . . 10/4/2010 12:30:00 AM

I seem to recall an assignment of book royalties to someone other than Bill W or his wife Lois Wilson.

What about book royalties being assigned to upkeep and perpetuation of Stepping Stones?

+++++++++++++++++++++++++++

Message 6928 . . . . . . . . . . . . Re: Big Book royalties to others than Bill or Lois Wilson
From: Glenn Chesnut . . . . . . . . . . . . 10/6/2010 3:37:00 PM

Big Book royalties: a list of just about EVERYTHING that can be said

Message #5329
http://health.groups.yahoo.com/group/AAHistoryLovers/message/5329

Message #3671
http://health.groups.yahoo.com/group/AAHistoryLovers/message/3671
At the time of his death, early in 1971, Bill Wilson was earning about $65,000 a year in royalties from the Big Book and three other books he wrote for A.A. Last year, his widow, Lois, received $912,000 in royalties. Under the terms of the agreement Bill concluded with A.A. headquarters in 1963, she was allocated 13.5 per cent of Wilson's royalties. Another 1.5 percent went to his last mistress, who died a few years after Bill.

[Lois Wilson died on October 6, 1988.]

April 23, 1940 - Dr. Bob wrote the Trustees to refuse Big Book royalties, but Bill Wilson insisted on them for Dr. Bob and Anne.

The information that follows was gleaned from the following:

1. Grateful To Have Been There, Nell Wing (pg 92).
2. Pass It On, AAWS (pgs 235-236 and 393).
3. Dr. Bob and the Good Oldtimers, AAWS (pgs 267-269).
6. Advisory Actions of the General Service Conference of AA, publication # M-39

1938: Feb., prior to publication of the Big Book, Bill and Bob received a $30
weekly stipend from a $5,000 fund set up by J. D. Rockefeller, Jr. The bulk of the fund was used to pay off Dr. Bob's mortgage. Bill and Bob were in very severe financial straits.

1940: May, Dr. Bob and Anne were granted 10% royalties on Big Book sales for life. This was initiated by Bill as a condition of he and Hank P. turning over their 2/3 controlling interest of stock to Works Publishing Inc. (and the Alcoholic Foundation Board). Hank, who was drinking at the time, received a $200 payment for office furniture he claimed he owned. Bill was later granted 10% royalties. I can't find the specific date it started other than "shortly after" Dr. Bob received them.

1942: Oct., Cleveland's Clarence S. raised a controversy when he found out both Bill and Bob were receiving royalties from Big Book sales and he had a confrontation with Dr. Bob over it. Dr. Bob and the Good Oldtimers says "Dr. Bob's reluctance to accept the money faded under the impact of reality."

1947-1950 Dr. Bob had to cope with cancer and his wife's death. The circumstances would not be conducive to his earning a living. His son Smitty is quoted as saying that Dr. Bob's medical practice improved over World War II. However, between Anne's later infirmities and his own, there was likely substantial expenses as well.

Beginning in 1940, both founders were assigned 10% royalties on Big Book sales and they accepted them. It should not be viewed as a pejorative. Dr Bob's royalty assignment would have lapsed at his death (Nov. 16, 1950). Royalty payments to Bill later increased over time and were subsequently defined in a manner that automatically adjusted them to prevent against "cheap books", inflation and reduction of purchasing power. The matter of transferable royalties did not emerge until 1961 even though Bill negotiated a formal arrangement in 1958. Advisory actions of the General Service Conference show the progression of the royalty agreement:

a. The 1958 General Service Conference "approved the action of the General Service Board in re-assigning to Bill royalty rights in his three books [the Big Book, 12&12 and AA Comes of Age] and in books that he would write in the future, for the duration of the copyrights involved. [Note: later it came to also include As Bill Sees It - formerly The AA Way of Life].

b. The 1961 General Service Conference unanimously adopted a motion that "The Conference recognizes that the publication of cheap editions of AA Big Books would probably reduce the income to World Services, and Bill W's personal income. This Conference unanimously suggests the following to the Trustees:
to add a rider to Bill's royalty contract to the effect that, if cheaper books are ever published, Bill's royalties be increased by an amount sufficient to keep the royalty income at the same average level it had been for the five years before cheaper books were published; (further, that) as time goes on, if inflation erodes the purchasing power of this income, the Trustees will adjust the royalties to produce the same approximate purchasing power; this to be effective during the lifetime of Bill and Lois and Bill's legatees."

c. The 1964 General Service Conference recommended that: "An agreement between Bill W., co-founder, and AAWS, Inc. covering royalties derived from Bill's writings be approved. - Under terms of the contract, a royalty of 15% is paid to Bill, except that no royalties are paid on "overseas editions." Royalties are to be paid to Bill and Lois, his wife, during their lifetimes; following the deaths of Bill and Lois, royalties revert in shares of royalties to living heirs. These shares revert to AAWS upon the deaths of the beneficiaries. Not more than 20% may be bequeathed to any heir under the age of 40 years as of the date of the agreement (April 29, 1963). The contract provides protection of royalties against "cheap books" and protection of AAWS and Bill against fluctuations in general economic conditions. AAWS retains the right of "first refusal" on any future literary works of Bill's."

In Bill W. (pg 120), Francis Hartigan states that the main beneficiary of the royalties was Lois (when she was in her 90's). She was prevented from returning any funds based on the AA Tradition of declining outside contributions. Given Hartigan's relationship to Lois, his reporting would seem authoritative and is substantiated by the probate records. Pass it On (pg 236) states "While this royalty was at first very modest, it eventually became substantial and provided both Bill and Lois a lifetime income." Again, this is not a pejorative. While there was a time when Bill and Lois were unable to purchase clothing and depended on others for a place to live, they eventually came to have a comfortable living and deservedly so.

Lois Wilson's' estate was probated. Records can be found on the web as images of the original probate court documents. They also include many of Bill's probate records as well. The following information is not considered "edited":
1. When Bill passed away (1971) his gross estate was nearly $219,000. His will originally specified legatees to whom he would pass life-interests if Lois did not survive him. The codicil extended authority to Lois to pass life-interests in royalties to her legatees (with age restrictions). Regrettably (and somewhat awkwardly) the codicil also reduced Lois' overall royalty interests to 90% with the remaining 10% assigned to Bill's mistress, Helen W. [Hartigan is rather open about this as are other authors].

2. When Lois passed away (1988) her gross estate was nearly 4 million dollars. Nell Wing was bequeathed Lois' jewelry and personal effects. All other tangible property was bequeathed to the Stepping Stones Foundation. Of the living legatees, Nell Wing was assigned a rather large share. Again, this is not a pejorative. She was dearly loved by both Lois and Bill.

3. For the 90% of royalties she could assign, Lois' legatees had to be living at the time of her death (Oct. 5, 1988). No more than 20% could be assigned to legatees under the age of 40 on April 29, 1963. Two legatees fell into this category - one born June 8, 1923 the other September 18, 1923. I do not know if they survive today. If living, they would be 79.

4. In a 1989 IRS ruling, the 80% portion that Lois had to assign to legatees over age 40 was excluded from the value of her estate. Two legatees in her probate documents were indicated as predeceased. The Stepping Stones Foundation received a rather large assignment of royalties for 10 years after Lois' death.

5. The 1972 General Service Conference voted unanimously that AA not accept the "Stepping Stones" property (the home of Bill and Lois) for any purpose. This is also noted in Not God (pg 267). No published advisory action could be found that declined an attempt by Lois to donate royalty revenues back to AA. This would appear to be a function of Tradition Seven.

Expiration of Royalties

Message #861
http://health.groups.yahoo.com/group/AAHistoryLovers/message/861

Lois outlived Bill by seventeen years and was provided royalties to her own
estate for ten years past her death, subject to the original royalty agreements, and by 1998 all the royalty commitments were basically fulfilled. Nell Wing is still alive and in a nursing home, and there may be a distant niece or nephew that might receive a very small stipend today, and that's all the royalties that are distributed today—-they most likely come from Lois' estate and Will. Interestingly enough, Lois once offered to decline all royalties for contribution back into the AAWS General Fund and it was declined by the Conference. The major amounts of Lois' royalties were placed in the Stepping Stones Foundation as an endowment for the property -- again, their receipt ended in 1998, ten years after her death.

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There are no royalties from the Big Book or any other AA literature distributed today, in accordance with Bill's estate and Will and its Codicil changes. All monies from AA literature, over expenses, go directly into the AAWS General Fund.

+++Message 6929. . . . . . . . . . . . Re: Mark Whalon
From: Aalogsdon . . . . . . . . . . . . 10/5/2010 12:21:00 AM

There are about a dozen copies for sale on ebay.

---

Original message from: Jay Pees <racewayjay@gmail.com>
Subject: Re: Mark Whalon

Anybody have a link to this Life magazine story?

Jay Pees

+++Message 6930. . . . . . . . . . . . Re: Why don't you choose your own concept of God?
From: John Barton . . . . . . . . . . . . 9/30/2010 3:02:00 PM

From John Barton and Jeff Bruce

---
From: John Barton <jax760@yahoo.com>  
(jax760 at yahoo.com)

Fellow History Lovers,

My intent is not to bring controversy, but I believe if we carefully review the facts on this question we will conclude that this event never occurred as described in Bill's Story.

Below is the comparison between the original manuscript and the first printing, first edition big book of that portion of Bill's story that we are discussing. We can easily see that sometime prior to the publication of this first printing on April 10, 1939 but after the printing of the multilith manuscript in early 1939 (produced for comments) that the following four paragraphs were added to Bill's Story:

Despite the living example of my friend there remained in me the vestiges of my old prejudice. The word God still aroused a certain antipathy. When the thought was expressed that there might be a God personal to me this feeling was intensified. I didn't like the idea. I could go for such conceptions as Creative Intelligence, Universal Mind or Spirit of Nature but I resisted the thought of a Czar of the Heavens, however loving His sway might be. I have since talked with scores of men who felt the same way.

My friend suggested what then seemed a novel idea. He said, "Why don't you choose your own conception of God?"

That statement hit me hard. It melted the icy intellectual mountain in whose shadow I had lived and shivered many years. I stood in the sunlight at last. It was only a matter of being willing to believe in a power greater than myself. Nothing more was required of me to make my beginning. I saw that growth could start from that point. Upon a foundation of complete willingness I might build what I saw in my friend. Would I have it? Of course I would!

I draw your attention to the use of italics in the second and fourth paragraphs. Bill and or the editors obviously wished to place emphasis on the importance of Ebby's advice as well as the far reaching conclusion he (Bill) reached as the result of his hearing and considering this proposal. In all of Bill's Story the
only other occasion of adding emphasis is when he documents his profound reaction to Ebby’s phone call and his having stopped drinking: "He was sober"

The use of italics is obviously meant to indicate the absolute significance of these statements and events. They now become the central theme of Bill's story, the how and why, the coup de grace, the moral of the story, the punch line, the chorus, the crescendo. It would certainly be impossible to tell the story without them would it not? If these things, (icy mountains melting, finally standing in the sunlight i.e. "psychic change") had actually happened to you could you possibly re-tell your story without them? Of course not!

It seems to me the whole point of telling the story would now be to reveal what Ebby said and its profound effect on Bill, initiating the process, (that was completed in Towns), the "psychic change" (I stood in the Sunlight at last). For my thinking, the reason these paragraphs are not contained in the earlier version of Bill's story is because it probably never happened as written. Had it truly occurred it would have to have been included in the earlier version (original manuscript). You wouldn't report the story without its most profound "truth"!

Of course Ebby would have come carrying the non-denominational Christian message; (surrender to Jesus Christ) what other message did the Oxford Groupers carry? Lois may have provided us the answer for the "message change" in Lois Remembers p.113

In a AAHL post # 4409 Bill Schaberg talks about the four inserted paragraphs that appear written by hand in the printers copy. It seems there were no notations in the manuscript to indicate the source or reason for the revision.
Dr. James Wainwright Howard from Montclair, New Jersey (see AAHL post # 6026) may have been the culprit. As you know he suggested dozens of edits to soften the book and make it more suggestive (let him choose his own concept could have been his suggestion). Or it may have been needed to support the change "God as you understand him" as made first to step three and then later again to step eleven. The "committee" (Hank, Bill, Fitz, Ruth, Herb and possibly others) may have thought this change to the story would tie up the "loose ends" into one neat, credible package. By the way, in the tape recordings I have heard of Bill telling "the bed time story" I don't recall him ever saying that Ebby said to him "Why don't you choose your own concept. of God" That's not to say such
doesn't exist but this merits a further look. Although Bill wrote it (or approved its inclusion if written by Hank or Ruth) for the big book he may have had trouble repeating that which wasn't true when telling his story. Quite "revealing" in Bill's autobiography (Bill W. My First Forty Years) there is no mention of it. I also seem to remember Mel B. saying Ebby could never recall the conversation in Bill's Kitchen other than they argued a bit over religion.

God Bless,
John Barton

P.S. I remember feeling a bit down when this first came to light in my mind but recalled how many have been helped by this statement, so I am not concerned about its historical accuracy. I believe its inclusion in the story was Providence.

---

From: Jeff Bruce <aliasjb@gmail.com> (aliasjb at gmail.com)

Seems to me that I have read about earlier manifestations of choosing a God of your own understanding, but I don't remember where. Certainly it was not Oxford Group orthodoxy. OG was distinctly Christian, and the preacher in New York where Bill attended (Sam Shoemaker) was an Anglican in good standing.

+++Message 6931. . . . . . . . . . . . Re: Why don't you choose your own concept of God?
From: J. Lobdell . . . . . . . . . . . . 10/6/2010 5:55:00 PM

Re: Shoemaker as "Anglican in good standing" -- no. An Anglican (or rather Episcopalian), yes. In good standing, well, there is considerable indication that "Soapy Sam" was regarded by much of the "establishment" of the Protestant Episcopal Church in the U.S.A. (PECUSA) as slightly off the course.

I met Sam at the General Seminary ca 1959-60 as the guest of a friend who got his S.T.B. there in 1961 -- but discovered only last year, talking to my friend, that he had "had to move heaven and earth" to get Sam on the campus at all in the face of opposition from that establishment -- and this was some years after Sam left NYC for Calvary Pittsburgh.
"God as you understand him" was in fact a Shoemaker idea (Dick B. has provided a fair amount of documentation on this).

Remember Frank Buchman was a Lutheran and the OG was considered somewhat "infra dig" by PECUSA.

- - - -

From GC the moderator:

Jared, right on target. Thank you. I think this is the article by Dick B. to which you are referring:

=================================================
http://www.aabibliography.com/dickbhtml/article25.html

"'God as we understood Him' .... Where Did This Phrase Originate? .... the very probable, real source -- the Reverend Samuel Moor Shoemaker, Jr., Rector of Calvary Episcopal Church in New York .... Surrender As Much of Yourself As You Can to As Much of God As You Understand

So they prayed together, opening their minds to as much of God as he understood ... (Shoemaker, Children of the Second Birth, p. 47 ....)

So he said that he would surrender as much of himself as he could, to as much of Christ as he understood (Shoemaker, Children of the Second Birth, p. 25 .... See also, and compare In Memoriam Princeton, The Graduate Council, June 10, 1956, pp. 2-3; and Shoemaker, How to Become a Christian, p. 72).

The finding of God, moreover, is a progressive discovery; and there is so much more for all of us to learn about him. (Shoemaker, How to Find God, p. 1).

Begin honestly where you are. Horace Bushnell once said, Pray to the dim God, confessing the dimness for honesty’s sake. I was with a man who prayed his first real prayer in these words: O God, if there be a God, help me now because I need it. God sent him help. He found faith. He found God. . . God will come through to you and make Himself known (Shoemaker, How to Find God, p. 6. See and compare: Alcoholics Anonymous, 3rd ed., p. 37: But He has come to all who have honestly sought Him. When we drew near to Him. He disclosed Himself to us! See also the Bible book so popular with the pioneers -- James: Draw nigh to God,
and he will draw nigh to you, James 4:8).

[A]ny honest person can begin the spiritual experiment by surrendering as much of himself as he can, to as much of Christ as he understands (Shoemaker, Extraordinary Living for Ordinary Men, p. 76 ...)

... said Sam in substance: You simply start where you are in your understanding. You surrender as much of yourself as you can. To as much of God as you understand. Then, added Sam, God will come through to you, make Himself known, and enable you to understand more. You will come to believe. You will find God, said Sam. God will make Himself known ... He will make known Himself -- God, our Creator!

============================================

And also, Frank Buchman was definitely NOT an orthodox Lutheran. His ideas would never have held up to scrutiny by an orthodox Lutheran congregation that insisted on following the Augsburg Confession, Formula of Concord, and so on, let alone a super conservative Lutheran group like the Missouri Synod Lutherans.

The very fact that Frank was reading and associating with Episcopalians, and Congregationalists like Horace Bushnell, and even -- God forbid! -- METHODISTS !!! (who make orthodox Lutherans really ANGRY) -- was prima facie evidence that he was no longer preaching the true Gospel message. To a good orthodox Lutheran, the fact that Frank went around telling people without equivocation that "faith without works is dead" was just the sort of denial of the Gospel message that you would expect from someone who hung around with Episcopalians and -- in particular -- Methodists!

(Martin Luther himself said (rather famously) that "the epistle of James is a pile of straw and the book of Revelation doesn't reveal anything." He didn't like either of those two books of the New Testament, and believed that they led ordinary Christians astray.)

Also, if Ebby was preaching the message to Bill Wilson in Bill's kitchen in the way that the Oxford Group had taught him, he would not have been preaching like a frontier tent revivalist and haranguing Bill and telling him he had to get down on his knees and accept Jesus Christ as his personal savior right this
minute or he would burn in the eternal fires of hell.

The OG was a rebellion (which started among the Protestant missionaries to countries like China and India) against that kind of frontier tent revivalist teaching. The OG way of carrying out life-changing (which was what they called it) was to use the 5 Cs:

1. Confidence -- the person carrying the message had to first gain the other person's confidence.

2. Confession -- the only way life-changers could do this was to begin by honestly telling the other person about all their own faults and failings.

3. Conviction -- the people whose lives you wanted to change, had to become convinced that their present spiritual condition was too miserable and horrible to endure any longer. They had to become WILLING TO CHANGE. (How many Oxford Groupers did it take to change a light bulb? Only one, but the light bulb had to really want to change.)

4. Conversion -- a real life changing event could only occur at that point. This was evidenced by a willingness, right on the spot, to go and make restitution to a small number of people at whom they had been holding major and obvious resentments. (There was nothing in the Oxford Group even remotely like the AA fourth step's long written inventory and detailed spiritual self-diagnosis, nor the equally long and involved AA process of carrying out your eighth and ninth step amends.)

5. Continuance -- the life-changers had to remember that this was where the hard work began. The people whom you had been working on, had to be helped and encouraged in every possible way, to continue in this good new life which they had now chosen.

The Oxford Group developed out of late nineteenth and early twentieth century Protestant foreign missionary work in countries where the majority of the population were Muslims, Hindus, Taoists, or Confucianists. You cannot do effective missionary work among people who do not accept anything about Christianity at all -- who don't really even know anything much about genuine Christianity -- by insisting that they have to accept -- from the beginning and all in one fell swoop -- all of the hundreds of doctrines and dogmas that your particular form of Christianity adheres to. The reason why Frank Buchman and
Sam Shemarker were so effective at real life-changing was because they understood this.

Glenn C. (South Bend, Indiana)

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> To: AAHistoryLovers@yahoogroups.com
> From: jax760@yahoo.com
> Date: Thu, 30 Sep 2010 12:02:57 -0700
> Subject: [AAHistoryLovers] Re: Why don't you choose your own concept of God?
>
> From John Barton and Jeff Bruce
>
> From: John Barton <jax760@yahoo.com>
> (jax760 at yahoo.com)
>
> Fellow History Lovers,
>
> My intent is not to bring controversy, but I believe if we carefully review the facts on this question we will conclude that this event never occurred as described in Bill's Story.
>
> Below is the comparison between the original manuscript and the first printing, first edition big book of that portion of Bill's story that we are discussing. We can easily see that sometime prior to the publication of this first printing on April 10, 1939 but after the printing of the multilith manuscript in early 1939 (produced for comments) that the following four paragraphs were added to Bill's Story:
>
> Despite the living example of my friend there remained in me the vestiges of my old prejudice. The word God still aroused a certain antipathy. When the thought was expressed that there might be a God personal to me this feeling was intensified. I didn't like the idea. I could go for such conceptions as Creative Intelligence, Universal Mind or Spirit of Nature but I resisted the thought of a Czar of the Heavens, however loving His sway might be. I have since talked with scores of men who felt the same way.
>
> My friend suggested what then seemed a novel idea. He said, "Why don't you choose your own conception of God?"
>
> That statement hit me hard. It melted the icy intellectual mountain in whose
shadow I had lived and shivered many years. I stood in the sunlight at last.

> It was only a matter of being willing to believe in a power greater than myself. Nothing more was required of me to make my beginning. I saw that growth could start from that point. Upon a foundation of complete willingness I might build what I saw in my friend. Would I have it? Of course I would!

> I draw your attention to the use of italics in the second and fourth paragraphs. Bill and or the editors obviously wished to place emphasis on the importance of Ebby's advice as well as the far reaching conclusion he (Bill) reached as the result of his hearing and considering this proposal. In all of Bill's Story the only other occasion of adding emphasis is when he documents his profound reaction to Ebby's phone call and his having stopped drinking: "He was sober"

> The use of italics is obviously meant to indicate the absolute significance of these statements and events. They now become the central theme of Bill's story, the how and why, the coup de grace, the moral of the story, the punch line, the chorus, the crescendo. It would certainly be impossible to tell the story without them would it not? If these things, (icy mountains melting, finally standing in the sunlight i.e. "psychic change") had actually happened to you could you possibly re-tell your story without them? Of course not!

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For my thinking, the reason these paragraphs are not contained in the earlier version of Bill's story is because it probably never happened as written. Had it truly occurred it would have to have been included in the earlier version (original manuscript). You wouldn't report the story without its most profound "truth"!

> Of course Ebby would have come carrying the non-denominational Christian message; (surrender to Jesus Christ) what other message did the Oxford Groupers carry? Lois may have provided us the answer for the "message change" in Lois Remembers p.113

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notations in the manuscript to indicate the source or reason for the revision.
Dr. James Wainwright Howard from Montclair, New Jersey (see AAHL post #
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may have been the culprit. As you know he suggested dozens of edits to soften
the book and make it more suggestive (let him choose his own concept could have
been his suggestion). Or it may have been needed to support the change "God as
you understand him" as made first to step three and then later again to step
eleven. The "committee" (Hank, Bill, Fitz, Ruth, Herb and possibly others) may
have thought this change to the story would tie up the "loose ends" into one neat, credible package. By the way, in the tape recordings I have heard of Bill
telling "the bed time story" I don't recall him ever saying that Ebby said to him "Why don't you choose your own concept of God" That's not to say such
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mention of it. I also seen to remember Mel B. saying Ebby could never recall the conversation in Bill's Kitchen other then they argued a bit over religion.
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> God Bless,
> John Barton
>
> P.S. I remember feeling a bit down when this first came to light in my mind
but recalled how many have been helped by this statement, so I am not concerned
about its historical accuracy. I believe its inclusion in the story was Providence.
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> - - - -
>
> From: Jeff Bruce <aliasjb@gmail.com>
> (aliasjb at gmail.com)
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your own understanding, but I don't remember where. Certainly it was not Oxford
Group orthodoxy. OG was distinctly Christian, and the preacher in New York where
Bill attended (Sam Shoemaker) was an Anglican in good standing.

MESSAGE 6932. . . . . . . . . . . . Re: Mark Whalon

++++Message 6932. . . . . . . . . . . . Re: Mark Whalon
From: Jeffrey Davis ... 10/6/2010 5:06:00 PM

Here is a link to a site that has the Mark Whalon article in Life magazine with all the photos:

http://books.google.com/books?id=mE4EAAAAMBAJ&pg=PA94&lpg=PA94&dq=life+magazine+mark+whalon&source=bl&ots=8drKi3t7y-&sig=B037ryvV_BUYku7ezpcnRDi_n6A&hl=en&ei=MOSSWMISBlAeB1MnrCA&sa=X&oi=book_result&ct=result&resnum=4&ved=0CB8Q6AEwAw#v=onepage&q&f=false [26]

Or if this link doesn't work, just Google "life magazine Mark Whalon" and you will find it.

Jeff

+++Message 6933 ... Re: Big Book royalties to others than Bill or Lois Wilson
From: Tom Hickcox ... 10/7/2010 12:06:00 AM

The previous message on this topic said:

> >From "Getting Better: Inside Alcoholics Anonymous" by Nan Robertson, to be published by William Morrow in April 1988:
> >At the time of his death, early in 1971, Bill Wilson was earning about $65,000 a year in royalties from the Big Book and three other books he wrote for A.A. Last year, his widow, Lois, received $912,000 in royalties. Under the terms of the agreement Bill concluded with A.A. headquarters in 1963, she was allocated 13.5 per cent of Wilson's royalties. Another 1.5 percent went to his last mistress, who died a few years after Bill.
>

I believe Nan Robertson has it wrong or there is a typo here. Bill received 15% of the book sales, however they figure that. 15% of the profits or whatever formula was agreed upon.

Upon his death, Lois received Bill's portion that wasn't going to Helen Wynn. 13.5 is 90% of 15. If she was receiving "13.5 per cent of Wilson's royalties," and Wynn 1.5%, who was getting the other 85%?
This reinforces my understanding that Lois received 90% of Bill's income from the books and Helen 10%. I quote Francis Hartigan's book, p. 193, "In 1963, though, prompted by his worsening emphysema, Bill and A.A. executed a new royalty agreement that called for Helen to receive 10% of his book royalties, and Lois 90% after his death."

Tommy H in Baton Rouge

+++Message 6934. . . . . . . . . . . . Dave and Lucille Kahn (and Edgar Cayce)
From: kodom2545 . . . . . . . . . . . . 10/6/2010 10:25:00 PM

I was reading a biography of the American psychic Edgar Cayce (American Prophet by Sidney Kirkpatrick) and I came across a couple of familiar names who were considered among his best friends.

Can anyone help me obtain information on Lucille or her husband Dave's relationship with Bill Wilson.

http://en.wikipedia.org/wiki/Lucille_Kahn

Also, in Kirkpatrick's book Mr. Cayce was said to have given a reading for Frank Sieberling of Akron, Ohio, the founder of Goodyear.

http://en.wikipedia.org/wiki/Frank_Seiberling

God Bless,

Kyle

+++Message 6935. . . . . . . . . . . . Re: Dave and Lucille Kahn (and Edgar Cayce)
From: George Cleveland . . . . . . . . . . . . 10/7/2010 5:38:00 PM

I have been intrigued by the possibility of a connection with Edgar Cayce and Bill Wilson. It seems unlikely that Bill would not have at least sought a reading. All Cayce readings are well documented but are all numbered. So from their archives I think it would be difficult to ascertain which reading may have been Bill's.

Maybe there is anecdotal evidence elsewhere??

However, Cayce did weigh in on alcoholism. There's an interesting overview
Curiouser and curiouser.

George Cleveland

On Wed, Oct 6, 2010 at 10:25 PM, kodom2545 <kodom2545@yahoo.com> wrote:

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> Can anyone help me obtain information on Lucille or her husband Dave's relationship with Bill Wilson.
> http://en.wikipedia.org/wiki/Lucille_Kahn
> Also, in Kirkpatrick's book Mr. Cayce was said to have given a reading for Frank Sieberling of Akron, Ohio, the founder of Goodyear.
> http://en.wikipedia.org/wiki/Frank_Sieberling
> God Bless,
>
> Kyle

Calvary Cemetery Search Results
Della Gavin 1889-1966

http://www.bernieworld.net/records.asp?ID=977

Sister M. Ignatia - Professed 1916
Full Name: Della Gavin
Born: 1889
Died: 4/1/1966
Buried: 4/5/1966
Burial Location: Section: 21A Row: D Lot:

THIS WEBSITE HAS A PHOTO OF THE GRAVE

Friends may call at Mount Augustine Monday From 2-5, 7-9 P. M. Solemn Requiem
Mass will be offered in St. John Cathedral, Cleveland, O., Tuesday, Apr. 5, at 10 A. M. Interment Calvary Cemetery, McGorry services. Please omit flowers.

Calvary Cemetery (216) 641-7575  
10000 Miles Ave, Cleveland, Ohio 44101

Hi Group:

Talking about graves, Could somebody provide a picture of Fr. Pfau's grave?, Where is it located? What does his epitaph say?

As always

Thnx.

This New York Times article discusses literature, AA and the question of whether the word amends is singular or plural:

On Language - "Making an Amends" - NYTimes dot com

http://www.nytimes.com/2010/10/10/magazine/10onlanguage.html?_r=1

Shakey Mike Gwirtz  
Phila, PA USA

Meg e-mails: "I am a member of a 12-step program in which the eighth and ninth steps refer to 'making amends.' When people share their experience with these steps, they often talk about 'making an amends' as if it were a combination of
singular and plural. I find this so annoying that I may need to make amends for interrupting people to correct their grammar. But perhaps I am in error. Could you please advise as to the correctness of 'making amends'?

The 12 steps to recovery first outlined by the founders of Alcoholics Anonymous, Bill Wilson and Bob Smith, have been enshrined in A.A.'s "Big Book" for more than seven decades. Over the years, the remorseful focus on "making amends" in Steps 8 and 9 has extended beyond the A.A. movement to the language of recovery more generally, even making an appearance in the public statement by Tiger Woods earlier this year apologizing for his marital infidelities.

While Woods said in his prepared statement, "It's now up to me to make amends," he modified the idiom in an interview with ESPN the following month, speaking of the "many people I have to make an amends to." Woods is hardly alone in treating the word amends as a singular noun, or even alternating between singular and plural interpretations of the word.

Uncertainty over how to treat amends is far from new. The Oxford English Dictionary has examples of amends used in a distinctly singular fashion all the way back to the fifteenth century. The English essayist Joseph Addison wrote of making "an honorable amends," and T. S. Eliot, in his poem "Portrait of a Lady," posed the question, "How can I make a cowardly amends / For what she has said to me?"

Amends came into English from the Old French word amendes, meaning "fines" or "penalties," the plural of amende, meaning "reparation." But while the singular form persisted in French, it dropped out of English, leaving us with a plural noun that has no proper singular equivalent. Something similar happened with other words in the language, like alms, odds, pains and riches.

Noah Webster tried to sort out this confusion in his 1789 book, "Dissertations on the English Language." Webster held that "amends may properly be considered as in the singular number," but concluded that judgment of the word as singular or plural was ultimately "at the choice of the writer." He saw the word means as a parallel case: if means expresses a single action to achieve a result, it
can be thought of as singular despite the -s ending, but if it encompasses more than one action, it can take the plural reading.

Sadly, idioms don't always accord with logical argumentation. The singular version of means survives in the frozen phrase, a means to an end, but singular amends has never made much headway in standard English. Make an amends is vastly outnumbered by make amends in written use, though it is likely more popular in everyday speech, as Tiger Woods demonstrated when he went off-script. Notwithstanding illustrious predecessors like Addison and Eliot, it's best to make amends and not an amends, lest your act of contrition turn into a grammatical squabble.

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++++++++Message 6939. . . . . . . . . . . . RE: Amazon edition: Original working manuscript of the Big Book
From: Jenny or Laurie Andrews . . . . . . . . . . . . 10/7/2010 3:13:00 AM

From Laurie Andrews and Jared Lobdell

- - - -

IN THE UNITED KINGDOM:

From: Laurie Andrews <jennylaurie1@hotmail.com>
(jennylaurie1 at hotmail.com)

It is not available from Amazon in the UK until November and it costs a great deal more than in the US!

Laurie A.

- - - -

IN THE UNITED STATES (PENNSYLVANIA):

From: "J. Lobdell" <jlobdell54@hotmail.com> (jlobdell54 at hotmail.com)

I received notification on October 3rd that it would be available as of October 5th, on which day my copy arrived.

+++++Message 6940. . . . . . . . . . . . Re: font used in Big Book
From: Jonathan Lanham-Cook . . . . . . . . . . . 10/6/2010 6:17:00 PM

I have a number of Big Books including 1st editions 9th and 15th printings, complete set of second editions and 1st printings of the 3rd and 4th editions -
I also have UK 3rd and 4th editions (I'm after a UK second edition).

It would seem that they all have either Kaufmann or Park Avenue (I'm absolutely no expert so I'm going on what's been discussed here).

I also have a UK 1st edition 2nd impression (1956) -- from what I can tell it's essentially a US 14th printing reproduced and printed in the UK -- however the Caps at the beginning of the chapters are totally different. The text is unaltered and appears to be the same type face but with slightly different spacing -- anybody know anything about this?

Very interesting -- I'd love to know more.

Jonathan L-C

+++Message 6941 . . . . . . . Choose your own concept of God: Sam Shoemaker
From: Jeff Bruce . . . . . . . . . . . . 10/8/2010 12:42:00 AM

It seems odd to me to contend that Sam Shoemaker is not in good standing with the establishment Episcopal church since on their calendar they have a feast day for him in their calendar of saints. (January 31). I do agree with you that he is not representative of either the church or the Oxford Group, even though he was a prominent member of both.

- - -

From Glenn C. (South Bend, Indiana):

Let's remember though that being on the modern American Episcopal Church's Calendar of the Saints in no way implies "orthodoxy" in the kind of narrow way that some of the previous messages have been using that term. And it certainly doesn't imply that they were Anglicans at all. I would hesitate to try to speculate on what anybody on that list "must necessarily have believed" on some theological issue of this sort simply because (and only because) that person's name showed up on the list!
EXAMPLES:

http://en.wikipedia.org/wiki/Calendar_of_saints_%28Episcopal_Church_in_the_Unit
ed_States_of_America%29 [27]

May 23 Nicolaus Copernicus, 1543, and Johannes Kepler, 1543, Astronomers
[KEPLER WAS A SUN WORSHIPER AND PROFESSIONAL ASTROLOGER who believed that
the
sun, not Jesus Christ, was the visible incarnation of God, and that the
planets
sang to the divine sun in what was called the music of the spheres]

Sept. 8 Søren Kierkegaard, Teacher and Philosopher, 1855
[brought up a Lutheran, but he was a wild radical who rebelled against the
established church and was the FOUNDER OF RADICAL EXISTENTIALIST PHILOSOPHY
--
the 1960's radicals used to love his works]

Dec. 10 Karl Barth, Pastor and Theologian, 1968
[Swiss Calvinist background, but the FOUNDER OF THE RADICAL CRISIS THEOLOGY
that
appeared in the early twentieth century]

Dec. 14 Juan de la Cruz (John of the Cross), Mystic, 1591
[St. John of the Cross taught that GOD IS TOTALLY INDESCRIBABLE, an infinite
abyss of no-thing-ness, and that there was no way that you can describe God
literally in any kind of human words at all]

Jan. 15 Martin Luther King Jr. [Baptist] Civil Rights Leader, 1968

Feb. 5 Roger Williams, 1683 [Baptist and later a Seeker], and Anne
Hutchinson,
1643, Prophetic Witnesses

Mar. 3 John and Charles Wesley, Priests, 1791, 1788 [they were Anglicans,
but
were the effective founders of the Methodist church]

Mar. 26 Richard Allen, First Bishop of the African Methodist Episcopal
Church,
1831 [Methodist, not Anglican]

July 1 Harriet Beecher Stowe, Writer and Prophetic Witness, 1896
[Presbyterian]

Nov. 15 Francis Asbury [Methodist], 1816, and George Whitefield, 1770,
Evangelists

Nov. 26 Isaac Watts, Hymnwriter, 1748 [Nonconformist]

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On Wed, Oct 6, 2010 at 2:55 PM, J. Lobdell <jlobdell54@hotmail.com> wrote:
Re: Shoemaker as "Anglican in good standing" -- no. An Anglican (or rather Episcopalian), yes. In good standing, well, there is considerable indication that "Soapy Sam" was regarded by much of the "establishment" of the Protestant Episcopal Church in the U.S.A. (PECUSA) as slightly off the course.

I met Sam at the General Seminary ca 1959-60 as the guest of a friend who got his S.T.B. there in 1961 -- but discovered only last year, talking to my friend, that he had "had to move heaven and earth" to get Sam on the campus at all in the face of opposition from that establishment -- and this was some years after Sam left NYC for Calvary Pittsburgh.

"God as you understand him" was in fact a Shoemaker idea (Dick B. has provided a fair amount of documentation on this).

Remember Frank Buchman was a Lutheran and the OG was considered somewhat "infra dig" by PECUSA.

++++Message 6942. . . . . . . . . . . . . Your own concept of God: Shoemaker and Elwood Worcester
From: corafinch . . . . . . . . . . . . 10/9/2010 8:28:00 AM

Jared's problem with the "Anglican in good standing phrase" may partially have to do with the slippery meanings of "Anglican" within the American church. I'll avoid that briar patch, but I do think it is fair to say that orthodoxy in the Episcopal Church tends to be local. Bishops are of course supposed to be collegial, but there have always been individualists among them who don't believe in broad highways.

One of these was William Manning, bishop of New York in the 1920s and 30s. He immigrated from England as a teenager, and ultimately became one of the most conservative bishops of his time. Besides conservatism, he had a reputation for ruthlessness in pursuit of his own goals and opposition to liberals. Bishop Manning liked Sam Shoemaker and his branch of the Oxford Group. So, despite being more evangelically oriented than most New York Episcopalians, Sam Shoemaker certainly qualified as orthodox.

It seems to me that Shoemaker's advice about taking "baby steps" toward faith is quite traditional, and not really the same thing as choosing a God of one's own understanding. Surrendering "as much as one can to as much of God as one understands" was to be a starting point, not an end point.
In contrast to Shoemaker, Elwood Worcester of the Emmanuel Movement was an Episcopal priest who was in fact friendly with those in the liberal branch of the ECUSA and appears (I've read a collection of letters he exchanged with another priest) to have been afraid of Bishop Manning and his allies. Worcester was of course in a different diocese, but Manning's tentacles went far.

For Worcester's importance see: http://hindsfoot.org/kdub2.html

I've had luck with previous posts on this topic, so I will try again.

Does anyone have knowledge about prison based AA groups in Connecticut in the 1950's/1960's?

The AlconAire (South Dakota State Penitentiary) lists the following publications on their Give and Take page:

"Insider" from Dansbury, CT
"Niantic State Farm for Women" from Niantic, CT
"CSP News" from Wethersfield, CT

Related to this question, does anyone have knowledge of AA members helping start NA meetings in prisons in CT during this time period?

Email me if interested in seeing a copy of the issue of the AlconAire that references one of these groups:
<cbudnick@nc.rr.com> (cbudnick at nc.rr.com)

Thanks,

Chris B.
Raleigh, NC

From Jonathan L-C and John Moore
From: Jonathan Lanham-Cook <lanhamcook@gmail.com>
(lanhamcook at gmail.com)

How strange? As an Englishman who would acknowledge that my English is far from perfect, I am surprised by this article. To 'make an amends' is clearly incorrect and I can't even see why anyone would even bother to write about it: you either make amends (plural) or make an amend (singular), how can anyone not see that? Very strange.

Jonathan L-C
(Bristol, UK)

From: John Moore <contact.johnmoore@gmail.com>
(contact.johnmoore at gmail.com)

We "make amends" which is the process in general, and we "make an amend" which refers to one specific amend. Those are the AA terms as I know them.

But...to describe the amends process as a "remorseful focus" shows that the writer has never made one.

Our 9th step is a positive, constructive course of action that has little to do with apologizing.

John Moore
South Burlington VT

On Sun, Oct 10, 2010 at 12:56 AM, <Shakey1aa@aol.com> wrote:
>
> This New York Times article discusses literature, AA and the question of whether the word amends is singular or plural:
> >
> > On Language - "Making an Amends" - NYTimes dot com
> > http://www.nytimes.com/2010/10/10/magazine/10onlanguage.html?_r=1
> >
> > Shakey Mike Gwirtz
> > Phila, PA USA
> >
> > =============================================
> > On Language
> > 'MAKING AN AMENDS'
> > By Ben Zimmer
> > Published: October 8, 2010
Meg e-mails: "I am a member of a 12-step program in which the eighth and ninth steps refer to 'making amends.' When people share their experience with these steps, they often talk about 'making an amends' as if it were a combination of singular and plural. I find this so annoying that I may need to make amends for interrupting people to correct their grammar. But perhaps I am in error. Could you please advise as to the correctness of 'making an amends'?

The 12 steps to recovery first outlined by the founders of Alcoholics Anonymous, Bill Wilson and Bob Smith, have been enshrined in A.A.'s "Big Book" for more than seven decades. Over the years, the remorseful focus on "making amends" in Steps 8 and 9 has extended beyond the A.A. movement to the language of recovery more generally, even making an appearance in the public statement by Tiger Woods earlier this year apologizing for his marital infidelities.

While Woods said in his prepared statement, 'It's now up to me to make amends,' he modified the idiom in an interview with ESPN the following month, speaking of the "many people I have to make an amends to." Woods is hardly alone in treating the word amends as a singular noun, or even alternating between singular and plural interpretations of the word.

Uncertainty over how to treat amends is far from new. The Oxford English Dictionary has examples of amends used in a distinctly singular fashion all the way back to the fifteenth century. The English essayist Joseph Addison wrote of making "an honorable amends," and T. S. Eliot, in his poem "Portrait of a Lady," posed the question, "How can I make a cowardly amends / For what she has said to me?"

Amends came into English from the Old French word amendes, meaning "fines" or "penalties," the plural of amende, meaning "reparation." But while the singular form persisted in French, it dropped out of English, leaving us with a plural noun that has no proper singular equivalent. Something similar happened with other words in the language, like alms, odds, pains and riches.

Noah Webster tried to sort out this confusion in his 1789 book, "Dissertations on the English Language." Webster held that "amends may properly be considered as in the singular number," but concluded that judgment of the word as singular or plural was ultimately "at the choice of the writer." He saw the word means a parallel case: if means expresses a single action to achieve a result, it can be thought of as singular despite the -s ending, but if it encompasses more than one action, it can take the plural reading.
Sadly, idioms don't always accord with logical argumentation. The singular version of means survives in the frozen phrase, a means to an end, but singular amends has never made much headway in standard English. Make an amends is vastly outnumbered by make amends in written use, though it is likely more popular in everyday speech, as Tiger Woods demonstrated when he went off-script. Notwithstanding illustrious predecessors like Addison and Eliot, it's best to make amends and not an amends, lest your act of contrition turn into a grammatical squabble.

See my posting about the history of the Big Book in Great Britain.

I donated my Great Britain* second edition to the British GSO archives at York.

Laurie A.

*The UK is the United Kingdom of Great Britain and Northern Ireland; Great Britain comprises England, Scotland and Wales. AA in Northern Ireland (Ulster) is covered by the Irish fellowship (Eire and Northern Ireland).

I have a number of Big Books including 1st editions 9th and 15th printings, complete set of second editions and 1st printings of the 3rd and 4th editions - I also have UK 3rd and 4th editions (I'm after a UK second edition).

It would seem that they all have either Kaufmann or Park Avenue (I'm absolutely no expert so I'm going on what's been discussed here).

I also have a UK 1st edition 2nd impression (1956) -- from what I can tell it's essentially a US 14th printing reproduced and printed in the UK -- however the Caps at the beginning of the chapters are totally different. The text is unaltered and appears to be the same type face but with slightly different
spacing -- anybody know anything about this?

Very interesting -- I'd love to know more.

Jonathan L-C

+++Message 6946. . . . . . . . . . . . Re: font used in Big Book
From: hdmozart . . . . . . . . . . . . 10/12/2010 9:11:00 AM

Looks like somehow we got two threads going on the same topic - I hope I'm not speaking in stereo -

Message 6681 has some of the same /additional info including samples
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6881

John, I am more a font enthusiast than an expert, but if you wanted to take some
reasonably close up pics of the drop caps in your book(s), I would be happy to
take a swing at trying to identify it - one each of as many of the different
letters that you can find - It was a pretty quick task with a digicam for the
two different versions I have -

Email them to me at <email@LaurenceHolbrook.com>
(email at LaurenceHolbrook.com)

Trying to be helpful to others one day at a time -

Larry

+++Message 6947. . . . . . . . . . . . RE: Amazon edition: Original working
manuscript of the Big Book
From: N FINLAYSON . . . . . . . . . . . . 10/12/2010 7:02:00 AM

I received mine here in the UK on 7th October, ordered middle of September.

Norrie F. from Oban
(in Argyll in western Scotland)

+++Message 6948. . . . . . . . . . . . Betty Van N. (El Paso, Texas) has
died, 65 years sober
From: Norm The Tinman . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 10/14/2010 10:42:00 PM
Subject: Betty Van Nortwick 65 years sober
Date: Thursday, October 14, 2010

Maybe some of you bumped into Betty, in your travels. What a gift!!

I just wanted to pass along that one of our treasures has passed on. Betty Van Nortwick, who got sober in Chicago April 8, 1946, passed away yesterday at the age of 95 in El Paso. We thought that maybe as of the other day, she may have been the person with the longest continuous sobriety in AA.

When Betty came in to the fellowship, she was discouraged from joining because of her gender, and she insisted that she had earned her seat. The men finally let her in. Apparently getting sober in Chicago in the 40's was not quite like today. Betty lived in Arizona after Illinois and then for the past 30 years here in El Paso. She was an active member of the fellowship, attending meetings weekly and sponsoring women up until the day she died. Her sponsees will want to remark, I'm sure.

We had the privilege of videoing her story two years ago, and there are copies in the AA archives in El Paso and Tucson. God bless and we'll pass along any service information.

+++Message 6949. . . . . . . . . . . . Fredrick Haskin article
From: traditionsway . . . . . . . . . . 10/16/2010 3:11:00 PM

Does anyone know of an newspaper article on AA written by a Fredrick Haskin around 1941? I believe he wrote for the LA Herald, but I could be wrong. I know the AP picked it up and it was carried by local papers here in Montana.

+++Message 6950. . . . . . . . . . . . Sr. Ignatia exhibit at Ellis Island, Dubuque, Los Angeles, South Bend, Sacramento
From: Glenn Chesnut . . . . . . . . . . 10/17/2010 4:00:00 PM

Women and Spirit: Catholic Sisters in America

CINCINNATI: Premiered May 16, 2009 at Cincinnati Museum Center
Women and Spirit: Catholic Sisters in America is a traveling exhibition depicting the innovative, action-oriented women whose passion for justice helped shape our nation's social and cultural landscape. Since first arriving in America nearly 300 years ago, sisters built schools, colleges, hospitals, orphanages, homeless shelters, and many other enduring social institutions. As nurses, teachers, and social workers, sisters entered professional ranks decades earlier than most other women and established landmark institutions that continue to serve millions of Americans from all walks of life. The untold story of these unsung heroes is now recounted, documenting a vital and significant perspective of American history.

EXHIBIT FACTS:

* The 3000 square foot exhibit is modular and can expand to 6000 square feet.
* Features 70 artifacts from over 400 sister communities including a letter from Thomas Jefferson assuring religious freedom following the Louisiana Purchase, a custom fluting machine for the habits, a Three-Key Box known as a Common Safe used by the sisters to manage their finances, and a medical bag used by the sisters as they nursed both sides during the Civil War.
* Media components include an introductory video projection experience, oral history listening stations, interactives, and films, which showcase historical footage.
* Supporting educational materials for grades 1 through 12 available at www.womenandspirit.org.

HISTORICAL FACTS:

* The St. Joseph infant incubator was developed by Sr. Pulcheria Wuellner
* The first medical license given to a woman in New Mexico was Sr. Mary de Sales Leheney.
* In 2005, approximately one in six hospital patients in the U.S. were treated in a Catholic facility.
* During the Civil War, the Sisters of the Holy Cross staffed the first U.S. Navy hospital ship, the USS Red Rover.
* More than 600 sisters from twenty-one different religious communities nursed both Union and Confederate soldiers alike during the Civil War.
* In the founding days of Alcoholics Anonymous, Sister Ignatia Gavin of the Sisters of Charity of St. Augustine successfully advocated that alcoholism should be treated as a medical condition.
* Catholic sisters established the nation's largest private school system, educating millions of young Americans.
* More than 110 U.S. colleges and universities were founded by Catholic sisters.
* Since 1980, at least nine American sisters have been martyred while working for social justice and human rights overseas.
* Since 1995, numerous congregations have participated as nongovernmental organizations (NGOs) at the United Nations, focusing on global issues such as climate change, human trafficking, and poverty.

+++Message 6951. . . . . . . . . Re: Make amends? or make an amends?
New York Times article
From: Jenny or Laurie Andrews . . . . . . . . 10/17/2010 8:41:00 AM

And how many angels exactly can stand on the head of a pin?

Original message from: lanhamcook@gmail.com
Date: Sun, 10 Oct 2010
Subject: Re: Make amends? or make an amends? New York Times article

From: Jonathan Lanham-Cook <lanhamcook@gmail.com>
(lanhamcook at gmail.com)

How strange? As an Englishman who would acknowledge that my English is far from perfect, I am surprised by this article. To 'make an amends' is clearly incorrect and I can't even see why anyone would even bother to write about
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Jonathan L-C
(Bristol, UK)

- - - -

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South Burlington VT

- - - -

On Sun, Oct 10, 2010 at 12:56 AM, <Shakey1aa@aol.com> wrote:

> This New York Times article discusses literature, AA and the question of whether the word amends is singular or plural:
> On Language - "Making an Amends" - NYTimes dot com
> http://www.nytimes.com/2010/10/10/magazine/10onlanguage.html?_r=1
> > Shakey Mike Gwirtz
> > Phila, PA USA
> > =-----------------------------------------------------------------------------------------
> > On Language
> > 'MAKING AN AMENDS'
> > By Ben Zimmer
> > Published: October 8, 2010
> > The New York Times Magazine
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Hi history lovers,

Do you have any history about this meeting format? How many of this type of meetings exist? I need evidence that this type of meeting does exist and is working.

I have mustered the courage to go to my A.A. club steering committee and request they provide me a time and space for a "Free Thinkers" meeting. As I understand it . . . Free Thinkers meetings are A.A. meetings that allow Buddhists, Hindus, Muslims, Jews, and Christians to find a way to make the 12 steps help bring about the recovery of people who are skeptical about traditional Christian dogmas. I know there are a lot of these type of meetings in New York, San Francisco, Seattle, etc. But this will be the first in ultra-conservative Christian Orange County, California. Can anybody provide me with a meeting format and how to structure and run this type of meeting? I need some examples of what Free Thinkers do in an A.A. meeting so I can show proof they do exist, and we should have one.

Any help would be appreciated.

Metta,

Deep Bows,

dougbert
spiritual warrior
Live & learn - a google search turned up hundreds of Freethinkers groups - very few had anything to do with recovery specifically.

Interesting to note that one such group, Freethinkers of Colorado Springs, had a speaker from SMART Recovery to address the group earlier this year:
http://www.freethinkerscs.com/?q=node/431

More pertinently, I did find a some AA Freethinkers:

There is also an Agnostic AA NYC group with a preamble, steps etc - virtually every site I checked acknowledged they got information from this NYC group:
http://agnosticaanyc.org/

The NYC group posted 'scripts' that might be helpful:
http://agnosticaanyc.org/documents.html

And they also had a fairly extensive meeting list that one might 'luck out' and finding a close by meeting:
http://agnosticaanyc.org/worldwide.html

And they did have an email address for questions and comments:
postmaster@agnosticaanyc.org

Hope this info is helpful

Larry

---

From: Anders Byström <agbystrom@gmail.com>
(agbystrom at gmail.com)

Hiya Metta!

I live in Sweden and one difference I've experienced between the meetings in Sweden and the US is that we almost never end our meetings with the Lord's Prayer, otherwise it's pretty much the same. Some ppl in the meetings talk about "God" others use "Higher Power" and etc., etc. I use the word "God" mostly for convenience cause I'm a bit lazy .... but by that word I don't imply any Christian view of God, and I often state that at meetings to show newcomers that's ok.

AA is NOT in any way shape or form a Christian entity, and our Traditions makes that very clear. So by that I would like to think that any real AA meeting is
what you would call a Free Thinkers meeting. But I kinda catch on to what you
say though. Cause from time to time in the Swedish fellowship we've had
groups
that have tried to "make" AA Christian - which it is not. We are a
Fellowship of
the Spirit, NOT a society of religious dogma.

So if you have concerns, why not just set up a meeting that adhere to AA's
Traditions and call it for what it is - an AA meeting?

Love and Service
Anders Byström
Gothenburg, Sweden

- - - -

From: "planternva2000" <planternva2000@yahoo.com> (planternva2000 at yahoo.com)

I apologize in advance if this offends anyone, but I feel compelled to answer
from my own personal experience.

The writer gives the impression that AA meetings are for Christians only,
probably since the word "God" is used quite frequently. In my 3+ decades of unbroken AA membership I've been privileged to sponsor a Laotian immigrant who
is a Buddhist, An Iranian immigrant who is a Muslim, a Catholic priest, all of
whom are still sober, and a Jew, who died sober. I also correspond with a sober Sikh.

Not a single one of these men has had a problem with the Big Book or any of the Twelve Steps.

Jim S.

- - - -

From: Michael Dunn <mdshediac@yahoo.ca> (mdshediac at yahoo.ca)

In my work, every year for 25 years I traveled to Chicago in the fall for 10
days. I attended several Atheist/Agnostic meeting there.
See: http://www.chicagoaa.org/meetings/

Click the "Atheist/Agnostic" box and you'll get the list. Most are called Quad A
groups - AA for Atheists and Agnostics.

I'm sure that site has a contact email, they should be able and willing to help you.
Michael

- - - -

From: <pvttimt@aol.com> (pvttimt at aol.com)

Based on my interpretation of Traditions Four and Five, it strikes me that you can run your meeting any darn way you please, as long as it doesn't affect AA as a whole, or other groups. As for the club, if they won't give you time or space, go set it up someplace else.

- - - -

From: Charley Bill <charley92845@gmail.com> (charley92845 at gmail.com)

Hi Dogbert,

We do indeed have meetings in Orange County that stray from the Christian-centric AA. I attend one on Fridays at 8 in Cypress. It is a book study meeting and we study anything that will help us understand and work a good recovery program.

I see a "We Agnostics" in Cypress at 8 on Mondays at 5691 Vonnie Lane near Walker and Lincoln. There used to be several agnostic/atheist meetings in this location. I know several members who are not Christians in any sense who are fine AA members. It can be done in Orange County.

This meeting and probably others are already in existence and are listed in the directory found at http://www.oc-aa.org/default.htm

If you have any flack at all from the Club (please note there are no "AA" Clubs -- the Fellowship does not have clubs -- see the Traditions) I think you would be better off starting the meeting in a room at a church. Find one that already hosts an AA or Alanon meeting or both and ask them for a room. Be sure you can afford the contribution they expect. You just say it is for an AA meeting and do the other advertising/publicity on the club bulletin board and in the monthly bulletin from the Central Office, and notices to all meetings in your area of interest.

Please let me know how things work out. If you'd like to come with us on Friday nights in Cypress, let me know and I'll give you address, directions, etc.
If you want more coaching on how to open a new meeting, please write me direct at
my home email address:
<charley92845@gmail.com> (charley92845 at gmail.com)

- - - -

From: Dick Chalue <dickchalue@yahoo.com>
(dickchalue at yahoo.com)

Why not use the regular format? As it is stated MANY times IN THE BIG BOOK,
"GOD AS WE UNDERSTAND HIM" is YOUR conception of God NOT anybody else's God but
YOURS. Religion is the politics of spirituality and this is a spiritual
program, not religious.

Dick Chalue

- - - -

From: "chiefret1995" <chiefret1995@yahoo.com>
(chiefret1995 at yahoo.com)

I've never hear of Free Thinkers meetings. It's my understanding that "God as we
understood him" is all inclusive and excludes no one's particular beliefs. I
know of no Christian dogma in AA but I have heard of it in some meetings,
meetings which usually don't last long.

David G

I use AAWL/ABSI daily and have done so for a while. It is a part of
my daily P&M, comes in handy when I need to come up with a topic when
I chair, and is useful as a quick reference for sharing at meetings.

I am wondering what prompted its production. In the forward Bill
tells us, "It is felt that this material may become an aid to
individual meditation and a stimulant to group discussion, and may
well lead to a still wider reading of all our literature."

At the time of publication, the three books he described as A.A.'s
basic texts, the Big Book, 12x12, and A.A. Comes of Age, were in use
and he was communicating with the membership regularly thru the A.A.
Grapevine. What was the need for yet another book?

That said, I assume he chose what went into the book, or am I
mistaken? If Bill didn't, who did? What were his views on the final product? He died shortly after its publication. Given his general decline in health, I doubt that he could promote it very vigorously.

Tommy H in Baton Rouge

+++Message 6955. . . . . . . . . . . . Re: Make amends? or make an amend?
New York Times article
From: Steve Flower . . . . . . . . . . . . 10/17/2010 4:52:00 PM

From: Steve Flower <steve1290@gmail.com>
(steve1290 at gmail.com)

This is one of those many, many things that make my brain itch in meetings.

I "make amends," whether I am speaking of one thing/person combination or a dozen. "To make amends" is a single action, not a set of actions. I do not "make an amend" to one person and then "make several amends" to multiple persons. The idiom is "make amends," whether the thing being dealt with is singular or plural.

"Amend," without the "s," is always a verb (as in "we amend this contract...") meaning to correct or change. The thing which happens when I amend a contract is "an amendment" or "some amendments." But "making amends" is not the creation of "amendments," either.

"Amends" is a noun, singular or plural. Dictionary.com suggests this:

amends —noun (used with a singular or plural verb)
1. reparation or compensation for a loss, damage, or injury of any kind; recompense.

Think of "amends" as a substitution for "restitution," but in reverse usage. I (hopefully) wouldn't say that I was making restitution*es* ... I would make restitution, whether to one person or several. In the same way, "making amends" is a singular act towards one or many subjects.

Perhaps someone with more training in language arts could explain it better.

But regardless: please, please, please - there is no such thing as "an amend."
Gently but firmly correct those who are sure they believe otherwise.

Steve Flower
From: "J. Lobdell" <jlobdell54@hotmail.com>
(jlobdell54 at hotmail.com)

On the "an amends" matter, the phrase in any form is so largely used in A.A.,
and so little mostly outside A.A., and amends so confused with the act of
amending, that it’s hard to come to any conclusion of more than historical
interest -- in which connection it might be pointed out that amends (or an
amende honorable) were historically usually made openly and publicly, or
announced publicly, which seems to continue in one of Bill W's examples (of
the
man who stood up and apologized to the man he had wronged before the whole
congregation). Since the medieval form is amendes (Fr), where the final -s-
is silent unless followed by a non-aspirated vowel, there was no difference in
pronunciation between singular and plural until just about Shakespeare's
time.

To move up in history, if Alexander Hamilton (quite possibly an active
alcoholic) had been willing to make amends to Aaron Burr (who quite possibly
inherited the tendency toward alcoholism from his grandmother, a Hopkins by
birth, and may well have been an active alcoholic), the famous duel might
never
have taken place -- but then, drinking alcoholics have never been good at
making
amends.

(Amend[e]s honorable[s] were the remedy against a duel).

- - - -

From: Dov W <dovwcom@gmail.com>
(dovwcom at gmail.com)

I too am English and I too have a limited grasp of the language, but at one
time
I counted myself among the believers that the answer to Life the Universe
and
Everything in life lies in the Big Book. I am no longer as convinced as I
was,
but, as it happens, the Big Book does shed interesting light on the singular
usage of nouns that always take the plural form.

One needs look no further than "The Doctor's Opinion" for discussion of "a
means
to an end" where "means" (even though it ends in an s) is treated as a
singular
noun:

"In the course of his third treatment he acquired certain ideas concerning a
possible means of recovery".
The moral of the story may be that when it comes to the English language appearances can sometimes be deceptive.

---

From: bruceken@aol.com (bruceken at aol.com)

I'll answer that as soon as I put on my pajamas.

(Then I'll start by first trying to figure out why "my pajamas are" instead of "my pajamas is.")

Bruce K.

+++Message 6956. How many angels can stand on the head of a pin?
From: Dov W 10/17/2010 5:53:00 PM

From Laurie Andrews, edgarc, Dov W., Jonathan Lanham-Cook, Jared Lobdell, and Glenn C.

Original question from Laurie Andrews
<jennylaurie1@hotmail.com> (jennylaurie1 at hotmail.com)

And how many angels exactly can stand on the head of a pin?

---

From: edgarc@aol.com (edgarc at aol.com)

Show me the pin . . .

---

From: Dov W <dovwcom@gmail.com> (dovwcom at gmail.com)

As for the question of how many angels can fit on the head of a pin, nothing obvious comes to mind from the Big Book, but I would humbly suggest that the answer would be less angels if they are drunk and more angels if they are sober.

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From: Jonathan Lanham-Cook <lanhamcook@gmail.com>
Though it has come to be a proverbial attack on pedantic accuracy, the question about angels on the head of a pin (or dancing on the point of a needle) actually encapsulates a matter of great importance in the spiritual life, which is the relationship of the spiritual and the physical.

Modern people who want to make fun of the nit-picking quality of some medieval theology, like to say that people in the medieval European universities used to sit around arguing about how many angels could stand on the head of a pin.

In fact, no medieval theology professors ever put this question up for a formal disputation among their students, because the answer was too simple. Each angel was "pure form" and contained no "matter." Things that contained no matter had no spatial location. Therefore you couldn't say that an angel was actually located anywhere in space, even though the angel (as good Swedenborgians later on also knew) could communicate with an individual human being who was located at a specific physical location.

Or as Jared Lobdell put it in modern fashion, angels were purely spiritual beings, who were not bound into the physical fabric of the kind of space and time which scientists talk about their formulas. Angels existed up in that "fourth dimension of existence" of which the Big Book spoke on pages 8 and 25 ("I was soon to be catapulted into what I like to call the fourth dimension of existence" and "we have been rocketed into a fourth dimension of existence of which we had not even dreamed").

Real medieval disputations were held over questions that were far more intellectually challenging :-)}
For example, if a mouse creeps into a church and climbs up to the tabernacle which contains a piece of the consecrated communion bread, and eats it, has the church mouse eaten the body of Christ? If you say "yes," then the Catholic communion service is cannibalism. If you say "no," because the mouse has no Christian faith, then you are claiming that the physical presence of Christ in the bread and wine is merely subjective, and instead of being a good Roman Catholic, you have become a Zwinglian Protestant of the worst sort :-) 

Medieval alcoholics loved to sit around in medieval inns and drink pint after pint of good brown ale, and argue about this kind of nit-picking question. If they had had access to the internet, I am sure they would have had even more fun!

The story I've heard is that Bill originally intended The A.A. Way of Life to be something along the lines of Living Sober -- practical suggestions for living the sober (A.A.) way of life -- and he looked through his materials from over the years to see what he had. But he was close to seventy years old, not in very good health, and with time breathing over his shoulder, he put book excerpts and notes from letters together as a kind of (what the French would call) livre de pensee ("thought-book" almost like the old "commonplace-book"), so it would get done and published before his death.

> To: AAHistoryLovers@yahoogroups.com
> From: cometkazie1@cox.net
> Date: Tue, 19 Oct 2010 21:18:10 -0500
> Subject: [AAHistoryLovers] A.A. Way of Life/As Bill Sees It
>
> I use AAWL/ABSI daily and have done so for a while. It is a part of my daily P&M, comes in handy when I need to come up with a topic when I chair, and is useful as a quick reference for sharing at meetings.
>
> I am wondering what prompted its production. In the forward Bill tells us, "It is felt that this material may become an aid to individual meditation and a stimulant to group discussion, and may well lead to a still wider reading of all our literature."
>
> At the time of publication, the three books he described as A.A.'s
basic texts, the Big Book, 12x12, and A.A. Comes of Age, were in use
and he was communicating with the membership regularly thru the A.A.
Grapevine. What was the need for yet another book?

That said, I assume he chose what went into the book, or am I
mistaken? If Bill didn't, who did? What were his views on the final
product? He died shortly after its publication. Given his general
decline in health, I doubt that he could promote it very vigorously.

Tommy H in Baton Rouge

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++++Message 6958. . . . . . . . I need verification of Ace Full -
Seven - Eleven story
From: Jim M . . . . . . . . . . . . 10/26/2010 11:44:00 PM

Can anyone verify this information as being correct?

Was it Delmar Tyron who wrote the story, "Ace Full - Seven - Eleven"? And
did he
write the story on Thanksgiving day in 1938?

Yours in service,
Jim M.

- - -

FROM GLENN C. THE MODERATOR:

See the reproduction (published by Hazelden in 2010) of The Book That
Started It
All: The Original Working Manuscript of Alcoholics Anonymous, page 172 in
the
Hazelden volume = Personal Stories page 62 in the typewritten manuscript:

The story "Ace Full -- Seven -- Eleven" is X-ed out, with a handwritten note
in
pencil saying:

Del Tryon's story --
Thought the book was racket
and so with drew this.
w.a.w

It was Richard K. (see Message #5283) who gave a different version of the
man's
name -- Delmar Tyron -- but without giving any source for this claim.

I was unable to find any references in the past AAHistoryLovers messages
about
the story having been written on Thanksgiving day in 1938.
What I did find was a list in Barefootsworld -- is this the Richard K. list?  
-- can anyone tell us? At any rate, this list gives the following, but with no sources of information of any sort given for these claims:

http://www.barefootsworld.net/aapioneers.html
Pioneers of Alcoholics Anonymous – 1934 – 1939
All Below Achieved At Least Some Period of Sobriety.
Some who failed may have achieved permanent sobriety later.
Bolded Names Achieved Permanent Sobriety.

Sobriety date: 1938 -- Delmar Tyron -- Akron -- Ace Full, Seven-Eleven  
(wrote story Thanksgiving 1938)

HEREWITH FOLLOWS ALL OF THE OTHER RELEVANT MATERIAL I WAS ABLE TO LOCATE IN THE PAST AAHL MESSAGES:

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Message #63
Sat Apr 6, 2002
NM Olson@aol.com
BB Authors -- Author unknown, Akron, OH. "Ace Full-Seven-Eleven."

Buff's, I have been preparing short biographies of authors of the stories in the Big Book, including all three editions, plus one story which appeared only in the Original Manuscript (OM).

I have reviewed all the books published by A.A. World Services and the A.A. Grapevine, plus all the books I could locate written about A.A. or by any of its members. A few I acknowledge at the end of individual stories.

In this endeavor I have been helped enormously by other members of the Buffs.
Some of these supplied information about only about one or two of the authors.
In those cases I will acknowledge them when I post the individual biographies on which they helped.

But there are a few people who have been of such help in providing information that I must acknowledge them here: Lee C. in California, who first got me interested in A.A. history; Jim B. in Canada who has sent me large files full of information on A.A.'s history; Barefoot Bill in Pennsylvania, who has sent both information and a video of one of the authors' talks; Ron L. and Ted H. in California who have sent me tapes of some of the authors' talks. (Ron also sent me information on Jim Burwell which I had not known.)

But there is one man who does not want to be acknowledged. "I don't like to take credit for anything I do for A.A.," is I think how he put it. But this
man not only proofread and offered editorial suggestions on the nearly 150 pages, but also researched the net to find information for me. So I will risk his friendship by saying THANK YOU, THANK YOU, THANK YOU, to Tony C. of Texas.

To me the amazing thing about all this is that I have never met any of these benefactors in person.

I've done my level best to be sure the stories are accurate. Nonetheless, I am sure there are mistakes. Please send any corrections or additional information to me personally rather than to the whole list, giving me your sources for the information (no guess work please). If it seems appropriate I will then post a corrected biography, giving credit where due for the new information.

Here is the first, the only story in the original manuscript which was not included in the first edition.

Nancy

Ace Full-Seven-Eleven -- Author unknown, Akron, Ohio.
(Original Manuscript (OM), p. 62.)

There are different theories as to why the story was not included in the first edition. Some have suggested that the author became suspicious of Bill Wilson and Hank Parkhurst ("The Unbeliever" in the first edition) when Hank set up Works Publishing to raise money to publish the book, with himself as the self appointed president, and Bill began talking of listing himself as author of the Big Book. Bill would then be entitled to royalties. Others claim that the author wanted to be paid for his story, or to receive a share of the royalties on the book. None of these theories can be verified.

According to his story, he was the son of a pharmacist and studied pharmacy, but before he could take the state board examination he was drafted. In the Army he began gambling, and learning to manipulate the dice and cards to his own advantage.

After the war he became a professional gambler. He spent some time in jail, perhaps for gambling or drinking. One source claims it was for bootlegging.

He was hospitalized many times, and eventually his wife had him committed to an insane asylum. He was in and out of the asylum several times. During one of his confinements he met another alcoholic who had lost nearly all. This man had
been a hobo, and may have been Charlie Simonson ("Riding the Rods" in the first edition). During his last confinement his friend was not there, but soon he came to visit and to carry the message of A.A.

An agnostic or atheist when he entered, he eventually came to believe in a Divine Father, and that His will was the best bet.

No further information is available.

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Message #2009
Thu Sep 2, 2004
"Arthur" <ArtSheehan@msn.com>
RE: [AAHistoryLovers] How It Works.

Reference Sources:

AACOA AA Comes of Age, AAWS
AGAA The Akron Genesis of Alcoholics Anonymous, by Dick B (soft cover)
BW-RT Bill W by Robert Thompson (soft cover)
BW-FH Bill W by Francis Hartigan (hard cover)
DBGO Dr Bob and the Good Old-timers, AAWS
GB Getting Better Inside Alcoholics Anonymous by Nan Robertson (soft cover)
GTBT Grateful to Have Been There by Nell Wing (soft cover)
LOH The Language of the Heart, AA Grapevine Inc
LR Lois Remembers, by Lois Wilson
NG Not God, by Ernest Kurtz (expanded edition, soft cover)
PIO Pass It On, AAWS
SM AA Service Manual and Twelve Concepts for World Service, AAWS
SW Silkworm - the Little Doctor Who Loved Drunks, by Dale Mitchell (hard cover)
WPR Women Pioneers in 12 Step Recovery, by Charlotte Hunter, Billye Jones and Joan Ziegler (soft cover)
www Internet Sources (e.g. Google, Microsoft Encarta, US National Archives & Records Administration NARA)

1939

Jan, The draft book text and personal stories were completed. (AACOA 164, BW-RT 255)

Jan, 400 multilith copies of the book were distributed for evaluation. Each copy was stamped “Loan Copy” to protect the coming copyright. (AACOA 165, LR 197, NG 74, 319, PIO 200) NY member Jim B (Vicious Cycle) suggested the phrases “God as we understand Him” and “Power greater than ourselves” be added to the Steps and basic text. Bill W later wrote “Those expressions, as we so well know today,
have proved lifesavers for many an alcoholic.” (LOH 201) Note: Jim B later moved to Philadelphia, PA in Feb 1940 and started AA there. He also helped start AA in Baltimore, MD. (AACOA 17, BW-FH 140, GTBT 137, WPR 81)

Feb/Mar (?), The distributed multilith copies were returned, but reader’s comments produced few alterations in the final text. A major change did occur at the suggestion of a Montclair, NJ psychiatrist, Dr Howard, who recommended toning down the use of “musts” and changing them to “we ought” or “we should.” Dr Silkworth and Dr Tiebout offered similar advice. (AACOA 167-168 NG 67-77)

Mar (?), The much changed book manuscript was turned over to Tom Uzzell. He was a friend of Hank P, an editor at Collier’s and a member of the NYU faculty. The manuscript was variously estimated as 600 to 1,200 pages (including personal stories). Uzzell reduced it to approximately 400 pages. Most cuts came from the personal stories, which had also been edited by Jim S (The News Hawk) a journalist from Akron, OH. (AACOA 164, BW-FH 126, PIO 203)

Mar (?), Bill W, Hank P, Ruth Hock and Dorothy S (wife of Cleveland pioneer Clarence S) drove to Cornwall, NY and presented a much altered manuscript to the printing plant of Cornwall Press. When the plant manager saw the condition of the manuscript, he almost sent them back to type a clean copy. Hank P persuaded the manager to accept the manuscript on condition that the group would examine and correct galleys as they came off the press. The group checked in to a local hotel and spent the next several days proofreading galleys. (AACOA 170-171, WPR 81-82)

Apr, 4,730 copies of the first Ed. of Alcoholics Anonymous were published at a selling price of $3.50 ($46 today) .... The manuscript story of an Akron member, Ace Full - Seven - Eleven, was dropped (reputedly, because he was not too pleased with changes made to the first drafts of the Steps and text). 29 stories were included (10 from the east coast, 18 from the mid-west and 1 from the west coast - which was ghost written by Ruth Hock and later removed from the book)

- - - -

Message #4377
Tue Jun 12, 2007
"schaberg43" <schaberg@aol.com>
Some Notes on the AA Original Manuscript Up for Auction

I went down to Sotheby's today to take a long look at the Original Manuscript copy that they will be auctioning off on Thursday, June 21st. This is the OM copy where Hank, Ruth, Bill, and others recorded ALL of the suggestions that they received for edits before actually printing the first edition of the Big Book ....

On the pages containing the dropped story "Ace Full – Seven – Eleven," Bill has written the author's name (something which has not been, to my knowledge, so far discovered) and includes a short comment on why the story has been dropped ....

Old Bill

- - - -

Message #4409
Tue Jun 26, 2007
"Fiona Dodd" <fionadodd@eircom.net>
Jim Burwell’s Copy of OM

From Old Bill:

Given the current excitement surrounding the sale of the "Master Copy" of the Original Manuscript, there was a request here for more information on Jim Burwell’s copy of the Original Manuscript and I will try to supply as much detail about it below as possible.

My Lady Sara and I are the current owners of the Burwell copy of the "Original Manuscript" – one of the multilith copies of the proposed text of the Big Book that were circulated in late 1938 and early 1939 for review and comments ....

The unique features of this copy include:

INSIDE FRONT COVER:

Jim’s handwritten name and New Jersey address (crossed out)
beneath which is are two of his later San Diego addresses (crossed out)

and below this (but covered up with white-out), in another hand, is the name and address of Clarence Snyder in Florida (it seems likely from this and other internal evidence – see below – that at some point the ‘lost’ copy ended up with Clarence before making its way back to Jim) ....

VERSO OF INDEX PAGE:

This originally blank page is filled with a wealth of historically important information (written in blue ink by Jim) including:
"Those Dry + Active Since AA Book 4/1/39"

beneath this header are two columns with subheads: "N.Y. Group" and "Akron"
listing the full names of five NY AA’s in the order of their sobriety
(with
dates) along with six full names and dates from Akron. Death dates are also
included for those who died before 1956 in one style of handwriting
(indicating that this page might have been written out at that time) along
with other death dates added later – including Jim’s.

Below this is another major header: "Others who contributed to writing the
book. / Some have died, + some have now recovered."

Again, this list is broken down into two columns with subheads for "N.Y.
Group" and "Akron Group." There are twenty full names listed alphabetically
in the N.Y. Group column – with some marked "(D)" for ‘dead’ in both
ink and
pencil. The Akron Group column lists seventeen names listed alphabetically
–
again with "(D)" noted. Below this are four new names, which are not in
alphabetical sequence, that have been added in another hand – which I would
suspect to be Clarence Snyder’s, since his name appears among these.

(NOTE:
three of these four additions are for names that already appear in the
‘Sober Akron Six’ column at the top of the page – bringing the real
count
for this Akron column up to eighteen.) ....

INDEX – (2) PAGE:

All of the "Personal Stories" on this page have been identified in Jim’s
handwritten notations with the full names of the writers – except for "Ace
Full – Seven – Eleven" which is left blank ....

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Message #5275
Mon Oct 13, 2008
"bigboookken" <bigboookken@yahoo.com>
Why was "ACE FULL -- SEVEN -- ELEVEN," story omitted ?

Please see photo from the Original Working
Manuscript:

http://www.aaholygrail.com/1.html

Does anyone know who "Del Tryon" (or "Del
Tryor") is and why he thought the publishing
of the Big Book was a "racket" and "withdrew"
it ?

If you have any information, do you also
have a source I can refer to ?

Many thanks,
Ken R.

Message #5283
"Laurence Holbrook" <email@LaurenceHolbrook.com>
Re: Why was "ACE FULL -- SEVEN -- ELEVEN." story omitted ?

Message #5275 from Ken R.
<bigbookken@yahoo.com>
(bigbookken at yahoo.com)

refers us to the working manuscript of the Big Book at:

http://www.aaholygrail.com/1.html

which gives a photo of "Personal Stories" page 62, the beginning of the story entitled "ACE FULL -- SEVEN -- ELEVEN."

This sheet of paper has an X across the page, and a handwritten note at the top which says:

"Del Tryon's story -
Thought the book was racket
and so with drew this.
w.a.w."

http://silkworth.net/dickb/thefirstforty.html

Richard K., in an attempt to work out which of the early AA members stayed sober, and which went back to drinking, gives what he believed was the person's full first name and the person's last name (spelled differently from the handwritten note on the early draft of the Big Book), but without giving the source of this information:

"N/A Delmar Tyron Akron Success Ace-Full Seven Eleven (NO- Success)"

The Orange Papers site has a PDF of a document signed by Dr. Bob's daughter, Sue Smith Windows (February 15, 1918 - February 9, 2002), on January 7, 1999 (when she was eighty years old) that gives one version of why his story wasn't
included:

http://www.orange-papers.org/orange-Sue_Smith.pdf

"One of the authors of a personal story that appeared in the original manuscript (ACE FULL... SEVEN ELEVEN) from Akron asked that his story be removed from the book prior to publication after finding out about Bill's personal financial aspirations from the sale of the book. It was revealed that Bill and Ruth Hock already publicly distributed the multilith manuscript and sold it for $3.50."

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Message #5291
Sat Oct 18, 2008
Tom Hickcox <cometkazie1@cox.net>
Re: Why was "ACE FULL -- SEVEN -- ELEVEN." story omitted?

The $3.50 for the manuscript included the promise of a copy of the Big Book when it was published, I believe.

Tommy H in Baton Rouge

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Message #5308
Mon Oct 20, 2008
"Arthur S" <ArtSheehan@msn.com>
Re: Why was "ACE FULL -- SEVEN -- ELEVEN" story omitted?

The Orange Papers is not quite the most objective and impartial source for AA information. Neither was Dr Bob's daughter Sue.

The Orange Papers is an agenda-driven site and things don't get on there unless they fit the agenda.

Also, Sue W made no secret of her contempt for Bill W. It was probably rather galling to her that Bill's and Lois' heirs were receiving royalties from the books Bill Wrote and she wasn't. If you read her comments in "Children of the Healer" about her daughter's suicide, after murdering her granddaughter, they are rather chilling, calculated and surreal.

The comment on the Big Book manuscript page by Bill W, regarding Del T and his story, says "Thought the book was a racket so
By the way, Bill W assigned all author's royalties from the Big Book to the Alcoholic Foundation around September 1938. On April 22, 1940, Bill W and Hank P gave up their stock in Works Publishing Co with a written stipulation that Dr Bob and Anne would receive 10% royalties on the Big Book for life. Bill did not start receiving royalties from Big Book sales until after the US entered World War II in December 1941.

Cheers
Arthur

---Message 6959. . . . Why are the Concepts not mentioned in the Forewords?
From: Bent Christensen . . . . . . . 10/26/2010 3:22:00 PM

Dear Group

We have Danish group where we discuss The 36 of AA. Now someone asked why the Concepts isn't mentioned in the foreword for the 3rd edition like the Traditions are in the foreword to the 2nd edition.

Although the Concepts seem to be is a vital part of AA, I have never thought about this before, but I must say I think it is a very good question.

Does anyone have an idea why?

Best
Bent Christensen
Valmunevej 17
6000 Kolding
Tlf. +45 50 12 17 43
www.vica.as

---Message 6960. . . . Re: Dr. Bob article in Your Faith magazine
From: Jim M . . . . . . . . . . . 10/24/2010 8:11:00 PM

From Jim M. and gadgetsdad
From: Jim M <silkworthdotnet@yahoo.com>
(silkworthdotnet at yahoo.com)

I am happy to announce that a written text and a scanned copy of the original
"Your Faith" magazine article containing an interview with Dr. Bob is now available from silkworth.net -Interview by D.J. Defoe

The title of the article is, "I Saw Religion Remake A Drunkard"

"Through Liquor, this physician had lost his practice, his reputation and his self-respect. Then one night in a gathering in a private home, he found the way of escape." -The Doctor Bob interview by D.J. Defoe which appeared in the September 1939 issue of "Your Faith" magazine, pages 84 to 88.

Alcoholics Anonymous World Services, Inc. did not have a copy of this article or magazine. Brad I. donated the original copy he had to AAWS, Inc. Brad I., the AA Archivist in Area 35, sent the scanned copy and written text to me to add to the AA history on silkworth.net and gave permission to add it.

You can access this rare article and large scanned images of the relevant pages of the magazine on silkworth.net:

http://www.silkworth.net/aahistory/drbob/drbob_interview_fm_0939.html

(Indexed on http://www.silkworth.net/aahistory/drbob.html and http://www.silkworth.net/aahistory/research.html )

Yours in service,
Jim M.

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From: "gadgetsdad" <gadgetsdad@yahoo.com>
(gadgetsdad at yahoo.com)

The following is the text of the article I typed up. I have scans of the original document to email. The original magazine has been contributed to the GSO archives.

I Saw Religion Remake A Drunkard
By D.J. Defoe
September 1939 "Your Faith" Magazine

Through Liquor, this physician had lost his practice, his reputation and his self respect. Then one night in a gathering in a private home, he found the way
of escape.

When a doctor starts drinking, he's usually on the skids for keeps. His profession gives him so much privacy, so great exposure to temptation both from liquor and from drugs, and his need of a stimulant to lift him from depression becomes so extreme, that many a good doctor has dropped into oblivion for no cause other than his own thirst for drink.

I could tell you about more than one doctor who came to no good end through liquor. Their stories are alike in their early furtiveness, then a brazen attitude of liquor-might-do-things-to some- men- but- I'm-different, then a broken desperation to try to keep up appearances and pretend nothing has happened, and finally exposure and failure-and disgrace. One brilliant ex-surgeon a suicide; another exile from home; two others forgotten by their friends; so runs the history.

But Dr. X handled his liquor problem differently. He came close enough to degradation to see how the jaws of hell reaching out for him. But then something interfered and saved him.

Today Dr. X -- and I dare not give his name, or even the name of the city, for reasons you will soon discover —— is alive and happy and is probably a better and more popular doctor than ever before. What save his life and reputation? What force made him into a new man?

It was simply religion, brought home to him in a way he could use it. Simply the new habit of living his religion, and the discovery that he could utilize the power of prayer.

We used to see Dr. X around a lot. He was cheery, straightforward, friendly, and successful. His field was a particularly intricate form of surgery and he did well at it.

Then for quite a while we missed him. I saw his wife now and then, and noticed—even a man can things like that—that she seemed a little shabby and not especially happy.

We began to hear ugly rumors. That's bad for any doctor. We heard he was losing his practice. When a doctor begins drinking, not many people are willing to trust their own lives to his skill with a knife.

Last year I met Dr. X for the first time in several years. He was a new Dr. X. Straight as an Indian. Clean eyes. An honest I-can-lick-the-world- look in
his face. He gripped my hand in a vise and said hello in a way that gave you something to tie to.

We were at a party. Someone offered Dr. X a drink. Then I remembered what had happened to him and wondered what he would do.

"I don't drink" he said evenly. "Some men can take a drink or two drinks and stop. I can't. I had that ability once, but not now. If I'd take as much as a swallow of alcohol now, I'd disappear-and you wouldn't see me for three weeks."

From him and others I got his whole story, a bit here, a bit there. Here it is.

He had been drinking for longer than anyone but his wife suspected. For a while he was able to keep the matter a secret. But he missed a couple of appointments and got into some trouble. First his competitors knew it. Then his friends around the hospital got wise. Finally even his oldest patients began to leave him.

He had always been dignified and aloof, and when he was straight you hesitated to go up to him and tell him he was drinking too much. Usually he drank alone, silently, hungrily, in a sodden fashion of one who wants to forget. Just a deadly, steady sopping up of the poison. It was ghastly. In his saner moments he must have known the way he was headed. But a stubborn pride-and pride of the sort in a wayward person is a terrible thing-held him from seeking help.

Finally a friend he trusted got him to attend a little meeting in a living room one evening. It was a simple affair. Not dress-up at all. Here was a factory foreman who looked happier than almost anybody in town. When the time came to talk he told how he had been cured of drunkenness by prayer. His wife told how unbelievably happy their life was now. They didn't have much money-you could see that-but they had something that money alone had never brought them. They had love and self respect, and they had each other.

Dr. X was surprised to find that everyone in this little group had some sort of a fight to make and had won. He began to look at these people in a new way. They had been weak and now they were strong. Unconsciously he began to envy them.
He surprised himself by starting to say something. He admitted he had a tremendous hunger for liquor. And sometimes it got him down. He found that just merely talking about his trouble seemed to bring relief. As long as you conceal your difficulties, no one can help you. But once you bring your trouble out in the open, you can invite help and encouragement from friends. And you can benefit by the strengthening power of prayer.

Merely getting on his knees and asking for help wasn't the whole story of Dr. X's reformation. Many a drunk knows there's a wide difference between promising to straight and sticking to it!

What enabled him to hold fast to his resolution was the discovery that he, who had just started to climb back to sobriety and respectability, had the ability to help other desperate and disheartened drunks to live decent lives too.

In fact, that's a big part of the cure. When Dr. X gets an inebriate started on a new life of decency, he sees to it that the man gets on his feet now and then and talks to other people in the same predicament. Telling yourself and the world that you're going to go straight helps you to remind your subconscious mind that you are going straight.

There have been a lot of ex-drunks that have come within Dr. X's influence since that fateful night he was turned back from a drunkard's grave. Forty-three of them, no less, owe their new lives to him. He'll leave a party or a dinner, almost leave an operation, to go and sit up all night with some drunk he probably never saw before but who knows he needs help.

He has worked out a little system. Usually he puts the drunk to bed in a hospital, where he can sleep off his liquor quietly but can't get any more. There the sick man—for a drunk really is a sick man—receives regular care, and hot meals, and also some measure or discipline and restraint. There he has privacy and time to think.

"But you can't do much for a man until he hits bottom and back up. Can you?"
I asked.

"A man doesn't have to hit bottom, but he has to come close enough to see where he is going if he doesn't stop drinking" replied Dr. X quietly. "And he's got to want to be helped before with him or for him."
When a drunk in the hospital starts to sober up, Dr. X closes the door and starts to talk to him.

"I know where you hide your bottles," he'll say. "I know every sneaky little thing you do to get liquor when you're not supposed to have any. I've been there myself. And I want to tell you, my fine young friend, it's getting you nowhere. You're rotten. You're ashamed of yourself. Now let's do something about it."

So there in that white, silent hospital room they read the Bible together. Then they pray. Very simply. First the Doctor, then, falteringly, the man himself. He finds his voice gain in confidence. He finds it easy to talk to God, and talk out loud. He finds a huge load is lifted off his chest. He begins to feel he could hold his head up again. He gets a fresh look at the man he might be. The whole idea becomes real and feasible to him. He becomes enthusiastic and eager about going straight. He promises to read the Bible, and Dr. X leaves him.

Then, like as not, this sick man slips up and badly. Success is not that easy. Those nerves that have been accustomed to bossing the mind and the body can't be straightened out without a last tough fight. The patient begs for just one more little last drink, and when the nurse refuses, he is angry at Dr. X and may storm about and threaten to go home. Fortunately, the foresighted Dr. X had carefully removed the patient's pants and shoes and locked them up in his own locker in the surgeons room of the hospital.

And then, because he knows the fight the sick man is going through, Dr. X comes back in time to bring new comfort and new cheer and to again call forth the searching and ever available help of prayer. And in a couple of weeks the man, rested and refreshed and with the eyes alight as a result of decent living, goes home to his friends and his family that had almost given him up for dead.

"No, I don't dare let you tell about this," Dr. X said to me when I asked him for a signed interview. "We can't publicize these cures. These men are outside the realm of every day medicine. They have tried everything and have been given up as hopeless. We don't succeed every time ourselves. We can't brag. Every case is a new battle."

"But if word got out that we can do anything at all for a drunk, then derelicts would come into this town by the TRAINLOAD. We couldn't handle them. We
couldn't handle a dozen. Two is a lot. One at a time is plenty. I can't talk to one of these fellows for more than an hour or two without feeling spent and tired, unless I talk like a parrot, and talking like a parrot wouldn't do them any good."

"Do you remember when Christ turned around in the crowd and asked "Who touched me?" and some woman confessed she had touched his rove because she wanted to be cured? Christ felt some of his power pass out from that touch. It's the same way with helping people. You're giving something. It tires you.

"We fellows who are doing this sort of thing feel we have hold of something, but we don't dare use our names in connection with it. Look up the new book Alcoholics Anonymous which we helped write. We studied around for a long while to find how we could tell our story without using our names. That book was the answer. It tells some actual stories -- my own among them -- but no names are given. Even the publisher doesn't know our names."

"But Dr. X," I insisted, "Why not let these drunks pay you something for what you do for them? After all, they have been a burden to their friends, You put them back where they can earn a living again and live a decent life. You deserve any kind of fee you want to charge."

"No, we can't commercialize the idea," the doctor said firmly but kindly. "That would spoil everything. We've got to keep our work as a gift to anyone we are able to help. Moreover, I'm not sure we could set up a sanitarium and cure people effectively in any wholesale matter. I'm convinced this idea has to grow, one cure at a time."

I tried to argue still further. "But Christ was willing to let folks invite him in for supper and the night" I suggested. "You and your wife have food to buy, and rent to pay, and overhead expenses in the way of taxes and insurance and shoes for your daughter. It's your own fault if you don't let these reformed drunks help pay their own way."

"I'm satisfied," he said with a quiet smile that permitted no debate. "My wife
and I are happier than we have ever been in our lives. We can keep going very nicely as long as I get a few operations from time to time, as I am doing. I'm doing a good job of living, and am happy," he ended.

Then he handed me his final thought. "I have found that no one can be permanently be happy unless he lives in harmony with the rules set down in the Good Book," he said. "Try it some time! You don't need to wait till you're down and out before you ask for help. There's help waiting for you right now, if you just ask God to help you."

---

Message #4740, Sun Dec 2, 2007
From "diazeztone" <eztone@hotmail.com> (eztone at hotmail.com)

There is one supposed article written by Dr. Bob appearing in either "Your Faith" or "Faith" magazine during the summer or fall of 1939 that no one has been able to find yet. It was supposed to be a really great article. Even the library of Congress is missing the issue of "Your Faith" that it is rumored to be in.

That article is mentioned in "Dr. Bob and the Good Oldtimers". Anybody know anything about this?

This question is posed on gswatch.amo.info/ and has not been answered

thanks LD P
nw okla
aabibliography.com
eztone at hotmail

+++Message 6961. . . . . . . Thomas F. Marshall
From: Michael . . . . . . . 10/25/2010 11:08:00 AM

Hi all,

I'm trying to find out more about Thomas Francis Marshall and also the book "Easy Does It: The Story of Mac."

(A lot of this is covered in post #4997.)
Dr. Silkworth's father was enamored with Marshall and Marshall believed "crisis, reform and conversion" were necessary for the alcoholic to overcome drinking...

sound familiar?

First question: Do we know who received royalties from the publication of this book?

Secondly: I know Marshall was a member of Congress and all that, but there were some interesting allusions in his death notice from the NY Times.

In part it states: "Men who heard him speak at the age of twenty had no doubt that he would live, if spared by Providence, to be one of the master-spirits of the country. And, had he been true and just to himself and to the high and noble faculties vouchsafed to him by God, he would have fulfilled all the loftiest expectations entertained of him. But he met in early manhood with a keen and bitter disappointment, which, deeply stinging his sensitive, impatient and proud nature, and blasting, as by a flash of lightning, what he regarded as his great life-hope, caused him to seek relief by quaffing at the poison-fount at which millions of gifted spirits have bowed and died."

"But THOMAS F. MARSHALL's spirit did not perish. His genius was like Greek fire, nothing could quench it. Though he never wholly overcame for any great length of time, even by his most resolute and determined efforts, his one unfortunate habit, he became a very distinguished man."

What was his "keen and bitter disappointment"? Also, are we to understand that he was an alcoholic? And that he was never able to attain permanent sobriety? "He never overcame...his one unfortunate habit...."

Marshall's biography "A handful of bitter herbs: Reminiscences of Thomas Francis Marshall, 1801-1864, great Kentucky orator" is out of print and hard to find.

Thanks,

Mike Margetis
Brunswick, MD

- - - -

Message #4997
From "Chris Budnick" <cbudnick@nc.rr.com> (cbudnick at nc.rr.com)

Re: Hugh Reilly, Easy Does It: The Story of Mac
Below is the text from the Silkworth biography by Dale Mitchell (p. 95 - 101) regarding arguments for Silkworth writing Easy Does It.
As mentioned in the email from Jim, it does indicate speculation about Bill Wilson having authored the book. I had forgotten that point from the Silkworlh bio. It's a bit of a long email.

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On May 26, 1950, a fictional account of an alcoholic called Easy Does It: The Story of Mac was published by P.]. Kenedy and Sons out of New York City during Silkworth's last full year at Knickerbocker Hospital. The author used the pseudonym Hugh Reilly and, according to the dustcover, "has resorted to a narrative which but barely disguises his true experience." Was this author, indeed, William Silkworth? A number of facts lead to this very conclusion.

Easy Does It describes a treatment facility and process that mirrors that of Knickerbocker Hospital during the Silkworth management. It outlines the program of Alcoholics Anonymous to a degree of understanding that surpasses that of most of the active members of the fellowship. The Twelve Steps of Alcoholics Anonymous and some of the then-unwritten Traditions are explained to a level equal to that of the Big Book. Easy Does It presents facts, fictional characters that strongly resemble important people within early M, and medical descriptions unique to the Silkworth treatment program. More important, the alcoholic mind is dissected through the conversations and thoughts of the main character, Mac.

Prior to Easy Does It, early AA was presented in only a few publications, including the Big Book of Alcoholics Anonymous and a few Bill Wilson AA Grapevine articles. Some of the information contained in Easy Does It cannot be traced to any of these sources. The author of this book must have lived within the inner circles of the program and maintained firsthand knowledge of specific Silkworth treatment attitudes. Only one man could have known the details outlined in Easy Does It - William Silkworth himself.

The characters in the book spoke about the
exact same medical descriptions, analogies, and quotations Silkworth used over the years in his writings and speeches.

Silkworth's nurse, Teddy, is one of the fictional characters in the book. The character matches Teddy in vivid physical detail and personality. The personality description even corresponds to how Teddy described herself in the 1952 article "I'm a Nurse in an Alcoholic Ward." Silkworth himself could not have been better described in physical detail and personality had his own wife written the book. His glowing white hair, his deep blue eyes, even the way he dressed are the attributes of one of the characters.

The author held an uncanny knowledge of alcoholism, the Silkworth writings, the allergy theory, and the program specifics of Alcoholics Anonymous. The book uses many phrases that were coined by Silkworth and rarely used by others. The book, which was well received, focuses more on the physical and medical presentation of alcoholism than the spiritual requirements of recovery, yet the spiritual components of recovery are also plainly detailed. Although Silkworth's conversion beliefs are left for secondary conversations between the two main characters, conversion indeed occurs in every case of recovery presented. In accordance with the Silkworth legacy, it is obvious the book lays the ground for a firm base of medical understanding. A presentation of Higher Power and references to God are well placed within the book after the medical descriptions. Had the book been written with a purely AA focus, this might not have occurred.

The only reasonable argument against Silkworth authoring the book is that he was an extremely private and humble man. It is said that Silkworth would never write a book about himself that contained such glowing praise for his work. Silkworth always maintained his distance from fame despite the important role he played in the birth of Alcoholics Anonymous. Why would he suddenly step out of character and write a book acknowledging the intelligence and knowledge of alcoholic treatment by a doctor who was obviously himself?

We do know that he did nonetheless step out of character and pen a glowing recommendation of himself. The foreword to Easy Does It was
written and signed by ‘William Duncan
Silkworth, Physician-in-Charge of the AA Wing,
Knickerbocker Hospital, New York.” In this
short introduction, Silkworth writes, “The author
has long been a close student of the alcoholic
problem. He certainly does not write as an
amateur.”

The story describes one of the main characters,
Dr. Goodrich, as "a man of exceptional mental
and spiritual nature." If it can only be accepted
that the Dr. Goodrich character is indeed Dr.
Silkworth, then it must be accepted that Silk-
worth was still writing a foreword to a book
that praised his own work.

In his closing statement of the foreword
Silkworth states, "It deals with a complex
subject, discussed from many angles, often
challenging, always vigorous and original." At
the time, Silkworth was widely respected as an
expert on alcoholism and for his Towns and
Knickerbocker treatment models for programs
and facilities all over the world. This
foreword was no small recommendation.
Silkworth endorsed only three books in his
writing over his many years: Alcoholics Anon-
ymous, The Varieties of Religious Experience,
and Easy Does It. This places Easy Does It
quite high on the suggested reading list from
a man generally married to science and Alco-
holics Anonymous.

The only other reasonable argument against
Silkworth as the author is that Bill Wilson was
the author. Next to Silkworth, no one else had
the experience at Towns and Knickerbocker
Hospitals aside from Bill Wilson. No one could
have more precisely described Alcoholics Anon-
ymous. No one could have understood the
medical facts presented in the book regarding
the allergy theory, and certainly, no one knew
the true story of Bill’s spiritual awakening.

How then do we challenge this theory? First,
Bill was known to be gregarious and very
public. He wrote many articles and was
involved in the writing of two books about his
life and the history of Alcoholics Anonymous.
Not once did he shy from public praise, quite
the contrary. Why would Bill Wilson suddenly
decide to write a book on Alcoholics Anony-
mous and the life of Dr. Silkworth in an
anonymous fashion?
Second, Wilson regretted not properly thanking Silkworth more directly, and more frequently, long after Silkworth had died. He would not have made these comments had he actually written a book that did indeed provide such praise for Silkworth.

When first informed about the possibility that Silkworth authored Easy Does It by a resourceful woman named Susan in New Jersey, I set out to prove her wrong. My very first phone call made me begin to question my preconceptions.

When I called Adelaide Silkworth, the wife of Silkworth's nephew William Silkworth, the first time, we spoke briefly about the project and my desire to find out all I could about the doctor. Her first response was "Are you going to tell them about Easy Does It?"

The family has long believed Silkworth to be the author of Easy Does It - a rumor that does not start haphazardly in a family history. Adelaide matter-of-factly talked about how she and her husband have always known and talked openly about Dr. Silkworth being the true author, as though she thought everyone already knew it to be true. If Dr. Silkworth had lived three or four generations earlier, the current family beliefs might be difficult to accept as truth. The fact that he lived at the same time and spent much time with his namesake only strengthens the family history.

A secondary source of proof is found in the book review section of the New York Times in 1950. The prerelease book review for Easy Does It names Dr. Silkworth as the author. Minot C. Morgan wrote of this review in the December 8, 1950, Princeton Alumni Weekly, where he discussed Easy Does It and the author.

Members of this class may not be aware that one of our classmates is an author named Hugh Reilly, but the following book review in the New York Times reveals his identity to be none other than Dr. Bill Silkworth, who is still devoting his energies and his professional skill in a fine and much-needed humanitarian service:

"A fictionalized biography of an 'arrested alcoholic' by an author who writes under the pseudonym of Hugh Reilly will be published on May 26 by P.J. Kenedy. 'Easy Does It: The
Story of Mac' presents the life of a 'stew-bum,'

and the how and why of drinking and how the alcoholic returned to normal life. Dr. William Duncan Silkworth, Physician-in-charge of the Alcoholics Anonymous Wing in Knickerbocker Hospital, says in his foreword: The author very properly integrates the moral therapy and psychology of Alcoholics Anonymous as an essential element in restoring the integrity of the alcoholic."

Also the following excerpt from an obituary of Dr. Silkworth was found as a third source:

A few months before his death his book, "Easy Does It: The Story of Mac," was published by P.J. Kenedy, the fictionalized biography of an arrested alcoholic, telling the how and why of drinking and explaining the means of recovery, emphasizing the moral therapy and psychology of Alcoholics Anonymous as an essential element in restoring the integrity of the alcoholic. In the publication of the book Billy concealed his identity under the pseudonym of Hugh Reilly, only the foreword being credited to Dr. William Duncan Silkworth.

The New York Times had a resource at its fingertips since lost in the annals of AA history - an original book review. Silkworth's New York Times obituary was matter-of-fact about the authorship of Easy Does It. Certainly, had there been a man named Hugh Reilly, of whom we have been unable to find any record exists, he would have come forward for his rightful ownership of the book. In fact, the book itself admits the name is a pseudonym.

The dedication page of Easy Does It can be viewed as a path to the author's identity. Certainly thousands may have the same initials as those listed on the following dedication page. Yet if we begin with those who had a positive influence on Dr. Silkworth, we can quickly find names that correspond with the initials.

TO T. F. M.

WITH GRATITUDE FOR ALL THE THINGS

THAT WENT INTO HIS BEING

"THE FIRST TO UNDERSTAND"
AND TO

C.E.T

WHICH MIGHT ALSO STAND FOR
CHRIST EXEMPLIFIED FOR OUR
TIMES

Only one man in Silkworth's life distinguished as "the first to understand" has the initials T. F. M. And many referred to Thomas Francis Marshall as the first to understand. He was among the first to publicly preach a required "conversion experience" for alcoholic recovery. Long before William James and Joel Steele, Marshall beckoned spiritual conversion as a solution to alcoholism. One of the most ardent supporters of conversion was William Silkworth. Colonel Edward Towns (C.E.T.) was known as a very compassionate and Christian man. Towns and Silkworth became very good friends through the work at Towns Hospital. Many who knew Towns referred to his strong Christian values, and one in particular, the Reverend Harry Emerson Fosdick, called him "an example of Christianity."

The introduction to Easy Does It was written with authority. Not with the authority of one man's understanding of one alcoholic, but with one man's experience of many alcoholics. Again, the author praises several founding members and supporters of Alcoholics Anonymous, including "a great man named Bill." The introduction reveals the identity of 'The Padre," one of the main characters of the book, as a composite portrait "not unlike the four immortal chaplains commemorated on a three cent stamp issued by the United States Government." The men, Reverend Samuel Shoemaker, Father Ed Dowling, Reverend Harry Emerson Fosdick, and Reverend Frank Buchman, were all founding spiritual supporters of Alcoholics Anonymous and well known to Silkworth.

In his "introduction," the author attempts mainly to offer Alcoholics Anonymous as "the only program that takes cognizance of this whole man in the treatment of the alcoholic and motivates him in a way of life by which he remains sober." Sound familiar? He also, however, sheds light on his true identity. First, the generic language itself is obviously a
barometer of Silkworth's prior writings. Almost word for word, in the introduction and in the story told in the book, we find Silkworth's theoretical influence. Either the author knew the content and sum of all Silkworth's writings and speeches, or the author was Silkworth. Phrases like "case history" were used to describe the book's story. These are not words of a non-medical man.

The closing paragraph may offer the most poignant sentence in the entire book:

I want here to express my fervent appreciation of the inestimable assistance which I received consciously from the spoken and written statements of the eminent doctor whose name and words give luster to this book in the Foreword... Upon review of these facts, there is truly only one option to consider: Dr. Silkworth was the author of Easy Does It. And through this fictional story, he offers the world a glimpse of his private thoughts as one of the founding fathers of AA.

Message 6962... Re: Dr. Bob article in Your Faith magazine
From: tomper87... 10/29/2010 7:24:00 PM

The following is the mention of Dr. Bob's "Faith" magazine article from "Dr. Bob and the Good Old Timers" pp. 175-176:

"At this time, Dr. Bob wrote and may have signed an article on A.A. and the Big Book that appeared in the August 1939 issue of a magazine called Faith. He alerted Ruth Hock (in the New York office) to its publication, and later reported he had received inquiries from 12 other doctors as a result."

"'I rushed right out and bought a copy of this month's Faith, and it was quite a thrill,' Ruth replied. 'If my opinion is worth anything -- bravo! That's the was I like to see it set out -- honest, straightforward, and unembroidered.'"

"Further on, she continued: 'With constant pounding like the New York Times review, your contribution in Faith, the medical articles, etc., we'll make constant, steady progress, I'm sure.'"

"The possibility that Dr. Bob signed this article means that he may have
been among the first to break his anonymity at the public level -- before there were any A.A. Traditions. When queried in 1978, Ruth vaguely remembered the article and thought Dr. Bob did sign it."

"At the same time, the New York office was referring to Bob all inquiries from other doctors throughout the country, as well as from problem drinkers who lived anywhere near Akron."

Several questions come to mind:

1. This mentions that the magazine is called "Faith" and not "Your Faith". Are these the same magazines?

2. This mentions that the article was probably signed by Dr. Bob. No mention of Dr. Bob in the article in "Your Faith" magazine. Also this mentions that the date of the article was August 1939 not September 1939. I think we are dealing with two articles and do not have the one by Dr. Bob or even about Dr. Bob.

Furthermore, the article from "Your Faith" mentions "Finally a friend he trusted got him to attend a little meeting in a living room one evening." This does not sound like Dr. Bob's intro to A.A.

It seems there is another article out there by Dr. Bob.

The search continues!

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From Glenn C. the moderator: It might also be of interest to look at page 208 of Dr. Bob and the Good Oldtimers. The Oxford Group people did NOT believe that the ideas in the article about Dr. Bob represented good Oxford Group teaching. They mounted a vicious attack on the ideas presented in the article.

Why did the Oxford Group react in such hostile fashion? Because the article did not give an accurate picture at all of what Dr. Bob was really doing in Akron? Or because the article showed that Dr. Bob was no longer following orthodox Oxford Group practices in the way he was running things in Akron? Or both?

At any rate, page 208 says:
"An October 3, 1940, entry in Lois Wilson's diary noted: 'Met Williamses from Akron. Things muddled up there!"

"Later that month, Dorothy wrote to Ruth Hock and Hank P., 'Things are happening fast and furious around here. I feel I have to sort of stand by to catch the pieces of Doc, Anne, and Clarence when they come hurtling in, torn limb from limb'"

"'The publicity that Doc got [not specified -- perhaps the article in Faith magazine] really roused the Oxfordites, and is there ever mud-slinging and reverberations! Doc and Anne took shelter at our house Saturday night, and they were both so stirred up and looked so old that it hurt me terribly. Hence my frantic efforts to get Bill down here. I really think Doc needs Bill for his own comfort. Doc looked pretty licked and tired. I'm so glad Bill is coming.'"

"'The Akron group is pretty dead [but A.A. in Cleveland is successful and growing].'"

I highly recommend listening to the recordings (now available on the net) of Bill W.'s 1951 Dallas talk (not Ft Worth talk) which though covering much of the material in the well known "Three Legacies" talk, is much more up close and personal.

In this talk he recreates essentially the message that Ebby brought to him, and though he does not use the line "Why don't you choose your own conception of God?" as having been delivered verbatim from Ebby, he states Ebby's message along the same, gentle, open minded, non-evangelical tone:

"...and Bill, I know you're kind of shy about this God stuff, but I think I found it helpful to me, and I think you would too, to pray to whatever God you think might be out there while you go through this...(the inventory, confession, and restitution process)."

The meaning is the same, pick whatever God you wish, and the tone is most important, nothing of this evangelical "If you don't accept Jesus as your personal savior, you ain't going to make it!" "our way is the only way" stuff.
Bill's account of Ebby's delivery of the message was most edifying to me, and instructive in the way to deliver a twelve step call, and actually quite consonant with the specific instructions in "Working With Others" chapter in the book.

From: John Barton <jax760@yahoo.com> (jax760 at yahoo.com)
Sent: Thu, September 30, 2010
Subject: Re: Why don't you choose your own concept of God?

I believe if we carefully review the facts on this question we will conclude that this event never occurred as described in Bill's Story.

Below is the comparison between the original manuscript and the first printing, first edition big book of that portion of Bill's story that we are discussing.

We can easily see that sometime prior to the publication of this first printing on April 10, 1939 but after the printing of the multilith manuscript in early 1939 (produced for comments) that the following four paragraphs were added to Bill's Story [page 12 in the 4th edition]:

========================================
Despite the living example of my friend there remained in me the vestiges of my old prejudice. The word God still aroused a certain antipathy. When the thought was expressed that there might be a God personal to me this feeling was intensified. I didn't like the idea. I could go for such conceptions as Creative Intelligence, Universal Mind or Spirit of Nature but I resisted the thought of a Czar of the Heavens, however loving His sway might be. I have since talked with scores of men who felt the same way.

My friend suggested what then seemed a novel idea. He said, "Why don't you choose your own conception of God?"

That statement hit me hard. It melted the icy intellectual mountain in whose shadow I had lived and shivered many years. I stood in the sunlight at last.

It was only a matter of being willing to believe in a power greater than myself. Nothing more was required of me to make my beginning. I saw that growth could start from that point. Upon a foundation of complete willingness I might build what I saw in my friend. Would I have it? Of course I would!
... For my thinking, the reason these paragraphs are not contained in the earlier version of Bill's story is because it probably never happened as written. Had it truly occurred it would have to have been included in the earlier version (original manuscript). You wouldn't report the story without its most profound "truth"!

Of course Ebby would have come carrying the non-denominational Christian message; (surrender to Jesus Christ) what other message did the Oxford Groupers carry? ....

In a AAHL post # 4409 Bill Schaberg talks about the four inserted paragraphs that appear written by hand in the printers copy. It seems there were no notations in the manuscript to indicate the source or reason for the revision.

Dr. James Wainwright Howard from Montclair, New Jersey (see AAHL post # 6026) may have been the culprit. As you know he suggested dozens of edits to soften the book and make it more suggestive (let him choose his own concept could have been his suggestion). Or it may have been needed to support the change "God as you understand him" as made first to step three and then later again to step eleven. The "committee" (Hank, Bill, Fitz, Ruth, Herb and possibly others) may have thought this change to the story would tie up the "loose ends" into one neat, credible package.

By the way, in the tape recordings I have heard of Bill telling "the bed time story" I don't recall him ever saying that Ebby said to him "Why don't you choose your own concept of God?" .... Bill ... may have had trouble repeating that which wasn't true when telling his story.

Quite "revealing" in Bill's autobiography (Bill W. My First Forty Years) there is no mention of it. I also seem to remember Mel B. saying Ebby could never recall the conversation in Bill's Kitchen other when they argued a bit over religion.

God Bless,
John Barton

P.S. I remember feeling a bit down when this first came to light in my mind but recalled how many have been helped by this statement, so I am not concerned about its historical accuracy. I believe its inclusion in the story was Providence.

=================================================================================================
+++Message 6964. . . . . . . . . . . . Re: Bill W"s two books on
philosophy at Towns?
From: Roy Levin . . . . . . . . . . . . 10/25/2010 10:06:00 AM

Who was the Director of a large corporation?

I believe that Director in a large corporation refers to Hank Parkhurst who
may
have been included by Bill as the actual writer or at least liberally
paraphrased by Bill in writing the Big Book chapter entitled "To Employers."

Hank had previously been a sales manager for Standard Oil of New Jersey, a
big
time executive position which he lost due to his drinking. As most AA
history
devotees know, he was the "super promoter" referred to by Bill in the book,
and
according to original sources like Jimmy Burwell's early AA speaking tapes,
one
of the real motivators and instigators to the writing of the Big Book.

From: jax760 <jax760@yahoo.com>
Sent: Sat, September 18, 2010
Subject: Re: Bill W's two books on philosophy at Towns?

Bear in mind the date ... 1937, what other group of alcoholics existed then?
I
am assuming that the "Director" in a large Corp would refer to Bill's
position
at Honor Dealers whether or not the title bestowed accurately reflects any
legalities.

We know on our circle everything gets "inflated."

Jared,

I'm sure Silky didn't get it right when he said he arrived carrying two
books
.... I believe the only thing he was carrying was a bottle of beer. I think
we
can safely assume VRE is one of the two books Silky refers to.

Regards

John B

P.S. Thank you! The Little Flowers is a marvelous book.

- - - -

FROM THE ORIGINAL MESSAGE:
> >
Case IV (Hospital No. 1152). - A broker, who had earned as much as $25,000 a year, and had come, through alcohol, to a position where he was being supported by his wife, presented himself for treatment carrying with him two books on philosophy from which he hoped to get a new inspiration: His desire to discontinue alcohol was intense, and he certainly made every effort within his own capabilities to do so. Following the course of treatment in which the alcohol and toxic products were eliminated and his craving counteracted, he took up moral psychology. At first, he found it difficult to rehabilitate himself financially, as his old friends had no confidence in his future conduct. Later he was given an opportunity, and is now a director in a large corporation. He gives part of his income to help others in his former condition, and he has gathered about him a group of over fifty men, all free from their former alcoholism through the application of this method of treatment and "moral psychology." To such patients we recommend "moral psychology," and in those of our patients who have joined or initiated such groups the change has been spectacular.

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From: Jon Markle <SerenityLodge@gmail.com>
(SerenityLodge at gmail.com)

I found that when I concentrate on such things in a meeting, I miss the real message of ESH. AA is not an English course, grammar class, or a course in public speaking.

To make such observations leads to judgmental attitudes which are counterproductive and disruptive to the recovery process.

I think it's inappropriate to dwell on such details in meetings. I believe...
if I
had heard someone say things like this when I was new, it would have
hindered my
sharing. Thankfully, that was not so, and I can't recall ever hearing anyone
make these kind of comments in meetings. It's not what we're about as a
Fellowship.

I would balk at anyone suggesting that we correct a speaker in this manner.
What's that got to do with recovery?

Hugs for the trudge.

Jon M. (Raleigh)
9/9/82

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From: "Jim" <jim_011591@hotmail.com>
(jim_011591 at hotmail.com)
I take it that you have lost hours of sleep over this?

---

From: Jonathan Lanham-Cook <lanhamcook@gmail.com>
(lanhamcook at gmail.com)
We all really need to start following the rules ....
let's start with rule no. 62 :-)

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From: "wgwalker3" <wgwalker3@gmail.com>
(wgwalker3 at gmail.com)
I'm a new guy here, but allow me to divert the discussion from the literal
linguistics involved - Which is admittedly fascinating - and point out that
actually DOING it is the important thing, whether one says it correctly or
not.
My experience is that many newbies are a lot like I used to be: WE'd rather
argue and nitpick than take the indicated action! We're not placing soil
additives into bare dirt, and in AA, I don't frankly care whether we're
changing
by taking one action or more than one.

I don't mean to sound even slightly harsh. Yesterday I listened attentively
to
someone advocate that we make amend(s) for harms we've done, but NOT those
we'd "wronged." I still have a bit of a headache!

Bill

---
From: "Chuck Parkhurst" <ineedpage63@cox.net>
(ineedpage63 at cox.net)

It seems to me that if more people in AA actually MADE amends (rather than just talking about singular versus plural) there would be more discussion about their VALUE rather than the correct use of the term. PS, If I am going to a SINGLE EMPLOYER to make amends, I am STILL making reparations (with an S)

+++-Message 6966. . . . . . . Have AA groups ever pressed charges against a member?
From: Michael . . . . . . . . . . . . 10/30/2010 12:10:00 AM

I would like to know if there is anywhere on record that a group and/or AA entity have ever gone to court about a member stealing/embezzling funds.

+++-Message 6967. . . . . . . Big Book radio talk on BBC Radio 4 on November 3
From: Jenny or Laurie Andrews . . . . . . . . . . . . 10/30/2010 1:22:00 PM

On BBC Radio 4 at 8.45 pm next Wednesday, November 3, John Sutherland will be talking about AA's basic text - the Big Book.

The programme notes say: "The original manuscript has been hidden away for nearly 70 years, but literary critic and AA member John Sutherland gets a chance to cast his professional eye over the manuscript that has saved countless lives."

Sutherland is professor of modern English at University College London and author of Last Drink to LA, the account of his alcoholism and recovery in AA.

http://www.guardian.co.uk/education/2001/aug/13/highereducation.english

+++-Message 6968. . . . . . . Re: Dr. Bob article in Your Faith magazine
From: gadgetsdad . . . . . . . . . . . . 10/30/2010 6:42:00 AM
The sources cited in "Dr. Bob and the Good Old Timers are 2 letters. One
From
Bob to Ruth. One from Ruth to Bob. The issue date of the magazine in the
letters
is not mentioned. The quote is "this month's" magazine.

The September issue would have been on the newstands in August which is the
date
of the 2 letters.

If we look at the title closely it appears that the title is "Faith." "Your"
is
in a much smaller font therefore the confusion over the title.

The source of Dr. Bob signing the article is Ruth's memory in an interview
in
1977, 38 years later, when she said she thought he may have signed it.

In the context of the interview the fear of being overrun by a "Train load
of
derelicts" is evident.

The odds against having two magazines, in the same month, with Dr.Bob as the
subject, and one being completely ignored, are astronomical. Eighteen years
of
exhaustive research shows that the only other publication in that era titled
Faith was a newsletter of a small sect of Seventh Day Adventists which
became
the World Wide Church of God, the organization which was headed by Herbert
W.

+++Message 6969. . . . . . . . . . . . Re: Bill W's two books on
philosophy at Towns?
From: jax760 . . . . . . . . . . . . 10/30/2010 8:28:00 AM

In this case Silkworth is still referring to "The Broker" (Case IV) who is
now a
director in a large corporation. The position he refers to is Bill's at
either
Honor Dealers (Bill did own 49% of "Hank's Company") or the lesser known
Stain-Ox Corporation. I think you'll find that Hank was/is thought to be
Case
III as referred to by Silkworth in the paper "Reclamation of the Alcoholic"

Warm Regards

-=-=

Roy Levin <royslev@...> wrote:
> Who was the Director of a large corporation?
> I believe that Director in a large corporation refers to Hank Parkhurst who may have been included by Bill as the actual writer or at least liberally paraphrased by Bill in writing the Big Book chapter entitled "To Employers."
> Hank had previously been a sales manager for Standard Oil of New Jersey, a big time executive position which he lost due to his drinking. As most AA history devotees know, he was the "super promoter" referred to by Bill in the book, and according to original sources like Jimmy Burwell's early AA speaking tapes, one of the real motivators and instigators to the writing of the Big Book.

---

FROM THE ORIGINAL MESSAGE:
> Reclamation of the Alcoholic
> W.D. Silkworth
> Medical Record, April 21, 1937.
> http://www.silkworth.net/silkworth/reclamation.html
> Case IV (Hospital No. 1152). - A broker, who had earned as much as $25,000 a year, and had come, through alcohol, to a position where he was being supported by his wife, presented himself for treatment carrying with him two books on philosophy from which he hoped to get a new inspiration: His desire to discontinue alcohol was intense, and he certainly made every effort within his own capabilities to do so. Following the course of treatment in which the alcohol and toxic products were eliminated and his craving counteracted, he took up moral psychology. At first, he found it difficult to rehabilitate himself financially, as his old friends had no confidence in his future conduct. Later he was given an opportunity, and is now a director in a large corporation. He gives part of his income to help others in his former condition, and he has gathered about him a group of over fifty men, all free from their former alcoholism through the application of this method of treatment and "moral psychology." To such patients we recommend "moral psychology," and in those of
our patients who have joined or initiated such groups the change has been spectacular.

-----

+++Message 6970. . . . . . . . . . . . Re: Why don’t you choose your own concept of God?
From: jax760 . . . . . . . . . . . . 10/30/2010 9:47:00 AM

I would not disagree with Roy's assessment. I have heard the tapes and read many of the accounts of this meeting. In reading Bill's Story from the Original Manuscript Draft one might piece together what occurred. Ebby arrives carrying the Oxford Group Message and its principle activities - (See What is the Oxford Group)

Bill says in his story "To Christ I conceded the certainty of a great man..." Now one might think this statement is suddenly coming from left field until you realize that Bill and Ebby were talking about Christ and simple first century christianity. Why else would Bill introduce it here in his story? He then says "not too closely followed by those who claimed him" Bill is revealing his problem is not with Christ but with all those damn Christians who think they are so right all the time but are really full of ****! (Bill's thinking not mine but I do understand. He goes on to say that up to now he took what he wanted from these teachings and left the rest. ( Didn't work very well did it?)Maybe a hidden message here!

I have no doubt that Ebby tried to help seperate the "message" from those who claimed it. They (the followers of organized religion)were not exactly a glowing tribute to "Christianity" in Bill's eyes.

In the book This Believing World by Lewis Browne (Which Bill and Bob both read and were greatly influenced by) one of things that both disturbed me yet reached me most was that in Our Believing World's history humanity tends to forget the message (or place it second) and deify the messenger. I suspect in this Bill saw that we need always remember to place principles before personalities. It's about the message, not the messenger. I believe that is
the point that Bill is trying to make, and does most effectively.

God Bless

--- In AAHistoryLovers@yahoogroups.com, Roy Levin <royslev@...> wrote:

> > I highly recommend listening to the recordings ( now available on the net)
of
> Bill W.'s 1951 Dallas talk (not Ft Worth talk) which though covering much
of
> material in the well known "Three Legacies" talk, is much more up close
and
> personal.
>
> In this talk he recreates essentially the message that Ebby brought to
him, and
> though he does not use the line "Why don't you choose your own conception
of
> God?" as having been delivered verbatim from Ebby, he states Ebby's
message
> along the same, gentle, open minded, non-evangelical tone:
>
> "...and Bill, I know you're kind of shy about this God stuff, but I think
I
found it helpful to me, and I think you would too, to pray to whatever God
you
think might be out there while you go through this...( the inventory,
confession, and restitution process)."
>
> The meaning is the same, pick whatever God you wish, and the tone is most
important, nothing of this evangelical "If you don't accept Jesus as your
personal savior, you ain't going to make it!" "our way is the only way"
stuff.
>
> Bill's account of Ebby's delivery of the message was most edifying to me,
and
instructive in the way to deliver a twelve step call, and actually quite
consonant with the specific instructions in "Working With Others" chapter in
the
book.
>
>
> From: John Barton <jax760@...> (jax760 at yahoo.com)
> Sent: Thu, September 30, 2010
> Subject: Re: Why don't you choose your own concept of God?
>
> I believe if we carefully review the
> facts on this question we will conclude that this event never occurred as
> described in Bill's Story.
>
> Below is the comparison between the original manuscript and the first
printing,
Despite the living example of my friend there remained in me the vestiges of my old prejudice. The word God still aroused a certain antipathy. When the thought was expressed that there might be a God personal to me this feeling was intensified. I didn't like the idea. I could go for such conceptions as Creative Intelligence, Universal Mind or Spirit of Nature but I resisted the thought of a Czar of the Heavens, however loving His sway might be. I have since talked with scores of men who felt the same way.

My friend suggested what then seemed a novel idea. He said, "Why don't you choose your own conception of God?"

That statement hit me hard. It melted the icy intellectual mountain in whose shadow I had lived and shivered many years. I stood in the sunlight at last.

It was only a matter of being willing to believe in a power greater than myself. Nothing more was required of me to make my beginning. I saw that growth could start from that point. Upon a foundation of complete willingness I might build what I saw in my friend. Would I have it? Of course I would!

.... For my thinking, the reason these paragraphs are not contained in the earlier version of Bill's story is because it probably never happened as written. Had it truly occurred it would have to have been included in the earlier version (original manuscript). You wouldn't report the story without its most profound "truth"!

Of course Ebby would have come carrying the non-denominational Christian message; (surrender to Jesus Christ) what other message did the Oxford Groupers carry? ....

In a AAHL post # 4409 Bill Schaberg talks about the four inserted
paragraphs
> that appear written by hand in the printers copy. It seems there were no
> notations in the manuscript to indicate the source or reason for the
revision.
> Dr. James Wainwright Howard from Montclair, New Jersey (see AAHL post #
6026)
> may have been the culprit. As you know he suggested dozens of edits to
soften
> the book and make it more suggestive (let him choose his own concept could
have
> been his suggestion). Or it may have been needed to support the change
"God as
> you understand him" as made first to step three and then later again to
step
> eleven. The "committee" (Hank, Bill, Fitz, Ruth, Herb and possibly others)
may
> have thought this change to the story would tie up the "loose ends" into
one
> neat, credible package.
>
> By the way, in the tape recordings I have heard of Bill
> telling "the bed time story" I don't recall him ever saying that Ebby said
to
> him "Why don't you choose your own concept of God?" .... Bill ... may have
> had trouble repeating that which wasn't true when telling his story.
>
> Quite "revealing" in Bill's autobiography (Bill W. My First Forty Years)
there
is no mention of it. I also seen to remember Mel B. saying Ebby could never
recall the conversation in Bill's Kitchen other when they argued a bit over
religion.
>
> God Bless,
> John Barton
>
> P.S. I remember feeling a bit down when this first came to light in my
mind
but
> recalled how many have been helped by this statement, so I am not
concerned
> about its historical accuracy. I believe its inclusion in the story was
> Providence.
>

If the doctor was Dr. Bob, then the little meeting he was invited to was a
meeting of the Akron Oxford Group. This magazine is also a Macfadden
publication
which was notorious for turning articles into fiction to meet their agenda. The author's name (D. J. Defoe) is probably a pen name. There is not a person by that name in Akron or Cuyahoga Falls in the 4 years preceding or 2 years afterwards. Dr. X is Dr. Bob. How many doctors had their story in the 1939 Big Book?

+++Message 6972. . . . . . . . . . . . Re: Free Thinkers meetings
From: Jenny or Laurie Andrews . . . . . . . . . . . 10/21/2010 3:31:00 AM

At the 1990 international reunion in Seattle I attended a meeting for agnostics and atheists in AA. It was packed to the doors and the panel of speakers included members with over 20 years' sobriety. Also at that convention I picked up a flyer publicising non-restrictive agnostic/atheist AA groups in various states of the U.S.

+++Message 6973. . . . . . . . . . . . Re: Big Book radio talk on BBC Radio 4 on November 3
From: Michael D Gwirtz . . . . . . . . . . . . 10/30/2010 6:24:00 PM

John S. may be a AA author, member and literary critic, but he knows squat about AA's Tradition of Anonymity.

Shakey Mike
Phila. PA USA

- - - -

Original message:

On BBC Radio 4 at 8.45 pm next Wednesday, November 3, John Sutherland will be talking about AA's basic text - the Big Book.

The programme notes say: "The original manuscript has been hidden away for nearly 70 years, but literary critic and AA member John Sutherland gets a chance to cast his professional eye over the manuscript that has saved countless lives."

Sutherland is professor of modern English at University College London and author of Last Drink to LA, the account of his alcoholism and
recovery in AA.

http://www.guardian.co.uk/education/2001/aug/13/highereducation.english

+++Message 6974. . . . . . . . . . . . Re: Big Book radio talk on BBC Radio
4 on November 3
From: Charley Bill . . . . . . . . . . . . 10/31/2010 1:14:00 AM

Thank you, Laurie. My calculations show that would be at 0345 hours on Nov 3rd, here in Los Angeles, Pacific Standard Time. I hope my calculations are correct, but do you know of any alternate time? 0345 is not really the best for me.

---

Original message:

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> John Sutherland will be talking about AA's basic text
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> >
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> manuscript that has saved countless lives."
> >
> > Sutherland is professor of modern English at
> University College London and author of Last
> Drink to LA, the account of his alcoholism and
> recovery in AA.
> >
> >
> > http://www.guardian.co.uk/education/2001/aug/13/highereducation.english

+++Message 6975. . . . . . . . . . . . Re: Big Book radio talk on BBC Radio
4 on November 3
From: Jonathan Lanham-Cook . . . . . . . 11/1/2010 5:50:00 PM

'For millions of alcoholics around the world, Alcoholics Anonymous's basic text - informally known as the Big Book - is the Bible. After being hidden away for nearly 70 years the original manuscript by AA co-founder Bill Wilson is about to become public for the first time
complete with evidence of re-writes that reveal a profound debate in 1939 about how overtly to talk about God'.

'Literary critic John Sutherland, himself a member of AA and a distinguished textual analyst, turns his textual critic's eye to the Wilson manuscript'.

BROADCASTS

Wed 3 Nov 2010 20:45 BBC Radio 4

Sun 7 Nov 2010 05:45 BBC Radio 4

Interestingly Mr Sutherland has chosen to break his anonymity or at least the beeb has decided to do it on his behalf?!?

God bless

Jonathan :-)
Jack Alexander
Fr. Dowling
and, of course, God! (with photos of all except the latter).

Plus (for August) a real eye-opener: "Dr. Bob's bottom!"

http://www.thebishopofbooks.com/

- - -

From J.C., snowlilly, Rotax Steve, and mrpetesplace

- - -

From: "J. C." <johnnyjclark@roadrunner.com>
(johnnyjclark at roadrunner.com)

Michael,

That's a very good question. I have been involved with 2 groups (one victimized
twice) that have had large sums of money embezzled in the greater Cleveland,
Ohio area. Each time, I advocated for prosecution reasoning that drunk or
sober
theft is a criminal offense. I never learned anything from "a break". When I
stole, I went to prison.

I noticed that each time a theft occured the first reaction by most
homegroup
members were on of denial. They refused to acknowledge the obvious. Then,
when
it was undeniable, most were afraid to confront the thief and would act as
if
nothing happened.

I personally don't know of any instance of prosecution by A.A. members.

- - -

From: "lee" <snowlilly12@yahoo.com>
(snowlilly12 at yahoo.com)

Not that I know of for stealing/embezzling funds. AAWS sued an individual
member
in Germany for "stealing" the copyright on the 1st edition Big Book that
AAWS
didn't own and was in the public domain. The lawsuit financially ruined the
member.
Then there was the Mexico fiasco where AAWS didn't technically sue but assisted in the lawsuit against a second Mexican GSO that had been created as a result of the main GSO's price increase on the Big Book to $28. The second GSO was created and they began to print little Big Books, once again in the public domain. A search on this will reveal the whole story.

Bill had stated earlier that "a lawsuit was a public controversy."

---

From: "Rotax Steve" <gallery5@mindspring.com>
(gallery5 at mindspring.com)

My home group came very close. A treasurer stole $1200 over a 3 month period. Our bills were not being paid, etc. Of course eventually that came back to the group as a whole. At the time he was a ward of the state and collected SSI. He was not necessarily a stable member to begin with even though he had 12 years. At our group conscience meeting we (not all) voted that if we did press charges he would spend a month or so in jail and we would never see the money anyway. That action would not be very beneficial to his recovery. We also considered it an outside issue. Whether or not we were correct, that's what we did. After this incident, he decided to move ... oh, how convenient.

Steve Hudson
Southern Idaho

---

From: "mrpetesplace" <peter@aastuff.com>
(peter at aastuff.com)

I've know of several times the money was gone by those trusted but never heard of charges being pressed. One situation I remember hearing a year later where a check was received from one person for the funds in question.

Only time I've heard of charges being pressed were by individual members, once being punched out after a meeting. Another was stabbed in the back leaving a meeting. But in both cases, it was individuals and no action was taken to ban the members in question.
This will be interesting to hear if there was. I believe one Area Assembly I attended had a very large amount missing. I don't know if any action was taken or not, it was probably 12-15 years ago and I had relocated since.

Pete

+++Message 6978. .......... Clipping service for GSO scrapbooks
From: gadgetsdad .......... 10/30/2010 9:47:00 PM

Has anyone ever done any research about the clipping service that Bill used? These are the ones in the big scrapbooks that GSO produces. I am curious as to where the money came from in that chaotic time.

+++Message 6979. .......... Kate Lee and Twice Born Men
From: diazeztone .......... 10/31/2010 5:08:00 PM

Salvation Army book about a woman named Kate Lee is related to Twice Born Men. Now available online:

The Angel Adjutant of "Twice Born Men"
by Minnie Lindsay Rowell Carpenter

http://onlinebooks.library.upenn.edu/webbin/gutbook/lookup?num=7039

================================================================

Kate Lee had been a Salvation Army Field Officer for fifteen years, when suddenly she became famous.

In gathering material for the writing of "Twice Born Men," Harold Begbie had been no less impressed by the sweetness and wisdom of the woman who had won from sin to righteousness several of the notable characters with whom the book deals, than he was with the miracle of their conversion.

Just posted for everyone's interest. I had read Twice Born Men and did not recall her.

Id pierce
www.aabibliography.com
+++Message 6980. . . . . . . . . . . Listening to BBC Radio on your computer
From: Dudley Dobinson . . . . . . . . 11/2/2010 6:22:00 AM

Here is a link for listening to the BBC:
http://www.bbc.co.uk/iplayer/console/bbc_radio_fourfm

Hope this helps.

In fellowship - Dudley D. - Birr, Ireland

+++Message 6981. . . . . . . . . . . Re: Big Book radio talk on BBC Radio 4 on November 3
From: Fiona Dodd . . . . . . . . . . . 11/2/2010 1:40:00 AM

Hi all

It's actually 12.45 Pacific Time -- you are 8 hours behind us.

Regards

Fiona

- - -

From: Charley Bill <charley92845@gmail.com>
(charley92845 at gmail.com)

Has anyone determined what time these presentations will be heard in the States?
I am challenged by such things as time determination, and would appreciate some help. We are in the Pacific Daylight Savings Time Zone until 2 AM Nov 7 when we revert to Pacific Standard Time.

- - -

FROM THE MODERATOR:

http://www.worldtimezone.com/

http://everytimezone.com/

http://www.timezonecheck.com/

European Union Summer Time:
End: last Sunday in October -- 1 am GMT on 31 Oct 2010
Start: last Sunday in March -- 1 am GMT on 27 Mar 2011

United States Daylight Saving Time:
End: first Sunday in November -- 2 am on 7 Nov 2010
Start: second Sunday in March -- 2 am on 13 Mar 2011

- - - - -

From: "Mike Cullen" <mcullen@shaw.ca>
(mcullen at shaw.ca)

We should be able to listen to BBC recordings on the net later and it may also be a podcast.

Mike

+++Message 6982. . . . . . . . . . . . Re: How many angels can stand on the head of a pin?
From: MattD . . . . . . . . . . . . 11/2/2010 6:54:00 PM

Article on this topic written by Thomas A. Powers
(Bill Wilson's main editorial consultant).

- - - - -

Dear Group,

I couldn't help but share this article since it actually is about "how many angels can stand on the head of a pin." It was written by Thomas E. Powers (Bill Wilson's main editorial consultant) and appeared in the August 1974 issue of 24 Magazine.

- - - - -

HOW MANY?
by Thomas E. Powers

There has been a remarkable change in the mental climate of the human race in the past few years. A generation ago "liberals" and "modernists" had gone very far, indeed, to explain away anything and everything like miracles, using science as the basis of their attack. All this is now radically changed by the new directions science has taken. You can no longer use science to disprove the supernatural or the preternatural, and real scientists know it.
The result is that many things that were considered ridiculously out of the realm of possibility not so long ago are now back in the categories of the possibly true and even of the probably true.

But this new situation — with new dimensions in science permitting and supporting the reappearance of eternal truths in force — is subject to the phenomenon called "cultural lag." We continue to suffer from certain hangovers of 19th century "scientific" debunking of the preternatural. For example, when the subject of angels comes up modern men still are very apt to say, "Oh, but, of course, angels don't really exist." This is a typical example of negative superstition, based upon the pseudoscience or upon the incomplete and overconfident science of years gone by. There is no indication that angels do not exist, except in the prejudices of certain people who never have seriously looked into the subject and indeed are not very well qualified to do so.

Over and over again in my life I have had to listen, and now my children are having to listen, to modern teachers despising and patronizing the medieval scholastics and giving as a prime example of their folly the fact that they debated the question, "How many angels can stand on the point of a pin?" Not for a moment is it asked whether these old scholars had a real issue under consideration. There is only the crude assumption that these earnest inquirers into higher realities were fools.

As a matter of fact, the question which the scholastics were considering is a most interesting one, having to do with the nature of angels. The question is:
"Given the fact that an angel is a created being of a higher order than the embodied beings we commonly experience, i.e., men, animals and vegetables; and given also the fact that holy scripture repeatedly describes angels as using bodies and employing bodily faculties in their dealings with men; what, then, is the quality of an angel's body? (1) Does its substantiality extend to the gross matter of the phenomenal world with which we are familiar (even though not bound by gravity as we are)? If so, only one angel can stand on the point of a pin. Or (2) is the substantiality of an angel's body of a much subtler nature, such for example as cosmic rays, electronic energies, etc.? Or (3) is the angel's body perhaps a form of such fine substantiality that it exceeds our categories of matter and energy altogether? In either of the latter two cases, any number of angels can stand on the point of a pin, because while gross bodies exclude each
other from a given area of space, certain kinds of subtle bodies are not so limited, and numbers of them, without confusion or inconvenience, may occupy the same space.

The question about the angels and the point of a pin is not at all a ridiculous question. It becomes so only if we assume, as many modern people still do, that "of course, angels do not exist." If these moderns are right in their assumption, belief in angels is a dark superstition. But if they are wrong (and they very well may be), then who is in dark superstition?

Men who, without serious and humble reflection, leap to the conclusion that angels do not exist make a blind and reckless judgment about the nature and the inhabitants of the universe in which we live. And from there it is an easy step to the further blind judgment that the King of the Angels also does not exist, that in this cosmos there is no Lord, no Master, no Supreme Being.

We "scientific" moderns had better be careful whom we call fools. We may be right on the point of discovering, with a vengeance, who the real fools are.

+++Message 6983. . . . . . . . . . . . Who wrote Living Sober? From: John Moore . . . . . . . . . . . . . . . . . . . . . 11/1/2010 10:03:00 PM

In "The Book That Started It All" AA original working manuscript recently published by Hazelden ... in the introductory pages they trace the whereabouts of the original manuscript, and state that Lois Wilson gave it as a New Year's gift to her dear friend Barry Leach, with whom she had been very close for many years.

They go on to say that Barry Leach was the author of the book "Living Sober."

My understanding of Living Sober comes from being a newcomer in the early 1970's. My home group received a solicitation from New York asking for stories or contributions to this book which was planned for publication about 1975 as I recall. It seemed to me that our members are the authors of this volume and I have never before heard mention of Barry Leach's work on it ... can anyone shed more light on this?
Thanks,
John M
South Burlington, Vermont

---

From the moderator: the only known photo of Barry Leach was taken by Mel Barger.
A copy can be found at

http://www.aabibliography.com/barry_leach_living_sober.html

+++Message 6984. . . . . . . . . . . . Re: Dr. Bob article in Your Faith magazine
From: John Barton . . . . . . . . . . . . 11/2/2010 10:22:00 AM

I believe the Works Publishing Inc Report to the Shareholders dated 6/30/1940 identifies the magazine as "Your Faith."

God Bless

John

---

From: tomper87 <tomper99@yahoo.com>
Subject: Re: Dr. Bob article in Your Faith magazine

The following is the mention of Dr. Bob's "Faith" magazine article from "Dr. Bob and the Good Old Timers" pp. 175-176:

=================================
"At this time, Dr. Bob wrote and may have signed an article on A.A. and the Big Book that appeared in the August 1939 issue of a magazine called Faith."
=================================

This mentions that the magazine is called "Faith" and not "Your Faith". Are these the same magazines?

+++Message 6985. . . . . . . . . . . . Re: Big Book radio talk on BBC Radio 4 on November 3
From: Stephen Aberle . . . . . . . . 11/3/2010 5:53:00 PM

=================================
I listened in but was not impressed by what was said.

I had expected some further insight into "The Book That Started it All", but was instead given a generalized rehash (incorrect on some points) of AA history and how AA works (in his opinion).

+++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++

+++Message 6986. . . . . . . . . . . . Re: Who wrote Living Sober?
From: Jeff Bruce . . . . . . . . 11/3/2010 6:09:00 PM

+++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++

You might try this site
http://xa-speakers.org/pafiledb.php

and type "Barry L" into the search box. I believe that one of the two links will provide you with a speaker tape by him which might have the information you want.

On Mon, Nov 1, 2010 at 7:03 PM, John Moore <contact.johnmoore@gmail.com>wrote:

> >
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> >
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> >
> > Thanks,
> > John M
> > South Burlington, Vermont
> >
> > From the moderator: the only known photo of Barry Leach was taken by Mel Barger. A copy can be found at
> http://www.aabibliography.com/barry_leach_living_sober.html
> >
> >
> >
>
>[Non-text portions of this message have been removed]

+++Message 6987. . . . . . . . . . . . Re: Bill W"s two books on philosophy at Towns?
From: Roy Levin . . . . . . . . . . . . 10/31/2010 6:16:00 PM

Good point, if Bill was "the broker" referred to, although he was more a "securities analyst" and pool manager than a phone salesman like most "account executives" who dial for dollars. But if Silkworth was referring to Bill, the good doctor's putting him as "heading a large corporation" is exaggeration worthy of both Bill and super-promoter Hank, because Bill didn't have a real world job position or a pot to piss in for years in early sobriety.

+++Message 6988. . . . . . . . . . . . Re: Big Book radio talk on BBC Radio 4 on November 3
From: Des Green . . . . . . . . . . . . 11/3/2010 7:15:00 PM

To listen to it on line, click here:
BBC - BBC Radio 4 - Programmes - The AA Bible

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That is, click on the main BBC home page:
http://www.bbc.co.uk/

Then on Radio -- World Service -- Radio 4
http://www.bbc.co.uk/radio4/

Then in "Find a Programme," click on the letter A
http://www.bbc.co.uk/radio4/programmes/a-z/by/a

Go to the 10th item down: "AA Bible, The"
http://www.bbc.co.uk/programmes/b00vr78f

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SENT IN BY Des Green <puggreen2008@yahoo.co.uk>
(puggreen2008 at yahoo.co.uk)
This was almost painful to listen to. Filled with inaccuracies. It seemed as if it was someone who knew little to nothing about AA and/or AA history. More than disappointing, I would say more like, disturbing!

Mike Margetis
Brunswick, Maryland

Barry was hired by AAWS to put the manuscript of Living Sober (then unpublishable) into shape for publication. He did a huge amount of rewriting and was paid the editorial fee for which he contracted (I think it was maybe $4,000 for what was pretty much a year's work -- some details are in the Kirk Collection at Brown -- possibly in the Clarence S[-----] Papers.

I believe he requested some royalty-sharing, given the thorough rewrite and especially reorganization he did, but never got it.

You could say he was the principal author of Living Sober, just as you could say Bill was the principal author of AA Comes of Age -- but we say Bill "wrote" AACOA.

Lois left the corrected printer's typescript of the Big Book to Barry, partly (I have heard) because she thought he had deserved more for "writing" LS than he had received.

This show was the biggest pile of crap I have ever heard!

Just Love,
Barefoot Bill

+++Message 6992. . . . . . . . . . . . Re: Clipping service for GSO scrapbooks
From: jax760 . . . . . . . . . . . . 11/4/2010 11:31:00 AM

The link below can give you an overview of the history of Burrelle's Clipping Service:
http://www.burrellesluce.com/company/history

- - -

Original message from: "gadgetsdad" <gadgetsdad@...>
> Has anyone ever done any research about the clipping service that Bill used? These are the ones in the big scrapbooks that GSO produces. I am curious as to where the money came from in that chaotic time.
>

+++Message 6993. . . . . . . . . . . . Fr. Ralph Pfau, My Retreat Booklet and Way of the Cross
From: Glenn Chesnut . . . . . . . . . . . . 11/6/2010 4:00:00 PM

Someone at the St. Francis Retreat Center in San Juan Bautista, California, e-mailed me and asked me about this book by Father Ralph Pfau, entitled "My Retreat Booklet and Way of the Cross." The e-mail said:

"Recently, we had a Gratitude group of men who were using a little pamphlet book: My Retreat Booklet and Way of the Cross by Ralph Pfau. The retreatants really love this booklet. I am trying to find some copies to purchase or reproduce. I have not been successful in locating it. It was published in 1955. I expected to have problems due to the date. But, it is so wanted by these retreatants that I thought I would really try to find it."

I cannot figure out what book this e-mail is referring to. Does anyone in this group know anything about a book by Father Ralph which has that title?

Thanks,

Glenn Chesnut (South Bend, Indiana)
Father Ralph Pfau was one of the four most-published early AA authors, for more about him see: http://hindsfoot.org/pflou1.html

+++Message 6994. ............ Re: Who wrote Living Sober?
From: James Blair ............ 11/4/2010 3:17:00 PM

J Lobdell wrote:

"I believe he requested some royalty-sharing, given the thorough rewrite and especially reorganization he did, but never got it."

In the history manuscript by Bob P., he claims that Barry L. only made demands for more compensation after the book became more popular than expected.

"but we say Bill 'wrote' AACOA"

If you get a set of tapes from the 1955 conference in St. Louis and play Bill's talks with the AA Comes of Age book in hand you will find that the book is almost completely transcribed from the tapes.

Jim

+++Message 6995. ............ Re: Have AA groups ever pressed charges against a member?
From: J. Lobdell ............ 11/4/2010 8:59:00 AM

From Jared Lobdell, Sherry Hartsell, Tommy Hickcox, an AA member from Stockholm in Sweden, Kimball Rowe, and Baileygc23

- - -

From: "J. Lobdell" <jlobdell54@hotmail.com>
(jlobdell54 at hotmail.com)

In the words of the late Michael Alexander, Class A Trustee, sometime Chairman of the Board, the lawyer who helped Bill write the Twelve Concepts (and loaned him a copy of Tocqueville's Democracy in America in the process), ideally "in AA we don't go to law, we go to prayer."
From: "Sherry C. Hartsell" <hartsell@etex.net>
(hartsell at etex.net)

In my experience over the past 43 yrs I have never seen nor heard of "Charges being pressed against an A.A. Member" except in the well documented cases related to the printing and distribution of the early, "In The Public Domain", editions of our book, Alcoholics Anonymous; when there were instances of trusted Group servants (Sec/Treas) absconding with or misappropriating funds, the Group usually accepted the responsibility for having placed an individual in a position to "do wrong", in other words the group accepted responsibility for THEIR poor judgment.

Respectfully,
Sherry C.H.

---

From: Tom Hickcox <cometkaziel@cox.net>
(cometkaziel at cox.net)

I am not a lawyer, but it would surprise me if any local A.A. group would have the legal standing to sue. I don't think many if any groups are considered a legal entity and that would have to be satisfied in order to file a complaint.

We had a non-home group member slug a home group member before a meeting several years ago. The aggrieved individual put a peace bond on him and the home group told the offending party that his presence would be disruptive. The peace bond prevented him from being around the member and we didn't see him any more. We have a veritable plethora of local meetings, so the individual's recovery wasn't compromised by not attending our meeting.

Tommy H in Baton Rouge

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From: an AA member from Stockholm in Sweden

My understanding of the 7th Tradition is that groups should not be sitting on large sums of money. The money should move down the service structure to central
offices, area or region committees, and throughout AA as a whole. If a group needs a high prudent reserve -- one that would make it a felony if stolen -- it is possible to open a club bank account that requires two signatures.

At one of my groups where I got sober they had two treasurers, alternating months, for one-year terms. That way if one ran off with the money, the other half was safe. Only once did someone take the money and it was on a relapse and the group conscience said he would, likely, pay it back if he made it back and got to his 9th step. Oh, and we elected a new Treasurer.

While it was before my time in AA, I have heard many oldtimers say "in [their] day, when they would pass the hat, they would say 'if you got a buck, put it in the hat; if you need a buck, take one out.'" And then there are AA's who have forgotten to pay for that first book they were given with the liberal credit arrangements of "nothing done, nothing a month" until they could afford it. Or regulars who, more often than not, have no cash on them when the hat goes around.

I know of two large-scale events that had their money stolen. In both cases the planning committees accepted immediate repayment and did not prosecute. But, had the money not been promptly returned, it would have been necessary to file charges so the insurance on the events would cover the contractual obligations.

Personally, I remember when I went to the head of the company I worked for at the time to tell them I was an alcoholic and staying sober thanks to AA's twelve steps. Part of that was to make amends and I needed to make right the money I had been reimbursed for my generously padded expense account. It was enough money that it was certainly more than a misdemeanor. In the end the money was donated to charity -- the company exec explained it would otherwise be too cumbersome to redo years of corporate accounting -- and they didn't even note it in my personnel file. He didn't want that because it would prevent me from being eligible for future promotions in the company.

On the other hand, when I went to make amends to my father & stepmom and pay back the money I had stolen in my active years, my father slapped his hand on the table, exclaimed, "Let sleeping dogs lie," and walked out of the room. Then,
my stepmom turned back to me and gently asked, "Are you sure that's all you owe?"

Back to the topic... my personal preference is for the hat money to be counted and reported (or logged) after every meeting, and then a treasurer's report each business meeting. Those members that want to keep a close eye have the opportunity, or people can rely on their trusted servants. (Personally, I prefer "trust, but verify" as a financial motto.)

By the way, in regard to a previous post about AA World Services suing someone in Germany for "stealing' the copyright on the 1st edition Big Book that AAWS didn't own and was in the public domain." You may not realize, public domain rights exist only for the text of the 1st edition of Alcoholics Anonymous and only in North America. AAWS still holds the international copyright on all the literature, including the big book.

Thanks for letting me share.

- - - -

From: "Kimball Rowe" <roweke@msn.com>
(roweke at msn.com)

I also do not know of any instance of personal prosecution by AA members or groups (see the 12 concepts for world service on punitive actions) Prudence is always stressed. When it comes to money, prudent reserve is the fundamental guiding principle. If a "large sum of money" was embezzled, they he should be applauded (for keeping the group humble) and the group should be scolded for living above the prudent reserve. Big pockets almost always bring big problems. Why on earth wasn't this large sum of money not dispersed? Was the group planning a vacation, perhaps in Hawaii? AA has always been a self-supporting organization, and never a charity (service manual, pg 67)

off the soap box

- - - -

From: Baileygc23@aol.com
(Baileygc23 at aol.com)

We had a person identify himself as a con man, so they elected him secretary, the group dissolved and what small amount of books and money went the way he wanted with no accounting.
Now he is the secretary of another group. That's AA.

Message 6996. . . . . . . A traditions question: using non-AA speakers
From: Mike . . . . . . . . . . . . 11/8/2010 7:26:00 AM

I have a traditions question. I believe that meditation is one of the most misunderstood tools in our AA toolbox, so, I'd like to put on a one hour 'meditation workshop.' I have a non-alcoholic workshop trainer who is a Ph.D. in theology and teaches at a local seminary. He's also worked with alcoholics over the years.

On the flyer I have a disclaimer stating that he is not endorsed or approved by AA, and that he is volunteering his help. A couple of people have said that doing this is against our AA traditions, I'd like to hear what this group has to say.

Mike

Message 6997. . . . . . . . . . . . Re: Big Book radio talk on BBC Radio 4 on November 3
From: Jeff Bruce . . . . . . . . . . . . 11/4/2010 3:10:00 PM

From Jeff Bruce, Larry Tooley, Laurie Andrews, Dov W., Tom White, and MarionOREdstone

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From: Jeff Bruce <aliasjb@gmail.com>

It wasn't very good. It had no relationship to the manuscript. It was filled with errors, but it did both begin and conclude with "it works," so it is not a catastrophe.

-- --

> > Bill Lash had written: This show was the biggest pile of crap I have ever heard!

-- --

From: "Larry Tooley" <wa9guu@charter.net>

Thanks, Bill, for saving me the time and money!!! ha
From: Jenny or Laurie Andrews <jennylaurie1@hotmail.com>

Agreed; and for a professor of English, careless research, e.g. Bill was not a travelling salesman.

- - - -

From: Dov W <dovwcom@gmail.com>

I find it fascinating that strangely enough whenever popular media outlets cover stories with which I am intimately familiar they often seem to do a poor job...
if I were an expert in everything I might detect a bigger picture... ;)

- - - -

From: Tom White <tomwhite@cableone.net>

Suggest we not bother getting fed up with major media. They get nearly everything wrong or more or less so. Tom W.

- - - -

> > Mike Margetis had written: This was almost
> > painful to listen to. Filled with inaccuracies.
> > It seemed as if it was someone who knew little
> > to nothing about AA and/or AA history. More than
> > disappointing, I would say more like, disturbing!)

- - - -

From: MarionORedstone@aol.com

Thank you Michael for doing the heavy lifting. You and I met briefly at the Michiana Conference in 2008 when Ernie K. was there. The Book that Started it
All is a true treat, though, isn't it? I liken it to being able to directly view
the Dead Sea Scrolls but being able to read most of the glyphs. It is fascinating. What a treat and what a gift to AA!

God is near,
Marion

- - - -

+++Message 6998. . . . . . . . . . . . . . Re: Have AA groups ever pressed charges against a member?
From: Bob McK. . . . . . . . . . . . . . . . . . . . . 11/8/2010 12:08:00 PM

- - - -
I had hoped for someone with more recent knowledge and/or status (e.g. copyright attorney) to enter in on this but, lacking that, I will.

While the copyright was unintentionally allowed to expire on the first two editions of the Big Book within the USA, it remains in effect in many foreign countries. The governing law is called the Berne Convention and is complicated. What applies in some countries is that the copyright of a work created in another country is treated as if it had been copyrighted within that country. Thus while the main body of the Big Book (pgs. 1-164) is "in the public domain" in the USA, this is not also true in Canada, Mexico, Germany and many other countries.

It has long been the policy of the General Service Board to license one and only one service entity per foreign country to publish our literature. When a second entity in Mexico and an individual in Germany started doing this also without license, the licensed entities in those countries sued and our GSB furnished the needed legal support to aid them.

Another situation in the early '90s involved our circle-triangle trademark being co-opted by medallion vendors. We eventually decided that enforcing this trademark was too expensive (and likely not winnable) so we dropped our registration of these trademarks.

The Conference is prevented by our Concepts from taking personally punitive action which could well be interpreted as a lawsuit; however, these actions were taken not by the Conference but by the General Service Board which has the unenviable role of protecting our property both tangible and intellectual. While some have proposed that a Conference action take away the right of the Board to file suit, this would mean that anyone could then start using even our name ("Alcoholics Anonymous") without fear of reprisal.

I do not know whether a group can sue an individual. Ohio supposedly does recognize unincorporated, undocumented organizations so I would think they would have standing here; but, a cursory search of Ohio case law revealed no such suit. Many groups follow the suggestions in the pamphlet "The AA Group" and "the AA Group Treasurer" and have a two-signature bank account. Perhaps even more importantly they take notice of the long form of tradition 7 where it states "we
view with much concern those A.A. treasuries which continue, beyond prudent reserves, to accumulate funds for no stated A.A. purpose" and make periodic donations to the other service entities. These days it's also wise and possible at many banks to give a member besides the treasurer read-only access to the bank account and statements. If a group does not practice these stewardship principles then they may well consider themselves morally culpable in part should a loss occur.

A group might not want to sue because it could be thought to be controversial; the person taking the money likely could not then pay it back even if the suit is successful; those treasurers who have "borrowed" from the group's funds without their knowledge have been known to pay it back when their circumstances improved; it's something the group may wish to not involve itself in.

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From: "tsirish1" <tsirish1@yahoo.com>

Hello all,

I am sorry to say that Area 44, Northern NJ, was forced to press charges against its one time Treasurer for embezzling $40,000 from the treasury. At the time of the embezzlement, there was no Alternate Treasurer so there was not two signatures on the checks for ANY expense during that time. The lesson here is that ALL members of AA are human, and some still have, after many years of abstinence, those character defects that we humbly ask god to remove. Furthermore, because every Area in AA is supposedly a registered non-profit 501c3 corporation, they are businesses, and in ANY business if an "employee," in our case "trusted servant," steals from the company, it is the duty of the other trusted servants to go to the appropriate authorities to handle the matter, because in the 12 Concepts it states that servants are responsible and accountable to those they serve, and must keep the common welfare in the forefront. I hope this post was helpful to everyone.

Yours in service,
BB Tim

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From: Patrick Murphy <paddymur@yahoo.com>

About 25 yrs ago there was a case on the east coast involving a murder. The prosecution used a witness that had information that he had heard at a meeting where the defendant admitted he did it. It went to the State's Supreme Court. In
the end it was ruled that "the witness's testimony could be used ... AA is not above the law"... the man was prosecuted.

--Pat

Mike, the dissenters have probably been infected with the "Conference Approved" virus. These folks hold that anything not conference approved is not fit to be read by an AA member, etc. It would be interesting to get at the origins of this awful twisting of our Traditions and the directions in the Big Book. I believe it is mostly based on ignorance, fear and superstition. Ignorance of AA. Fear and superstition are probably carry overs from a childhood religion, some of which ban books, movies, etc. AA is not a religion and must not appear as if it is one. See below

First, let me quote from my brand new copy of "The Book That Started It All" page 72, Manuscript page 44, at the top. "There are many helpful books also."

That quote is contained in a paragraph with the meager guidance Bill gave us for meditation, now on page 87, paragraph 2 in the Fourth Edition of the BB. Looks to me to be clear, unequivocal instruction that we are to find material for meditation in books. He did not say 'Conference Approved' books. There was no conference at the time. Please read that whole section on meditation and see if you can interpret it any other way. Today, in consideration of our younger members, we must include all forms of media as many of these new members are not oriented towards print.

I do find that the Literature Committee of the General Service conference has many times attempted to get some kind of a restriction to 'conference approved literature.' The Conference itself has always wisely decided against the committee's proposals.

Now for the Traditions:

Tradition One: I see nothing here about restricting us to use of conference approved stuff only. Do you see anything? Bill says, We believe there isn't a fellowship on earth which lavishes more devoted care upon its individual members; surely there is none which more jealously guards the individual's right to think, act, talk as he wishes." That sounds to me like the opposite of a requirement for approval of literature. Can you agree, so far?

Tradition Two does not tell us that the sole authority in AA is the General Service Conference. The sole authority is outside the Program -
"A loving God as he may express Himself in the group conscience."
Nothing about conference approval that I can see.

Tradition three: The only requirement for membership . . . Nothing here about conference approved.

Tradition Four: Each Group should be autonomous—I guess a group could ban all but conference approved stuff, but it would be cutting itself off from the collected wisdom of all history. Is that reasonable or appropriate? What would be the purpose of such a restriction? A restriction to conference approved materials would cause the Fellowship to more closely resemble a religion, some of which do restrict their members use of the written word to materials approved by the religion. AA is in serious trouble as a consequence of too closely resembling a religion in the eyes of many, including the high courts in several states. We need to examine everything we do and pull back from this precipice. AA is a spiritual program, not a religious one.

Tradition Five: "Each group has but one primary purpose -- to carry its message to the alcoholic who still suffers" Note the _'its_ message.' Would a group, by group conscience method determine that it would restrict access to only "conference approved" stuff? Perhaps, but doubtful. It would be a warped and restricted message, wouldn't it? Remember, the Grapevine is not "Conference Approved," and never will be if the editorial freedom Bill Wilson intended is maintained. The Grapevine's dozens of publications are also not conference approved. These include many valuable and much loved resources.

Tradition Six: . . . never endorse, finance or lend the A.A. name. . . Study, learn, appreciate the writings of all as relates to recovery from addiction, but endorse, finance of lend the A.A. name to none. (My interpretation of how to apply Six in this question.)

Tradition Seven: Every group should be self supporting. . . Nothing about banning non conference approved materials. I was once told that the 'only conference approved' business started because some Central Offices wanted to lock up the market for Group purchases of literature. They tend to handle conference approved stuff only, but they could engage in general book selling, I suppose. They would have a great advantage over the bookseller down the street who must pay taxes, rent, licenses, and make a profit. If they sell other than conference approved stuff, the members who are for restriction are doing the Central Offices a disfavor, perhaps reducing their sales of non conference approved stuff and reducing the revenue from sales. Literature sales can be an important source of income for Central Offices.

Tradition Eight: AA should forever remain unprofessional. . . This may be another place where we are cutting ourselves off from the most highly qualified leader and staff for the GSO, but so far it has worked very well. . . Nothing on conference approved literature that I see.

Tradition Nine: AA, as such should never be organized. Bill lived to rue the day he relented and allowed this sentence. He seems to have just ignored it and gone ahead and completely organized AA, but he never to my knowledge excluded non conference approved books. Look at the
Grapevine's Catalog of unapproved books and such
http://store.aagrapevine.org/

Tradition Ten: AA has no opinion on outside issues... Certainly so. Since AA itself cannot speak and no one is designated to speak for it, no opinion could be expressed, except possibly by actions such as suing someone. If A.A. has no opinion on outside issues, doesn't that mean that non conference approved material is not to be banned or excluded, but is included if we want it? Bill points out how important it is to not judge outside issues with his very short history of the Washingtonians. So let's use non conference approved stuff, but never offer 'an A.A. opinion' of it. Our own opinion is fine, but we cannot speak for the Fellowship. Of course, that goes for me, too.

Tradition Eleven: Our public relations policy is based on attraction rather than promotion... Anonymity and all that. Nothing banning any books here, is there?

Tradition Twelve: Anonymity, the Spiritual Foundation of our Fellowship. I can't find book banning here, either. Can you?

I could find numerous other places in the BB where I could justify use of non conference approved stuff, such as page 84 "We have ceased fighting anything or anyone --" even non conference approved books. Some of these would be an amusing stretch, so I'll leave them out for now. I think you have enough to take care of those infected with the "Conference Approved virus

There is another place where Bill tells us to consult professionals, doctors, lawyers, but I cannot find it right now.

Good luck on your meditation workshop. I tried one once and it flopped. Be sure your local expert does not start with no explanation but a five minute period of silent meditation!

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On 11/8/2010 4:26 AM, Mike wrote:
> I have a traditions question. I believe that meditation is one of the
> most misunderstood tools in our AA toolbox, so, I'd like to put on a one
> hour 'meditation workshop.' I have a non-alcoholic workshop trainer
> who is a Ph.D. in theology and teaches at a local seminary. He's also
> worked with alcoholics over the years.
> On the flyer I have a disclaimer stating that he is not endorsed or
> approved by AA, and that he is volunteering his help. A couple of
> people have said that doing this is against our AA traditions, I'd like
> to hear what this group has to say.
> Mike

+ + + + Message 7000. . . . . . . 11th step meditation
The original question from message No. 6996 said in part:

"I believe that meditation is one of the most misunderstood tools in our AA toolbox, so, I'd like to put on a one hour 'meditation workshop.'"

THE FOLLOWING THREE ARTICLES TALK ABOUT MEDITATION IN A.A.

"Twelve-Step Meditation in the A.A. Big Book and the 12 & 12"
http://hindsfoot.org/medit11.doc

"Practicing the Presence of God: the path to soul-balance and inner calm"
http://hindsfoot.org/hp5rw.html

"The God-Shaped Hole in the Human Soul"
http://hindsfoot.org/godsha.html

+++Message 7001. . . . . . . . . . . . Re: A traditions question: using non-AA speakers
From: gadgetsdad . . . . . . . . . . . . 11/8/2010 8:38:00 PM

From gadgetsdad, Jon Markle, Mike Cullen, Baileygc23, Abd ul-Rahman Lomax, Bill Walker, Dougbert, john wikelius, Jim L in Columbus, Lynn Sawyer, John Kenney, Jared Lobdell, Elisabeth D, and Laurie Andrews

- - - -

From: gadgetsdad <gadgetsdad@yahoo.com>

My Area has had Class A Trustees and non-Alcoholic board Chairs at Area Workshops. We, as an Area, felt it was appropriate and not a break with the Traditions.

- - - -

From: Jon Markle <SerenityLodge@gmail.com>

In my understanding, "workshops" are not AA, per se, and as such do not fall under the Traditions. They may be put together by people who are AA members, but that does not qualify them as affiliated under AA. Just like conventions and other gatherings, like club-houses, for example.

And, if we look at our history, there were a lot of people involved with AA in an advisory role, who were not alcoholics. Doctors and preachers and other community leaders.
Hugs for the trudge.

Jon M (Raleigh)
9/9/82

- - - -

From: "Mike Cullen" <mcullen@shaw.ca>

Hi Mike,

If you are putting on a meditation class, in your home or someplace else and you aren't claiming to be Alcoholics Anonymous then there is no reason not to hold it. If the attendants happen to be recovering alcoholics that's cool.

I go to 12 step retreats that have nothing to do with Alcoholics Anonymous yet everyone there is from AA .......... as long as you aren't claiming this is an AA meditation group.....

shalom
Mike

- - - -

From: Baileygc23@aol.com

As long as you do not claim it as an AA workshop, it should not be any problem. Our traditions contain no "You musts" "Plenty of we oughts, but no you musts". Tying mediation and religious mediation is kind of tricky, but, "Our quarrels haven't hurt us one bit".

- - - -

From: Abd ul-Rahman Lomax <abd@lomaxdesign.com>

Whether this is a violation of traditions or not depends on details you have not disclosed!

You are putting on the workshop. If you are claiming that AA is putting on the workshop, you would be, indeed, violating the traditions.

Don't use the AA name on the flyer, don't imply that AA is sponsoring this. You are putting it on. You can suggest that it might be useful to alcoholics. You can even suggest that it might be useful for "working the 12 steps," (Which have become generic, lots of people follow that as a general program.)

Now, can you announce it at an AA meeting? You can certainly tell AA
members about it, individually. You can even mention it in a share, that you are going to attend it, or you organized it, or the like, but here you are pushing the edges. If you are going to mention it in a meeting, keep it to a minimum. Let people ask you about it if they are curious.

Don't use the AA meeting to *promote* the workshop.

My suggestions.

There is another possibility. AA *can* sponsor an open workshop on some aspect of the steps. Can a non-alcoholic speak at such a workshop?

I'm not an alcoholic, I cut my teeth in other 12-step fellowships, but I did at one time choose a sponsor who was active in AA, and I used to go to an *open* AA daily lunchtime meeting that was convenient to me. And once my sponsor suggested that I speak. So I did. I introduced myself as a "dry drunk," that I was qualified for membership in AA because I had a desire to stop drinking (your drinking! -- my first program was Al-Anon), but I was quite clear that my primary addiction wasn't to alcohol, and, in fact, I never did drink. I wasn't going to say what program had become my main program, but ... I did say that it could be found in the phone book under "sex."

Essentially, I had fun and people laughed and it was fine. Nobody said "Boo!" about tradition violations.

Whether or not a local group or intergroup approaches the edges of the traditions, or even crosses them, is up to group conscience, my opinion, *unless it affects other groups or AA as a whole.*

What we say here on this list has no authority, though many here certainly have great experience, worthy of respect. "For our group purpose there is but one authority ...." That's the authority to respect! Ask your local group or intergroup.

- - - -

From: Bill Walker <wgwalker3@gmail.com>

I think we need more information.

You ought not seek to affiliate your AA group with a private practitioner. If the flyer states the workshop/class is "sponsored" or a similar word or thought, then that's affiliation.

There are often workshops, seminars, round-ups, retreats, etc., that are "promoted," and they meet with little resistance. But they're clearly not seeking to affiliate themselves with AA as a whole, or any particular AA group.

There are often inconsistencies. For example our local big-time fellowship
doesn't let any "non-AA-related" material get posted on its bulletin boards, and they police that to keep the group "clean" of outside issues. However, 20 of the 200 members just voted 16-4 to hang an American flag outside the front door. So as with anything else in AA, opinions vary.

I think many participating in this group would be inclined to agree meditation should be more widely discussed during meetings. That same fellowship I mentioned has had an "11th-Step" meeting for at least 15 years. I came 'round in 2000 and not once have they meditated: it's a candlelight meeting discussing the essay on the 11th step in the 12&12, "or anything else you have on your mind." I no longer attend regularly, having memorized the essay and no longer needing to hide in the dark at an AA meeting!

Good Luck, my friend, you're no doubt doing good work!

Bill

---

From: Dougbert <dougbert8@yahoo.com>

Mike,

The use of the word meditation was originally used in a Christian context, e.g., reciting a passage in the Bible. Or repeat the Serenity Prayer as a western style mantra. If you really want to help the Fellowship embrace meditation, you need to go to the source of true meditation . . . that would be Buddhism. That won't fly in our evangelical Christian A.A. dogma. You will get the idea by reading page 223 of as Bill Sees It, to understand how Buddhists were talking to Bill W. But, he was trolling for an answer that was not there and as usual would not validate his preconceived answer, thereby not validating his narcissistic need for ego inflation! Your approach will go over as well as public denial that alcoholism is not a disease, but a behavioral disorder.

Metta,

Deep Bows,

Dougbert

---
From: john wikelius <justjohn1431946@yahoo.com>

If it is a non AA function, there is no problem.

---

From: Sober186@aol.com

To me, this whole question would be more appropriate or an AA discussion group. In the past, I have been told by the moderator that we try to stay away from that format, because there are already so many of them, even though the questions which are debated and discussed are often very interesting.

Jim L in Columbus

---

From: Lynn Sawyer <sawyer7952@yahoo.com>

Dear Mike,

IMHO, maybe it's against Trad. 8, which states that '... A.A. should remain forever non-professional ...' Have you asked these individuals which Trad. they think it's violating?

Lynn S.
Easy does it
Sacramento, CA

---

From: JOHN KENNEY <jfk92452000@yahoo.com>

Mike, There are only 12 Traditions and the only one that I can see that applies is number 5. The group must carry its message to the Alcoholic. It sounds like a good aid to recovery. After thirty years of Sobriety I still attend retreats to help with Step 11. We have two non AA retreats each year and they are booked solid. Your local AA's do not have to attend if they wish. I presume you are not holding this at a designated time and place of a usual AA meeting but as a supplemental meeting either before or after or a wholly separate function. Keep up the good work! It is always a success if you stay sober. Take this from one who has been on the firing line! YIS, John

---

From: "J. Lobdell" <jlobdell54@hotmail.com>
Fwiw anyone can put on a Meditation Workshop provided A.A. doesn't come into it.

But as soon as A.A. is in anyway linked with an outside enterprise -- as I understand it, that becomes in violation of the Traditions against affiliation etc. There is no such thing as an A.A. Retreat or an A.A. Dance or an A.A. Meditation Workshop led by non-AAs. As I understand it, your flyer should make no mention of A.A. nor should the workshop be sponsored by any A.A. entity or entities. It is true that in the area of the history of A.A., in the Multi-District History and Archives Gatherings in Central PA from 2003, there has been adopted the almost forgotten format of the Public Meeting (not Open or Closed but Public) so that historians in attendance who are not AAs and who have questions can have them answered -- though the speakers and panelists are all AAs. It is also true that at International Conventions non-alcoholic experts (judges for example, speaking on Courts and A.A.) take part in specialized panels, and of course non-alcoholic Trustees speak at the GS Conference and at the General Sharing Session on Trustees' Weekends -- but they have legal responsibilities at AAWS and the AAGrapevine. I don't know if they can speak at the Trustees' Weekend "1728" meetings -- those may also be Public Meetings since they are at least partly held for the Class A Trustees' benefit.

- - - -

From: "Elisabeth D" <elisabeth98043@yahoo.com>

It is no different than having an Alanon or Alateen speaker speak at an AA dinner, which happens all the time.

- - - -

From: Laurie Andrews <jennylaurie1@hotmail.com>

"If individual AA's wish to gather together for retreats, Communion breakfasts, or indeed any undertaking at all, we will say 'Fine. Only we hope you won't designate your efforts as an AA group or enterprise'." (Bill W's essay on Concept 12, warranty five).

Did the pioneers get their idea for meditation in Step 11 from the Oxford Group quiet times? "The technique and system followed (by the original Akron AA's) ... No 4: He must have devotions every morning - a 'quiet time' of prayer and some reading from the Bible and other religious literature. Unless this is
faithfully followed, there is grave danger of backsliding." (Frank Amos's report on the Akron AA group; Dr Bob and the Good Oldtimers, page 131).

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ORIGINAL QUESTION
On 11/8/2010 4:26 AM, Mike wrote:

> I have a traditions question. I believe that meditation is one of the
> most misunderstood tools in our AA toolbox, so, I'd like to put on a one
> hour 'meditation workshop.' I have a non-alcoholic workshop trainer
> who is a Ph.D. in theology and teaches at a local seminary. He's also
> worked with alcoholics over the years.
>
> On the flyer I have a disclaimer stating that he is not endorsed or
> approved by AA, and that he is volunteering his help. A couple of
> people have said that doing this is against our AA traditions, I'd like
> to hear what this group has to say.
>
> Mike

September 22-25, 2011 in Helena, Montana

15th National AA Archives Workshop

Their website at
http://www.aanationalarchivesworkshop.com/
has a conference flyer, registration information,
e tc. Additional features will be added as time
goes on so keep checking back.

Hope to see everyone in Helena, Montana in 2011!

A follow up question: was a publication like
"Living Sober" vetted throughout the fellowship?
Or are decisions to publish books made by a
committee?
I read an exchange of letters contained in Dr. Bob's collection at Brown University. Here are highlights from these correspondence.

MARCH 7, 1982
Barry L. writes George Dorsey, Chairperson A.A.W.S., Inc. (cc: Robert Pearson)

"I feel mistreated more and more by A.A. World Services because they continue to not pay royalties on Living Sober as they do on other books."

"When first asked to take on Living Sober in 1974, I asked for a small royalty in lieu of a lump sum. But I received only $4,000, half of what it cost to write the book, with no agreement on royalties."

"It is hard to believe that past and present Conference members would ever want A.A.W.S. to take advantage of A.A. members this way."

"Who would say, for example, that Niles P. did not deserve as good treatment from A.A. as Bill W. did? If it is just and fair for one member to be paid royalties for writing, it seems equitable for other writers to receive similar compensation. On that basis, it is hard to justify one author's receiving royalties on books when three others do not. What do you think?"

MARCH 25, 1982
John K. Bragg, Chairperson of A.A.W.S. Board responds to Barry

He apologizes for not responding sooner, but needed to become familiar with the circumstances surrounding Barry's work on "Living Sober."

"I am sorry you feel exploited or that A.A.W.S. has taken advantage of you by not paying you royalties on continuing sales of Living Sober. I really don't see any analogy between the agreement to pay royalties to Bill Wilson to support him for his lifelong work with Alcoholics Anonymous as its cofounder and agreements made with you, Ralph B., Niles P., Mel B. or many other writers engaged by A.A.W.S. for specific jobs. And I daresay the General Service Board and the General Service Conference would have this same view, perhaps even more strong."

"As I'm sure you know, Bill Wilson negotiated his own royalty contract directly"
with the General Service Board. I believe that no other persons have received royalties for A.A. writing and I doubt strongly that anyone will in the future."

"As I understand it, Bob Hitchins offered you $4,000 in 1974, to write a new draft of the booklet which became Living Sober and turned over to you the unsatisfactory first draft by another writer together with other research material. Surely your acceptance at that time must be regarded as agreement that the payment was satisfactory."

"Please don't take any of the above as diminishing my admiration (and that of thousands of A.A. members) of your good work in carrying the message through speaking, and you Grapevine articles, and for your devotion to the Fellowship."

FEBRUARY 14, 1983
Letter to General Service Board Members from Barry L.

"Just before I completed the manuscript of Living Sober, the Next-to-last letter I had from the president of A.A. World Services, Inc., dated 17 November 1972, indicated the royalty arrangement we had been negotiating could not be worked out at the present time."

"Under pressure to complete Living Sober quickly, naturally I took the A.A.W.S. letter in good faith and finished it well before the deadline."

"I never agreed to any lack-of-royalty arrangement and never hesitated to express to members at G.S.O and elsewhere my dissatisfaction with the token payment I was given."

"I waited long and patiently before raising the subject again in writing last year."

"As of the end of 1981, Conference Reports show A.A.W.S. has distributed 584,017 copies of the book, raking in something like $1,022,000.00 on Living Sober. A.A.W.S. is now trying to get away with paying the author only $4,000. Is this really right?"

"But I do ask myself: reputedly the Board safeguards A.A.'s Traditions and Concepts. Does it now renege on honoring the principle of its own policy thrice re-affirmed (1952, 1957, and 1967) that the worker is worthy of his hire (Concept XI) - that the fair way for A.A. to pay the author of a book on which it makes money is royalties at the commercial publishing world's standard
rate
of 15 per cent of the retail price?"

"I am left no choice. Therefore I hereby formally file this claim for
$153,304.45 in retroactive royalties due me on Living Sober plus interest
compounded annually each April 2 beginning in 1976 at 6 per cent ($38,112.09
as of April 1, 1983), for a total of $191,416.54."

"I also ask that A.A.W.S., Inc., as indication of good faith and honest
intentions, cease and desist immediately any publication, sale, distribution or
advertising on Living Sober, Came to Believe, Dr. Bob and the Good
Old-Timers,"
and the forthcoming biography of Bill, until a less exploitative, more
equitable, and non-discriminatory agreement has been made with each of the
respective authors."

"I should like the sum past due to me, with the interest, paid to me over a
period of six years, which can be negotiated with my attorney. She will also
represent me in arranging a contract for the future concerning Living
Sober."

Chris B.

Raleigh, North Carolina

++++Message 7005. . . . . . . . . Re: Have AA groups ever pressed
charges against a member?
From: lee . . . . . . . . . 11/11/2010 11:14:00 PM

New York AA Archivist Frank M. and Trustee Michael
Alexander, from Lee Nickerson and Charlie Bishop, Jr.

From: Lee Nickerson <snowlily12@yahoo.com>
(snowlily12 at yahoo.com)

THE ATTACK ON NEW YORK A.A. ARCHIVIST FRANK M.

I am not a lawyer but I closely followed the German and Mexican situation
that
was an assault on AA members and on the minority opinion that was large,
organized and vocal. We had past trustees, GSO service workers, delegates and
many knowledgeable folks trying to get AAWS's hands off these two countries.
My
understanding was that AAWS was covertly in the direct background of these
two
shameful pages of our recent history.
The point for me is that GSO and AAWS will eventually get us into a public controversy at the level of Press, Radio, TV and the internet and a Tradition will be broken.

I had weekly meetings with AAWS staff and felt very close to the veil. I once had a GSO manager tell me that "If every group and member stopped donating, GSO would not be affected because we control the literature." Short-sighted vision of corporate agenda?

I was very close to the late Frank M., Past Archivist (the only alcoholic Archivist) who took over from Nell Wing. We met once a month for a year spending time in the office researching Maine history, going out for late dinners and even later meetings. Frank was forced to resign as the result of his involvement with Joe and Charlie's workshop and other movements that disturbed AAWS. That was the reason given by AAWS. Most in the minority felt that AAWS wanted a non-alcoholic archivist who would be more amenable or malleable to the tricks forthcoming.

The next trick was when AAWS requested a payment of $150,000 from the city of San Diego to hold the 1995 Convention there (which they got). An uproar erupted but when every salaried staff worker, director and Grapevine staff is clicked down to submission to a larger will, things get murky and undone.

Frank M. started a movement for every AA member to send $5 and we could pay San Diego back. It made AAWS retaliate and Frank was soon gone after 30 years of service to GSO.

We have people at our New York office that wrestle all day between 'fudiciary responsibility, morality, and spirituality.' If one stacks up the Tradition/Concept incursions in the last 20 years, one would clearly see that they are ready to do anything to protect the bureaucracy they have become. The system has taken on a life of its own and will do anything to assure its survival.

lee nickerson

---

From: Charles Bishop <Bishopbk@comcast.net>
MICHAEL ALEXANDER QUOTE SHEER HYPOCRISY

Message #6995 said <<In the words of the late Michael Alexander, Class A Trustee, sometime Chairman of the Board, the lawyer who helped Bill write the Twelve Concepts (and loaned him a copy of Tocqueville's Democracy in America in the process), ideally "in AA we don't go to law, we go to prayer.">>

Lawyer Michael Alexander said what? "in AA we don't go to law, we go to prayer."

Chairman Alexander was the primary instigator of the lawsuits against the German man who was ruined financially and the Mexican group that Spent over $400,000. defending themselves against the charge they reprinted the Big Book because the other Mexican group was overcharging for it.

I have an article called Spirituality vs. Legalism SHORT version.doc (109KB) which I will send to anybody who contacts me. My e-mail address is <Bishopbk@comcast.net> (Bishopbk at comcast.net)

Servus, Charlie Bishop, Jr.

+++Message 7006. . . . . . . . . . . . Re: A traditions question: using non-AA speakers
From: Glenn Chesnut . . . . . . . . . . . . 11/13/2010 3:29:00 PM

From: t <tcumming@nc.rr.com> (tcumming at nc.rr.com)

In message no. 6996 from "Mike" <heat_cool2004@yahoo.com> (heat_cool2004 at yahoo.com), Mike says:
>>
>> I have a traditions question. I believe that
>> meditation is one of the most misunderstood tools
>> in our AA toolbox, so, I'd like to put on a one
>> hour 'meditation workshop.' I have a non-alcoholic
>> workshop trainer who is a Ph.D. in theology and
>> teaches at a local seminary. He's also worked
>> with alcoholics over the years.
>>
>> On the flyer I have a disclaimer stating that
>> he is not endorsed or approved by AA, and
>> that he is volunteering his help. A couple of
>> people have said that doing this is against
>> our AA traditions ....
First, I'd like to encourage you in your effort to help illuminate / clarify any aspect of our AA program of recovery that you feel is lacking or misunderstood in your local area. It's efforts like this that keeps our program from being distorted into something that may well extinguish the spark that makes it work.

I've been following this topic thread and I keep thinking that more info is needed on the content of your workshop before questions concerning the Traditions can be answered.

You've said that it will be presented by a "non-alcoholic workshop trainer who is a Ph.D. in theology and teaches at a local seminary."

Meditation is one of many words that I had a problem with when I came to AA. During my drinking years I had been involved in some of that crossed-legged OM-chanting variety that was popular in the 70s. I read about early AAs practice following the Oxford Group practices -- daily Bible reading and Quiet Time. I also read that one of the reasons AA broke away from the OG was a result of that Quiet Time -- listening for direction from a Higher Power for the individual or OTHER group members, then "checking"/informing them. Telling them what THEY HAD to do.

Neither of those seemed to be what AA "meditation" was meant to be.

I read how Dr Bob and Anne in Akron continued with the Bible reading and Quiet Time [dropping the quest for guidance for others and the checking], but that didn't seem to have carried on on a large scale to my locale in the 70s. I knew that in the early AA days they tried many things and discarded those that didn't work for the majority. So that may not be what AAs meant by meditation either. So I struggled along with the question till I found what works for me.

Having said all that ... will your workshop be focused on a particular form/version of meditation? A "HOW" to do it type?

Or will it be a "RESULTS" type program? -- We do it to:

#1. calm the upset mind / turn off or tune down negative emotions,
#2. even out the daily emotional flux, or
#3. receive guidance from ones Higher Power
Or, I guess it could be a combination of the above or something else as well.

How will the workshop deal with the ties between meditation and AA's concept of "God, as we understand Him"? Some in AA are "broad highway" believers, while others focus on how "narrow is the gate."

With just the info in your message, there is a broad range of where the problem/s may be.

#1. Fear that the workshop will tell someone they are wrong in how they meditate

#2. Fear that too narrow or broad an explanation of "meditation" will be presented

#3. Fear that some mainstream slant will be given rather than one based on how sober AAs practice meditation

#4. Fear that the instructor at the seminary will slant it toward his denomination of Christianity

When you have an understanding of all that, the answers concerning the Traditions may become clearer.

Without it, the only question about Traditions I feel I can address concerns Tradition #1 - UNITY. In your message you said a "couple of people have said that doing this is against our AA traditions." If those on one or both sides go power driving at the group about the issue, it can seriously effect your groups unity.

Oops, I just noticed in your quote "traditions" is not capitalized. It could be more a matter of group autonomy then ... how your group has historically put into local practice the precepts of AA as a whole ???

Would it be possible for you to consider a format change .... one where your PhD does his presentation, then a panel of say 3-4 sober AA members give a brief talk on how they practice meditation [giving a bit of a span of possibilities of what works in AA] ?? Maybe even having one of those raising concerns be on the panel might quiet any controversy or concerns.
Just because a piece of literature is not A.A.W.S. Conference "approved,"
does not mean that it is "disapproved." Who among us has not read some materials
that were not A.A.W.S. Conference "approved?!"

An example of such a publication would be "Twenty-Four Hours a Day," author
Richmond Walker, first published by the AA group in Daytona Beach, Florida,
in 1948.

On a related note, check "The Little Red Book," author Ed Webster, first
published in 1946 by him and Barry Collins under the sponsorship of the the
Nicollet AA group in Minneapolis, Minnesota -- a reported favorite read of
Doctor Robert Smith, published years before the A.A.W.S. Conference
literature-sanctioning "approval" process circa 1951.

A.A. members are free, without any recrimination, to read whatever
literature they choose to read; including antiquarian publications, many of which were
published long before the A.A.W.S. Conference "approval" process was
implemented by A.A. World Services, Inc..

Keeping it Real,

Jim H.
Chicago, IL
10-20-83

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RICHMOND WALKER -- for more see
http://hindsfoot.org/RWfla3.html
also http://hindsfoot.org/rwfla1.html
http://hindsfoot.org/RWfla2.html
http://hindsfoot.org/rwpix1.html

ED WEBSTER -- for more see
http://hindsfoot.org/ed01.html


Here in New Jersey, many groups have this statement read at the beginning of
meetings. It is read regardless of the meeting format i.e open, closed,
discussion, speaker, etc.

"Anonymity is the spiritual foundation of all our traditions ever reminding us to place principles before personalities ... this means that who you see here and what you hear here, please let it stay here when you leave here."

Is this a New Jersey thing...or a NY/NJ, East Coast AA tradition? As this group encompasses a wide geography can anyone tell me if they hear this in their respective areas and might anyone have any info on its roots?

Not looking for any clarifications of the anonymity concept .... just the history behind this aphorism.

God Bless

John B

---

From Glenn C. <glennccc@sbcglobal.net>

Many AA meetings in northern Indiana read what is called the Tools of Recovery at the beginning of the meeting.

It contains the anonymity phrase: "Whom you see here, what you hear here, when you leave here, let it stay here. Anonymity is the spiritual foundation of our program."

This originally came from a sign posted at Atomic Energy Commission centers during the Second World War, in the U.S. for sure (a photograph has survived) and probably in the U.K. as well (since the two countries were working closely together to build the first atomic bomb).

The first recorded AA usage had "WHO you see here ...." The Al-Anons began using the little slogan then, and quickly corrected the AA’s grammar to read "WHOM you see here ...."

Hoosier AA's quickly and gratefully accepted the Al-Anon correction of their grammar. (You folks in New Jersey, come visit us here in Indiana sometime, and we'll explain why it's whom instead of who.)

==========================================

THE A.A. TOOLS OF RECOVERY
ABSTINENCE

We commit ourselves to stay away from the first drink, one day at a time.

MEETINGS

We attend A.A. meetings to learn how the program works, to share our experience, strength and hope with each other, and because through the support of the fellowship, we can do what we could never do alone.

SPONSOR

A sponsor is a person in the A.A. program who has what we want and is continually sober. A sponsor is someone you can relate to, have access to and can confide in.

TELEPHONE

The telephone is our lifeline -- our meeting between meetings. Call before you take the first drink. The more numbers you have, the more insurance you have.

LITERATURE

The Big Book of Alcoholics Anonymous is our basic tool and text. The Twelve Steps and Twelve Traditions and A.A. pamphlets are recommended reading, and are available at this meeting.

SERVICE

Service helps our personal program grow. Service is giving in A.A. Service is leading a meeting, making coffee, moving chairs, being a sponsor, oremptying ashtrays. Service is action, and action is the magic word in this program.

ANONYMITY

Whom you see here, what you hear here, when you leave here, let it stay here.
Anonymity is the spiritual foundation of our program.

(see http://hindsfoot.org/tools.html for the story of how they were written)
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++++Message 7009. . . . . . . . . . . RE: The meaning of Anonymity
From: looking@pigsfly.com> . . . . . . . . . . . . 11/13/2010 4:26:00 PM
In South Florida, many (probably most) groups read this at the end of the meeting, but don't understand the reason "whom" should be used. We consider ourselves lucky if the pronunciation of "here" doesn't sound like "har."

Message 7010. . . . . . Re: A traditions question: using non-AA speakers
From: Dov W . . . . . . . . . . . 11/11/2010 7:36:00 AM

Hi Mike,

I believe that your traditions question has a history and therefore belongs here on this forum.

First the question.

Your core question was put to the Cleveland Groups in September '44 before there were Traditions as described in the Cleveland bulletins:

"The group decided to hold the first mass meeting at Cleveland Hotel on Sunday, the 15th of October, at 4 PM. A prominent Cleveland ‘attorney will be the speaker. Invitational open meeting. *The question as to to whether any future mass meeting be addressed by a non-alcoholic outside speaker was referred to groups for an eexpression of opinion".

http://silkworth.net/cb/1944.pdf

Now to address the question, first the case in favor. Apparently by 1949 it became common practice to include non-AAAs in Cleveland meetings because here is what the Cleveland Bulletin of October '78 (after Traditions came into effect) discussed in the way of new business at a Cleveland mass-meeting:

"we may have a non A.A. speaker at an A.A. meeting. (Secretary’s handbook, 1949). Typical open meeting variation is the inclusion of a non A.A. speaker -- for example -- physician, psychiatrist, clergymen or author who is usually put on the program as the last speaker before the leader closes".

In the June '61 issue of the Grapevine (also after Traditions came into effect), "Formula for an AA Meeting in the East" we have the following description of
non-AA speakers in special open meetings on the East Coast,

If the meeting you are to lead is a special one — a group anniversary for instance, with prominent non-AA speakers, a clergyman, a warden or a judge ...

http://silkworth.net/grapevine/formula_east.html

This practice of non-AA speakers seems to have recently gone out of fashion as is suggested at in the 44 question pamphlet:

"A typical open meeting will usually have a "leader" and other speakers. The leader opens and closes the meeting and introduces each speaker. *With rare exceptions, the speakers at an open meeting are A.A. members.*

*Note the contemporary acknowledgment of rare cases of non-AA speakers.*

**So far it seems to be clear that there is nothing in the Traditions against it.**

Now the case against. There are GSO recommendations that seem to bar a non-alcoholic from speaking and even sharing:

1968 -- It was recommended that: AA groups in correctional facilities and hospitals adhere to AA's Fifth Tradition, on primary purpose of carrying the message to the alcoholic. *That anyone with problems other than alcohol be made welcome at inside open meetings, but not participate in group activities*.

1969 - b. ... *AA groups in institutions can welcome anyone with problems other than alcohol to inside open meetings, but it is suggested that they do not speak or otherwise participate in these meetings.*

* http://health.groups.yahoo.com/group/AAHistoryLovers/message/2594

In a Grapevine article in 1971, "The Legacy of Recovery" Bill W wrote,

"Thoughtful AAs, however, encourage these sponsors to bring addicts to open meetings, just as they would any other interested people. In the end, these addicts usually gravitate to other forms of therapy. *They are not received on the platform in open meetings unless they have an alcohol problem*, and closed meetings are, of course, denied them. We know that we cannot do everything for everybody with an addiction problem".

The truth though is that these recommendations and guidelines address the issue of other addictions - "problems other than alcohol" which fall under dual
purpose and break Tradition 5.

More recently it seems that excluding all non-alcoholics from the podium is becoming routine with the only question being sharing:

"*At open meetings, non-A.A.s may be invited to share, depending upon the conscience of the group*".


And lastly the pamphlet, "The AA Group" revised in 2005 adds a new sentence in its description of open meetings,

Open meetings are available to anyone interested in Alcoholics Anonymous’ program of recovery from alcoholism. *Nonalcoholics may attend open meetings as observers*.

The implication seems clear - non-alcoholics can attend as observers but can neither speak nor share. Although this was not original AA practice it now seems to represent the fellowship’s current consensus.

+++Message 7011. . . . . . . . . . . . Re: Have AA groups ever pressed charges against a member?
From: Jim Ringbloom . . . . . . . . . . . . 11/9/2010 9:40:00 AM

Another important suggestion in the literature regarding service positions is the principle of rotation. Our treasurer recently volunteered to continue serving after her 6 month term was up. No one had stepped forward to take the commitment. As soon as she offered to continue, three people volunteered. Not only does this enable others to be of service, it prevents long-term, gradual draining of the funds. The most common method of the theft is to not make the suggested donations. These can frequently be checked by viewing the record of donations published by the district, area, intergroup, etc.

In love and service,

Doris R.

+++Message 7012. . . . . . . . . . . . Re: Have AA groups ever pressed charges against a member?
<<If one stacks up the Tradition/Concept incursions in the last 20 years, one would clearly see that they are ready to do anything to protect the bureaucracy they have become. The system has taken on a life of its own and will do anything to assure its survival.>>

Conspiracy theorists, when asked for the motivations of their real or fancied opponents, often find refuge in vague allegations ... "protect the bureaucracy they have become"? .... the GSO folks all go in a smoke-filled back room once or twice a month to conjure and plot against the fellowship of AA in order to stay "in power," is that it?

++++Message 7013. . . . . . . . . . . . Re: A traditions question: using non-AA speakers
From: planternva2000 . . . . . . . . . . 11/11/2010 1:28:00 PM

From planternva2000 and Jon Markle

- - - -

From: <planternva2000@yahoo.com> (planternva2000 at yahoo.com)

According to "AA Comes of Age" several speakers at the 1955 International Convention were non-AAs, for example, Father Ed Dowling and Reverend Sam Shoemaker. We have non-AAs on the board at GSO. Perhaps those who object will show you where in the Traditions it says only AAs can speak at functions attended by other AAs.

- - - -

From: Jon Markle <SerenityLodge@gmail.com> (SerenityLodge at gmail.com)

On Nov 9, 2010, at 10:38 PM, Charley Bill wrote:
> These folks hold that anything not conference approved
> is not fit to be read by an AA member, etc.

I don't get this impression at all.
"Conference approved" says NOTHING about what we can or cannot read. That hasn't got a damn thing to do with it.

If anything, sounds more like you've got a touch of "conspiracy theory" paranoia.

Conference approved simply means the literature has been written and approved as staying within AA traditions, not straying off into tangents. We are encouraged to read and use whatever else we wish in our recovery.

This keeps our meetings from becoming split into factions of religion, psychiatry, other self help ideas, and etc.

Heavens knows how confused and convoluted we AA's can get sometimes. Ever been to an AA meeting where the Traditions are ignored or the extensive use of other literature is so pronounced that it's very difficult to even figure out if you're in an AA meeting or some sort of strange "cult". I have . . . and I ran as fast as I could.

Hugs for the trudge.

Jon M (Raleigh)
9/9/82

From Jared Lobdell, Maxwell Clemo, Charley Bill, and Carl Kirsch

- - - -

From: "J. Lobdell" <jlobdell54@hotmail.com>
(jlobdell54 at hotmail.com)

"Who you see here / What they say here / When you leave here / Let it stay here"
-- form used at end of meeting in Eastern/Central Pennsylvania, I believe.

- - - -

From: "Maxwell Clemo" <maxclem@msn.com>
(maxclem at msn.com)

It is certainly the case in the UK, except to say that the phrase "Whom you see here" would be too pedantic and precious a use of spoken English for most AAs. "Who you see here" is fine for every meeting I've been
In Southern California, most of the groups I have visited use this at the end of their meeting and I have never heard anyone change it to whom. I'm afraid popular usage has permanently corrupted and changed the language. Anyway, I've heard it said that "when in Rome do as the Romans." It doesn't bother me any more, but I am a third generation Florida Cracker, far from home.

---

From: Charley Bill <charley92845@gmail.com>
(charley92845 at gmail.com)

In Southern California, most of the groups I have visited use this at the end of their meeting and I have never heard anyone change it to whom. I'm afraid popular usage has permanently corrupted and changed the language. Anyway, I've heard it said that "when in Rome do as the Romans." It doesn't bother me any more, but I am a third generation Florida Cracker, far from home.

---

From: "Carl V. Kirsch" <carlkirsch@yahoo.com>
(carlkirsch at yahoo.com)

Jax:

We close all our meetings here in Atlanta with similar language. It's a reminder that we should be mindful of others and their desire for anonymity.

Carl Kirsch
Atlanta, GA

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ORIGINAL MESSAGE FROM Glenn C.

http://hindsfoot.org/tools.html

In the late 1970's and early 1980's, A.A. all over the St. Joseph river valley in northern Indiana experienced a period of rapid growth, producing a huge influx of raw beginners, along with the creation of many additional meetings.

Three of the old-timers got together -- Bill Peters, Don Helvey, and Marcel "Ben" Benson -- along with two other men who were relatively new to the program -- Chainsaw Clint Becker and Jan N. -- and put together a short piece called the

A.A. Tools of Recovery, summarizing the seven most important things which they felt that these newcomers to the program needed to know. Benson was a Frenchman and Clint got his nickname from an incident that happened back when he was still drinking. He was working as a tree trimmer at that time, his wife got mad at him and locked him out of the house, and he cut the door out with a chainsaw.

The Tools of Recovery are still to this day read at the beginning of many
A.A. meetings in the St. Joseph river valley region along with reading the twelve steps. Many of the good old-timers believed that it was important to repeat these basic principles over and over, until newcomers had them instinctively drilled into their heads, and could repeat them almost like a litany.

The first principle made it clear that the way an alcoholic kept from getting drunk was not to take even the first drink. The next five were the things that not only got people sober but kept them sober. Good sponsors noted that those who relapsed and returned to drinking had almost invariably failed to do one or more of these five things in any serious and dedicated way. And the seventh principle was a constant reminder that A.A. meetings could not function properly unless members could talk about all of their feelings and anything that was bothering them, in an accepting and shame-free atmosphere, without worrying about whether it was going to be repeated outside of the group. That was a solemn pledge which the members of the group had to make to one another.

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THE A.A. TOOLS OF RECOVERY

ABSTINENCE

We commit ourselves to stay away from the first drink, one day at a time.

MEETINGS

We attend A.A. meetings to learn how the program works, to share our experience, strength and hope with each other, and because through the support of the fellowship, we can do what we could never do alone.

SPONSOR

A sponsor is a person in the A.A. program who has what we want and is continually sober. A sponsor is someone you can relate to, have access to and can confide in.

TELEPHONE

The telephone is our lifeline -- our meeting between meetings. Call before you take the first drink. The more numbers you have, the more insurance you have.

LITERATURE

The Big Book of Alcoholics Anonymous is our basic tool and text. The Twelve Steps and Twelve Traditions and A.A. pamphlets are recommended reading, and
are available at this meeting.

SERVICE

Service helps our personal program grow. Service is giving in A.A. Service is leading a meeting, making coffee, moving chairs, being a sponsor, or emptying ashtrays. Service is action, and action is the magic word in this program.

ANONYMITY

Whom you see here, what you hear here, when you leave here, let it stay here. Anonymity is the spiritual foundation of our program.

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+++++Message 7015 . . . . . . Re: Have AA groups ever pressed charges against a member?
From: Dolores . . . . . . . . . . 11/14/2010 3:42:00 PM

THE ATTACK ON NEW YORK A.A. ARCHIVIST FRANK M.

From Dolores and Dennis M.

The original message #7005 was from Lee Nickerson <snowlilly12@yahoo.com> (snowlilly12 at yahoo.com)

I was very close to the late Frank M., Past Archivist (the only alcoholic Archivist) who took over from Nell Wing. We met once a month for a year spending time in the office researching Maine history, going out for late dinners and even later meetings. Frank was forced to resign as the result of his involvement with Joe and Charlie's workshop and other movements that disturbed AAWS. That was the reason given by AAWS. Most in the minority felt that AAWS wanted a non-alcoholic archivist who would be more amenable or malleable to the tricks forthcoming.

The next trick was when AAWS requested a payment of $150,000 from the city of San Diego to hold the 1995 Convention there (which they got). An uproar erupted but when every salaried staff worker, director and Grapevine staff is clicked down to submission to a larger will, things get murky and undone.
Frank M. started a movement for every AA member to send $5 and we could pay San Diego back. It made AAWS retaliate and Frank was soon gone after 30 years of service to GSO.

==============================================

From: "Dolores" <dolli@dr-rinecker.de> (dolli at dr-rinecker.de)

Hi Lee, I was surprised to read about Frank Mauser. I met him at a Joe and Charley BB study in Nürnberg, Germany. His share on the history of AA and the pictures he brought along to show us, really got me interested in Archives. It was the beginning. I know he and Nell Wing spoke in Bristol, England a few times together and they shared about the Tradition and the Concepts. It was a pleasure to know him and to share with him. I do hope that what you shared about will never happen. Bill W sure knew us alcoholics! Dolores

- - - -

From: "bxdennis" <bxdennis@verizon.net> (bxdennis at verizon.net)

I am not aware of any "attack" on our past archivist, Frank M .... While I also followed the activities with respect to the Mexican situation and was a good friend of Frank M., I am unaware of the "facts" underlying the post ....

While I was aware of Frank's admiration of the Joe and Charlie Big Book seminars and he admittedly made the mistake of allowing their organizers to have access to a mailing list of names and addresses of general service voluntary workers without following the normal protocol for requesting such a list, this happened years before Frank's voluntary decision to retire. At the time, Frank told me that he got a slap on the wrist and then proceeded to provide me with a copy of Nell Wing's book which he was also told not to sell from beneath his desk with a wink. <g>

Furthermore, once these allegations are made about AAWS (wasn't it the Int'l Convention Committee in San Diego that was at the center of the $150,000 issue and not AAWS?), literature conspiracies, "murky and undone" actions, forced retirements, etc. haven't we strayed from a discussion of factual history to a discussion of opinion and innuendo?

Dennis M.
+++Message 7016. . . . . . . . . . . . Re: Have AA groups ever pressed charges against a member?  
From: Chuck Parkhurst . . . . . . . . . . . . 11/14/2010 1:19:00 AM

THE TENDENCY OF BUREAUCRACIES TO BECOME OVERLY SELF-PROTECTIVE AND POWER DRIVEN

From Chuck Parkhurst, Lee Nickerson, looking@pigsfly, and Carl Kirsch

The original message #7012 was from <pvttimt@aol.com> (pvttimt at aol.com)

"<If one stacks up the Tradition/Concept incursions in the last 20 years, one would clearly see that they are ready to do anything to protect the bureaucracy they have become. The system has taken on a life of its own and will do anything to assure its survival.>>

Conspiracy theorists, when asked for the motivations of their real or fancied opponents, often find refuge in vague allegations ... "protect the bureaucracy they have become"? ... the GSO folks all go in a smoke-filled back room once or twice a month to conjure and plot against the fellowship of AA in order to stay "in power," is that it?

From: "Chuck Parkhurst" <ineedpage63@cox.net> (ineedpage63 at cox.net)

This [pvttimt's comment] sounds argumentative and like conjecture/opinion.

From: Lee Nickerson <snowlilly12@yahoo.com> (snowlilly12 at yahoo.com)

I found that [the tendency of the bureaucracy to become overly self-protective] to be true during the 90s when I had a very close relationship to GSO and AAWS. Bureaucracies do take on a life of their own and it doesn't need a "conspiracy" to bend rules enough to survive. At the levels below GSO we trust in God to protect us. Above that it's lawyers, Charter translation and arbitrary decisions. Maybe one needs to become a delegate and spend ten days replacing
words in pamphlets to see who really controls the Fellowship.

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From: <looking@pigsfly.com> (looking at pigsfly.com)

"At every crossroads on the path that leads to the future, tradition has placed 10,000 men to guard the past" -- Maurice Maeterlinck

The concept of inertia of established organizations resisting change and becoming transfixed with the mandate of maintaining the status quo is pretty well established. A left-handed suggestion that someone is a conspiracy theorist in pointing that out is itself a vague allegation.

AA changes slowly, whether that be the admission that women are alcoholics, that non-smoking meetings aren't instances of "outside issues in AA," that people can be cross-addicted and sharing that in meetings can be helpful to others, and that gay meetings don't turn the fellowship queer.

The anti-change folks aren't plotting against the fellowship to stay in power. They believe they know best because they are in power and rose there because their ideas are more perfect than those whom they left along the path.

There are people in the fellowship who believe it is just fine as it is, and there are those of us who think it needs to change with time in the same way it was fine tuned at its inception. Neither group is evil, but the suggestion that we are, is.

---

From: "Carl V. Kirsch" <carlkirsch@yahoo.com> (carlkirsch at yahoo.com)

Worry not. See what Bill had to say in his Grapevine article on the 4th Tradition in "Language of the Heart." Groups are sovereign. No other AA entity can discipline them. That's God's job, according to Bill.

Carl Kirsch
Atlanta, GA

Dear Glenn: Assuming meditation" is a problem, it is an 11th Step problem
and not a Tradition problem. For me, I am clear on what the word means in the A.A. sense of the word. Thus, for me there is no problem.

For example, the instructions on what we are to do as "meditation" in the A.A. sense of the word is clearly spelled out in the Big Book on Pages 86-88, particularly that part beginning with "Upon awakening."

Generally speaking, most dictionaries of worth define "meditation" to be religious contemplation or spiritual introspection. One of the synonyms for "meditation" is to "think." Thus, "meditation" in AA means to think in those ways as described in the BB at Pages 86-88; that meaning is entirely consistent with Pages 86-88 of our Book.

"Meditation" as A.A. intends it to be is not yoga or the reduction of one's blood pressure, although the latter can be a by product of doing those things set out on Pages 86-88 in the Big Book. So, I would suggest we not confuse "meditation" as A.A. sees it to be "meditation" commonly tossed around by other interests.

Humbly yours,

Carl Kirsch
Atlanta, Georgia

+++++++++++++Message 7018. . . . . . . . . . . . Re: Meditation
From: Glenn Chesnut . . . . . . . . 11/15/2010 4:49:00 PM

+++++Message 7018. . . . . . . . . . . . Re: Meditation
From: Glenn Chesnut . . . . . . . . 11/15/2010 4:49:00 PM

Humbly yours,

Carl,

I very much agree with you.

You wrote <<Generally speaking, most dictionaries of worth define "meditation" to be religious contemplation or spiritual introspection.>>

The thing that confuses people nowadays, is that the meaning of the word "meditation" changed during the 1960's and 1970's. So a modern English dictionary doesn't give you exactly the same definition of the word as a dictionary written back in the 1930's and 1940's would say.

On the other hand, what early AA's called "quiet time" back in the 1930's (originally following Oxford Group practice) slowly changed into something more like the kind of Buddhist and Hindu meditation where you try to shut off all the
thoughts inside your head.* This wasn't mentioned in the wording of the Eleventh Step, but it WAS part of early AA practice.

If you want to see what the words "prayer" and "meditation" basically meant back during the early AA period, look at a copy of Twenty-Four Hours a Day, the second most used book in early AA.

On each page you will see a section called "Meditation for the Day" -- several sentences which we read in the morning, and then spend a short period thinking about. We ask ourselves questions like: Where does this apply to my life? Are there parts of this which I am not doing in my spiritual life? Do I need to change my attitude about God and life? Or change my behavior? This kind of thing is what the word meditation primarily means in Step Eleven.

"Prayer for the Day" is then an example of a good prayer. Too many alcoholics come into the program thinking that "God, help me win the lottery today" and "God, please let me get home without being arrested by the cops" and other narrowly selfish prayers of that sort are good prayers. So we need somebody, not only to explain that narrowly selfish prayers of that sort are NOT good prayers, but also to give us examples of what good prayers are.

The Twenty-Four Hour book shows us (by example) that praying for myself to have greater tolerance, more faith in God, more humility, more sympathy and compassion for others, and things of this sort ARE good prayers, the kind of good prayers that the Big Book talks about.

Glenn

http://hindsfoot.org/hp5rw.html

http://hindsfoot.org/medit11.doc

*The Oxford Group "quiet time" in its original form was also very different from Hinduism, Buddhism, or any kind of later AA practice. With the original OG method, you sat down with pencil and paper, and during that quiet time, wrote down all the thoughts that came into your mind. Then you read them afterward, looking for guidance from God. Including how you should take the inventories of the other people in the program, and "check them" (go up to them and explain to them the error of their ways) so they would learn to act as wisely and morally
as you (Lord help us).

I have never heard of any early AA person using pencil and paper during quiet time. Maybe they might have very, very early in the development of AA, before they had split with the OG, but I have never seen any written references to it myself. Maybe somebody could come up with a text I have forgotten about, but I think using pencil and paper was never part of AA practice, or wasn't for very long.

Richmond Walker, the AA author of Twenty-Four Hours a Day, who was influenced by Hinduism (notice the Sanskrit quote at the beginning of his book) moved even further away from OG practice. Quiet time was now to be used, not to obtain guidance necessarily, but just to be alone with the transcendent power beyond the world of space and time, for its own sake, and because we came back from this experience filled with both calm and a new power to do God's will.

++++Message 7019. . . . . . . . . . . . Re: Meditation
From: James Bliss . . . . . . . . . . . . 11/15/2010 8:14:00 PM

Just for documentation of the definition of the word meditation. The following is from *The Winston Simplified Dictionary*, Intermediate Edition, copyright 1928:

meditation n. the act of thinking long and deeply, esp. such thought as a part of one's prayers or devotions.

meditate v.i. muse or think deeply; contemplate:-- v.t. 1. to think or muse upon: 2, to design; purpose; plan

I picked this dictionary up at a garage sale several years back for $.50 for exactly this purpose.

Jim

- - - -

On 11/15/2010 3:49 PM, Glenn Chesnut wrote:

> The thing that confuses people nowadays, is that the meaning of the word "meditation" changed during the 1960's and 1970's. So a modern English dictionary doesn't give you exactly the same definition of the word as a dictionary written back in the 1930's and 1940's would say.
If you want to see what the words "prayer" and "meditation" basically meant back during the early AA period, look at a copy of Twenty-Four Hours a Day, the second most used book in early AA.

On each page you will see a section called "Meditation for the Day"—several sentences which we read in the morning, and then spend a short period thinking about. We ask ourselves questions like: Where does this apply to my life? Are there parts of this which I am not doing in my spiritual life? Do I need to change my attitude about God and life? Or change my behavior? This kind of thing is what the word meditation primarily means in Step Eleven.

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Gravesites: Jim Burwell and Fitz Mayo
From: ckbudnick 11/18/2010 12:20:00 AM

I had an opportunity to stop at Christ Episcopal Church in Maryland today and to see where Jim Burwell and Fitz Mayo are buried. I was able to get a map of the cemetery.

Email me at: <cbudnick@nc.rr.com> if interested in a copy of the cemetery map or pictures of their headstones.

Chris B.
Raleigh, North Carolina

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Meditation in the Big Book pp. 63 to 88
From: Kimball Rowe 11/15/2010 5:55:00 PM

Since the Big Book raises the issue of meditation, I think we ought to stick with the examples of meditation found in the Big Book. The Big Book simply refers to meditation as a review and a prayer as asking God. Also, perhaps we should observe the practice of placing the meditation before the prayer as the Big Book suggest and not after the prayer as the abbreviated step was written. I suspect even the Big Guy doesn't appreciate a "burning" desire. After meditation, we can be clearer on what our prayers should be.

Examples of Meditation before Prayer:
Meditation: We thought well before taking this step making sure we were ready; that we could at last abandon ourselves utterly to Him.

Prayer: "God, I offer myself to Thee -- to build with me and to do with me as Thou wilt. Relieve me of the bondage of self, that I may better do Thy will. Take away my difficulties, that victory over them may bear witness to those I would help of Thy Power, Thy Love, and Thy Way of life. May I do Thy will always!"

Meditation: We realized that the people who wronged us were perhaps spiritually sick. Though we did not like their symptoms and the way these disturbed us, they, like ourselves, were sick too.

Prayer: We asked God to help us show them the same tolerance, pity, and patience that we would cheerfully grant a sick friend. When a person offended we said to ourselves, "This is a sick man. How can I be helpful to him? God save me from being angry. Thy will be done."

Meditation: We reviewed our fears thoroughly. We put them on paper, even though we had no resentment in connection with them. We asked ourselves why we had them.

Prayer: We ask Him to remove our fear and direct our attention to what He would have us be.

Meditation: We reviewed our own conduct over the years past. Where had we been selfish, dishonest, or inconsiderate? Whom had we hurt? Did we unjustifiably arouse jealousy, suspicion or bitterness? Where were we at fault, what should we have done instead?

Prayer: We asked God to mold our ideals and help us to live up to them. We ask God what we should do about each specific matter. The right answer will come, if we want it.
Meditation: Returning home we find a place where we can be quiet for an hour, carefully reviewing what we have done.

Prayer: We thank God from the bottom of our heart that we know Him better.

Meditation: Are we now ready to let God remove from us all the things which we have admitted are objectionable? Can He now take them all every one?

Prayer: If we still cling to something we will not let go, we ask God to help us be willing.

Meditation: When ready

Prayer: "My Creator, I am now willing that you should have all of me, good and bad. I pray that you now remove from me every single defect of character which stands in the way of my usefulness to you and my fellows. Grant me strength, as I go out from here, to do your bidding. Amen."

Meditation: We subjected ourselves to a drastic self appraisal. Now we go out to our fellows and repair the damage done in the past.

Prayer: If we haven't the will to do this, we ask until it comes.

Meditation: Reminding ourselves that we have decided to go to any lengths to find a spiritual experience...

Prayer: ...we ask that we be given strength and direction to do the right thing, no matter what the personal consequences may be.

Meditation: Continue to watch for selfishness, dishonesty, resentment, and fear. When these crop up...

Prayer: ...we ask God at once to remove them.
Page 86, Step 11, evening

Meditation: When we retire at night, we constructively review our day. Were we resentful, selfish, dishonest or afraid? Do we owe an apology? Have we kept something to ourselves which should be discussed with another person at once? Were we kind and loving toward all? What could we have done better? Were we thinking of ourselves most of the time? Or were we thinking of what we could do for others, of what we could pack into the stream of life? But we must be careful not to drift into worry remorse or morbid reflection, for that would diminish our usefulness to others.

Prayer: After making our review we ask God's forgiveness and inquire what corrective measures should be taken.

Page 86, Step 11, morning

Meditation: On awakening let us think about the twenty four hours ahead. We consider our plans for the day.

Prayer: Before we begin, we ask God to direct our thinking, especially asking that it be divorced from self pity, dishonest or self seeking motives.

Page 86-87, Step 11, through the day

Meditation: In thinking about our day we may face indecision. We may not be able to determine which course to take. Here we ask God for inspiration, an intuitive thought or a decision. We relax and take it easy. We don't struggle. We are often surprised how the right answers come after we have tried this for a while.

Prayer: We usually conclude the period of meditation with a prayer that we be shown all through the day what our next step is to be, that we be given whatever we need to take care of such problems. We ask especially for freedom from self will, and are careful to make no request for ourselves only. We may ask for ourselves, however, if others will be helped. We are careful never to pray for our own selfish ends. Many of us have wasted a lot of time doing that and it doesn't work. You can easily see why.

Page 87-88, Step 11, when agitated or doubtful

Meditation: We pause

Prayer: We ask for the right thought or action. We constantly remind ourselves
we are no longer running the show, humbly saying to ourselves many times each
day "Thy will be done."
========================================================================================================

+++Message 7022. . . . . . . . . . . . Re: Meditation
From: John Barton . . . . . . . . . . 11/17/2010 1:04:00 PM

Hello fellow AAHL,

For anyone truly interested in the OG practices regarding prayer and meditation
I strongly recommend reading Wally P's "How to Listen to God." It is well researched and accurately documents many of the practices right from OG literature. It also contains first hand, verifiable practices and recommendations. If I recall correctly Wally edits some of the quoted material but notes where he has done so.

To understand how the OG business teams operated and used guidance (this was very different than the typical group guidance practices) read Garth Lean's "On The Tail of a Comet."

The statement below seems an awfully broad stroke and from my research does not accurately reflect the recommended or actual practices.

=====================================================================
<<The Oxford Group "quiet time" in its original form was also very different from Hinduism, Buddhism, or any kind of later AA practice. With the original OG method, you sat down with pencil and paper, and during that quiet time, wrote down all the thoughts that came into your mind. Then you read them afterward, looking for guidance from God. Including how you should take the inventories of the other people in the program, and "check them" (go up to them and explain to them the error of their ways) so they would learn to act as wisely and morally as you (Lord help us).">>
=====================================================================

Of course, abuses can and do occur in any group setting and even the most refined technique or procedure in the hands of an unskilled person will yield bad results. The recommended practice of "checking guidance" for the typical OG member had nothing to do with "checking" other group members. It was a
"Being still inexperienced and having just made conscious contact with God, it is not probable that we are going to be inspired at all times. We might pay for this presumption in all sorts of absurd actions and ideas."

With respect to AA members using paper and pencil to capture guidance Dr Bob talked about this and admitted he wasn't very good at following it. I believe I read this in either the co-founders pamphlet (P-53) or The RHS Memorial Grapevine issue. Anne Smith also detailed this practice and its intended purpose in her journal. Apparently she did follow it.

These two clips that come from VC Kitchen's "I Was a Pagan" also help shed light and intentions on the practices under discussion. Kitchen and his wife "checking" each other would not seem to be a "casual practice" common among ordinary group members, but the practice of a husband and wife each trying to follow First Century Christian Principles:

We began, in fact, to pray together in creating the new vision of the couple God would have us be. "One of our greatest blessings," as my wife says now, "is finding ourselves telling one another our own weak spots and asking for one another's prayers about them, with no fear that the other will gloat about it or use that confidence as a weapon in the future." Instead, in other words, of criticizing each other, we now criticize ourselves to each other, and ask the other's prayers about it. And when we occasionally do "check" -- to hold the other to the maximum in Christ -- it is not without first examining the beam in our own eye, and then only under guidance in a prayerful and redemptive way.

All of these tasks and services consist in carrying out God's direction. Oxford Group "government," therefore, is entirely made up of "executives." We have no "legislative department" and no "judicial department." We make no laws and have no rules within the group because all our law comes from God while the only rule is obedience to guidance. Similarly God is our only judge. To tell another man what is the matter with him is, as God has shown us, is worse than useless. We merely incur his resentment -- expressed or suppressed -- and accomplish nothing. When we sit in quiet time, however, and let God tell us of our sins.
we
are not only convicted by His judgment but moved to do something about it.
--
p.69

God Bless

John B

- - - -

RESPONSE FROM GLENN C.

John, do remember though, passages like the one in Dr. Bob and the Good
Oldtimers on p. 140, which describes the kind of thing that ACTUALLY went on
in the Oxford Group meeting in Akron which Dr. Bob and Anne Smith and the
alcoholics attended -- as opposed to what the OG theories said was SUPPOSED
to happen:

James D. "J.D." Holmes, one of the very early people to get sober in Akron
AA,
and later the founder on April 23, 1940 of the first AA group in Indiana,
<<remembered one woman 'who used to get on my nerves with her constant
chatter.
One day, I called her into T. Henry's study and said, "I don't like you for
some
reason or other." (In those days, you were supposed to "check" people.) "You
interrupt and talk too much. I'm getting a lot of resentment here, and I
don't
like it, and I'm afraid I'll get drunk over it." She laughed and said
something.
Then we sat down and had a very pleasant visit. And I lost all
resentment.'>>

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On Mon, 11/15/10, Glenn Chesnut <glennccc@sbcglobal.net> wrote:

The Oxford Group "quiet time" in its original form was also very different
from
Hinduism, Buddhism, or any kind of later AA practice. With the original OG
method, you sat down with pencil and paper, and during that quiet time,
wrote
down all the thoughts that came into your mind. Then you read them
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looking for guidance from God. Including how you should take the inventories
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the other people in the program, and "check them" (go up to them and explain
to
them the error of their ways) so they would learn to act as wisely and
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as you (Lord help us).
I have never heard of any early AA person using pencil and paper during quiet time. Maybe they might have very, very early in the development of AA, before they had split with the OG, but I have never seen any written references to it myself. Maybe somebody could come up with a text I have forgotten about, but I think using pencil and paper was never part of AA practice, or wasn't for very long.

Message 7023 . . . . . . . . . . . . Re: Meditation
From: Carl V. Kirsch . . . . . . . . . . . . 11/18/2010 10:55:00 AM

From Carl Kirsch, Dov W., Jon Markle, and Dick Chalue

From: "Carl V. Kirsch" <carlkirsch@yahoo.com>
(carlkirsch at yahoo.com)

I love my little Twenty-Four Hours a Day book. It was one of the first books I bought when I came into on March 13, 1999. That book confirms for me what the word "meditation" means in AA. It means to "think" or "contemplate" something spiritual in nature. In the Twenty-Four Hours a Day book, the thing we are invited to think about is that little "Meditation" message set out therein.

On Pages 86 - 87 of our Big Book, Bill Wilson invites to think or meditate on things spiritual too and he tells us what that is. Beginning on Page 86 with "Upon awakening...." to "We usually conclude the period of meditation with a prayer, etc." on Page 87, Wilson asks us to "think" (use our minds) five (5) times before saying, "We usually conclude the period of meditation," When Wilson wrote "We usually conclude the period of meditation," I think he assumed we knew that, if we did what he asked us to do in the text just preceding his invitation to pray, we had just finished meditating; otherwise, why would he use the word "conclude" on Page 87?

I have no quarrel with Far Eastern concepts assigned to the word "meditation". They are all valid. It's just that for me in AA, mediation means to train my mind to think about and ask my God how and in what way I can be of maximum service to Him and to my Fellow Man, always adding "Thy will, not mine, be done."
Humbly yours...

Carl Kirsch
Atlanta, Georgia

----

From: Dov W <dovwcom@gmail.com>
(dovwcom at gmail.com)

Personally I do meditation as described by the Big Book pp. 86-88.

However, 11th Step meditation as described in the 12 and 12, although, like the 24 Hours meditations, it is rooted in the words of a prayer and therefore it is not as transcendent as more contemporary meditation, nevertheless the 12&12 meditation seems significantly closer to contemporary meditation than meditation as described in the Big Book.

When it comes to Step work in general, many like the extra depth and sophistication of the 12&12. I personally appreciate the 12&12 for its spiritual insight but for me, on a practical level, I find the Big Book to be far simpler to implement and therefore, for me, more of a program of action.

----

From: Jon Markle <SerenityLodge@gmail.com>
(SerenityLodge at gmail.com)

I don't think there's any set recipe for meditation and prayer, no set order, no "right way" to do it. The 12x12 has a great essay on this subject. (I know, many do not believe in the 12x12, but I do, because it works for me)

The key is . . . just do it! <GRIN> I don't cotton to placing man made limitations upon my Higher Power. I'm a firm believer that if I just follow the instructions to the best of my ability, my HP will take care of the rest. <SMILE>

If we get too legalistic, then it sounds like a cult or a religion and AA ain't either of those, for sure.

We each of us do this thing in the way that works for us. As it's said, "it works when I work it".

Perhaps if more groups spent more time in actually studying and then practicing the suggestions found in the Big Book and other AA literature, such as the 12x12, and less time in "discussion" (arguing opinions) meetings, there
would not be so much confusion or side-tracking into areas that are largely outside issues of controversy.

But we alcoholics love a good debate/cat fight over control issues, don't we?
See, for example, on this list, how quickly a simple question can get into personal opinions where FACTS are supposed to preempt personal opinions.

Hugs for the trudge.

Jon M (Raleigh)
9/9/82

- - - -

From: Dick Chalue <dickchalue@yahoo.com>
dickchalue at yahoo.com

From something I saw on one of the AA sites: Prayer is talking to GOD.
Meditation is listening to GOD.

++++Message 7024. . . . . . . . . . . . Large collection of old AA tape recordings discovered
From: Elisabeth . . . . . . . . . . . . 11/22/2010 2:04:00 PM

Recovery Speakers has found around 50,000 AA talks -- cassettes, reel-to-reel tapes, and wire recordings -- some of them dating back to the late forties and fifties, originally collected by Bill and Arbutus O'Neal of Texas.

I received this e-mail from a friend, and pass it on to the AAHistoryLovers -- it is EXCITING they found these tapes!

Elisabeth
<elisabeth98043@yahoo.com>
elisabeth98043 at yahoo.com

- - - -

Hi Bill,

After our wonderful conversation the other day I felt compelled to give you some details on the progress of the "Recovery Speakers" project. First, thanks so much for all of your support and willingness to help get the word out. I was so thrilled to find the old reel with one of your mother's talks on it! As soon
as it has been processed I'll send you a copy.

The entire library consists of around 3,500 reel-to-reel tapes; some of them dating back to the late forties and fifties. The original owners/operators of this library were Bill and Arbutus O'Neal of Texas. They, like many other tape enthusiasts, didn't have much money. Consequently they taped at very slow speed so they could jam as much as possible onto a reel. I have reels containing as many as sixteen hours of recorded talks. Counting the reels, some old wire recordings, and cassettes I estimate that this library contains in the neighborhood of 50,000 talks.

As we are getting these recordings digitized we have been making them available online at the website:

<http://www.recoveryspeakers.org/>

There are expenses involved. The hosting fees for this website are sizable. We had been outsourcing the digitizing; however, it has become too expensive. The current plan is to raise the funding to purchase the equipment necessary to do the digitizing and processing here with the help of volunteers. This includes reel-to-reel players, wire recorders, and a dedicated system to capture audio. This would enable us to begin to process these tapes here. One reason the process has been so costly is that everything must be done in "real time". I had a professional estimate to have the entire library converted and almost fell over when they came back with an estimate of over 1 million dollars.

Please note that the majority of these recordings are in very good condition and some of them have never been made available anywhere. For example, I recently found a reel containing talks from AA's First International Convention, held in Cleveland in 1950. AAWS archives didn't have these recordings and now, because of this project, they will have copies.

I was recently able to donate some items, including old wire recordings, to Stepping Stones -- the Home of Bill & Lois Wilson. Now when people tour Stepping Stones they will be able to hear some incredible recordings including Bill W. playing the violin. I also sent along an actual wire recording unit like Bill W once had on his desk. I know the fellowship will enjoy seeing and
hearing
these new additions while visiting Stepping Stones.

I'm sharing this information to let you and your friends know that the
Recovery
Speaker project is bigger than just a website. Of course the website does
currently host more than 3,000 downloadable AA and Al-Anon talks.

Again, thank you for your ongoing service to the fellowship and all you
continue
to do to help with this endeavor.

In Love & Service,

Mike F.
Chandler, Arizona

Recovery Speakers
P.O. Box 2736
Chandler, AZ 85244-2736

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+++Message 7025. ............ RE: A.A.W.S. Conference Approved
From: Jenny or Laurie Andrews ............ 11/14/2010 3:59:00 AM

+++++++++++++++++++++++++++++++  
From Laurie Andrews and Carl Kirsch

---

From: Laurie Andrews <jennylaurie1@hotmail.com>
(jennylaurie1 at hotmail.com)

The Big Book quotes non-Conference approved literature, e.g. the Bible (!),
The
Varieties of Religious Experience, The Living Church (appendix V), American
Journal of Psychiatry; NBC radio broadcast by the American Medical
Association
(both appendix III).

---

From: "Carl V. Kirsch" <carlkirsch@yahoo.com>
(carlkirsch at yahoo.com)

I agree with James Harp. There is wonderful stuff in non-conference approved
literature. And remember what our BB says, "we sometimes select and memorize a
few set prayers which emphasize the principles we have been discussing. There
are many helpful books also. Suggestions about these may be obtained from one's
priest, minister, or rabbi. Be quick to see where religious people are
right.
Make use of what they offer." (Page 87).

Clearly, in the BB, Bill was referring to non-conference approve literature, because between 1935 and 1939, the year the Book was published, no AA conference board existed. Hence, there was no "conference approved" literature. Nevertheless, the Books ask us to read other "many helpful books."

Humbly yours,

Carl Kirsch
Atlanta, Georgia

- - - -

Original message from: jamesjharp@suddenlink.net

Just because a piece of literature is not A.A.W.S. Conference "approved," does not mean that it is "disapproved." Who among us has not read some materials that were not A.A.W.S. Conference "approved?!"

An example of such a publication would be "Twenty-Four Hours a Day," author Richmond Walker, first published by the AA group in Daytona Beach, Florida, in 1948.

On a related note, check "The Little Red Book," author Ed Webster, first published in 1946 by him and Barry Collins under the sponsorship of the the Nicollet AA group in Minneapolis, Minnesota -- a reported favorite read of Doctor Robert Smith, published years before the A.A.W.S. Conference literature-sanctioning "approval" process circa 1951.

A.A. members are free, without any recrimination, to read whatever literature they choose to read; including antiquarian publications, many of which were published long before the A.A.W.S. Conference "approval" process was implemented by A.A. World Services, Inc..

Keeping it Real,

Jim H.
Chicago, IL
10-20-83

+++Message 7026. . . . . . . . . . . . . Re: Have AA groups ever pressed charges against a member?
From: lee . . . . . . . . . . . . . 11/15/2010 6:15:00 PM
From Lee Nickerson (snowlilly12) and Shakey Mike on Frank M., Mexico, San Diego, etc., plus the original question (pressing charges against an AA member)

---

From: Lee Nickerson <snowlilly12@yahoo.com>
(snowlilly12 at yahoo.com)

I know we are dealing with private communications and personal memories. None of this ever got beyond being denied as a floor action at the Conferences. For me it's enough to keep an eye on our headquarters office. There are many opinions.

How did we end up at the Interfaith center; a building built specifically to house and strengthen the churches of the world? Why are we there? There was a groundswell movement against the move and the numbers about saving money never were that spectacular in the light of us moving into a building totally dedicated to world churches. AAWS sent its representative to Presque Isle, Maine to soften the vocal minority.

I remember all this. I lived it. I lived the Mexican and German betrayals.

Frank M. did not voluntarily resign. He told me that when he outlined the payback plan to San Diego.

I know that accepting the party line is the way to a peaceful settlement. But I prefer to be a bit unscientific and keep a watch for the appearance of more rascals.

---

From: Shakey Mike <Shakey1aa@aol.com>
(Shakey1aa at aol.com)

This topic is getting offtrack. [It was originally supposed to be a question as to whether AA groups have ever pressed charges against a member.]

Attacks on trusted servants for harms done is not new to AA. Does any one have any documentation to back up the allegations of "forced to resign"? AAHL is about the truth in AA history. Where's the proof?

Mexico and Germany are well documented. I'm more an Intergroup person, but as an AA historian. I need to see it in writing. A letter or document. Not he said,
she said. Many people say things that are not true when they are hurt or get fired.

I've heard about lawsuits for and against GSO and AA members for years. Some websites, GSO Watch in particular, have copies of letters from GSO, Grupo Mexico and at that time past and present trusted servants.

See http://gsowatch.aamo.info/mex/index.htm#%281%29

It is an interesting read of the history of the Mexican Big Book problem.

My late sponsor and AA historian Harry the Wino, who also spoke in Bristol, England, always said that Bill Wilson told us to "Guard the traditions well."

For GSO staffers, they need to not only guard the traditions well, but also the concepts.

It was inexcusable what happened in Mexico. We do learn from our mistakes?

Is the answer to the original question Yes or No?

Shakey Mike Gwirtz
Hardcore Group

- - - -

From: "lee" <snowlily12@yahoo.com> (snowlily12 at yahoo.com)

OK. My obsession with GSO's and AAWSs past allowed me to skip the original question. In my area we had a convention treasurer steal nearly $15,000 which was payment for the convention and our seed money. The sidebar here is that the guy, unbeknownst to us, was a compulsive gambler and a member in poor standing of GA. The money went directly and with great speed to the nearest race track and it stayed there. The Area Committee decided not to pursue it in the area of public controversy and instead appealed to the guy's sense of decency. He eventually paid all that money back and is still sober. To meet the immediate debts, we contacted every group in the area and asked for a special donation. It came in total within three weeks.

+++Message 7027. . . . . . . . . . . . RE: The meaning of Anonymity
From: Arthur S . . . . . . . . . . . . 11/23/2010 9:07:00 AM

Thought this might be interesting - Arthur
The admonition originated in the early 1940s at the Oak Ridge, Tennessee complex (constructed under the Manhattan Project) to produce enriched uranium and plutonium for the atomic bombs.

It was on a sign emphasizing the critical wartime secrecy associated with the project.

A 1945 photo of the sign can be viewed at the following link <http://news.cnet.com/2300-1025_3-6247794-3.html>

It read:

```
What you see here
What you do here
What you hear here
When you leave here
Let it stay here
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Cheers

Arthur

Arbutus O'Neal was my wife's Sponsor and in my earliest yrs of sobriety I was drafted to help her husband Bill (he had one arm missing from an alcohol related driving accident) --

for yrs my children would caution me about driving with my elbow up on the window; "That's how Uncle Bill lost his arm Daddy, always keep your arm in the car!"

--set up his recording equipment at various AA events around Texas, Arkansas, and Louisiana -- then help him with dubbing them while our wives talked
Al-Anon in their Wichita Falls, Texas home, WF being where I sobered up in Dec of '67 --
great experience for a young fellow learning how to live the AA life.

Neat also in that I got to visit and become acquainted with many old-timers and
speakers from the West Coast, Gulf Coast, Back East, and various and sundry
Southern & Southwestern locations at these events. I consider myself fortunate
indeed to have had these experiences. I am very grateful that Bill &
Arbutus's work is being saved.

Sherry C. H.

Gilmer, in NE Texas

Original message #7024 from Elisabeth
<elisabeth98043@yahoo.com> (elisabeth98043 at yahoo.com)

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reel-to-reel tapes, and wire recordings -- some of them dating back to the late forties and
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Elisabeth

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I'm sharing this information to let you and your friends know that the Recovery Speaker project is bigger than just a website. Of course the website does currently host more than 3,000 downloadable AA and Al-Anon talks.

Again, thank you for your ongoing service to the fellowship and all you
continue to do to help with this endeavor.

In Love & Service,

Mike F.
Chandler, Arizona

Recovery Speakers
P.O. Box 2736
Chandler, AZ 85244-2736

+++Message 7029. . . . . . . . . . . . Origin of an AA quote: a man convinced against his will
From: Baileygc23@aol.com . . . . . . . . . . . . 11/30/2010 6:14:00 PM

Schopenhauer (in his essays) says "A man convinced against his will is of the same opinion still," and refers these words to a work by Samuel Butler called Hudibras.

Here is Cliff Notes on the subject.

The origin of this old adage appears to go back a long time. So long, in fact, that no one is really sure where it originally came from. It also appears in many different forms in many different places.

Mary Wollstonecraft (1759-1797), the famous British writer and feminist (and mother to the author of Frankenstein), included the quotation "Convince a man against his will, He's of the same opinion still" in the notes to Chapter 5 of her 1792 treatise, "A Vindication of the Rights of Woman." This adage is placed in quotes, denoting that it wasn't original text, but without reference to the source. So either she didn't know the origin of this saying or she assumed that it was so popularly known that citing the source was unnecessary.

She might, however, have misquoted two lines from Samuel Butler's (1612-1680) enormous 17th-century poem Hudibras. Part III, Canto iii, lines 547-550 read thus:

He that complies against his will
Is of his own opinion still
Which he may adhere to, yet disown,
For reasons to himself best known
Butler might have penned an original thought here, or he might have been borrowing what was already an old saying even in his time. We'll probably never know.

Read more:
http://www.cliffsnotes.com/Section/Who-wrote-A-man-convinced-against-his-will-is

-of-the-same-opinion-still-.id-305408,articleId-41563.html#ixzz16oBzvOas

[29]

---Message 7030. . . . . . . . . . . . RE: The meaning of Anonymity
From: ricktompkins . . . . . . . . . . . . 11/15/2010 7:57:00 PM

From Rick Tompkins and Michael Dunn

- - - -

From: "ricktompkins" <ricktompkins@comcast.net>
(ricktompkins at comcast.net)

Doesn't anyone see, read, or hear the 1993 Conference-approved Anonymity Statement? It's not like it isn't an AAWS, Inc. publication, it's our table placard and unlike the AFG, Inc. placard. And I am very surprised that it's not readily available on the www.aa.org website.

So, bear with me as I try to remember this from memory, as it was composed and approved to protect AA Anonymity as a reminder and a full Fellowship effort:

Anonymity is the spiritual foundation of all our traditions. Please respect this and treat with confidence who you see and what you hear. (illuminated "A" on the placard)

I'm not anti-Al-Anon by any stretch, but IMHO all of the posters to this thread, most likely AAAs, should either be laughing at ourselves or ashamed for not setting the history record straight.

Rick, Illinois

Al-Anon may have begun printing its dark blue tripod cylinder placard in the early 1980s or late 1970s. It's all we (AA) had to share on until 1993, good friends. Yes, cultural change is very slow LOL. ---R.

- - - -
From: Michael Dunn <mdshediac@yahoo.ca> (mdshediac at yahoo.ca)

My group reads the following at our meetings:

"A.A. has promised personal anonymity to all who attend its meetings. No one has the right to break the anonymity of another member. A.A. as a whole seeks to ensure that individual members stay as private and protected as they wish, or as open as they wish, about belonging to the Fellowship; but always with the understanding that anonymity at the level of the press, radio, TV, film and new media technologies, such as the Internet, is crucial to our continuing sobriety and growth at both the personal and group levels."

The text I believe comes from the Anonymity pamphlet. It was basically chosen as it reflects more strongly the "right" of the individual member to be "as private" or "as open" as they wish about themselves, except at the public level, and it emphasizes that no individual may break the anonymity of another member. We felt this was closer to what anonymity is than "who you see here and what you hear here, please let it stay here when you leave here." When you think about it, how is one to stay sober or pass the message if you leave what you hear in the rooms? You can in fact use all you hear without identifying who said it.

Michael

From Bob 127, Jim in Central Ohio, Laurie Andrews, Baileygc23, and Robert rdberryarchitect

According to the traditions each group should be autonomous, wouldn't it be up to each group to decide what would be used/discussed in their meetings. I know or have known of groups using the Little Red Step Book, Emmet Fox and a few other non-conference-approved pieces of literature in their meetings.
From: <Sober186@aol.com> (Sober186 at aol.com)

Am I the only one who noticed the Big Book was not conference approved when it first began being used? No conference, no approval.

Jim in Central Ohio

From: Jenny or Laurie Andrews <jennylaurie1@hotmail.com>
(jennylaurie1 at hotmail.com)

It's true that there was no Conference when the Big Book was published in 1939; there certainly was when later editions came off the press. If Conferences were so minded they could have deleted all those non-AA sources. BTW there's a much-quoted NCA reference about resentment in a magazine article by "a prominent clergyman" in the story Freedom from Bondage. Where in AA's copious literature or in Conference recommendations is it suggested that AA members should read only CA literature? Such advice would infantilise the fellowship.

From: <Baileygc23@aol.com> (Baileygc23 at aol.com)

"though the Conference may act for the service of Alcoholics Anonymous, it shall never perform any acts of government; and that, like the Society of Alcoholics Anonymous which it serves, the Conference itself will always remain democratic in thought and action."

The 12 Concepts of A.A. World Service (Long Form)

From: "Robert" <rdberryarchitect@sbcglobal.net>
(rdberryarchitect at sbcglobal.net)

<< Message 7007 from <jamesjharp@suddenlink.net>
<< said "Just because a piece of literature is not < A.A.W.S. Conference 'approved,' does not mean < that it is 'disapproved.' Who among us has < not read some materials that were not A.A.W.S. < Conference 'approved?!"

I agree with that thought. At our group we only display conference approved literature.

Butch
So here is my 2 cents on the original question. We recently had a treasurer in our home group take about $20,000 from us. Yes, I know, lots of money for an AA group. But our prudent reserve is over $12,000 (only 2 months operating costs) and our working capital is about $6,000 per month. We were also saving for a planned move to another building. All of that went out the door. We now have it all recovered through generous donations from many members and the thief has made an effort to pay some of it back.

But we did not prosecute, we did not file charges, we did not pursue any legal action using the 12th Concept and the 5th Warranty as our guide.

And we used the experience of other AA groups as a guide as well. We had long time members from another group bring their experience, strength, and hope and share it with us and we decided (overwhelmingly I might add) NOT to go after the person.

When I spoke directly to AA-GSO myself they informed me that they had never heard of a prosecution either.

And one of AA's long-standing archivists (Gail L. from Akron) told me the same thing.

.... So, life goes on.

I have been unable to locate a reference to anyplace where Bill said why he used both "defects" and "shortcomings" in the steps.

Can anyone give me some help locating a reference where Bill is quoted as to why
he used these two different words?

Kent

- - - -

4. Made a searching and fearless MORAL INVENTORY of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our WRONGS.
6. Were entirely ready to have God remove all these DEFECTS OF CHARACTER.
7. Humbly asked Him to remove our SHORTCOMINGS.

++++Message 7034 . . . . . . . Re: A.A.W.S. Conference Approved
From: Kimball Rowe . . . . . . . 12/1/2010 4:36:00 PM

A reminder, there are a number of documents that we frequently quote from that are not conference approved. The magazine the Grapevine comes to mind. The conference approval process is a lengthy ordeal, sometimes 3 or 4 years pass before a document come out of committee to the fellowship. The conference approval process would not work well with a monthly magazine. When did we become so rigid?

Here is a short warning about rigidity from Bob P:

1986 GENERAL SERVICE CONFERENCE CLOSING TALK

by Bob P.

At the closing brunch on Saturday morning, Bob P. (G.S.O. senior adviser) gave a powerful and inspiring closing talk (excerpted below) to the 36th Conference.

Our greatest danger: Rigidity

This is my 18th General Service Conference -- the first two as a director of the Grapevine and A.A.W.S., followed by four as a general service trustee. In 1972, I rotated out completely, only to be called back two years later as general manager of G.S.O., the service job I held until late 1984. Since the 1985 International Convention, of course, I have been senior adviser. This is also my last Conference, so this is an emotionally charged experience.

I wish I had time to express my thanks to everyone to whom I am indebted for my sobriety and for the joyous life with which I have been blessed for the past nearly 25 years. But since this is obviously impossible, I will fall back on
the Arabic saying that Bill quoted in his last message, "I thank you for your lives."
For without your lives, I most certainly would have no life at all, much less
the incredibly rich life I have enjoyed.

Let me offer my thoughts about A.A.'s future. I have no truck with those bleeding deacons who decry every change and view the state of the Fellowship with pessimism and alarm. On the contrary, from my nearly quarter-century's perspective, I see A.A. as larger, healthier, more dynamic, faster growing, more global, more service-minded, more back-to-basics, and more spiritual -- by far
-- than when I came through the doors of my first meeting in Greenwich, Connecticut, just one year after the famous Long Beach Convention. A.A. has flourished beyond the wildest dreams of founding members, though perhaps not of Bill himself, for he was truly visionary.

I echo those who feel that if this Fellowship ever falters or fails, it will not be because of any outside cause. No, it will not be because of
treatment centers or
professionals in the field, or
non-Conference-approved literature, or
young people, or
the dually-addicted, or even
the "druggies" trying to come to our closed meetings.

If we stick close to our Traditions, Concepts, and Warranties, and if we keep an open mind and an open heart, we can deal with these and any other problems that we have or ever will have. If we ever falter and fail, it will be simply because of us. It will be because we can't control our own egos or get along well enough with each other. It will be because we have too much fear and rigidity and not enough trust and common sense.

If you were to ask me what is the greatest danger facing A.A. today, I would have to answer: the growing rigidity
the increasing demand for absolute answers to nit-picking questions;
pressure for G.S.O. to "enforce" our Traditions;
screening alcoholics at closed meetings;

prohibiting non-Conference-approved literature, i.e., "banning books";

laying more and more rules on groups and members.

And in this trend toward rigidity, we are drifting farther and farther away from our co-founders. Bill, in particular, must be spinning in his grave, for he was perhaps the most permissive person I ever met.

Bob P. (senior adviser)

I am still looking for the list that has books that AAWS does not own the copyrights for. Any help?

Stan R
Williamsburg, VA
4-17-2007

- - - -

From GC the moderator:

Why don't you start by looking at http://hindsfoot.org/fiftybk.html which is:

Fifty Books Tracing AA's History: The Bishop of Books

followed by additional lists containing thirty more books. This is a very good and well-selected starting point for reading good books about AA and AA history.

Only a small handful of those are copyrighted by AAWS. Once you have read those 80 or so books, you can go on to this excellent reference work:


Charlie's own private alcoholism library, which contained 15,000 items, is now at Brown University. I think you would just about have to visit their university
library to start reading those books.

But you can go to http://www.amazon.com/ and search under "books" for the word "alcoholism." Amazon give a list of 11,138 books which they sell.

If you use the Google search function, and Google for book alcoholism

you will find that Google gives you 3,420,000 results.

+ Message 7036 . . . . . . . . . . . . RE: The meaning of Anonymity
From: Jenny or Laurie Andrews . . . . . . . . . . . . 12/2/2010 3:38:00 AM

From Laurie Andrews and Michael Dunn

- - - -

From: Laurie Andrews <jennylaurie1@hotmail.com>
(jennylaurie1 at hotmail.com)

Here in the UK the British General Service Office has a letter on protecting members' anonymity which is issued to the media covering conventions etc. It's on the Gt Britain AA website.

- - - -

From: Michael Dunn <mdshediac@yahoo.ca>
(mdshediac at yahoo.ca)

The piece I quoted is out of the "Understanding Anonymity" pamphlet and is Conference approved. I recall the card you describe but don't recall the text.
At any rate, our group decided to use the text I noted, because we feel it is more complete and descriptive than "Who you see here, what you hear here, leave it here" which for us has become something of a meaningless cliche.

Michael

- - - -

Earlier message from: Michael Dunn <mdshediac@yahoo.ca> (mdshediac at yahoo.ca)

My group reads the following at our meetings:

"A.A. has promised personal anonymity to all who attend its meetings. No one
has the right to break the anonymity of another member. A.A. as a whole seeks to ensure that individual members stay as private and protected as they wish, or as open as they wish, about belonging to the Fellowship; but always with the understanding that anonymity at the level of the press, radio, TV, film and new media technologies, such as the Internet, is crucial to our continuing sobriety and growth at both the personal and group levels."

The text I believe comes from the Anonymity pamphlet. It was basically chosen as it reflects more strongly the "right" of the individual member to be "as private" or "as open" as they wish about themselves, except at the public level, and it emphasizes that no individual may break the anonymity of another member. We felt this was closer to what anonymity is than "who you see here and what you hear here, please let it stay here when you leave here." When you think about it, how is one to stay sober or pass the message if you leave what you hear in the rooms? You can in fact use all you hear without identifying who said it.

Michael

Message 7037, 12/2/2010 6:57:00 AM

Cf: The Artist's Concept, Big Book first edition, now included in "Experience, Strength and Hope", page 130): "... all that this study and research ever did for me was to show something about why I drank. It substantiated a fact that I had known all along, that my drinking was symptomatic. It did point out a road to better mental health but it demanded something of me in return that I did not have to give. It asked of me a power of self-will but it did not take into consideration that this self-will was already drugged with poison - that I was very sick. Intuitively I always knew that a person constrained to temperance by the domination of the will is no more cured of his vice than if he were locked up in prison. I knew that somehow, some way, the mental stream, the emotions,
must be purified before the right pathway could be followed."

BTW the chapter is headed with the quotation attributed to Herbert Spencer which
was reprinted at the end of the Spiritual appendix in the Big Book.

- - - -

From: Baileyge23@aol.com
Date: Tue, 30 Nov 2010
Subject: Origin of an AA quote: a man convinced against his will

Schopenhauer (in his essays) says "A man convinced against his will is of the
same opinion still," and refers these words to a work by Samuel Butler
called
Hudibras.

Here is Cliff Notes on the subject.

The origin of this old adage appears to go back a long time. So long, in fact,
that no one is really sure where it originally came from. It also appears in
many different forms in many different places.

Mary Wollstonecraft (1759-1797), the famous British writer and feminist (and
mother to the author of Frankenstein), included the quotation "Convince a man
against his will, He's of the same opinion still" in the notes to Chapter 5 of
her 1792 treatise, "A Vindication of the Rights of Woman." This adage is
placed in quotes, denoting that it wasn't original text, but without reference to
the source. So either she didn't know the origin of this saying or she assumed
that it was so popularly known that citing the source was unnecessary.

She might, however, have misquoted two lines from Samuel Butler's
(1612-1680) enormous 17th-century poem Hudibras. Part III, Canto iii, lines
547-550 read thus:

He that complies against his will
Is of his own opinion still
Which he may adhere to, yet disown,
For reasons to himself best known

Butler might have penned an original thought here, or he might have been
borrowing what was already an old saying even in his time. We'll probably
never know.

Read more:
l-is\
---of-the-same-opinion-still-.id-305408.articleId-41563.html#ixzz16oBzvOas
[29]

+++Message 7038. . . . . . . . Re: Have AA groups ever pressed
charges against a member?
From: Shakey1aa@aol.com . . . . . . . . 12/2/2010 5:41:00 PM

What group needs 20 k and a 12 k prudent reserve? Six thousand a month to
run a
group? Where do they meet? Madison Square Garden?

AA groups should own no property. That is the purpose of club houses and they
are
not AA. They collect rent from AA groups and facilitate a meeting place. See
the
GSO Yellow page guidelines for Clubs.

I'd like to know if any clubhouse, being outside the AA service
structure, has ever brought suit against an AA member.

BTW, most AA groups require two signatures on checks. My home group does not
but I will make that suggestion at the next business meeting. We make the
suggested 50/30/10/10 split, as soon as we go over our prudent reserve,
several
times a year and get treasurer's reports monthly.

Shakey Mike Gwirtz
Phila, PA

+++Message 7039. . . . . . . . Re: Defects vs shortcomings
From: Tom Hickcox . . . . . . . . 12/6/2010 11:39:00 PM

From Tommie Hickcox, tomper87, Arthur S., and others

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From: Tom Hickcox <cometkazie1@cox.net>
(cometkazie1 at cox.net)

GRAPEVINE ARTICLE:

http://www.aagrapevine.org/da/article.php?id=39321&tb=3ZGE9cSUzQWp1bHkrMTk3NyZwZ

z01 [30]

AA Grapevine - July 1977 Vol. 34 No. 2
Word-worriers

Members of our Fellowship are prone to spend hours of meeting time debating the precise meaning of words in the Steps and Traditions. When co-founder Bill W. was asked why he said "defects of character" in Step Six and "shortcomings" in Step Seven, he replied: "I just didn't want to use the same word twice."

AAHL MESSAGE 2559:

http://health.groups.yahoo.com/group/AAHistoryLovers/message/2559

* From the 1968 General Service Conference "Ask It Basket"
  Question: What is the difference between "Character Defects" and "Shortcomings"?
  Answer: A Staff Member said that she asked this question of Bill some years ago. Quite simply, he said he didn't want to use the same word twice. He intended the two terms to mean the same thing.

* From the 1977 General Service Conference "Ask It Basket"
  Question: Could we republish the quotation from Bill W concerning the difference, or lack of difference, between "defects" and "shortcomings" in the Steps?
  Answer: Some years ago, we received many letters asking the difference between these terms. Bill said he did not want to use the same word twice.

[Both of the GSC documents are available on the web]

* Also contains a note from 'merton' that a letter was discovered in the GSO archives written by Bill - "As if by magic the computer revealed a letter by Bill saying that the meaning was intended to be synonymous and that the different words were merely semantic for literary flow"

Tommy H in Baton Rouge

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The same references were given by Arthur S. <arthur.s@live.com> (arthur.s at live.com)

and also by <tomper99@yahoo.com> (tomper99 at yahoo.com),

who adds a reference to AAHistoryLovers message 6040.

- - - -

The underlying point -- that Bill W. was attempting to maintain good literary style by not simply repeating the same word in two different sentences in a row -- was made by seven other members of our group:

Cliff <CBBB164@AOL.COM> (CBBB164 at AOL.COM)
The original message No. 7033 was from
<kentedavis@aol.com> (kentedavis at aol.com)
who said:

I have been unable to locate a reference to anyplace where Bill said why he
used
both "defects" and "shortcomings" in the steps. Can anyone give me some help
locating a reference where Bill is quoted as to why he used these two
different
words?

4. Made a searching and fearless MORAL INVENTORY of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact
nature of
our WRONGS.
6. Were entirely ready to have God remove all these DEFECTS OF CHARACTER.
7. Humbly
asked Him to remove our SHORTCOMINGS.

++++Message 7040. . . . . . . . . . . . Re: Defects vs shortcomings
From: planternva2000 . . . . . . . . . . . . 12/7/2010 7:44:00 AM

On page 22 of "A New Pair of Glasses" Chuck C. states,

"I bet there've been a million hours spent in arguing over why step six says
"...were entirely ready to have God remove all these defects of character"
and
step seven says "Humbly asked Him to remove our shortcomings."

And there's been a million hours spent on "What's the difference between
'shortcomings' and 'defects of character'?'"

There's supposed to be a difference! I asked Bill, and he said, "I don't
know, I
think I didn't want to end two lines right next to each other with the same
words. They mean the same thing."

So that's going to knock a lot of arguments out, isn't it?"

++++Message 7041. . . . . . . . . . . . Re: Defects vs shortcomings
From: MarionORedstone@aol.com . . . . . . . . 12/7/2010 10:17:00 PM
I think there is a string on that in this data base. My recollection is that there was not profound pondering involved. I have attended meetings since 1985 and assimilated from the wisdom of the groups the following:

So many ways to be inadequate. One of the conundrums that I have mulled is the various ways Bill W. expressed my inadequacies as a human being within the Twelve Steps. First he requires that we get a piece of paper, a writing instrument and

4. Make a searching and fearless moral inventory of ourselves.

But it isn’t a complete inventory, all he asks is that we look at our resentments and determine ultimately where we were at fault. He asks that we identify our fears and respond to the rhetorical question whether self reliance failed us. And finally he asks that we look at our interpersonal relationships and determine how we could set those matters straight.

Nowhere in this supposed inventory do we compare our actions directly to any code of moral conduct such as the Ten Commandments and assess where we were lacking in conformance. But in the Fifth Step we do so when we:

5. Admit[ted] to God, to ourselves, and to another human being the exact nature of our wrongs.

Now we are given better direction. In a legal sense wrongs are both civil misbehavior causing harm to one or more persons or to their property as well as criminal misbehavior contrary to written law. Wilson was probably familiar with that concept from his legal training. This is the true moral inventory in my opinion. So it seems that this compendium of misbehavior on my part gives evidence to the "defects of character" that Step Six addresses:

6. Were entirely ready to have God remove all these defects of character.

But those misbehaviors are just that, not character defects, such as selfishness, dishonesty, procrastination, avoidance or moral laziness. We are to turn those defects over to God as we understand God when we:

7. Humbly asked Him to remove our shortcomings.

Thankfully, Bill W. gives us a loophole and doesn't insist that all our defects of character be removed. Only those "that stand in the way of my usefulness to [God] and others." Seventh Step Prayer.
When I continue to address Steps Six and Seven within the Step Ten (Spiritual Progress Step), I again raise up to God as I understand God those shortcomings that stand in the way of my usefulness to God and others, all of which I identified when I first did Step Six. I was able to be thorough because I had achieved a degree of "undefendedness" through my Fourth and Fifth Step exercises.

God is near,
Marion O.R.

+++Message 7042 . . . . . . . Who were the psychiatrists Rowland H. saw in the U.S.?
From: Lois Stevens . . . . . . . 12/9/2010 5:06:00 PM

Could you tell me who was the American psychiatrists were that Rowland H. saw before he went to Europe.

See the Big Book pg. 26: "For years [Rowland Hazard] had foundered from one sanitarium to another. He had consulted the best known American psychiatrists. Then he had gone to Europe, placing himself in the care of a celebrated physician (the psychiatrist, Dr. Jung) ...."

Lois S., a grateful member

+++Message 7043 . . . . . . . Who was Bobbie?
From: bob gordon . . . . . . . 12/9/2010 4:59:00 PM

Who is the 'Bobbie' that Bill refers to in his 1944 Xmas greeting to AA?

*Greetings Christmas 1944*

Yes, it's in the air! The spirit of Christmas once more warms this poor distraught world. Over the whole globe millions are looking forward to that one day when strife can be forgotten, when it will be remembered that all human beings, even the least are loved by God, when men will hope for the coming of the Prince of Peace as they never hoped before.

But there is another world which is not poor. Neither is it distraught. It is the world of Alcoholics Anonymous, where thousands dwell happily and secure. Secure because each of us, in his own way,
knows a greater power who is love, who is just, and who can be trusted.

Nor can men and women of AA ever forget that only through suffering did they find enough humility to enter the portals of that New World. How privileged we are to understand so well the divine paradox that strength rises from weakness, that humiliation goes before resurrection; that pain is not only the price but the very touchstone of spiritual rebirth.

Knowing it's full worth and purpose, we can no longer fear adversity, we have found prosperity where there was poverty, peace and joy have sprung out of the very midst of chaos.

Great indeed, our blessings!

And so,-- Merry Christmas to you all-- from the Trustees, from *Bobbie* and from Lois W. and Bill W.

A person in my home group mentioned a morning meditation book out of the Old Dominion Group on the east coast, called "The Eye Opener." I have been unable to find any information about this. Wondering if it is still in existence? Is it still available? Any information would be appreciated.

In love and service, Jim R

This sounds like something different from what you were asking about, but there was something called The Eye Opener that was published in Los Angeles, California, during the early AA period.

http://health.groups.yahoo.com/group/AAHistoryLovers/message/1506

'The Eye Opener', Los Angeles, Cal.-"The world and other people are all wrong? So what? Are you going to try to straighten out the world-or you own life? One successful A.A. attitude is, 'If I quit drinking, get sober and
clear-headed, then I can do something about situations that now defeat me.' Your first problem is: What do you do about yourself?"

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Grapevine, Oct. '47 -- A. A. Digest -- Excerpts from Group Publications

'The Eye Opener', Los Angeles, Calif. -"After being a member of A.A. for a few months I often find myself wondering, when I hear the word 'dry' used, if there were others who, like myself, were on a 'dry' program. A.A. is not a 'dry' program. There's nothing arid about it; it is life itself-a life that teems with vitality; that is filled with serenity and happiness."

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Grapevine, Aug. '47 -- A. A. Digest -- Excerpts from Group Publications

'The Eye Opener', Los Angeles, Calif. -"The remarkable thing about this A.A. is that it sneaks up on you exactly as your drinking did. All I have to do is to refer back to my first hypercritical attitude. Of course, when I first came in, everybody told me to 'relax and take it easy.' I didn't know it then but I was so tense when I joined A.A. that I didn't need the aid of a hypnotist to stretch myself between two chairs...The hardest job I had then -and still have -is to take it easy. I think I'm on the right track now, however ...We've found A.A.-which means that our sobriety is practically a foregone conclusion. And if that be true, why not relax and enjoy it?"

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This publication is also mentioned in AAHL Messages 1502, 1499, 1487, 1485, 1484, 1466, 1462, 1460, 1423, 1401, and 1385

++++Message 7046. . . . . . . Bobbie B.

From: James Blair . . . . . . . . . . . . 12/10/2010 8:54:00 PM

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Info on "Bobbie" BE.

May 1, 1944, Headquarters moved into a three-room office at 415 Lexington Avenue, opposite Grand Central Station. “We made this move,” Bill wrote,
“because the need for serving the many A.A. travelers through New York had become urgent. Our new location near Grand Central brought us into contact with visitors who, for the first time, began to see Alcoholics Anonymous as a vision for the whole world. Thousands of A.A.’s, their families, their friends, their clergymen, their doctors and their employers have since visited the New York Headquarters.”

Besides Bill, the personnel at the time of the move consisted of Margaret “Bobbie” B., who had replaced Ruth Hock as “A.A.’s National Secretary #2,” and three assistants. Bill praised Bobbie for her “complete loyalty and devotion and her unbelievable energy and capacity for hard work.” “The growth of Alcoholics Anonymous continued at a pace which was to us sometimes staggering,” Bill said.

By early 1945, the office had six full-time employees and had a budget of $9,000 for the six-month period. In July, additional space had to be rented on the 10th floor of the building for shipping and storage. Mrs. Lowe, the bookkeeper, was acting as the office manager and personnel supervisor. A search was underway for an assistant to Bobbie B.

The next appeal was for $11,000. As Bill explained, “As A.A. was growing, Headquarters had to grow, too -- fortunately not as fast as A.A. did, or the bill would never have been paid. A.A. was getting so big that we could not possibly educate all members on what Headquarters was doing. Many groups, preoccupied with their own affairs, failed to help us at all. Less than half of them contributed anything. We were plagued with constant deficits in contributions which luckily would be plugged up with money from the sale of the Big Book and our growing pamphlet literature. Without this book income we would have folded up entirely.”

According to Nell, Bobbie B. had been a dancer in Paris in the 1920’s and, in the fashion of the 1940’s, wore “tiny little hats and went tripping along in her high heels, but was a fantastic communicator. I can’t tell you the number of people -- the countless, countless number of people all over the world who owe their sobriety to that woman. She was fantastic in that respect, but a little shaky on office discipline. She was really out of that part of the work.
A major step in improving the operation of the office came when, in 1949, the Alcoholic Foundation appointed a General Service Committee to act as an “advisory body to the Headquarters staff in connection with those problems of policy and administration requiring immediate attention.” This committee, consisting of Trustees and acting in behalf of the Foundation, oversaw the Headquarters on a day-to-day basis, and its chairman was therefore the de facto volunteer manager of the office.

Henry “Hank” C. was the first person to fill both these positions and carried both titles. So has every general manager of C.S.O. since that time. Dennis Manders explains, “The title Chairman of General Services meant that he was the liaison between the daily operations of the office and the Alcoholic Foundation or General Service Board. He actually wore two hats. In those days, the general manager chaired the publishing company meetings. And as Chairman of General Services, he had the difficult task of having to ride herd on Bill on a daily basis — and was responsible to the Board for doing so.”

When the present structure was adopted in, the General Service Committee ceased to exist, its function being assumed by the A.A. World Services Board -- but the dual responsibility of the general manager continued. Both Herb M. and Bob H. served as Chairmen of the General Service Committee when it was still active, later becoming paid general managers of G.S.O. (see below).

The appointment of the General Service Committee coincided with (and was perhaps prompted by) the discharge of Bobbie B. -- and soon afterward, of Charlotte L. as well because of alcoholic slips. According to Nell and Ann M., their relapses were partly caused by the enormous workload combined with confusion of the early office. Nell says, “The four or five movie companies and all the press they had to deal with, and the groups proliferating and the prisons and hospitals starting, and the internationalists, and all -- that poor woman (Bobbie) was just overwhelmed. The A.A. staff worked long hours all week and then sometimes went out to speak or to A.A. weekends, where they were ‘Mrs. A.A.’ and people showered them with affection and admiration. That ego-inflation was hard to handle when they’d been sober just a few years, as they had in those days. And they were exhausted, too.” Bobbie and Charlotte were apparently both on
pills
for some time before they returned to drinking.

(Relapses among other staff members in the ‘50’s brought about changes in policy. A minimum of four years’ sobriety was established as a requirement of employment for the staff. The staff was encouraged to take compensatory days off for time worked over a weekend, including trips to attend A.A. events. This avoided the stress of a seven—a—week work schedule. Also, the number of staff members was increased, so the workload was more reasonable and the trips were spread out, as well. Finally, the office became better-organized and operating departments assumed more routine duties. For whatever reason, the problem of slips among the A.A. staff virtually disappeared.)

With the departure of Bobbie B. and the involvement of the General Service Committee, Headquarters activity was divided into two divisions under the overall supervision of the Senior General Secretary, who was now Marian M. She was in direct charge of all public relations, dealing with the press, radio, films, doctors, clergy, etc. She was also responsible for the management of the office and its personnel. She had two assistants, Ann M. and Luc P. Another General Secretary, Ruth B., was in charge of Group Relations, also with two assistants, Jinny T. and Polly P. The Group Relations division was charged with maintaining close relationships with the groups, handling group correspondence and personal visits, and acting as a reservoir of group experiences to draw upon in solving group problems.

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Additional info:

Dave B. who was the founder of AA in Quebec and his story is in the 4th edition of the BB was sponsored by Bobbie. He had contacted her looking for help and for a period of 6 months she wrote him a letter every day and included literature and called him periodically. Dave often stated that the contact with Bobbie was his life line on which his sobriety hung.

The AA Grapevine of April 1953 published an article by Bill W. in memory of Bobbie.

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Hope this info helps
I’ve had the rare opportunity to read through many hundreds of Bobbie's letters and she was definitely indispensable to the 1940s Alcoholic Foundation Office and the growth of AA.

When this Christmas card was issued, Bobbie B. (aka Margaret Burger) was then the only Secretary to our "AA Headquarters."

She assumed full secretarial responsibilities after Ruth Hock left the Office in the spring of 1942 for marriage and a new Ohio home.

Bobbie was as prolific a correspondent as Ruth had been, personally responding to thousands of letters coming to the Office from established Groups, new Groups, Twelfth Step referrals, and she had a wonderful gift of cultivating correspondent friends across the growing Fellowship. Bobbie was an AA member, a recovered alcoholic, a pen pal, an encouraging, compassionate AA servant, and was very attractive (one rare photo of her is placed with other AA pioneers on the second floor library wall at Bill and Lois’ home in Bedford Hills).

As the 1940s rolled on, the Trustees were reluctant to approve hiring new secretaries while Bobbie continued with the growing Office responsibilities. Unfortunately in 1947, she suffered a physical and emotional breakdown from the workload and she left the AF employment. I’ve seen letters from around the same time that explained away her absence that she’d gotten engaged, but she actually experienced a complete nervous breakdown. Bill vigorously requested that the Trustees assist with her medical expenses (which was granted), and at least two new secretaries were needed to perform the same services she had met for five years non-stop.

One of the new replacement secretaries was Nell Wing, who later pioneered our Fellowship’s archives work.
Rick T., Illinois

++Message 7048. . . . . . . . RE: Who was Bobbie?
From: J. Lobdell . . . . . . . 12/10/2010 9:59:00 PM

From Jared Lobdell and Shakey Mike

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From: "J. Lobdell" <jlobdell54@hotmail.com>
(jlobdell54 at hotmail.com)

Margaret Roberts (Bobbie) B (1904?-1953), at that time the Secretary in New York City (between Ruth Hock and Nell Wing).

- - - -

From: "Michael D Gwirtz" <Shakey1aa@aol.com>
(Shakey1aa at aol.com)

Margaret "Bobbie" Berger, a.k.a. "Lambie Pie" (Bill had nicknames for all his secretaries).

Shakey Mike

++Message 7049. . . . . . . . Re: The Eye Opener
From: Tom Hickcox . . . . . . . 12/10/2010 10:03:00 PM

At 12:34 12/9/2010, jbringbloom wrote:

>A person in my home group mentioned a morning meditation book out of the Old Dominion Group on the east coast, called "The Eye Opener." I have been unable to find any information about this. Wondering if it is still in existence? Is it still available? Any information would be appreciated.

There is an Eye Opener you can purchase from Amazon for $11.86 http://www.amazon.com/Eye-Opener-Alcoholics/dp/0894860232 as well as Hazelden.

Tommy H in Baton Rouge

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From: "Virgil" <ok4me2you@yahoo.com>
It's a Hazelden publication, and it still can be ordered. First one I ever got came in a boxed set along with; The Little Red Book, Stools and Bottles, and I believe Day By Day. Cost about 12.95 each. Amazon carries it.

- - - -

From: Tim DeRan <timderan@msn.com>

In my collection of daily reader/meditation books, I have one light blue covered book with the words "The Eye Opener" on it. This book is a daily reader similar to many of the other daily reader/meditation books that are available. I have had it for many years. I checked the Hazelden site and the same book is available from them for about $13.95 plus tax and shipping.

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From: "Michael D Gwirtz" <Shakey1aa@aol.com>
From: "Theron B." <theronb49@gmail.com>
From: J Chooutla <chooutla@yahoo.com>
From: Rick Hoffmeister <ottohoff@sbcglobal.net>

Buy the book at Hazelden. Also available on Amazon.

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++++Message 7050. . . . . . . . . . . . RE: The Eye Opener
From: J. Lobdell . . . . . . . . . . . . 12/11/2010 2:49:00 PM

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Since you ask --

The Eye Opener Hardcover
Hardcover, 384 pages
Item: 1020
ISBN-10: 0894860232
Publisher: Hazelden
Published Year: 1967

List Price: $13.95 Each
Online Price: $12.55 Each

The late Ambrose M., Delegate from Eastern PA 1979-80, was buried with his copies of 24 Hours a Day, The Little Red Book, Stools and Bottles, and The Eye-Opener. "Eye-Opener" is also a fairly common name for 7 a.m. meetings, not only in California. I think the first edition may have been earlier than 1967
Hello Group,

The publication Glenn is talking about was the Los Angeles, California, Central Office newsletter called "The Eye Opener." It was only published for a little over two years. It ran from Sept or Oct 1945 until Feb 1948. Members in Southern California did not or could not support the newsletter financially and it became too costly to publish for free. The LA Central Office would not have another newsletter until about 1972. That publication is called "Hello Central" and is still being published today.

Hope that helps

Charles from Wisconsin

There is a prison based AA newsletter from McAlester, Oklahoma, called "Eye Opener." I've seen reference to it as early as 1955 in the South Dakota State Penitentiary newsletter the AlconAire. And I've got three images of covers of the Eye Opener from the early 1970's.

Chris B.
Raleigh, North Carolina

I thought I had built a page about this book on my website (aabibliography.com)
but apparently not (looks like to need to get one done!)

The eye opener

http://books.google.com/books?id=7aG9ioHYN5gC&lpg=PP1&dq=book%20the%20eye%20open&
er%20alcoholics&pg=RA1-PA6#v=onepage&q&f=false [31]

Alcoholics Anonymous

THE EYE OPENER

FIRST PRINTING

Sponsored by Alexandria Group

This book is in excellent condition. Pictured are two books - the black one is the first printing done by the group in Alexandria and the little blue one is an early printing done by Hazelden. (I'm including that one in as a bonus)

These first printings have been listed on Ebay this past year for over $1,000. They are certainly very difficult to find and this copy is near min

PREFACE
"This little book is dedicated to bring various phases of AA philosophy to the arrested alcoholic ans interpreted and understood by the author. It is not in any sense official, for AA has no official opinion and each member speaks only for himself.
"The author of this poor work is neither a writer nor a scholar. His philosophy is not original and was gleaned from many sources. If some hear is made lighter, some happier, or some soul strengthened, we will feel bountifully repaid for our efforts."

The publishers gratefully acknowledge the generosity of T.W.R.

the amazon page has a six page preview of the book also.

LD Pierce
http://www.aabibliography.com

--- In AAHistoryLovers@yahoo.com, "jbringbloom" <jbringbloom@...> wrote:
> A person in my home group mentioned a morning meditation book out of the Old Dominion Group on the east coast, called "The Eye Opener." I have been unable to find any information about this. Wondering if it is still in existence? Is it still available? Any information would be appreciated.
Hi Jim,

Hazelden took over publication of this book many years ago. When I came in the Fellowship (1978) this was a very popular book and was usually available at meetings that had a literature table, along with the Little Red Book, Twenty Four Hours a Day, etc.

It's still available through Hazelden. I have one very old version of the book that still has the groups name in it, and also a newer one from Hazelden. I sobered up in the DC area, so considering the books origin it might have been a little more popular around here.

http://www.hazelden.org/OA_HTML/ibeCCtpItmDspRte.jsp?item=58103&sitex=10020:2237

2:US [32]

Mike Margetis
Brunswick, MD

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From: "oys.jerry@gmail.com" <oys.jerry@gmail.com>

The Eye Opener Is published by Hazelden. It is still in print and readily available.


In love and service.

Jerry Oys
Southern Minnesota Area Archivist

---

From: John Barton <jax760@yahoo.com>

The Eye Opener is a meditation book published by Hazelden, often sold as a set with the 24 Hour Book and Stools & Bottles.

PUBLICATION DATE IS GIVEN AS 1967
Lois and Group,
Years ago I spent quite some time with Rowland's checking account ledgers. One of the things I did was to write down the names of all the doctors he had paid, and try to make some sense of the list. There were quite a few.

It was easy to tell which doctors treated RH himself, as the family member treated was identified by initials with each check. Part of the reason for the large number treating Rowland may have been that during prohibition, the only legal alcohol was alcohol prescribed by a physician (communion wine was one of the few other exceptions), and each doctor could prescribe only a certain amount for each patient. It was not uncommon for alcoholic patients to go to a number of doctors. So it is impossible to know which doctors Rowland was consulting for help to get his drinking in control, and which ones were just rationalizing that he might actually need the alcohol.

I googled each name and came up with only a few of note. One doctor he saw frequently was Dr. Samuel Lambert, brother of Dr. Alexander Lambert who was once involved with Town's Hospital. Samuel Lambert, unlike Alexander, thought that alcohol had medical value so he was likely prescribing it for RH. Rowland also briefly saw a Dr. Quackenbos, who may have been a hypnotist.

The specific term "psychiatrist," BTW, was not in as common use then as now. I will assume you mean any doctors whose treatment probably included psychological care.
The first mention I saw of treatment was not actually a doctor's name but a remark in an aunt's letter dated 1924, "I hear Roy has gone to an exercise place. I assume that means a relapse." I had to read that one over a few times to believe that she had really put it that way. The language just sounded too modern. I can't see how the relapse could have been anything other than alcoholism, as he had no other chronic conditions.

Around 1925, he had a consultation or two (not extended therapy) with Dr. Edward Zabriskie, head of New York's Neurologic Institute. Zabriskie was one of the best-known neurologists in New York, and it is interesting that a few years earlier Dr. Zabriskie had helped Sam Shoemaker study psychological treatment while Sam was in training for the ministry.

In the summer of 1925, Rowland went into extended treatment with Dr. Austen Fox Riggs in Stockbridge, MA. He was there for a month, then returned about once a month through the end of the year. He was on his way to return to Dr. Riggs care in the spring of 1926 (not exactly of his own volition but because his wife said so), when he was persuaded to go to Jung in Zurich instead.

Rowland was treated by other doctors/therapists after Jung, but your question concerned only those before. You are probably lucky I can't find all my notes!

I've seen correspondence between Bobbie and a man named Clarence B. regarding Addicts Anonymous from 1949.

FROM THE MODERATOR: before sending in an e-mail trying to answer Rob M.'s question, please read my warning below, about breaches of anonymity. -- Glenn C.
This question is from: Rob M <hjfree@fuse.net> (hjfree at fuse.net)

Is there any list or resource to locate the authors of 4th ed. Big Book stories?

My home group "The Eye Opener" has brought in a circuit speaker and hosted a free anniversary breakfast for the last 10 years. As we are a Big Book Group we would like to make it a story author again (Lyle P. was our speaker 2 years ago).

Anyone know a source which might have any of the authors and contact info?

Blessed2BSober
Rob M

WARNING FROM THE MODERATOR: everybody please remember that it would be

A MAJOR BREACH IN ANONYMITY

if we posted the full name and contact information for a living author of a Big Book story in the AA History Lovers, which is part of the public media.

I'm not trying to be difficult or an obnoxious bleeding deacon, but some members of our group are not AA members, and anybody with a computer can read our postings, which are completely public.

And in fact, some AA's would regard it as a breach of that person's anonymity if someone even communicated privately to Rob M. at his home e-mail address that Big Book story author's full name and/or contact information, without first getting permission from the Big Book story author.

Does anyone have any ideas about how (and whether) we could respond to Rob's request? Again, I'm not trying to be difficult, just seeking some guidance from the rest of the group.

Glenn C.

(currently buried under two feet = 0.6 meters of snow in South Bend, Indiana)

====================================================================
Glenn, I do not consider your position to be "hard-ass" at all, quite the contrary, I see you trying to do your job in a principled manner.

In response to your question, you might just contact the subject author for permission -- or not.

Sherry C.H.

Is there an official "AA Birthday" or "sobriety date" for the Big Book itself?

What I mean, is there a day that Cornwall Press (was that the name of the original publisher?) announced to Bill and the other AA people that the books were ready, and issued them the first copies? (which I believe they mailed out to physicians)?

Someone told me that April 11th was the official "birthdate" of the Big Book, is that true? Or is it best left just approximated, as April 1939?

Any feedback?

Thanks
Roy L. (class of `78)

Cora:

Clancy I. of Los Angeles relates (I've heard him more than once) that Rowland H. did not arrange to see Dr. Jung, until AFTER Dr. Freud and Dr. Adler turned him down (or said they were too busy to see him).
Is there any evidence to support such statements?

Regards,

Roy L. (class of `78)

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+++Message 7062. . . . . . . . . . . . Bob Feller’s Passing
From: Michael . . . . . . . . 12/16/2010 7:55:00 AM

Bob Feller passed away today at the age of 92:

http://www.washingtonpost.com/wp-dyn/content/article/2010/12/15/AR201012\1507864.html?hpid=artslot [33]

An All-Star and Hall of Fame pitcher for the Cleveland Indians, he
unwittingly
played a part in helping his catcher Rollie H. break his anonymity at the
level
of press radio and film back in 1940.

Cleveland acquired Feller in 1936 while he was still a teenager. He
could throw a baseball at 100 mph but needed a veteran catcher to help
guide him. The Indians traded for an experienced catcher (Rollie H.)
from the St. Louis Browns in 1937. Rollie had a reputation for playing hard
and
drinking hard but found permanent sobriety in Akron and Cleveland in the
Spring
of 1939.

Young Bob Fellers pitching improved dramatically! In the 39 and 40 seasons
he
became a 24 and 27 game winner, and in those days they often pitched
complete
games. Rollie caught Fellers opening day no hitter in 1940, a record that
stands to this day.

In the spring of 1940 as reporters clamored around Feller and pressed him to
explain his dramatic improvement, he said he would have to give credit to
his
"ex alcoholic catcher Rollie H." (Of course he used his whole name . . . )

Suddenly Rollie found himself besieged by reporters wanting to know about
his
drinking and asking him how he sobered up. Not knowing exactly what to do he
finally said he had sobered up "with the help of and through Alcoholics
Anonymous." (Direct quote from the Cleveland Plain Dealer.) This was big
news in
sports pages all around the country! In AA history this was one of the first big
time anonymity breaks. There were more to follow before we came up with a firm set of traditions to guide us.

In this instance no real harm was done to AA, in fact there was a spike in AA membership after this publicity. Just thought I'd pass this along. I've always been a fan of Rollie's and even attempted to contact Feller a couple of years ago (without success) to see if he had any anecdotes he could share with us about him.

Mike Margetis
Brunswick, Maryland

+++=Message 7063. . . . . . . . . . . . RE: Is there a birthday for the Big Book?
From: Arthur S . . . . . . . . . . . . 12/18/2010 4:49:00 AM

From Arthur S. and aalogsdon

- - -

From: Arthur S <arthur.s@live.com>
(arthur.s at live.com)

The copyright registration (dated April 19, 1939) states that the book was "First published on the 10th day of April 1939."

Prior to publication (in January 1939) 400 copies of the multilith manuscript were mailed to various people (including physicians) for evaluation review and comments.

Cheers

Arthur

- - -

From: <aalogsdon@aol.com> (aalogsdon at aol.com)

The Copyright Office of The United States gives a publication date of April 10, 1939.

- - -

Original message from: Roy Levin
Subject: Is there a birthday for the Big Book?

Is there an official "AA Birthday" or "sobriety date" for the Big Book itself?

What I mean, is there a day that Cornwall Press (was that the name of the original publisher?) announced to Bill and the other AA people that the books were ready, and issued them the first copies? (which I believe they mailed out to physicians)?

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Any feedback?

Thanks
Roy L. (class of '78)

+++Message 7064. . . . . . . . . . . . Re: Is there a birthday for the Big Book?
From: schaberg43 . . . . . . . . . . . . 12/18/2010 9:50:00 AM

Monday, April 10, 1939 is the day that copies of the book were first available from the printer.

Old Bill

+++Message 7065. . . . . . . . . . . . Re: The Eye Opener (Burlington, Vermont)
From: John Moore . . . . . . . . . . . . 12/13/2010 4:30:00 PM

Burlington Vermont's two local districts print a monthly paper entitled The Eye Opener. Started in the 1980's, it has continued off and on till the present.

Online version:

=6&Itemid=8 [34]

John M
South Burlington, Vermont, US

+++Message 7066. ............... Is there a difference between selfish and self-seeking? BB page 67
From: Roy Levin . ............... 12/23/2010 12:04:00 PM

Big Book page 67: "Where had we been selfish, dishonest, self-seeking and frightened?"

I am asking all of you with 1930s era dictionaries, and knowledge of Bill W's talks, to help me. Did Bill ever talk about whether there was a distinction in meaning between the words "selfish" and "self-seeking" on page 67 in the Big Book, where we are making our fourth step inventory?

Regards,
Roy L. (class of '78)

+++Message 7067. ............... Bill W's 1954 Review of the Movement
From: last_town ............... 12/23/2010 9:38:00 AM

Hello History Lovers! This is my first post.

I recently read Ernest Kurtz's Not God, where the bibliography cites "Bill's Review of the Movement" from 1954 as "unpublished."

I wondered if this had ever found its way into print or online. It sounds like a fascinating document.

Thanks!
Larry H.

+++Message 7068. ............... Re: The Eye Opener
From: Lynn Sawyer ............... 12/14/2010 12:50:00 AM

Dear friends of AAHL,

I got sober in '79 in Minneapolis, Minnesota, and still own and read '24 Hrs. a Day' and 'Stools and Bottles.' Read 'em in my early sober yrs.
Never was introduced to 'The Eye Opener,' however. Just thot I'd share w/y'all.

I appreciate all of you guys's hard work!!

Lynn S.
grateful alkie
avid reader, AAHL
Sacramento, CA, USA
DOS = 10/22/79

Also, Chuck Chamberlain in his book "A New Pair of Glasses" says he received the same answer from Bill W. when he asked Bill that same question, i.e. "I just didn't want to repeat myself, using the same word twice." I don't think Chuck C. was making this up, I believe him.

regards
Roy L.

I talked to Bob Feller on three different occasions at his museum in Van Meter Iowa some years ago always about Rollie Hemsley. I had him autograph and inscribe baseballs in memory of Rollie Hemsley. He told me that he called him his personal catcher and that he was the only baseball person to attend his funeral. Feller had a great memory and told me a lot about photographs that I took to him to identify. He also confirmed what Rollie's speaker tape and his relatives had told me; that he never drank again after the initial sobriety date of 16 April 1939.

I talked to Bob Feller on three different occasions at his museum in Van Meter Iowa some years ago always about Rollie Hemsley. I had him autograph and inscribe baseballs in memory of Rollie Hemsley. He told me that he called him his personal catcher and that he was the only baseball person to attend his funeral. Feller had a great memory and told me a lot about photographs that I took to him to identify. He also confirmed what Rollie's speaker tape and his relatives had told me; that he never drank again after the initial sobriety date of 16 April 1939.
Rollie Hemsley broke his anonymity and talked publicly about being a member of Alcoholics Anonymous ONLY AFTER newspaper stories began appearing saying that he had gotten sober, and saying that it was the Oxford Group which had gotten him sober.

"Rollie explained the difference between the Oxford Group and A.A. like this: 'You know, if someone gave me tips about baseball and I found out he never played, I wouldn't pay much attention to him. It's the same thing with alcohol.'"

FOR MORE ABOUT THIS, READ:

AA History BUFFS message no. 1011, Wed Apr 3, 2002
From: NMOlson@...moyerolson
http://groups.yahoo.com/group/aahistorybuffs/message/1011

Rollie Hemsley

The first case of an anonymity break at the national level occurred in May 1940.

Ralston Burdett "Rollie" Hemsley was born June 24, 1907, in Syracuse, Ohio. His debut as a catcher was April 13, 1928. He was the catcher for the Cleveland Indians, and had just caught a no-hit game pitched by Bob Feller when publicity about his alcoholism hit the papers. Rollie had been sober for about a year at that time. It was big news, not only in Cleveland and Ohio, but in the sports sections of newspapers throughout the country.

Rollie had once been called "Rollicking Rollie," during his drinking days. He had set fire to a car, raised hell on trains, caught a ball dropped from Cleveland's Terminal Tower when drunk (and did it again sober), and was on the way out of the big leagues when he finally received help.

Dr. Bob called John R. in April 1939 and said: You're the only one around here who knows anything about baseball. Do you know a player named Rollie Hemsley?

John replied: "Yes, sure I do. He's a catcher for the Cleveland team."

Dr. Bob said: "Well, someone brought him down here, and we've got him over
at the hospital. You come up and talk to him."

They had put him in the hospital under a false name which reportedly made a sportswriter at the Beacon-Journal very angry that Dr. Bob wouldn't reveal it. When Rollie was released from the hospital he joined the Oxford Group in Akron. When the Akron A.A.s left the Oxford Group, Rollie stayed with the Oxford Group for a time, but then joined the A.A. group in Cleveland.

So when the story of his alcoholism broke in 1940, credit for his recovery was given to the Oxford Group. Then Rollie broke his silence for the first time, and gave the credit for his sobriety to Alcoholics Anonymous. This caused some concern among AA's, but Rollie could hardly be blamed, and the story of his recovery in A.A. brought many new recruits.

The first story about A.A. that appeared in the Cleveland Plain Dealer (see Post 17) spoke "a former big league ball player who is recruiting officer ..."

Rollie explained the difference between the Oxford Group and A.A. like this: "You know, if someone gave me tips about baseball and I found out he never played, I wouldn't pay much attention to him. It's the same thing with alcohol."

In the Dr. Bob collection at Brown University is a 1948 Cleveland Indians World Series baseball, signed by player and A.A. member Rollie Hemsley and his teammates.

Rollie died July 31, 1972, in Washington, DC.

Sources:

Dr. Bob and the Good Oldtimers
A.A. Comes of Age

The Cleveland Ohio AA central office (incorporated as the Cleveland District Office) has a display case on Rollie H. which has among other things a copy of "Now Pitching: Bob Feller" (his autobiography) with a full chapter on Rollie H.
It also contains a baseball signed by Feller in memory of Rollie.
These were generously donated to us by California sports memorabilia collector Jerry L.

+++Message 7073. . . . . . . . . . . . Re: Who were the psychiatrists Rowland H. saw?  
From: corafinch . . . . . . . . . . . . 12/19/2010 4:52:00 PM

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Roy Levin <royslev@...> wrote:

> Clancy I. of Los Angeles relates (I've heard him more than once) that Rowland H. did not arrange to see Dr. Jung, until AFTER Dr. Freud and Dr. Adler turned him down (or said they were too busy to see him). Is there any evidence to support such statements?

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I think there is enough information available to put that one to rest. Amy Bluhm went over most of the material that I did, and in addition she had some letters from another part of the family. It was clear that Rowland went to Europe specifically to be analyzed by Jung. He wasn't just looking for any famous European psychiatrist.

Rowland's cousin Leonard Bacon had met several people in Jung's circle of American followers (at this point, the number was still fairly small) when he lived in California during the early 1920s. Leonard went through a depressive episode in 1925 and was persuaded by these friends to go to Zurich to be analyzed. He in turn persuaded Rowland to go, the next year.

A college friend of Rowland, George Porter, was a devoted disciple of Jung, so Leonard Bacon enlisted Porter's help in encouraging Rowland to go. Leonard also arranged for Rowland to have lunch with Kristine Mann, an analyst trained by Jung and then practicing in New York. So no, I don't think Rowland had time to consider anyone other than Jung.

+++Message 7074. . . . . . . . . . . . Re: Who were the psychiatrists Rowland H. saw?  
From: J. Lobdell . . . . . . . . . . . . 12/23/2010 11:35:00 PM

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Quite possibly George Porter and Kristine Mann were the two [American] psychiatrists Rowland is supposed to have seen before he saw Jung.

SEE LAST PARAGRAPH IN CORA FINCH'S MESSAGE BELOW

> To: AAHistoryLovers@yahoogroups.com
> From: corafinch@yahoo.com
> Date: Sun, 19 Dec 2010 21:52:20 +0000
> Subject: [AAHistoryLovers] Re: Who were the psychiatrists Rowland H. saw?
>
> Roy Levin <royslev@...> wrote:
> > Clancy I. of Los Angeles relates (I've heard him more than once) that Rowland H. did not arrange to see Dr. Jung, until AFTER Dr. Freud and Dr. Adler turned him down (or said they were too busy to see him). Is there any evidence to support such statements?
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> > [GEORGE PORTER & CHRISTINE MANN:]
> > A college friend of Rowland, George Porter, was a devoted disciple of Jung, so Leonard Bacon enlisted Porter's help in encouraging Rowland to go. Leonard also arranged for Rowland to have lunch with Kristine Mann, an analyst trained by Jung and then practicing in New York. So no, I don't think Rowland had time to consider anyone other than Jung.

+++

Message 7075. . . . . . . . . Chuck C., A New Pair of Glasses
From: John Moore . . . . . . . . 12/24/2010 10:38:00 AM
Chuck C. did not write this or any other book, by the way. He never saw "A New Pair of Glasses" and I wonder sometimes if he would have approved of it being printed. The book is a transcript of sessions of an annual retreat at Palo Mesa California. I think Chuck went every year, or he put it on every year ... my recollection. I have the cassette tape copies of this retreat which was recorded in 1975. The book came out in 1984 after his death.

My question is, was this a work in process while Chuck was still alive, and did he know of it? Maybe someone knows...?

John M
Burlington, Vermont
12-07-1971

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Fri, Dec 17, 2010, Roy Levin <royslev@yahoo.com> referred to something said by

... Chuck Chamberlain in his book "A New Pair of Glasses" ....

+++Message 7076. . . . . . . . . . . . Is Grapevine literature "conference approved"?
From: Tom V . . . . . . . . . . . . 12/9/2010 8:59:00 AM

+++Message 7077. . . . . . . . . . . . Stories carried over from 1st to 2nd edition of Big Book
From: Richard . . . . . . . . . . . . 12/27/2010 3:07:00 PM

According to the prefaces to the 3rd and 4th editions of the Big Book (see 4th edition p. xi) there were six stories carried over from the first to the second editions. But I only count five.

1: European Drinker
2: Home Brewmeister
3: News Hawk (Traveler, Editor, Scholar)
4: The Man Who Mastered Fear (The Fearful One)
5: Our Southern Friend
6: ???

Can anyone help? Thanks.

Message 7078.
Who were the four serious founders of the Washingtonians?
From: Ronny 12/25/2010 4:43:00 PM

There were six men who were sitting at Chase's Tavern in Baltimore one night when The Washingtonian Movement was thought of. But all the things I have read say that only four of those six men went to the meetings and actually started the group.

I know the name of the original six, but does anyone know which four of them went to the meeting the next night after they left Chase's Tavern?


The Washington movement was a 19th century fellowship founded on April 2, 1840 by six hard drinkers (William Mitchell, David Hoss, Charles Anderson, George Steer, Bill M'Curdy, and Tom Campbell) at Chase's Tavern on Liberty Street in Baltimore, Maryland. The idea was that by relying on each other, sharing their alcoholic experiences and relying upon divine help, they could keep each other sober. Total abstinence from alcohol was their goal. The group taught sobriety and preceded Alcoholics Anonymous by almost a century. Members sought out other "drunkards" (the term alcoholic had not yet been created), told them their experiences with alcohol abuse and how the Society had helped them achieve sobriety. With the passage of time the Society became a prohibitionist organization in that it promoted the legal and mandatory prohibition of alcoholic beverages. The Society was the inspiration for Timothy Shay Arthur's Six Nights with the Washingtonians and his Ten Nights in a Bar-Room.

Message 7079.
RE: Stories carried over from 1st to 2nd edition of Big Book
From: ricktompkins 12/27/2010 6:38:00 PM
From Rick Tompkins (also Jay Lawyer, Kimball Rowe, R. Peter Nixon, and Jonathan Lanham-Cook)

- - -

Dr. Bob's Nightmare, of course! Across all four Editions, originally titled "The Doctor's Nightmare" in our First Edition.

Ciao, Rick, Illinois

__________________________________________

Original question from "Richard"
<dillonr9@yahoo.com> (dillonr9 at yahoo.com)

According to the prefaces to the 3rd and 4th editions of the Big Book (see 4th edition p. xi) there were six stories carried over from the first to the second editions. But I only count five.

1: European Drinker
2: Home Brewmeister
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4: The Man Who Mastered Fear (The Fearful One)
5: Our Southern Friend
6: ???

Can anyone can help? Thanks.

+++Message 7080. . . . . . . . . . . . Re: Stories carried over from 1st to 2nd edition of Big Book
From: Jay Pees . . . . . . . . . . . . 12/27/2010 6:10:00 PM

"The Car Smasher" in the first edition was re-titled "He had to be Shown" in the second edition according to http://www.silkworth.net/aabiography/storyauthors.html

He was **
**Dick S.*, AA#7, from Akron, Paul S. <http://www.silkworth.net/aahistory_names/namesp.html#PaulS>'s brother.

Paul tried to get Dick in A.A. February 1937; picture appeared Jack Alexander
<http://www.silkworth.net/aahistory_names/namesa.html#AlexanderJack>
March 1941 *Saturday Evening Post*
article <http://www.silkworth.net/aahistory/post3141.html> ;


This info was found at http://www.silkworth.net/aahistory_names/namesd.html#DickStanley

On Mon, Dec 27, 2010 at 3:07 PM, Richard <dillonr9@yahoo.com> wrote:
>
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> >
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> 4: The Man Who Mastered Fear (The Fearful One)
> 5: Our Southern Friend
> 6: ???
> >
> > Can anyone can help? Thanks.
>
+++Message 7081. . . . . . . . . . . . Re: Bobbie B.
From: Jim M . . . . . . . . . . . . 12/12/2010 10:14:00 PM

There is a good deal of material about Bobbie B. contained in Chapter 9, "General Service Office," in Bob P.’s "Manuscript of A.A. World History," which he produced in 1985.

Did Bob P. ever complete the book? In particular, I have never seen Chapter 20, "Central Offices and Intergroups," even though a chapter by that title was listed in his table of contents. Did he ever write that chapter?

Also, has anyone else done an updated version of Bob's book?

Yours in service,
Jim M.
MATERIAL ON BOBBIE B. from:

CHAPT. 9 -- GENERAL SERVICE OFFICE
in Bob P., "Manuscript of A.A. World History"

http://www.silkworth.net/aahistory/research.html
http://www.silkworth.net/bobp/contents.html
http://www.silkworth.net/bobp/chapter09.html

May 1, 1944, Headquarters moved into a three-room office at 415 Lexington Avenue, opposite Grand Central Station. "We made this move," Bill wrote, "because the need for serving the many A.A. travelers through New York had become urgent. Our new location near Grand Central brought us into contact with visitors who, for the first time, began to see Alcoholics Anonymous as a vision for the whole world. Thousands of A.A.'s, their families, their friends, their clergymen, their doctors and their employers have since visited the New York Headquarters." Besides Bill, the personnel at the time of the move consisted of Margaret "Bobbie"B., who had replaced Ruth Hock as "A.A.'s National Secretary #2," and three assistants. Bill praised Bobbie for her "complete loyalty and devotion and her unbelievable energy and capacity for hard work."

By early 1945, the office had six full-time employees and had a budget of $9,000 for the six-month period. In July, additional space had to be rented on the 10th floor of the building for shipping and storage. Mrs. Lowe, the bookkeeper, was acting as the office manager and personnel supervisor. A search was under way for an assistant to Bobbie B.

"Getting out our Directory of A.A. groups began to be a job rather like publishing a suburban telephone book," Bill recalled. "Letter files and Kardex files began to appear in rows. More alcoholic staff members had to be engaged."

Three employees were added to the office in January, 1946, including Charlotte L. as an assistant for Bobbie B.

According to Nell, Bobbie B. had been a dancer in Paris in the 1920's and, in the fashion of the 1940's, wore "tiny little hats and went tripping along in her high heels, but was a fantastic communicator. I can't tell you the number of people—the countless, countless number of people all over the world who owe their sobriety to that woman. She was fantastic in that respect, but a little shaky on office discipline. She was really out of that part of the work."
Charlotte L., on the other hand, "was a real businesswoman. She brought a lot of stability and business know—how to the office." She also brought in an associate from the advertising agency where she had worked, Marian W. (not an A.A. member at that time, but joined considerably later) as office manager. "When Marian proceeded to introduce some discipline," several of the employees quit. "The upheaval in those days, the 'learning to be an office' so to speak, was fascinating," in Nell's view. Part of the problem was that Bill W. was in, the office only two days a week even when he was not traveling—and he traveled frequently.

A major step in improving the operation of the office came when, in 1949, the Alcoholic Foundation appointed a General Service Committee to act as an "advisory body to the Headquarters staff in connection with those problems of policy and administration requiring immediate attention." This committee, consisting of Trustees and acting in behalf of the Foundation, oversaw the Headquarters on a day-to-day basis, and its chairman was therefore the de facto volunteer manager of the office. Henry "Hank" C. was the first person to fill both these positions and carried both titles.

The appointment of the General Service Committee coincided with (and was perhaps prompted by) the discharge of Bobbie B.—and soon afterward, of Charlotte L. as well because of alcoholic slips. According to Nell and Ann M., their relapses were partly caused by the enormous workload combined with confusion of the early office. Nell says, "The four or five movie companies and all the press they had to deal with, and the groups proliferating and the prisons and hospitals starting, and the internationalists, and all—that poor woman (Bobbie] was just overwhelmed. The A.A. staff worked long hours all week and then sometimes went out to speak or to A.A. weekends, where they were 'Mrs. A.A.' and people showered them with affection and admiration. That ego-inflation was hard to handle when they'd been sober just a few years, as they had in those days. And they were exhausted, too." Bobbie and Charlotte were apparently both on pills for some time before they returned to drinking.
Al W.'s West Baltimore website, an excellent source of information on AA history,

http://www.a-lassociates.com/westbalto/Links.htm

has all that is publicly known about the stories in the 4th edition of the Big Book:

http://www.a-lassociates.com/westbalto/HISTORY_PAGE/Authors.htm

This may not give you the kind of information you want, however.

+++Message 7083. . . . . . . . . . . . AA in Pakistan
From: Jenny or Laurie Andrews . . . . . . . . . . . . 12/28/2010 7:01:00 AM

From The Guardian newspaper (UK) - 12/28/10: Alcoholism spreads in 'dry' Pakistan: Boom in secret clinics to treat middle class patients. Pakistan has been dry since 1977 and drinkers risk severe punishment: 80 lashes of the whip under strict Islamic laws. But the law is ignored, alcohol is widely available and, for those who go too far, addiction clinics offering help are quietly flourishing. Dr Sadaqat Ali, a leading addiction counsellor ... estimates that 10 million Pakistanis drink alcohol, one million of whom have a problem. "With our culture of hospitality, it's hard to say 'no'," he said. Treatment is expensive ... or there is Alcoholics Anonymous, which has at least one group in Karachi. It is hard to find: no ads, no phone numbers, just a web page. "Most people find it through word of mouth," said a former member, adding that it has operated for more than 15 years... Alcoholics seeking help require discretion. In Pakistan's small middle class, that can be tricky. The former AA member said: "It should be called A, not AA, in Pakistan - because there's not much anonymity."

+++Message 7084. . . . . . . . . . . . Are there any Wikipedia editors here who know about the Washingtonians?
From: A from near Maldon, England, . . . . . . . . . . . . 12/28/2010 5:17:00 AM
The Wikipedia article here has for over two years been calling for some referencing. <http://en.wikipedia.org/wiki/Washingtonian_movement>

+++Message 7085. . . . . . . . . . . . RE: Stories carried over from 1st to 2nd edition of Big Book
From: Robt Woodson . . . . . . . . . . . . 12/27/2010 11:07:00 PM

I had rather quickly reached the same conclusion, and now must include Bill's Story" as a reading of the Fourth edition Preface pp.xi & xii mentions as follows...

"..."Bill's Story", "Dr. Bob's Nightmare," and one other personal history from the first edition were retained intact; three were edited and one of these was retitled;" (adding up to 6) l; "new versions of two stories were written, with new titles;" (now 8) "thirty completely new stories were added and the story section was divided into three parts, under the same headings that are used now." ...

The inclusion of Bill's and Dr. Bob's story's added to the original list of 5 brings us to 7 and the inclusion of the Dick Stanley "Car smasher" story makes 8. Is that correct now?

Running out of fingers,
Woody in Akron

---

On Mon, 12/27/10, ricktompkins <ricktompkins@comcast.net> wrote:

Dr. Bob's Nightmare, of course! Across all four Editions, originally titled "The Doctor's Nightmare" in our First Edition.

Ciao, Rick, Illinois

+++Message 7086. . . . . . . . . . . . Anne Smith: Mother of AA?
From: Aalogsdon . . . . . . . . . . . . 12/28/2010 5:00:00 PM
In several of the postings Anne Smith is cited as the Mother of the first group in Akron. I have heard quoted that she was the Mother of AA. Is this quotation in print somewhere? Thanks.

+++Message 7087 . . . . . . . . . . . . RE: Who were the four serious founders of the Washingtonians?
From: J. Lobdell . . . . . . . . . . . . 12/29/2010 10:49:00 AM

I must have missed the sources that say only four of the original six remained active.

All six were among the fifteen incorporators of the Washington Temperance Society of Baltimore in January 1841. There is a detailed account of a meeting conducted by William K Mitchell, the President, in SIX NIGHTS WITH THE WASHINGTONIANS.

John F Hoss was Marshal of the First Anniversary Parade.

George Steers died in 1842, but he had gotten sober, married, and fathered a son since getting sober in 1840.

Archibald Campbell and James McCurley were both remembered as founders of the Washingtonians in their obituaries (McCurley in 1880 or 1881).

David Anderson was not so remembered (he died very suddenly in 1873 and his obit was evidently newspaper-written rather than supplied by the family) -- but note that he was an incorporator in 1841.

Campbell's family was south during the Civil War (when he died) and he may have wanted to emphasize his Unionist connections -- Hoss was a moderate Abolitionist (American Colonial Society) and an 1814 Defender and McCurley's whole family strongly Unionist, so mentioning the Washington Temperance Society in Campbell's obit may have been intended to emphasize his loyalty, important in Baltimore in 1863.

But I would really like to see the sources for the statement that only four of the original six remained active, because my own researches do not suggest that.
Thanks.

______________________________

> To: AAHistoryLovers@yahoogroups.com
> From: ronnybarnes@yahoo.com
> Date: Sat, 25 Dec 2010 21:43:25 +0000
> Subject: [AAHistoryLovers] Who were the four serious founders of the Washingtonians?
>
> There were six men who were sitting at Chase's Tavern in Baltimore one night when The Washingtonian Movement was thought of. But all the things I have read say that only four of those six men went to the meetings and actually started the group.
>
> I know the name of the original six, but does anyone know which four of them went to the meeting the next night after they left Chase's Tavern?

______________________________

>
> The Washingtonian movement was a 19th century fellowship founded on April 2, 1840 by six hard drinkers (William Mitchell, David Hoss, Charles Anderson, George Steer, Bill M'Curdy, and Tom Campbell) at Chase's Tavern on Liberty Street in Baltimore, Maryland. The idea was that by relying on each other, sharing their alcoholic experiences and relying upon divine help, they could keep each other sober. Total abstinence from alcohol was their goal. The group taught sobriety and preceded Alcoholics Anonymous by almost a century. Members sought out other "drunkards" (the term alcoholic had not yet been created), told them their experiences with alcohol abuse and how the Society had helped them achieve sobriety. With the passage of time the Society became a prohibitionist organization in that it promoted the legal and mandatory prohibition of alcoholic beverages. The Society was the inspiration for Timothy Shay Arthur's Six Nights with the Washingtonians and his Ten Nights in a Bar-Room.


+++Message 7088. ............ RE: Are there any Wikipedia editors here who know about the Washingtonians? 
From: J. Lobdell ............ 12/29/2010 6:22:00 PM

The article is fundamentally inaccurate -- even the names of the six founders
are partly inaccurate (taken from a non-authoritative 1878 secondary source). It
doesn't need references; it needs a thorough rewrite.

> To: AAHistoryLovers@yahoogroups.com
> From: AndrewO@phonecoop.coop
> > The Wikipedia article here has for over two
> > years been calling for some referencing.

And btw the one (other than Bob's and Bill's) retained unedited was Fitz M.,
"Our Southern Friend" -- in all four editions. Arch T's "The Man Who
Mastered Fear" (edited and retitled) is the only other 1st edition story still in the

1: http://www.justloveaudio.com/resources/12_Steps_Recovery/Pre-Step_Work/When_Do_We_Work_the_Steps.pdf
2: http://www.4dgroups.org/index.php?option=com_remository&amp;Itemid=26&amp;func=fileinfo&amp;id=9
3: http://www.winona-ryder.org/2010/01/when-love-is-not-enough-release-date/?utm_source=twitterfeed&amp;utm_medium=twitter
7: http://stepstudy.org/2008/05/21/history-of-the-beginners-classes-a-speech-by-wally-p/
8: http://www.abebooks.com/books/author-alcohol-drunk-kingsley-amis/cocktail-drinking.shtml?cm_mmc=nl--nl--h00-bdrinkA--cta-search
11: http://www.4dgroups.org/index.php?option=com_remository&amp;Itemid=26&amp;func=startdown&amp;id=8
14: http://www.aabibliography.com/aa_paper_signers_probation_parole_alcoholics_anonymous.html
16: http://books.google.com/books?id=qkTAAAYAAJ&amp;printsec=frontcover&amp;dq=the+va
Hi All,

I have in my hands a survey of the Jersey Group dated January 1, 1940. This is the mother group of AA in New Jersey which just last month celebrated 70 years. I will copy the results as written on the survey.

Total # contacted: 41

Total who have never taken a drink since joining: 19 > TOTAL SUCCESSFUL:

26
Number who have had only one slip since joining: 8

Number jailing thus far but still members: 6

Number jailed and dropped out: 6

Percentage of complete success: 46.3%

Percentage of successes/ complete or just one slip: 63.4%

Percentage of failures: 36.6%

Total sober time achieved by Jersey Group as a whole: 21 years

Growth - 400% from 10 to 40 in last 9 months

Membership spread over 23 towns

I have placed here as failures 5 men who attended only 3 or 4 meetings at most.

These men I feel, tho exposed to our idea did not take the treatment.

If we include only those who really tried the program for 3 months or more our percentage of successes rises to 72.2%

13 members have now been dry for a period ranging from 6 months to 3 years.

Some of the members of the group include:

Henry P. (The Unbeliever)

Henry B. (A Different Slant) (Fred on pg. 39 in the BB)

Morgan R. (Spoke on the Gabriel Heatter radio broadcast "We the People")

I hope this sheds some light on the subject that has been questioned since the second edition was printed in 1955. By the way I was a skeptic until I did a lot of digging.

LOVE AND SERVICE

Lester Gother

Archivist

Area 44

Northern New Jersey

"HOME OF THE BIG BOOK"

I.................................................................

+++Message 6186. ............. Re: Recovery rates
From: jax760 . . . . . . . . . . . . 12/30/2009 2:37:00 PM

I had done some research related to Bill's success rate assertion found in the foreword to the second edition p.xx that may be of interest to you.

The first instance I had found of Bill quoting success rates was in a letter to a New York Banker in July of 1938.

"Out of the some 200 cases with which we have dealt there seems to be approximately 100 recoveries. So far as any of my doctor friends know, nothing like this has ever happened in the world before with alcoholics commonly regarded as incurable by the medical profession . . . "Letter from Bill Wilson to Mr. Charles Parcelles, July 1, 1938.

Shortly after Bill repeats the claim in a letter to Dr. Cabot of Massachusetts General Hospital.

"We have never developed any accurate statistical information but I should say we have dealt with about 200 cases in all, almost half of whom seem to have recovered." Letter from Bill Wilson to Dr. Richard Cabot – July 1938

The first time Bill publicly disclosed AA success rates was at the Rockefeller Dinner in 1940.

"To continue with what had happened out in Akron. By the time the book was published last April there were about one hundred of us, the majority of them in the West. Although we have no exact figures, in counting heads recently, we think it fair to state that of all the people who have been seriously interested in this thing since the beginning, one-half have had no relapse at all. About 25% are having some trouble, or have had some trouble, but in our judgment will recover. The other 25% we do not know about." Excerpts of the Rockefeller Dinner Feb 8, 1940

There actually is proof (both pre and post release) of Bill's claims. Note the significance of the part of the statement given at the dinner "...in counting heads recently..."

*On January 1, 1940 the New Jersey Group of AA (A.A. Group #4) conducted a survey of its membership which was used in part to provide A.A. success rates of
the for the Rockefeller dinner. The survey lists 41 names, addresses, and the number of slips for the members, many of them well known pioneers. After the list of names the following summary is given.

Total members contacted – 41
Total members who have never taken a drink since joining – 19
Number who have had only one slip since joining – 9
Total successful 26

Total failing thus far but still members – 6
Number failed and dropped out – 6
Number of complete successes – 46.3%
Number of successes complete or just one slip – 63.4%
Percentage of failures – 36.6%

Total sober time achieved by Jersey Group as a whole 21 years
Growth 400% - 10 to 40 in the last 9 months.

Membership spread over 23 towns.

I have placed here as failures 5 men who attended only 3 or 4 meetings at most.
These men I feel, tho (sic) exposed to our idea did not take the treatment.
If we include only those who really tried the program for 3 months or more our percentage of successes rises to 72.2% - End of Summary.

It's clear to this writer that the NJ Group Survey was taken in preparation for Bill's talk at the dinner. He also mentions statistics from the Chicago group later in his Rockefeller talk. Interestingly enough the 75% success rate often attributed to early AA in Akron would appear to be somewhat limiting based on the NJ survey. The groups in both South Orange and Chicago (and perhaps the rest of the fellowship) were at that time achieving similar success rates. Strong program and one to one sponsorship of those "that really tried" were vitally important to achieving the early success rates for "real alcoholics." (Big Book p.21)

As Glenn points out the report issued in January of 2008 (AA Recovery Outcomes) is most informative. Of importance to my research was the note found in the second edition of the Big Book on an unnumbered page @168 preceding the personal stories. If you do the math Bill's recovery rate assertions are again validated.

"When first published in 1939, this book contained twenty-nine stories about alcoholics.
To ensure maximum identification with the greatest number
of readers, the new second edition (1955) carries a consider-
ably enlarged story section, as above described.
Concerning the original twenty-nine case histories, it is a
deep satisfaction to record, as of 1955, that twenty-two have
apparently made a full recovery from their alcoholism. Of these
fifteen have remained completely sober for an average of sev-
eral years each, according to our best knowledge and belief."

*Excerpts from Chapter V of the manuscript The Golden Road of Devotion; "
The Rockefeller Connection"

+++Message 6187. . . . . . . . . . . . Re: Recovery rates -- lets look at
the DETAILS, and at a few more early examples
From: Glenn Chesnut . . . . . . . . . . . . 1/1/2010 6:50:00 PM

EARLY NEW JERSEY:

This is in response to Lester Gother's posting of a survey of the New Jersey
Group dated January 1, 1940 which deals with a small group of only 41
people,
but nevertheless seems to show an outstanding success rate when we look at
the
survey's initial claims, even though the mathematics seem to be a bit off:

Total members who have never taken a drink since joining -- 19
Number who have had only one slip since joining -- 9
Total successful 26

How do we get 26 out of 19 and 9? I begin to have less confidence in a set
of
statistics when the mathematical calculations shown in the document don't
work.

But anyway, it is only when we read all the way down to the end of the
survey
that we realize that 30 of these 41 people in the database have only been
attending AA meetings for nine months or less -- many of them much less.

So the numbers in the database are too few, and the period of time over
which
they have been tracked is FAR TOO SHORT in three quarters of these cases to
make
any strong claims about long term success rates.

- - -

People who defend the notion of extraordinarily high success rates in early
AA
like to cite the New Jersey document nevertheless, because that particular set
of data fits their theories. This is called cherry picking however, because they are neglecting to look at other sets of data from that early period which do not at all support their theories.

- - -

EARLY MINNEAPOLIS:

So let us look instead at the figures for the early Minneapolis group, which are much more carefully assembled, and cover a much longer period. These are contained in an article from the Grapevine which was reprinted in Wally P., Back to Basics Instructors Manual, rev. ed. April 2002.

You see, the problem is that people in early A.A. often kept their statistics in forms totally different from what is customarily used today. We have what appear to be some fairly careful statistics kept in Minneapolis, for example, from 1943 to 1945, given in this article in the Grapevine. But as we shall see, even though we can make a few useful observations, these figures are in fact very difficult to translate into a modern format.

The headline says they were achieving a 75% success rate, which is in fact incorrect. They liked the figures “50%” and “75%” so much that they tended to adjust numbers in that direction whenever possible. This was not necessarily to make themselves look good. The actual figures given in the article below the headline show a 77% to 83% overall success rate, which in fact is actually higher.

The problem is that the way they have manipulated the figures to make them come out that way is entirely different from the way in which success and retention rate figures are calculated in all the modern data.

The way we usually give success rate figures in modern studies of AA, is to take a large group of people who have been encouraged to attend a few AA meetings (many of them perhaps court ordered, and others trucked in rather unwillingly from treatment centers run by psychiatrists who are hostile to AA and let their patients know how silly they think AA is). Now if 77% to 83% of these people were to decide that they actually WANTED to quit drinking, and threw themselves wholeheartedly into AA, and were found to still be clean and sober three years later, and even five years later, this would be quite an extraordinary accomplishment indeed.
And there are people today who would want us to believe that there was some version of early AA which can take one hundred court appointed people who had been convicted of drunk driving, and can turn seventy-five of them into sober and dedicated AA members, "just like in the good old days."

But let's look a little harder at the Minneapolis statistics. Large numbers of the people who were in their early months were going back out and getting drunk again, and only a very small percentage indeed of these people ever came back and tried to get sober again. And they were excluding from the count all those who had not completed their first 90 days successfully (where the number who quit and got drunk again was presumably very high indeed, probably close to an 80% failure rate, for the part of the curve which they did reveal was clearly an exponential curve).

But their people with 3 years, 4 years, and 5 years sobriety were all staying sober. This counterbalanced all the newcomers who were failing to make it. So in any given year, they could truthfully say that 77% to 83% of THEIR TOTAL MEMBERSHIP was staying sober.

That did not at all mean that 77% to 83% of the newcomers who walked into their meetings for the first time were going to end up permanently sober.

So for example, of those who had completed their first 90 days, but had not yet completed a full six months, the Minneapolis chart tells us that 52% of these people went out and got drunk again. And between six months and nine months, there was still a hefty 30% who went back out and got drunk. This was an incredibly high failure rate.

These figures from 1943 to 1945 are not better than modern AA. In fact, based on the figures in the Triennial Reports, this was WORSE than modern AA. We do a whole lot better than that nowadays, at least with the people who have been in the program between three months and nine months, where their problems in Minneapolis seem to have been greatest.

The A.A. Grapevine, August 1946, Page 1
Minneapolis Record Indicates that 75% Are Successful in A.A.

The Minneapolis Group, in March, 1943, inaugurated a system for keeping a record
of the sobriety of members from three months on up. As a result, the following exact percentages have been arrived at:

For the Year 1945

5-yr. members ... 100% successful ... 0% slipped
4-yr. members ... 100% successful ... 0% slipped
3-yr. members ... 100% successful ... 0% slipped
2-yr. members ... 89% successful ... 11% slipped
18-mo. members ... 90% successful ... 10% slipped
1-yr. members ... 80% successful ... 20% slipped
9-mo. members ... 82% successful ... 18% slipped
6-mo. members ... 70% successful ... 30% slipped
3-mo. members ... 48% successful ... 52% slipped
(Of those who slipped in 1945, only 16-1/2% have worked back to any degree of sobriety.)

Over-all Percentages

1943 78% successful 22% slipped
1944 83% successful 17% slipped
1945 77% successful 23% slipped

MODERN A.A.

In the modern AA figures -- see http://hindsfoot.org/recout01.pdf -- we follow newcomers month by month for an entire year, and we don't rely on whether the person says that he or she has been continuously dry, but merely record continued attendance at AA meetings. And then our figures record how many have been attending AA meetings for over one year, over five years, over ten years, and so on. Since it is only rarely that people continue to attend AA meetings over a long period of time if they are still drinking regularly (although we certainly had a couple of people in my home group back in the past who kept on drinking for ten to fifteen years before they finally got sober!), it is clear that MODERN A.A. HAS A VERY IMPRESSIVE LONG TERM SUCCESS RATE.

EARLY PHILADELPHIA:

The early Philadelphia figures are a lot like the early New Jersey figures, that is, the majority of the successes they are claiming, which they are using to claim such a prodigiously high success rate, are based on cases where the
people have only been dry for three or four months (or in one case just a single month). There is no workable way to compare them very well with modern AA retention rate figures like the ones just mentioned. But here is what the Philadelphia figures said:

Philadelphia A.A. Statistics 1940-1941

The Philadelphia A.A. group was formed February 20, 1940

Special Report On AA Work At The Philadelphia General Hospital

December 13, 1940

The following is the complete experience of the Philadelphia A.A. Group with patients of the Philadelphia General Hospital since March 15. On this list are included only those men who have attended at least two or three A.A. meetings and have signified their intention of following the A.A. program.

Brief notes on the various individuals follow (the original letter had full names & addresses):

Joseph A. - Dry seven months, no trouble.
Frank B. - Dry five months, one slip after he left group one month ago.
Herbert C. B. - Dry four months, no trouble.
Joshua D. B. - Probably psychopathic; continuous slips.
Charles J. C. - Dry nine months, no trouble.
John D. - Dry four months through Philadelphia General Hospital and Byberry.
Joseph D. - Dry four months, no trouble.
George G. - Dry one month, no trouble.
John H. H. - Continuous slips before and after hospitalization.
William K. - Dry four months, no trouble.
Alfred K. - Dry four months, no trouble.
Arthur T. McM. - Dry eight months, no trouble.
William P. - Continuous after two hospitalizations, only attended five meetings, no work.
Harry McC. - Dry eleven months, one slip two months ago, hospitalization then.
James S. - Continuous slips before and after hospitalization.
George K. - Continuous trouble up to two months ago, first hospital May.
C. M. M. - Dry nine months, no trouble.
Hugh O'H. - Dry two months, no trouble.
Edmonds P. - Dry nine months, hospitalization recent, trouble since.
William J. P. - Dry three months, no trouble.
James R. - Dry five months, no trouble.
William R. - Dry six weeks, no trouble.
Carl R. - Dry eight weeks.
Biddle S. - Dry four months, hospital trouble now dry one month.
Thomas S. - Dry four months, one slip.
David W. - Dry seven months, no trouble.
William W. - Dry nine months, no trouble.
Margery W. - Dry three months, no trouble.
Nineteen out of twenty-eight who have come through the Philadelphia General Hospital have had no trouble. Of the nine who have had trouble, five have been with the group and had trouble previous to hospitalization.

This list was made at the request of Jack Alexander, writer for the Saturday Evening Post.

(Signed) A. W. Hammer M. D. - Surgeon
(Signed) C. D. Saul, M. D. - Chief resident, Saint Luke's Hospital
(Signed) Philadelphia General Hospital, By: John F. Stouffer M. D. - Chief Psychiatrist

*************************

From:
AA
Philadelphia Group
Post Office Box 332
William Penn Annex

To:
Alcoholic Foundation
30 Vesey Street
New York, N. Y.
December 14, 1940

Gentlemen:

We believe that the time has arrived when we can give you a preliminary statement of the results of the work of Alcoholics Anonymous in Philadelphia since its inception in this city on February 20, 1940. This in effect is a ten months' report but for all practical purposes it can be considered only nine months because about a month was occupied in working out methods of prosecuting the activities.

According to the records of the Group, which have been kept with reasonable accuracy, ninety-nine men and women have during this period attended at least two meetings of the A. A. Group. In other words, they have had a fair opportunity to familiarize themselves with the A. A. program of recovery as given at the Thursday night meetings held at Saint Luke's and Children's Hospital.

Of the ninety-nine, seventy have remained dry without any slip at all; thirteen others are recovering from one or more slips, and sixteen have slipped without recovery up to the present time. It is not impossible that some of these sixteen may yet return to the Group.
Of the seventy, who have been dry without slips, thirty-nine have been dry from one to three months; seventeen from three to six months; twenty-five from six months to a year, and five from one to three years.

Obviously these five were not dried up through the activities of the Philadelphia A. A. Group but have recovered from alcoholism in other localities and through other means.

You can see that the Philadelphia A. A. Group has a core of thirty men who, we have every reason to believe, will never drink again. Seventeen more have gotten by the three months' critical period. It has been our observation that the first three months are the most difficult and that the man who gets by that period has every reason to believe that he is on the road to complete recovery.

We are even more sanguine of results which shall be achieved since we succeeded in opening our clubhouse about one month ago. It is being used extensively, especially by the unmarried men and is proving helpful not only as a social center but as a base for the spreading of the A. A. message.

We can testify as physicians to the increasing interest in A. A. work among members of the medical fraternity and are grateful for the opportunity that the A. A. has given us of assisting in the recovery of the unfortunate victims of alcoholism.

(Signed) A. W. Hammer M. D. - Surgeon
(Signed) C. Dudley Saul, Chief Resident Saint Luke's Hospital

Statistical Record of Philadelphia Alcoholics Anonymous Group (dated 9/29/41)

The Philadelphia A. A. Group was formed February 27, 1940, with seven men as a nucleus. Six of these are definitely recovered cases.

We consider a man or woman an active member of A. A. when they have been dry in the group two months and have attended at least six general meetings.

We now have an ACTIVE MEMBERSHIP of one hundred and thirteen alcoholics, eighty-three of whom have not had a drink since their first A. A. meeting. Five of these have been dry from two to four years, twenty-seven dry from one to two
years, forty-one dry from six to twelve months and twenty-six dry three to six months.

Twenty-three of these active members came directly from the Philadelphia General Hospital, thirteen from other hospitals and institutions.

There have been only twenty-three active members who do not appear to be recovering. These are not included in the above figures. Neither are the fifty other men and women who are now in the process of becoming members.

This gives us a total general membership of Two Hundred men and women.

To the best of our knowledge, the foregoing is correct.

(Signed) Dr. A. Weise Hammer
(Signed) Dr. C. Dudley Saul
Medical directors

MODERN A.A. RETENTION RATES

And again, I would ask you to look at all of the data about early AA success rates collected in http://hindsfoot.org/recout01.pdf and analyzed in detail in pages 14-18 and 22-23.

Please, YOU HAVE TO DO THE WORK required to look at ALL the surviving documents from the early AA period, and you have to read and think about "the fine print" in each of those early claims.

The important thing to note is how frequently the 50%-75% rule had a guarding phrase added: "of those who tried" or "of those who genuinely wanted to stop drinking." And this was coupled with the admission that only 2 or 3 out every 5 people whom they tried working with seemed to them to "really try."

If the 2 out of 5 people formula is followed, this means that in early AA, only 50% of the 40% who "really tried" actually got sober and stayed sober the first time they tried AA, which means only a 20% success rate the first time around.

We can compare this with the retention figures which we see in http://hindsfoot.org/recout01.pdf which indicate that in modern AA, 56% of the people who have completed 90 days of attending AA meetings, will still be attending AA meetings at the end of the year.
I'm not trying to make early AA "look bad," merely trying to point out that we need to quit trying to compare apples with oranges. The truth seems to be that, in so far as we can put early AA figures and modern AA figures on the same statistical basis, they did pretty good back in the old days, and WE STILL DO EXTREMELY GOOD TODAY, maybe even a little better (because of more people with many more years of experience who can serve as guides and sponsors and good examples to the newcomers).

The main thing though, is to kill this total nonsense which can still be seen in places on the web, going back originally to Richard K. <goldentextpro@aol.com> (goldentextpro at aol.com) and his supporters, see Message 1351 http://health.groups.yahoo.com/group/AAHistoryLovers/message/1351

Richard K. insisted that modern AA has only a 2.4 - 4.8% success rate, based partly on a total failure to understand the statistics in the A.A. Triennial Membership Surveys for 1977 through 1989. But his backers and supporters started vigorously posting those figures (sometimes abbreviated as "modern AA has been proven to only have a 5% success rate") every place on the internet which would let them post messages.

Their argument today is "but of course the 5% success rate figure is true, you see it cited everywhere on the internet so it MUST be true"!!!!

+++Message 6188. . . . . . . . . . . . Re: Buddhism and AA
From: Baileygc23@aol.com . . . . . . . . . . . . 12/28/2009 2:02:00 PM

From Ted G. and Baileygc23

- - -

From: Ted G. = "Edward" <elg3_79@yahoo.com> (elg3_79 at yahoo.com)

Alcoholics Anonymous Comes of Age p.81 has a reference to a Thai Buddhist abbot approving the Twelve Steps, quoted in As Bill Sees It p.223.

Y'all's in service,
Ted G.

---

From: Baileygc23@aol.com (Baileygc23 at aol.com)

Interest in Buddhism went back of AA into the Oxford Group period. In his historical novel Wide is the Gate (1943), Upton Sinclair described Oxford Groupers holding séances in London with a self-proclaimed medium who claimed to channel the spirits of the Indian chief Tecumseh and a long-dead Ceylonese Buddhist monk.

This account (from AA Literature) is also worth reading: an excerpt from the author of the "Physician, Heal Thyself!", interview with the Grapevine (GV). October 1995 edition.

GV: Have you had periods in sobriety that were emotionally difficult?

Dr. Earle: Oh my, yes. So did Bill -- you know that Bill had a long depression. Let me tell you how I got at some emotional rest. Years ago, a medical college in the South asked me to go to Saigon as a visiting professor to help the Vietnamese set up a new department in gynecology and obstetrics.

Before I left, I went back to see Bill and Lois and Marty M. and some others, and I spent about eight or nine days back in New York before I went to Asia. Bill took me to the airport and on the way there he said, "You know, Earle, I've been sober longer than anyone else in our organization. After all I was sober six months when I met Bob. But," he said, "I don't have too much peace of mind." He said, "I feel down in the dumps a hell of a lot."

So I said, "So do I, Bill. I don't have much serenity either." I was sober by this time maybe sixteen, seventeen years. He said, "Do me a favor. When you get over to Asia, see if you can investigate firsthand, the various religions in Asia. That means Hinduism, Buddhism, and Taoism, and Confucianism and ancestral worship and the whole shebang."

And I said, "All right, I'll do it." And he said, "Stay in contact with me and maybe we can find something in those religions. After all, we've taken from William James, we've
taken from all the Christian religions. Let's see what these others have."

So I hugged Bill and got on the plane and went to Asia. I had three or four rest and relaxation periods a year but I didn't rest and relax. I was determined to find something that would bring peace and serenity to me. I spent a lot of time in Nepal and in Indonesia. I spent time in India.

I went into these places looking, looking, looking for serenity. I spent two or three years just driving to find out something. I tried meditation, I read the Bhagavad Gita, the Vedas -- everything. I went to an ashram on the southeast coast of India, run by a very famous guru and saint. There were about a hundred and fifty East Indians there. I was the only Westerner and they welcomed me. I wore a dhoti -- that's a white skirt that men wear -- and I wore one like the rest of them did. We all ate on the ground on great big banana leaves over a yard long. There would be food on the banana leaves and you'd make it into a ball with your right hand and throw it into your mouth. There were no knives or forks at all, so I did what they did. I didn't like the taste very much but I did it.

I happened to be there at the time of the Feast of Dewali. Dewali is like our time of Easter; it's the time of renewal. We were awakened on the early morning of Dewali around two o'clock. This ashram was located at the base of a mountain known as Arunachal. Now Arunachal in Hindi means sun, and the myth goes that one of the gods, Rama, lives inside of this mountain.

We were told we had to walk around the base of this mountain-which was a ten mile walk-and as we walked, we were yelling to Rama. If you do it in a very firm and believing way, it's said that Rama will come up and wave at you and bless you. I was there, and I did it. We walked around and we were yelling "Rama, Rama, Rama" hoping that Rama would come up and bless us all. They all walked in their bare feet. I didn't, I wore my shoes. Gosh, I was tired. But I walked all night long, the whole distance.

After that event, I came back to my little apartment in Saigon, ready to return to my medical work. I was so beaten because I'd been driving and searching
and clenching my fists for almost three years (and I kept writing to Bill about all this, you know). And I came into my apartment and I suddenly collapsed down onto the floor. I lay there breathing kind of heavily and I said to myself, "Oh to hell with serenity, I don't care if it ever comes."

And I meant it. And do you know what happened? All of a sudden the craving to find serenity utterly evaporated-and there it was. Serenity. The trouble was the search . . . looking out there for what was right here.

You know, we only have this given second. There's always now. Once I realized that, serenity became mine. Now -- I'm speaking about emotions -- I haven't sought one single thing since that day because it's all right here. I often say to people at meetings. "You're trying to find peace of mind out there. I don't blame you, but it isn't out there. It's here. Right here."

Now do I think there is a supreme being, a God? Sure I do. Of course. But do I have any religious beliefs? No. Religion demands that you do certain things and my life in AA isn't like that. AA is a very loose-Jointed organization. People say there is only one way to work the program. That's crazy. We talk about the "suggested" Steps, which are guides to recovery, not absolutes. Chapter five of the Big Book says "no one among us has been able to maintain anything like perfect adherence to these principles." If we had all the members of AA standing here, everyone would have a different idea what AA is all about. Bill's idea was different from Dr. Bob's, yours will be different from mine. And yet they're all based on one thing and that is: don't drink, and use the Twelve Steps in your own way.

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SEE ALSO HIS BIOGRAPHY IN THE WEB SITE ON THE AUTHORS OF THE STORIES IN THE BIG BOOK:

http://www.a-1associates.com/westbalto/HISTORY_PAGE/Authors.htm

Dr. Earl M. San Francisco Bay area, California
"Physician Heal Thyself"
Earle had his last day of drinking and using drugs on June 15, 1953. An A.A. friend, Harry, took him to his first meeting the following week, the Tuesday Night Mill Valley A.A. group, which met in Wesley Hall at the Methodist Church. There were only five people there, all men: a butcher, a carpenter, a baker, and his friend Harry H, a mechanic/inventor. He loved A.A. from the start, and though he has been critical of the program at times, his devotion has remained constant.

Described in his story heading as a psychiatrist and surgeon, he was qualified in many fields. During his long career, he has been a prominent professor of obstetrics and gynecology, and an outstanding clinician at the University of California at San Francisco. He was a fellow of the American College of Surgeons and of the International College of Surgeons, a diplomat of the American Board of Obstetrics and Gynecology, board-certified psychiatrist, vice-president of the American Association of Marital and Family Therapists, and a lecturer on human sexuality.

He was raised in San Francisco, but was born on August 3, 1911, in Omaha, Nebraska, and lived there until he was ten. His parents were alcoholics. In Omaha they lived on the wrong side of the tracks, and he wore hand-me-down clothes from relatives. He was ashamed of this, and could not begin to accept it until years later. He revealed none of this in his story. Instead he talked about how successful he had been in virtually everything he had done. He said he lost nothing that most alcoholics lose, and described his skid row as the skid row of success.

But in 1989 he wrote an autobiography by the same title, which reveals much more of his story.

During his first year in A.A. he went to New York and met Bill Wilson. They became very close and talked frequently both on the phone and in person. He frequently visited Bill at his home, Stepping Stones. He called Bill one of his sponsors, and said there was hardly a topic they did not discuss in detail. He took a Fifth Step with Bill. And Bill often talked over his depressions with Earle.

In a search for serenity Earle studied and practiced many forms of religion: Hinduism, Buddhism, Taoism, Confucianism, and ancestor worship.

He has long been a strong advocate for the cross-addiction theory, and predicted
that over time we would see the evolution of Addictions Anonymous.

When he was sober about ten years, Earle developed resentments against newcomers and began a group in San Francisco for oldtimers. It was called The Forum. He wrote a credo for it designed of ten steps for chemically dependent people. He felt that addiction represents a single disease with many open doors leading to it: alcohol, opiates, amphetamines, cocaine, etc. Most of the Forum members were also devoted A.A. members.

He also established a new kind of A.A. group, which used confrontational techniques. Some A.A. members disliked it intensely, while others seemed to gain a great deal from it.

Many alcoholics make geographic changes when they are drinking. But Earle seems to have made his after achieving sobriety. He has lived in many places, both in this country and abroad, traveled around the world three times, and attended A.A. everywhere he went. He also married several times.

In 1968 he divorced his first wife, Mary, whom he had married in 1940. She once told him she had great respect for him as a doctor, but none as a human being. He admitted that he'd had affairs during the marriage, even after joining A.A. His relationship with their only child, Jane, who was a very successful opera singer, was strained, but he gave her an opportunity to air her feelings in his book. She wrote that when she received the gold medallion at the International Tchaikovsky Voice Competition in Moscow in 1966, a high honor, her father did not attend. Some people told her that it was not easy for him to see her become such a success -- to be so in the public eye. She added that their paths were still separate, but she did not ever totally close a door because he WAS her father.

In the 1960s he was experimenting with encounter and sensitivity awareness groups, which were then in vogue. At one of the encounter marathons he met his second wife, Katie, and within a year they were married and soon moved to Lake Tahoe. They lived separately except for two brief periods, and after a few years were divorced.
Later he accepted a job with the U.S. State Department at the University of Saigon Medical School, in Korea. He spent five years there, after which he returned to San Francisco, hoping to rekindle his marriage to Katie.

In September 1975 he moved to Hazard, Kentucky, to work at the Hazard Appalachian Regional Hospital. There he met his third wife, Freda, thirty years younger than he was. Freda came from a truly humble background. She was the daughter of a miner who had died of black lung disease. She and her six brothers were raised in a typical two-room coal miner's house in Hazard. During his relationship with her and her family he was able to put to rest some ghosts concerning his Nebraska background. This wonderful family helped him to re-evaluate his memories of Omaha.

In 1978 his feet began again to itch again. He accepted short-term job in Napol. When he was offered a long-term assignment Freda and his stepsons did not want to leave Kentucky. Disappointed, he returned to Kentucky, and obtained work as a gynecologist in a family planning clinic, and also lectured to medical students on human sexuality at the University of Louisville Medical School. When he moved again, this time to Kirkland, Washington, Freda again refused to leave Kentucky. They were divorced soon after. They remained friendly and talked to one another on the phone about twice a year.

From all his travels, he always seemed to return to the San Francisco Bay Area.

In 1980 he accepted a position as medical director of the Institute for Advanced Study of Human Sexuality in San Francisco. There he met his fourth wife, Mickey. She was a Ph.D. candidate at the Institute. He described her as a vibrant, open, honest, direct woman without pretense, non-threatening, sexually on fire, lacking in prejudice, and tolerant about all aspects of life -- including human sexuality. She was already an Al-Anon member when they met, having been married to an alcoholic. She also made contributions in the field of alcoholism and recovery at Merritt Peralta Chemical Dependence Recovery Hospital in Oakland, California. They married and remained together until her death in 2000. His book is dedicated to her.

I talked to Earle on July 27, 2001. He told me he still gets to an A.A. meeting almost every day. His eyesight is not too good, but otherwise he is full of
vim
and vigor. Form his voice, I would have taken him for a man of 40. He missed the
A.A. International Convention last year because of Mickey's ill health, but he
hopes to attend the one in 2005.

An omission on my part - Lois' grandfather Nathan Clark Burnham, a Swedenborgian minister, performed the wedding ceremony.

Arthur
- - -

From: Arthur S
Subject: Re: Swedenborgianism and the Burnham family's religious beliefs

A small Swedenborgian factoid:

On January 24, 1918, spurred by rumor that Bill W might soon go overseas, he and Lois were married at the Swedenborgian Church of the New Jerusalem in Brooklyn, NY. The wedding date was originally scheduled for February 1. Lois' brother Rogers Burnham was best man (he was also reputed to be good friends with Bill).

Cheers
Arthur

Big Book (pg 125): "We alcoholics are sensitive people"

Baileygc23, message 6169 was not a criticism of you -- it was a criticism of the way many AA members seem to take broad-brush and back-handed swipes at religion.
Bill W's statements to the American Psychiatric Association 105th Annual Meeting in Montreal (May 1949) noted that:

"Alcoholics Anonymous is not a religious organization; there is no dogma. The one theological proposition is a "Power greater than one's self." Even this concept is forced on no one. The newcomer merely immerses himself in our society and tries the program as best he can. Left alone, he will surely report the gradual onset of a transforming experience, call it what he may. Observers once thought A.A. could appeal only to the religiously susceptible. Yet our membership includes a former member of the American Atheist Society and about 20,000 others almost as tough. The dying can become remarkably open minded. Of course we speak little of conversion nowadays because so many people really dread being God-bitten. But conversion, as broadly described by James, does seem to be our basic process; all other devices are but the foundation. When one alcoholic works with another, he but consolidates and sustains that essential experience. ... We like to think Alcoholics Anonymous a middle ground between medicine and religion, the missing catalyst of a new synthesis. This to the end that the millions who still suffer may presently issue from their darkness into the light of day! ..."

[==THIS IS THE INTERESTING PART==]

"I am sure that none attending this great Hall of Medicine will feel it untoward if I leave the last word to our silent partner, Religion: God grant us the serenity to accept the things we cannot change, courage to change the things we can, and wisdom to know the difference."

This is a bit of a different context than you originally cited. Bill W did not distance himself from religion - he wished only to avoid the perception or action of affiliation. The closest individual friendship Bill had (in terms of a genuine sponsor) was Father Edward Dowling, a Jesuit priest. Dr Bob had the same type of friendship with Sister Ignatia, a Catholic Nun. Bill W and Dr Bob treated them both with respect and affection and did not consider them pariahs. Bill W also underwent 2 years of personal instruction with Bishop Fulton J Sheen with the intention of converting to Roman Catholicism. He later declined to convert reputedly because he did not want to give the impression of affiliation.

Happy holidays (a contraction of "holy days")

Arthur

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Original message from: Baileygc23@aol.com
(Baileygc23 at aol.com)
Sent: Tuesday, December 22, 2009
Subject: Re: Re: Huxley on Bill W. as social architect

Message #6169 from "Arthur S" was an extremely lengthy criticism of me for saying, in Message 6165
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6165
"AA is not a Religious organization; there is no dogma. The one theological proposition is a power greater than one's self. Even this concept is forced on no one."

That was a quote from Bill Wilson.

I am sorry if, in Arthur's opinion, Bill Wilson got the AA position all wrong.

What portion of the basic text used the term "ex-alcoholic" and what was it changed to?

From the moderator:

See Message 2258 from: Jim Blair
<jblair@videotron.ca> (jblair at videotron.ca)

1st Edition - changes made in the 11th Printing
- Title states "THOUSANDS OF MEN AND WOMEN."
- Increased thickness 1/16, decreased height 1/8 inches.
- P28-L22, Ex-Alcoholic to Ex-Problem Drinker.
- P30-L06, Ex-Alcoholic to Ex-Problem Drinker.
- P178-L20, Him to HIM.
- P271-L16, Ex-Alcoholic to Ex-Problem Drinker.
- P272-L06, Ex-Alcoholic to understanding
- P330-L30, Ex-Alcoholic to Non-Drinker.

Original Message from Tommy Hickcox in Baton Rouge
Sent: Tuesday, December 22, 2009
Subject: Re: More on Huxley etc. -- the term ex-alcoholic

I would note that the First Edition of our Big Book used the term "ex-alcoholic" six times, on pp. 28, 30, 271, 272, and 330, and it wasn't until the 11th Printing in 1947 that it was changed. I suspect the term was commonly used then.
From Jon Markle and Arthur S.

From: "Arthur S" <arthur.s@live.com>
(arthur.s at live.com)

The Happiest of Holidays to you Jon

I think this could make for a good historical discussion, namely "where does religion fit in AA and what does AA owe to religion"? The answer will likely vary substantially based on one's choice of the meaning of "religion" and "religious" and whether or not it is conditioned on disillusionment (you seem to perceive religion as a peril).

There is also the matter of today's secularism (where the term "spiritual" is used as a more palatable substitute for the word "religion"). I'm not speaking of institutionalized Religion or a specific set of beliefs of a particular denomination. Etymologically the words "religious" and "spiritual" are interchangeable. Search the various dictionary sites on the web and compare the definitions of the two words.

I'll borrow from the internet:

The word "spirit" and "spiritual" generally mean "of the soul" and are derived from the Latin word "spiritus" (the breath of life). Interestingly "spirits" also means distilled alcohol. Arguments over which German word to use to express the equivalent of the word "spiritual" led to the great Big Book copyright lawsuit of a few years ago.

The term "religion" (a difficult word to define) is defined here as "any specific system of belief, worship, or conduct that prescribes certain responses to the existence and character of God." (I don't include atheism in this - it is a torturous non-sequitur promulgated by legal rather than religious matters). The term "religious" is defined as "having or showing belief in, and reverence for, God."

My assertion is that religion (and clergy) were, and remain, a great asset to AA. No one, except you, is positing this with the absurd notion of "religious interference in AA" that would "kill us all" and also the notion of citing history "real or imagined" as being "dangerous." This is a history special interest group. Don't go off track with hyperbole and editorial.

Bill W's statements to the American Psychiatric Association 105th Annual Meeting Montreal, Quebec, May 1949 noted that:

"Alcoholics Anonymous is not a religious organization; there is no dogma. The one theological proposition is a "Power greater than one's self." Even this concept is forced on no one. The newcomer merely immerses himself in our society and tries the program as best he can. Left alone, he will surely report the gradual onset of a transforming experience, call it what he may. Observers once thought A.A. could appeal only to the religiously
susceptible. Yet our membership includes a former member of the American Atheist Society and about 20,000 others almost as tough. The dying can become remarkably open minded. Of course we speak little of conversion nowadays because so many people really dread being God-bitten. But conversion, as broadly described by James, does seem to be our basic process; all other devices are but the foundation. When one alcoholic works with another, he but consolidates and sustains that essential experience. 

... We like to think Alcoholics Anonymous a middle ground between medicine and religion, the missing catalyst of a new synthesis. This to the end that the millions who still suffer may presently issue from their darkness into the light of day! ... I am sure that none attending this great Hall of Medicine will feel it untoward if I leave the last word to our silent partner, Religion: God grant us the serenity to accept the things we cannot change, courage to change the things we can, and wisdom to know the difference."

By the way quite a number of church congregations today have their own recovery groups that use both the 12 Steps and the tenets of their faith and are successful. I have a number of friends that attend both. Depending upon one's outlook and attitude it does not have to be an either/or situation.

I remember when words such a "religion" and "church" were viewed with respect and not considered anathema - it wasn't that long ago from "the now".

Bill W asserted that AA's two best friends were religion and medicine. That's still the world now.

Cheers
Arthur

PS - a final tidbit - what percentage of meetings do you think are held in church halls at very nominal rental expense (i.e. Religions extending a cooperative and helping hand to AA).

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From: Jon Markle (Raleigh, North Carolina)
<serenitylodge@mac.com> (serenitylodge at mac.com)
Date: Mon Dec 28, 2009

Responding to John Barton: I couldn't agree with you more, John. Thanks for saying so.

AA is no more a religious program, as such, than it is a medical or physiological or social program . . . even though large parts of our recovery suggestions come from those disciplines as well.

It is the synthesis and the symbiotic relationship between all that is man that seems to be the key to making it work for us alcoholics. The whole person approach. Leave one part out, or emphasize only one aspect (say "religious" for example) and the whole thing gets lopsided and is no more powerful -- if
even doable -- than the sum of that one component. And we all know the trouble the Oxford people had getting us sober, permanently! <GRIN>

John Barton had written:

> <jax760@yahoo.com> (jax760 at yahoo.com)
> 
> The Big Book and Twelve and Twelve contain a fair amount of "theological propositions". Both books espouse the Christian-Judeo theology of the Bible with the frequent use of such terms as "Father, Creator, Maker, Father of Light who presides over us all, "Him", "He" etc. There is also significant use of bible quotes throughout both texts such as "Thy will be done", "The Father doeth the works", "Faith without works is dead" and many more too numerous and hopefully not necessary to quote here.
> 
> As Nell Wing said Bill's greatest ability was that of a "synthesizer". Taking that which already existed from Medicine and Religion and adapting it to our special use.
> 
> Whether or not AA is Spiritual, Religious, both, neither and whether of not our twelve steps constitute "dogma" or "doctrine" would seem to be outside issues,
>   best left to the experts in the fields of sociology and anthropology.
> 
> I would also point out that just because AA says ....."xyz"..... or Bill W. said .."abc".... doesn't necessarily make it so.
> 
> God Bless

- - - -

From: Jon Markle <serenitylodge@mac.com>
(serenitylodge at mac.com)
Date: Mon Dec 28, 2009

It seems to me that the alleged "influence" of religion, especially Western Christian influence, we read about upon AA is more of re-write of history by those fanatics that would have it to be so. When in fact, AA was, in my readings, more inclined to stay away from such dogmatic influences. Since Christianity is the dominant religion here in the USA, it seeks to take the credit for AA by coloring anything that has to do with "spirituality", as "theirs".

A good historian of AA history should be able to realize this misguided, but
increasing attempt to hijack the Fellowship. And that is, I hope, one thing this list needs to avoid, "religiously". <smile>

Thank you Les, and others here, for towing the line between what is speculation and what is truth.

Jon Markle/MA
Retired Therapist & SA Counseling
Dual Diagnosis/COD speciality
HS Practitioner, Advisor & Case Consultations
Raleigh, NC
9/9/82

Original message from: Jon Markle
Sent: Tuesday, December 22, 2009
Subject: Re: Huxley on Bill W. as social architect

Back in the day, so to speak, perhaps there is some basis to reason and conclude that are mostly accurate, about no difference between "religion" and "spiritual". But, I have my sincere doubts about such an observation, having had some passing study of our colorful history (in AA) through this group.

Historical facts can be cited by anyone to justify and support just about any idea. But, that does not make it so.

However, today, it cannot be said that "religion" and "spiritual" are one in the same. They are most decidedly NOT. And this is the world . . . the NOW . . . that interests me most. We have resources and understanding today that the drunks did not have back then. Dare I say, better? "More will be revealed". Living in the past world will not help us grow. We must learn from their mistakes. If religion offered us the answer we sought to have the desire to drink removed, we would not need AA. Fact is, it didn't work.

And there's the crux. No one (I hope) wants religious interference in AA, I think. That would indeed kill us all, I'm afraid. And attempts to justify such moves, by citing "history" . . . real and imagined, are very damaging, I think. And make AA into a thing that becomes both scary and non-productive. Just like church could not get me sober, neither could an AA meeting that sounds like church.

Jon Markle
Raleigh
9/9/82

+++Message 6193. . . . . . . . . . . . . Re: Religion and AA
From: J. Lobdell . . . . . . . . . . . . . 12/28/2009 7:24:00 PM

++++++++++++++++++++++++++++++++++++++++++++
I'm not sure that the AAHistoryLovers provides the proper platform for an editorial saying "historical facts can be cited by anyone to justify and support just about any idea" -- followed by comments about the present state of the religious/spiritual dichotomy (or non-dichotomy).

Comments on current affairs in AA aren't really our meat, though an argument -- not simply dismissive comments -- on the possible false uses of history may be.

One question, of course, is what is meant by "religion" or "religious" -- on that depend most of the useful things we could say about the dichotomy -- always provided we have an agreed-upon definition of "spiritual" -- but I'm not clear that we do. My own view fwiw is that by "spiritual" we mean pretty much what was meant by "religious" back in the Washingtonian days, and by "religious" pretty much what they meant by "Gospel" -- so that this isn't a new thing.

As to "justifying" religious interference in AA, I may have missed the reference point -- I have no idea what is being talked about. Of course, the corporation is incorporated under the laws of the State of New York and is considered by that State as an religious body, so (I believe) that testimony cannot be compelled from members on what was said in a closed meeting (there was a court case not too long ago) -- being considered a "religious" body has certain advantages, I suppose.

I understand that Jon M. (if that is our correspondent's name) wants to keep AA out of "Church" hands, doesn't want organized religion in. Neither do I. If he wants to correspond on the question with me individually, I would more than welcome it: I suspect we agree on quite a lot. But is this the proper venue?

---

This is responding to Jon Markle's message
Re: Huxley on Bill W. as social architect
Date: Tue, 22 Dec 2009

"Sensitivity to both the non-religious within the fellowship and the professionally religious outside of it led Alcoholics Anonymous to resist identification as an expression of religion. The plea within was for 'open-mindedness'. It infused AA from Dr Bob Smith's stress on 'tolerance'
to the final substantive paragraph of the Big Book’s appendix, ’Spiritual Experience’: ’We find that no one need have difficulty with the spirituality of the program. Willingness, honesty and open-mindedness are the essentials of recovery. But these are indispensable’.”

(From chapter eight [The context of the history of religious ideas], Not God: a history of Alcoholics Anonymous; Ernest Kurtz; Hazelden; 1991.)

It is confusing to conflate spirituality with religion; substitute religion for spirituality in the BB appendix quotation to see the difference. Willingness, honesty and open-mindedness are universal values not confined to religion. Semantically spiritual also stands against material; recovery results from a spiritual awakening; it is not a commodity.

(See Kurtz, Twelve Step Programs, in ”Spirituality and the Secular Quest” [World Spirituality series]; editor, Peter H. Van Ness; SCM Press; 1996.)

+++Message 6195. . . . . . . . . . . . What psychological or mental diagnosis?
From: jaynebirch55 . . . . . . . . 12/29/2009 3:48:00 PM

Hi there,

Jayne from Barking Big Book study. Hope you had a fantastic christmas and wishing you the happiest of new years.

I was wondering if you could help me with any of the following.

Chapter 5, How it works, ”usually men and women who are constitutionally incapable of being honest with themselves.” Have you any further information on this, such as was it a particular mental illness Bill was refering to?

Also in chapter 8, page 114 ”Sometimes there are cases where alcoholism is complicated by other disorders” and ”unless the doctor thinks his mental condition to abnormal or dangerous.” Do you have any details as to what these might been or what Bill may have been refering to?

Were they thinking of precise mental conditions, and were there specific psychological terms
which were used at that time to refer to people with these problems?

I look forward to your reply

God bless

Jayne x x x

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From the moderator:

Or in the case of inability to be honest with ourselves, was this more of a philosophical issue? I am thinking of the existentialist philosophers of that period. Jean-Paul Sartre's concept of mauvaise foi (literally "bad faith") meant an attempt to manipulate other people by a kind of deception and lying to them about what you really wanted, which ended up with you simultaneously believing your own lies, while also, at some other deep level, KNOWING that you were lying.

So mauvaise foi becomes always, inevitably, "self-deception" and refusal to be honest with yourself.

In the attempt to control others, you end up losing your own freedom. You are torn in two inside. And you end up plunged into what the existentialist philosophers called ressentiment.

In Heidegger and Nietzsche, likewise, we have to lie to ourselves and "live a lie" in one way or another, in order to maintain our inauthentic existence, and flee from the power of real life and freedom, and avoid honestly living life on life's terms.

There is a deeply existentialist flavor to the Big Book, probably arising from the Zeitgeist (the spirit of the times), the deeply shaking experience of the First World War, and so on. You can see it affecting the Oxford Group also, in Philip Leon's The Philosophy of Courage:


Glenn C.
South Bend, Indiana, US
Jon Markle wrote:

> Back in the day, so to speak, perhaps there is some basis to reason
> and conclude that are mostly accurate, about no difference between
> "religion" and "spiritual". But, I have my sincere doubts about
> such an observation, having had some passing study of our colorful
> history (in AA) through this group.

---

I was looking at a copy of an old pamphlet out of Washington of the four classes for new alcoholics and this comes Discussion No. 2, The Spiritual Phase, which includes Steps 2, 3, 5, 6, 7, 11, and is part of the discussion of Step 3:

"3. RELIGION is a word we do not use in A.A. We refer to a member's relation to God as the SPIRITUAL. A religion is a FORM of worship, not worship itself."

This is probably the view in the '40s.

Tommy H in Baton Rouge

---

From the moderator: this careful distinction between religion and spirituality (the same distinction that is so often made in modern AA) was being made in AA as least as early as 1944, as we can tell from the date on Bobbie Burger's letter below.

This particular pamphlet (which was referred to as the Tablemate, the Table Leader's Guide, the Washington D.C. Pamphlet, or the Detroit Pamphlet) was reprinted and used by early AA groups all across the United States, from the east coast to the west coast, and everywhere in between.

So is it "orthodox" for AA people to continue to make the common distinction between religion and spirituality? If everybody in AA, all over the country, was doing it back in the 1940's, then it's certainly an acceptable part of the AA historical tradition.

Wally P. says that "in the Fall of 1944, a copy of the Washington, DC pamphlet reached Barry C[ollins] -- one of the AA pioneers in Minneapolis. He wrote a
letter to the New York headquarters requesting permission to distribute the pamphlet. We talk about 'Conference Approved Literature' today; but this is the way the Fellowship operated back then. This is a letter from Bobbie B[urger], Bill W.'s secretary, printed on 'Alcoholic Foundation' stationary."

November 11, 1944

Dear Barry:

... The Washington D.C. pamphlet and the new Cleveland "Sponsorship" pamphlet and a host of others are all local projects. We do not actually approve or disapprove of these local pieces; by that I mean that the Foundation feels each Group is entitled to write up its own "can opener" and let it stand on its own merits. All of them have good points and very few have caused any controversy. But as in all things of a local nature, we keep hands off, either pro or con. I think there must be at least 25 local pamphlets now being used and I've yet to see one that hasn't had some good points. I think it is up to each individual Group whether it wants to use and buy these pamphlets from the Group that puts them out.

Sincerely, Bobbie (Margaret R. Burger)

++++Message 6197. . . . . . . . . . . . Re: Recovery rates -- lets look at the DETAILS, and at a few more ea
From: Marlo Daugherty . . . . . . . . . . . . 1/2/2010 5:43:00 AM

As someone told me on a different subject, "Don't get so hung up in the words that you miss the point of the story." Here's the way I see the "statistics" in the Foreword to the 2nd Edition: "Of alcoholics who came to A.A. and really tried, 50% got sober at once and remained that way. . . " OK. That means that if you are an alcoholic (as opposed to something else) and you come to A.A. and really try, you've got a 50-50 chance of never drinking again. Can't argue with that!

evergreen78
Message 6198. Re: Recovery rates -- lets look at the DETAILS, and at a few more early examples
From: jax760 1/1/2010 10:22:00 PM

My mistake .... the nine is a seven on the document, the error was mine

Total members who have never taken a drink since joining -- 19
Number who have had only one slip since joining-- 7
Total successful 26

Message 6199. Re: Swedenborgianism and the Burnham family’s religious beliefs
From: diazezton 1/2/2010 1:33:00 AM

In reading this post and a couple of others I decided to do some reading tonite on the Swedenborgian religion and their movement.

Wow, very surprising. I wonder how much Lois and Bill talked about this. I wonder how many times they attended Swedenborgian church masses or meetings.

Was Dr. Bob involved in this in any way?

Their religion even included 12 steps to heaven!!

I look forward to reading this new research also!

LD Pierce
www.aabibliography.com

Message 6200. Using WorldCat.org to find books in nearby libraries
From: Charlie C 12/30/2009 8:23:00 AM

Hi, I've been a college librarian for many years and would like to respond to Octoberbabye's request for a book on Silkworth. It's nice to own books, but borrowing from libraries can work too, and is a lot cheaper :-)
free
public version of a massive shared records site for libraries across the
country. You can look for a specific book or browse for books on a subject
e tc.

Once you find something it will tell you what libraries in your zip code
area
own it.

As an example here is the link to the record for the book in question:
http://www.worldcat.org/oclc/51063745

Then you can either borrow the book in person, or, use the universal
"inter-library loan" system to request that your local library get the book
for
you. The record from WorldCat gives you all the info you need to make your
request. Depending on your library, there may be a small fee to process the
request - usually a dollar or two.

Something to think about too is that if you live near a university or
college
library, they often make provision for area residents to use their
collections,
again usually for an annual fee. The college library I work in charges $25 a
year to area residents to be able to borrow our books, not a bad deal
really.

Good luck in all your researches!

Charlie C.IM = route20guy
Go settle down
And quit your triflin' ways
'Cause the boogerman's gonna get you one of these days Kitty Wells, Make up
Your Mind, 1950

Is there a recorded precedence in which the
minority opinion was heard and then swayed the
majority opinion enough to change or table the
vote?

I realize that this might happen at the individual
group level often but I am looking for some
documentation of it happening at the Regional or
Higher Level.

I am giving a presentation about the minority
opinion and Concept V and would like to geek it
out as much as possible.
Love and Service - John

 ++++Message 6202. .......... Is it necessary to ask the floor for any minority opinion?
From: cwojohnwalter .......... 1/6/2010 9:47:00 AM

After an issue is debated and all sides of have been heard and after the vote is taken and there is a simple or 2/3 majority (whichever is required) than is it necessary to ask the floor for the minority to state its opinion if it so wishes?

I understand the importance of an informed group conscience as well as substantial unanimity.

But again, my question is: Is it necessary to ask the floor for the minority to re-state its opinion once the vote has been taken?

Love and Service - John

 ++++Message 6203. .......... Re: Buddhism (and Hinduism) and AA
From: jenny andrews .......... 1/2/2010 9:12:00 AM

"By personal religious affiliation, we include Catholics, Protestants, Jews, Hindus, and sprinkling of Moslems and Buddhists ... "

(Big Book, Foreword to second edition, 1955)

 ++++Message 6204. .......... Re: Buddhism (and Hinduism) and AA
From: Aloke Dutt .......... 1/3/2010 7:51:00 AM

The Ashram Dr. Earle described at the foothill of Arunachalam is close to Madras(now Chennai)

The famous guru/saint was Raman Maharishi, more here:

http://www.sriramanamaharshi.org/
Original message 6188 from Baileygc23@aol.com
(Baileygc23 at aol.com)
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6188

... an excerpt from the author of the
"Physician, Heal Thyself!", interview with the
Grapevine (GV). October 1995 edition ....

Dr. Earle: I went back to see Bill and Lois
and Marty M. and some others, and I spent about
eight or nine days back in New York before I
went to Asia. Bill took me to the airport and
on the way there he said, "You know, Earle,
I've been sober longer than anyone else in our
organization. After all I was sober six months
when I met Bob. But," he said, "I don't have
too much peace of mind." He said, "I feel down
in the dumps a hell of a lot."

So I said, "So do I, Bill. I don't have much
serenity either." I was sober by this time
maybe sixteen, seventeen years. He said,
"Do me a favor. When you get over to Asia,
see if you can investigate firsthand, the
various religions in Asia. That means Hinduism,
Buddhism, and Taoism, and Confucianism and
ancestral worship and the whole shebang."

And I said, "All right, I'll do it." And he
said, "Stay in contact with me and maybe we
can find something in those religions. After
all, we've taken from William James, we've
taken from all the Christian religions. Let's
see what these others have."

... I spent a lot of time in Nepal and in
Indonesia. I spent time in India ....

I tried meditation, I read the Bhagavad Gita,
the Vedas -- everything. I went to an ashram on
the southeast coast of India, run by a very
famous guru and saint. There were about a hundred
and fifty East Indians there. I was the only
Westerner and they welcomed me. I wore a dhoti
-- that's a white skirt that men wear --
and I wore one like the rest of them did.

Etc., etc.

Health.groups.yahoo.com group AAHistoryLovers
URL = http://health.groups.yahoo.com/group/AAHistoryLovers

+---+Message 6205 . . . . . . . . . . . . Re: Religion and AA
From: Baileygc23@aol.com . . . . . . . . 1/2/2010 12:22:00 PM
One of the most important messages in Ernie Kurtz's great history of AA:


Over the period of the writer's research, one especially serious question was repeatedly asked by both old-timers interviewed and others with whom observations were shared. Perhaps this question was at least partially inspired by the brazenness of an attempt to write the "history" of a still vigorously living phenomenon, but it was nevertheless a serious question always seriously asked: How long will Alcoholics Anonymous last? Might it change so that it will no longer be Alcoholics Anonymous?"

To be able to pretend to be able to answer directly would be to claim the mantle of prophet rather than that of historian: but for all those who so queried, I can now offer explicitly at least the intuition that their very questions as well as this research have suggested.

Alcoholics Anonymous shall survive as long as its message remains that of the not-Godness of the wholeness of accepted limitation; and this itself shall endure so long as A.A. spiritualizers and its liberals -- its "right" and its "left" -- maintain in mutual respect the creative tension that arises from their willingness to participate even with other of so different assumptions and temperaments in the shared honesty of mutual vulnerability openly acknowledged.

Alcoholics Anonymous will live, in other words, so long as it is "Alcoholics Anonymous": "an utter simplicity which encases a complete mystery" that no one claims perfectly to understand.

+++Message 6206. . . . . . . . . . . . Re: Religion and AA -- What is AA's legal status in the US?
From: grault . . . . . . . . . . . . 1/2/2010 6:18:00 PM
If available, I'd appreciate a cite to the New York case you referred to. My understanding was to the contrary: that although AA IS a "religious organization" (in the view of the New York court), there is no legal privilege because there is no communication intended to be confidential to a minister, rabbi, priest or the like.

I also understood that because AA is viewed as "religious," it has been held by a N.Y. court to be unconstitutional for a judge to "sentence" someone to go to meeting for a driving-while-intoxicated offense.

- - - -

In AAHistoryLovers@yahoogroups.com, "J. Lobdell" <jlobdell54@...> wrote:

Of course, the corporation is incorporated under the laws of the State of New York and is considered by that State as a religious body, so (I believe) that testimony cannot be compelled from members on what was said in a closed meeting (there was a court case not too long ago) -- being considered a "religious" body has certain advantages, I suppose.

- - - -

From: Tim, Jon Markle, Laurie Andrews, jax760, and Charlie C.

- - - -

From: Tim ,pvttimt@aol.com> (pvttimt at aol.com)

In an attempt to tease out the nuance between "religion" and "spirituality"...

I see spirituality or spiritual experience as something that I can have as an individual without regard to anyone else. My inspiration may come from nature, or any of many different sources.

Religion seems to begin when two or more people agree on their own personal spiritual experiences, sufficient that they choose to join together
and espouse that particular perspective. Then they seek out others of similar experience to join them in fellowship.

The unique aspect of AA is that we join the fellowship only to find that it is not only permissible to embrace our own personal version of spirituality, but that we are urged to do so -- not something that the typical religion offers.

Tim

---

From: Jon Markle <serenitylodge@mac.com> 
(serenitylodge at mac.com)

On Dec 28, 2009, at 6:52 PM, Arthur S wrote:

> Etymologically the words "religious" and
> "spiritual" are interchangeable. Search the various dictionary sites on the
> web and compare the definitions of the two words."

Here's the problem I think.

TODAY, the two words are not necessarily interchangeable. In fact, in most of society today, they are not one in the same and have widely different meanings, attributes and outcomes.

Perhaps the most egregious of societal attributes, "religion" as we know it today especially, is highly political. Whereas spirituality is not.

And we know from experience that these two philosophies, religion and politics, have no business in an AA meeting. For the most obvious reason: they are both anti-recovery, anti "fellowship," by their nature.

Although many "religious" folk will probably tell you they are "spiritual," the same is not true of "spiritual" folks.

Thus the dilemma. And thus the arguments in AA circles.

I see no particular benefit to religious arguments. Because they are ALL an individual point of view and nothing more. Nothing can be factually proved.

ALSO:

On Dec 28, 2009, at 6:52 PM, Arthur S wrote:
> PS - a final tidbit - what percentage of meetings do you think are held in
> church halls at very nominal rental expense (i.e. Religions extending a
> cooperative and helping hand to AA).

This argument would be a great reason never to have AA in a church. Such
suppositions are why we MUST keep our meetings autonomous and anonymous from
the facilities in which they meet.

Perhaps more than any one thing you have said, this alone is the very proof we
must keep religion out of the Rooms.

It seems so obvious to me now, why we must keep this list clean of religious
superstitious pinning. AA is not nor can it ever become religious or
governed by any religious dogma. If this History list becomes an argument for
religious involvement in AA, then it has failed in its watchword.

I don't care to debate or discuss it. I just want us to realize this forum is
not one which should be used to manipulate historical facts in an attempt to
justify religious teachings or interference with organized religion, especially
those with fundamental, evangelical agendas, in AA.

If anything, a factual study of AA should show the reasons and necessity for
the separation of religion from AA.

I want us to be clear about that.

Jon Markle/MA
Retired Therapist & SA Counseling
Dual Diagnosis/COD speciality
HS Practitioner, Advisor & Case Consultations
Raleigh, NC
9/9/82

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From: jenny andrews <jennylaurie1@hotmail.com>
(jennylaurie1 at hotmail.com)

Also ... "As a society we must never become so vain as to suppose that we are
authors and inventors of a new religion. We will humbly reflect that every one
of AA's principles has been borrowed from ancient sources." (AA Comes of Age,
page 231 - quoted in As Bill Sees It, page 223).

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For an alternative perspective to the "Tablemate" see the Akron Pamphlet "Spiritual Milestones in AA" c. early 1940s.

"FEW, IF ANY, men or women have completely fulfilled the aims of Alcoholics Anonymous without at least some grasp of the spiritual, or to use another term in it's broadest sense, religion. True, there have been some who have managed to keep sober simply by mechanical action. But a preponderance of evidence points out that until one has some spiritual conviction, and the more the better, he takes no joy in his sobriety. Too often we hear an AA remark, "I think this is a wonderful program, but I can't understand the spiritual angle."

To them the religion otherwise know as Alcoholics Anonymous is something complex, abstract and awesome. They seem to have the impression that religion, the spiritual life, is something to be enjoyed only by saints the clergy, and perhaps an occasional highly privileged layman. They cannot conceive that it can be for the reformed sinner as well. And yet the truth is, the spiritual AA is there for all of us to enjoy.

But, asks the alcoholic, where can I find a simple, step-by-step religious guide? The Ten Commandments give us a set of Thou Shalts and Thou Shalt Nots; the Twelve Steps of AA give us a program of dynamic action; but what about a spiritual guide?

Of course the answer is that by following the Ten Commandments and Twelve Steps to the letter we automatically lead a spiritual life, whether or not we recognize it."

This pamphlet is still sold at Akron Intergroup.

Attempts to differentiate (by us laymen i.e. AA members) such complex, multi-dimensional constructs as spirituality and religion or religiousness are extremely difficult and any attempt at a single or narrow definition of either, which historically have been and are still today quite broadly defined in dictionaries,(and by sociologists, psychologists and everyone else outside 12 step recovery) reflects a limited perspective or perhaps an agenda (spirituality is good and religion is bad). The majority of people in the USA do not differentiate between these two wonderful, dynamic and empowering
constructs.

Note 1

"In critically judging of the value of religious phenomena, it is very important to insist on the distinction between religion as an individual personal function, and religion as an institutional, corporate, or tribal product."

William James - VRE

James called it "religion as an individual personal function", the Oxford Group called it "personal religion", we in AA call it "spirituality". In each instance we are talking about the same thing........a personal religious experience, or if you prefer a spiritual experience. As "a way of life" they are indeed one in the same.

Those interested may wish to read Bill's "Three Talks to The Medical Societies" (P-6) and see how Bill described the AA program of recovery to educated men of medicine and science.

Bill used the words spiritual and religious interchangeably in most of his writings (see p.569 AA) and never once have I read anything from Bill that said "AA is Spiritual not Religious" (he was way too smart to engage in such controversy) in fact I have found dozens of citeable instances of Bill describing "the work" as "religious" as well as dozens of instances of him describing the program or its actions as "spiritual." It should be no surprise to anyone that drunks have always had trouble with anything "religious" including the word or idea. Thus AA adapted the word and idea "spiritual" and "spirituality" to suit the needs of the society.

"The basic principles of A.A., as they are known today, were borrowed mainly from the fields of religion and medicine, though some ideas upon which success finally depended were the result of noting the behaviors and needs of the Fellowship itself." – p. 16 12&12

Whether or not AA is spiritual, religious, both or neither is best left to the outside experts. Just because AA or its members, some or all, majority or minority, say ....xyz.... doesn't make it so.

Has anyone seen or would like to comment on the many (I believe eight) major legal cases involving the establishment clause that have been tried in the last twenty five years in either state supreme or federal circuit appeals courts?
How
does the legal system in the USA define AA?

IN THE MATTER OF DAVID GRIFFIN, APPELLANT, v.
THOMAS A. COUGHLIN III, AS COMMISSIONER OF THE
NEW YORK STATE DEPARTMENT OF CORRECTIONAL
SERVICES, ET AL. RESPONDENTS. 1996 N.Y. Int. 137.
June 11, 1996. No. 73 [1996 NY Int. 137].
Decided June 11, 1996

"On this appeal we hold that, under the Establishment Clause of the United
States Constitution's First Amendment, an atheist or agnostic inmate may not
be
derived of eligibility for expanded family visitation privileges for
refusing
to participate in the sole alcohol and drug addiction program at his State
correctional facility when the program necessarily entails mandatory
attendance
at and participation in a curriculum which adopts in major part the
religious-oriented practices and precepts of Alcoholics Anonymous
(hereinafter
A.A.).

In December of 1996, the U. S. Supreme Court turned down, without comment,
New
York's appeal to have the Griffin v Coughlin ruling overturned.

In several of these landmark cases attempts to differentiate
"spiritual" from "religious" were rejected by the courts.

With that I have ceased fighting anyone or anything and have resigned from
the
debating society.

BTW, for the record, I have no problem with either religion or spirituality. 
Identify and don't compare?

God Bless

Note 1
Conceptualizing Religion and Spirituality: Points of Commonality, Points of
Departure Peter C. Hill, Kenneth I. Pargament, Ralph W. Hood, Jr., Michael
E.
McCullough, James P. Swyers, David B. Larson & Brian J. Zinnbauer
Journal for the Theory of Social Behavior 30:1 0021-8308

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From: Charlie C <route20guy@yahoo.com>
(route20guy at yahoo.com)

I think it would be quite interesting to pursue this discussion in terms of
what spiritual and religious notions were in the the 1930s, and what they
are
today. My impression from their biographies is that while both Dr. Bob and
Bill were rather eclectic browsers in spiritual matters, e.g. their interest in Ouija boards, they were both also both respectful of and knowledgeable about the primary organized religion of their day, Christianity.

Things are different today of course, there are many spiritual and religious "options" as it were that were not so present in the 1930s. I would like to see more of that same respect, and lack of prejudice (see p49 in the Big Book for example) in AA today that Bill and Bob had. In my 21 years of sobriety I have heard an unpleasant amount of careless, ignorant and disrespectful talk against "organized religion."

If nothing else it's unseemly considering that the vast majority of our meetings take place in buildings that we have free access to for extraordinarily nominal "rents," all due to the charitable spiritual impulse of those religious people that many in AA seem to feel so superior towards.

Glib talk of being "spiritual" not "religious" is easy to indulge in, but I haven't noticed it translating into buildings being constructed and maintained so that the spiritual impulse can be housed, and groups of drunks can have a room to meet in.

+++Message 6208. . . . . . . . . . . . Sobriety Under the Sun
From: longjohnunderwear . . . . . . . . . . . . 1/2/2010 11:57:00 PM

Sobriety Under the Sun is an English-speaking AA convention held each winter in Puerto Vallarta in Mexico, coming up at the end of January.

For more info see:
http://www.aapvconvention.com/
http://www.rexark.com/collections/sobriety-under-the-sun

+++Message 6209. . . . . . . . . . . . Information on Jack Alexander’s life
From: Geoff . . . . . . . . . . . . . . . . 1/4/2010 9:59:00 PM
Apologies if this has been covered, but I can't find it anywhere.

Do we know anything about the life of Jack Alexander before his involvement with AA?

Does anyone have any resources or anything that might help me find some background information on his bio etc?

many thanks
Geoff

Hazelden books on alcoholism:

Has anyone ever published, studied, talked about, or written about every book Hazelden has ever published (including those out of print)?

I.e., a complete bibliography of Hazelden books on alcoholism and recovery.

LD Pierce 06 15 1995

Hope all had merry christmas and happy new year!
Another Sober one for me!!
www.aabibliography.com

From G.C. the moderator:

Or perhaps the more modest project of assembling a complete list of all the books which Hazelden published on the history of A.A., back when they were still publishing books on A.A. history.

Re Jack Alexander, I see his obit in the NY Times for 9/20/75. It is a brief piece, mentioning that he was from St. Louis, had worked for the St. Louis Star
and Post-Dispatch before joining the Daily News in NYC in 1930. He then moved to the New Yorker, and then the Saturday Evening Post, from which he retired as a senior editor in 1964. He died 9/19/75 in St. Louis, and was survived by his widow.

Charlie C.
IM = route20guy

+++Message 6212. . . . . . . . . . . . Re: Information on Jack Alexander’s life
From: Baileygc23@aol.com . . . . . . . . . . . 1/6/2010 12:24:00 PM

Jack Alexander retired to Florida and died there. There are two different dates given for his death date: September 19 1975 and September 17 1975.

Someone who knows how to use the obits may be able to find more from his obit.

+++Message 6213. . . . . . . . . . . . Re: life of Jack Alexander
From: Ernest Kurtz . . . . . . . . . . . . 1/7/2010 9:56:00 PM

According to one common story, Alexander had just finished a piece "exposing" the mob -- in Philadelphia? Anyway, according to this story, when he first heard of AA he thought that it, too, had to be some kind of "racket," so he set out to expose it.

I'll appreciate verification of this story if anyone can come up with it, or its disproof.

ernie kurtz

+++Message 6214. . . . . . . . . . . . Requirement for time sober for people running meetings?
From: schaberg43 . . . . . . . . . . . . 1/11/2010 11:00:00 AM

In our area, there is a "rule" that you must have at least ninety days (or even six months) of sobriety before you can "run" a meeting.
In addition, several Step groups require a year (or even two) before someone is given "the chair."

I have been asked if there is any foundation for this "rule" in AA's early history.

I don't know of any concrete basis for this in the 1930s, but perhaps someone on this list would have some knowledge of such an early 'tradition' or rule.

I also suspect that such a 'rule' might well have been propagated in the 'AA Guideline' binders (or whatever they were called) that I know were sent out by GSO during the 1940s.

Can anyone help me with some more detailed background for this "rule"?

Best,

Old Bill

+++Message 6215. . . . . . . Re: minority opinion question
From: Stockholm Fellowship . . . . . . . . . . . . 1/7/2010 8:10:00 AM

From Jay G. in Stockholm, Bob McK., and Dave "inkman83"

- - - -

From: Jay G. (Stockholm)
<stockholmfellowship@gmail.com>
(stockholmfellowship at gmail.com)

In regard to the Minority opinion question, yes there are times where the majority is swayed by a minority opinion.

I remember one time at the District level in Los Angeles there was an idea I had for a PI event. Initially everyone really liked the idea and the first vote was nearly unanimous in favor. During the minority opinion a concern was raised about cost and some who voted for the idea indicated they wanted to re-vote. In the re-vote the idea failed overwhelmingly, with encouragement to come back with more details about the cost at a future meeting.

And at the Regional level in Europe there have been times when the 2/3's
threshold for passing something was met, but after the minority opinion a re-vote was requested and the motion fell just a few votes under the threshold.

So sometimes the minority opinion brings up something that causes a lot of people to rethink their vote, other times just a few people. But it does sway.
In fact, in my experience, I have only seen the minority opinion to have much of an effect at the District, Region or Area levels. In my experience, in the group's conscience at the homegroup level, there tends to be such a uniformity that the minority opinion rarely causes a budge.

Regarding is you must always ask for the minority opinion, that varies. Some do it every time, some don't if the motion didn't pass in the first place.

In fellowship,
Jay G.
Stockholm, Sweden

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From: "Bob McK." <bobnotgod2@att.net>
(bobnotgod2 at att.net)

The Conference Archives Committee, a secondary committee, came into being in 1998 through just such a process. It was just shy of the required 2/3 vote for approval. Impassioned pleas by the non-prevailing side led to a reconsideration. Most notable in the restored debate was the statement by David E. from Hawaii who said, "I've been swaying back and forth like a palm tree on this issue, but I think we ought to give it a chance." The vote was indeed swayed to over a 2/3 majority and the committee was born.

When chairing any AA or AA-related debate I have always asked for minority opinion. If nothing else, it offers the losing side an opportunity to vent their "sour grapes." At one time in the 1998 (or possible '97) Conference the chair allowed minority opinion after an already-reconsidered vote, knowing full well that a second motion to reconsider is not allowed.

Furthermore full debate on the original motion may not have occurred because of a motion calling the question or because some did not express important issues feeling that their side was certain to prevail without their help.

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From: "inkman83" <tumbles83@msn.com> (tumbles83 at msn.com)

I was active in The North Florida Area from approximately 1994-2006 and at least three separate times the minority opinion swayed the majority and the vote was overturned. After minority opinion is heard the Chair (I believe) asked if there is someone who voted in the majority who would like to ask for a
re-vote, if that motion is seconded then a vote is taken to determine if a re-vote will take place, if that passes then the secretary re-reads the motion and a new vote is taken (if I recall correctly there is no discussion on a re-vote). I believe this information can be found by e-mailing the Secretary or the Archivist from aanorthflorida.org

Hope this helps

Dave

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The two original messages were from:
"cwojohnwalter" <cwojohnwalter@yahoo.com>
(cwojohnwalter at yahoo.com)
Date: Wed Jan 6, 2010

Is there a recorded precedence in which the minority opinion was heard and then swayed the majority opinion enough to change or table the vote?

I realize that this might happen at the individual group level often but I am looking for some documentation of it happening at the Regional or Higher Level.

I am giving a presentation about the minority opinion and Concept V and would like to geek it out as much as possible.

Love and Service - John

And "Is it necessary to ask the floor for any minority opinion?"

After an issue is debated and all sides of have been heard and after the vote is taken and there is a simple or 2/3 majority (whichever is required) than is it necessary to ask the floor for the minority to state its opinion if it so wishes?

Love and Service - John
Boss Hague: King Hanky-Panky of Jersey
By Jack Alexander
Originally appeared in The Saturday Evening Post
on October 26, 1940
Edited by GET NJ, COPYRIGHT 2002

http://www.cityofjerseycity.org/hague/kinghankypanky/index.shtml

The Honorable Frank Hague, the perpetual mayor of Jersey City, is perhaps the most eminent mugg in the United States. Hague was a mugg when he was expelled from the sixth grade at thirteen as a truant and dullard, and he was a mugg when he started learning politics the bare-knuckles way in the tough Horseshoe district of Jersey City in the 1890's. He was still a mugg when he was elected mayor of that dreary human hive in 1917, in which capacity he has held the center of the stage ever since with the grim determination of a bad violinist. Hague will probably be known to history as a strong character who, despite all temptations to belong to other classifications, loyally remained a mugg to the end. This is a remarkable achievement when you analyze it, for Hanky-Panky, as his admirers sometimes call him, has walked with the great and good, and their only noticeable effect on him has been to give him a taste for expensive haberdashery. At heart and in practice, he is a strong-arm man today, tricked out by a clever tailor to look like a statesman.

As a wood carver fashions puppets, Hague has created governors, United States senators, and judges of high and low degree. He has been backslapped cordially by the President and by men who wanted to be President. He has bossed the state of New Jersey almost as long as he has ruled Jersey City. He has mingled intimately with leaders of medicine and the clergy and, in a famous civil-liberties case, was firmly kneaded and processed by the august Supreme Court of the United States. He is listed in Who's Who in America and, as vice-chairman of the Democratic National Committee, he is a leader in the Party of Humanity.

From time to time, in his twenty-three years as mayor, he has enjoyed the investigative attentions of committees sent by the United States Senate and the New Jersey legislature and of agents of the Justice and Treasury departments. He has been a frequent guest at the baronial Duke Farms in Somerville, New Jersey, and he has dandled a teacup in the parlor of Mrs E. T. Stotesbury, the widow of a famous Morgan partner. Yet, in spite of all these softening influences, he persists in saying, "I have went," and in using singular subjects with plural verbs, and vice versa. In conversation he bellows oracularly and jabs a long finger into his listener's clavicle to emphasize his points, most of which boil down to his favorite argumentative phrase, "You know I'm right about that!" His language, when he is aroused, is that of the gin mill. He rules his city by the nightstick and the state by crass political barter. He is loud and vulgar and given to public displays of
phony piety during which his enemies are dismissed as "Red," or worse. At sixty-four, he is still erect and muscular, and he is not above physically assaulting a quailing civil employee whom he has called on the carpet. None dares to hit back, for fear of being harassed by Hague's police or being held up to public disgrace in some devious way. A legislative committee once determined that during a seven-year period when Hague's salary, admittedly his only source of income, totaled $56,000, he purchased real estate and other property for a total outlay of nearly $400,000. This was done through dummies, and payment was made in cash. Hague has always shied from bank accounts. Although his salary as mayor is only $8000, has never exceeded $8500 and has been as low as $6520, Hague lives like a millionaire. He keeps a fourteen-room duplex apartment in Jersey City and a suite in a plushy Manhattan hotel. He owns a palatial summer home in Deal, New Jersey, for which he paid $125,120 - in cash - and he gambles regularly on the horse races. Before the present war began he went to Europe every year, traveling in the royal suites of the best liners. Now he spends more time in Florida and at Saratoga Springs, where he flashes a bank roll, held together by a wide rubber hand, which always contains a few $1000 notes, a denomination of which Hague is childishly fond. Hague's public squanderings have brought Jersey City's municipal finances to a dangerous pass. Wholly dominated by Hague, Jersey City is the worst mess of unpunished civic corruption in the forty-eight states.

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From G.C. the moderator: here is a chronological list of Jack Alexander's articles from http://www.philsp.com/homeville/FMI/d19.htm#A956

ALEXANDER, JACK (stories)
The Last Shall Be First (ar) The Saturday Evening Post Jan 14 1939; (about Joseph Pulitzer).
He Rose from the Rich (ar) The Saturday Evening Post Mar 11, Mar 18 1939; (about William Bullitt).
Young Man of Manhattan (ar) The Saturday Evening Post Apr 15 1939 Reformer in the Promised Land (ar) The Saturday Evening Post Jul 22 1939; (about Harold Ickes).
Boss on the Spot (ar) The Saturday Evening Post Aug 26 1939; (about Enoch Johnson).
All Father's Chillun Got Heavens (ar) The Saturday Evening Post Nov 18 1939; (about Father Divine).
Golden Boy; The Story of Jimmy Cromwell (ar) The Saturday Evening Post Mar
23
1940
King Hanky-Panky of Jersey (ar) The Saturday Evening Post Oct 26 1940
“Just Call Mr. C.R.” (ar) The Saturday Evening Post Feb 1 1941
Alcoholics Anonymous (ar) The Saturday Evening Post Mar 1 1941
Nervous Ice (ar) The Saturday Evening Post Apr 19 1941
Buyer No. 1 (ar) The Saturday Evening Post Jun 14 1941
The Duke of Chicago (ar) The Saturday Evening Post Jul 19 1941
The World’s Greatest Newspaper (ar) The Saturday Evening Post Jul 26 1941
Cellini to Hearst to Klotz (ar) The Saturday Evening Post Nov 1 1941
Everybody’s Business (ar) The Saturday Evening Post Sep 26 1942; A great library

can house romance as well as books.

Ungovernable Governor (ar) The Saturday Evening Post Jan 23 1943
Cover Man (Norman Rockwell) (ar) The Saturday Evening Post Feb 13 1943
The Next Offensive in Lisbon (ar) The Saturday Evening Post Mar 6 1943
Panhandle Puck (ar) The Saturday Evening Post Jan 1 1944
They Sparked the Carrier Revolution (ar) The Saturday Evening Post Sep 16 1944
Mugwump Senator (ar) The Saturday Evening Post Feb 2 1946
Rip-Roaring Baillie (ar) The Saturday Evening Post Jun 1, Jun 8 1946
The Cities of America - Raleigh (30 of a series) (ar) The Saturday Evening Post
Apr 12 1947
The Senate’s Remarkable Upstart (Joe McCarthy) (ar) The Saturday Evening Post
Aug 9 1947
The Dagwood and Blondie Man (ar) The Saturday Evening Post Apr 10 1948; about
Chic Young.
Stormy New Boss of the Pentagon (ar) The Saturday Evening Post Jul 30 1949
The Drunkard’s Best Friend (ar) The Saturday Evening Post Apr 1 1950; Alcoholics
Anonymous.
The Ordeal of Judge Medina (ar) The Saturday Evening Post Aug 12 1950
What a President They Picked (ar) The Saturday Evening Post Feb 24 1951
They “Doctor” One Another (ar) The Saturday Evening Post Dec 6 1952
The Amazing Story of Walt Disney (ar) The Saturday Evening Post Oct 31, Nov 7
1953
The Restaurants That Nickels Built (ar) The Saturday Evening Post Dec 11, Dec 18
1954
Death Is My Cellmate (Aaron Turner) (ar) The Saturday Evening Post Mar 2 1957
The Bank That Has No Secrets (ar) The Saturday Evening Post Nov 30 1957
Mr. Unpredictable (Foster Furcolo) (ar) The Saturday Evening Post Aug 9 1958
The Cop with the Criminal Brother (ar) The Saturday Evening Post Nov 7 1959
What Happened to Judge Crater? (ar) The Saturday Evening Post Sep 10 1960
Dreamers on the Payroll (ar) The Saturday Evening Post Nov 19 1960
Sunny But Somber Island (Corsica) (ar) The Saturday Evening Post Jul 28 1962
According to one common story, Alexander had
just finished a piece "exposing" the mob -- in
Philadelphia? Anyway, according to this story,
when he first heard of AA he thought that it,
too, had to be some kind of "racket," so he set
out to expose it.

I'll appreciate verification of this story if
anyone can come up with it, or its disproof.

ernie kurtz

Bailey, Glenn -- you guys are really marvelous. Thank you very much.
Now I wonder whether the whole story of AA and Jack Alexander has been
collected and published anywhere? I recall some Akron mentions of
Alexander in the early correspondence. Take it away, you young sprites!

Thanks again.

ernie kurtz

On Jan 11, 2010, at 6:59 PM, Baileygc23@aol.com wrote:

> Boss Hague: King Hanky-Panky of Jersey
> By Jack Alexander
> Originally appeared in The Saturday Evening Post
> on October 26, 1940
> Edited by GET NJ, COPYRIGHT 2002
> http://www.cityofjerseycity.org/hague/kinghankypanky/index.shtml

[Non-text portions of this message have been removed]
From: Bruce <brucec55@sbcglobal.net> (brucec55 at sbcglobal.net)

The Feb./March 2008 issue of Box 459 has a two page article on A.A. and Jack Alexander. I do not know who wrote it but the staff at GSO may know.

Bruce

COPY OF THE ARTICLE ON JACK ALEXANDER:

"Jack Alexander Gave A.A. Its First Big Boost"
Box 4-5-9, February/March 2008

As the 1941 year began, Alcoholics Anonymous had about 2,000 members, many in large cities but also some in small towns and other isolated places. A 1939 national magazine article had attracted several hundred new members, and newspaper articles in Cleveland and a few other places had brought positive results. But for most of North America, A.A. was still unknown and alcoholics were dying without knowing that a new way of recovery had been discovered and was working.

All of that, however, was about to change dramatically. In less than a year, A.A. would suddenly triple its membership and be well on the way to becoming a national institution.

The man who played a key role in this lightning change was Jack Alexander, a 38-year-old writer for The Saturday Evening Post, which, with more than 3 million circulation, was the leading family magazine in the United States. The article he wrote about A.A. for the March 1, 1941 edition of the magazine -- simply titled "Alcoholics Anonymous" -- brought in 7,000 inquiries and became the high point of his illustrious career. The article apparently led other publications to offer similar reports of the Fellowship's work, launching A.A. on a publicity roll that lasted for years.

Alexander's article is still circulating today as a pamphlet issued by A.A. World Services, with the title "The Jack Alexander Article about A.A." Though it focuses on the A.A. of 1941, it still provides important information about alcoholism, how the Fellowship started, and what was working so well for those whom we would now call A.A. pioneers. The article has also been praised as an excellent example of good organization and writing that could be a model for journalism students. (The late Maurice Z., an A.A. member and also a highly successful magazine writer..."
and biographer, told an A.A. session at the 1985 
International Convention in Montreal that he had been 
impressed by the article back in 1941, long before he felt 
his own need to embrace the program it described!)

How did this fortunate publicity come about? What 
inspired it and who was responsible for bringing the idea 
to the attention of the Post's editors and nursing the story 
through to acceptance and completion?

The account of A.A.'s famous appearance in The 
Saturday Evening Post is the kind of story that gives some 
A.A. members goose bumps, because they see it as the 
sure work of Higher Power. Others would just call it a 
chain of coincidences that worked out favorably for the 
Fellowship. Whatever the case, its publication in 1941 was 
a bombshell breakthrough for A.A. at a critical time.

The process actually started in February 1940, when 
Jim B., one of the A.A. pioneers in New York City, moved 
to Philadelphia, the headquarters city of The Saturday 
Evening Post. Jim started an A.A. group in the city and, 
through a chance meeting at a bookstore, attracted the 
interest of Dr. A. Wiese Hammer, who with colleague Dr. 
C. Dudley Saul, became an enthusiastic A.A. advocate. Dr. 
Hammer just happened to be a close friend of Curtis Bok, 
owner of The Saturday Evening Post. After hearing Dr. 
Hammer's strong endorsement of A.A., Bok passed along 
to his editors a suggestion that they consider an article 
about the Fellowship. The suggestion landed on the desk 
of Jack Alexander, one of the Post's star reporters.

Alexander was a seasoned writer who (according to 
Bill W.) had just covered some rackets in New Jersey. (This 
gave rise to an untrue belief that he thought A.A. might 
also be a racket.) Born in St. Louis, he had worked for 
newspapers and The New Yorker before joining the Post. 
Alexander deserves much credit for probing deeply into a 
struggling society that scarcely impressed him as he started 
his research. Though assigned to do the story by his 
superiors, he could have made a superficial review of A.A. 
activity in New York City and then abandoned the project 
as "not having much merit." Indeed, he would write four 
years later that he was highly skeptical following his first 
contact with four members of A.A. who called at his 
apartment one afternoon. "They spun yarns about their 
horrendous drinking misadventures," he wrote. "Their 
stories sounded spurious, and after the visitors had left, I 
had a strong suspicion that my leg was being pulled. They 
had behaved like a bunch of actors sent out by some 
Broadway casting agency."

But Alexander was too much the professional to give 
up based on one unsatisfactory interview session. The 
next morning, he met Bill W. at A.A.'s tiny Vesey Street
general service offices in downtown Manhattan. They hit it off immediately. Alexander described Bill as "a very disarming guy and an expert at indoctrinating the stranger into the psychology, psychiatry, physiology, pharmacology and folklore of alcoholism. He spent the good part of a couple of days telling me what it was all about. It was an interesting experience, but at the end of it my fingers were still crossed. I knew I had the makings of a readable report but, unfortunately, I didn't quite believe in it and told Bill so."

At this point, Alexander could have shelved the assignment for later consideration or dropped it altogether. But Bill W. was determined not to let that happen. He dropped everything and persuaded Alexander to investigate A.A. in other cities, especially Akron and Cleveland. As Bill recalled later, "Working early and late, [Jack] spent a whole month with us. Dr. Bob and I and the elders of the early groups at Akron, New York, Cleveland, Philadelphia, and Chicago spent uncounted hours with him. When he could feel A.A. in the very marrow of his bones, he proceeded to write the piece that rocked drunks and their families all over the nation."

Alexander recalled that A.A. in those cities had impressed him mightily. "The real clincher came, though, in St. Louis, which is my home town," he remembered. "Here I met a number of my own friends who were A.A.s, and the last remnants of skepticism vanished. Once rollicking rumpots, they were now sober. It didn't seem possible, but there it was."

Now a firm believer in A.A., Alexander finished the article and sent it to Bill and Dr. Bob for review. They suggested only minor changes, though the correspondence between Bill and Jack reveals that Bill wanted no mention of the Oxford Group, a fellowship which had given A.A. its fundamental principles but after 1936 had begun falling fast in the public favor. Alexander said his editors felt the story required some mention of the Oxford Group, but he minimized it.

Then the Post made a request that could have sunk the project. The editors wanted photos to illustrate the article and this, Bill thought, would violate the Society's anonymity. But when the editors said the article wouldn't be published without photos, Bill agonized for a moment and then quickly decided the opportunity was too important to pass up. Thus one photo in Alexander's article showed Bill and seven others grouped in the old 24th Street Clubhouse in Manhattan, though the cutline carries no names. The lead photo, also unidentified, depicted a drunk using a towel to study his hand while taking a drink, and a second photo showed a man on a hospital bed being visited by three A.A. members. Another photo showed a person being carried into the hospital on a stretcher.
Published on March 1, 1941, the Alexander piece brought a response that almost overwhelmed the resources at the small Vesey Street office. The Post forwarded to A.A. thousands of letters pouring in from across North America. Volunteers had to be called in to answer the letters, while some were sent to A.A. members and groups in their places of origin. And since A.A. still had very little literature of its own, the article served as an information piece for prospective A.A. members. In Toledo, Ohio, for example, the members gave a newcomer named Garth M. several dollars and sent him out to buy up copies around the city (the price was then five cents per copy). These then became part of the group's literature for other newcomers.

Nine years later Alexander penned another Post article about A.A. titled "The Drunkard's Best Friend." Though lacking the dramatic impact of the earlier story, it effectively detailed what A.A. had become and promised for the future -- a promise that has been fulfilled many times over. By this time, A.A. had 96,000 members and was rapidly spreading to countries around the world.

Jack Alexander remained a friend of A.A. throughout his life, and even served as a nonalcoholic (Class A) trustee on the A.A. General Service Board from 1951 until 1956. He was also said to have added "the final editorial touch" to Bill's manuscript for Twelve Steps and Twelve Traditions, first published in 1952. Alexander became a senior editor at the Post, and in a special tribute to him at his retirement in 1961, the Post cited the 1941 Alcoholics Anonymous piece as his most famous article for the magazine.

In failing health, Jack Alexander and his wife Anita retired to Florida, where he died on September 17, 1975. Bill W. had passed away almost five years earlier, so there was no special tribute for Jack of the kind Bill had written for other early friends of A.A. But from the Big Meeting in the Sky, Bill might have praised Jack as a man who gave us a "ten strike" and with his words virtually saved the lives of thousands. Even without Jack's wonderful article, A.A. would have survived and achieved further growth. But Jack was there at the right time with the right message for his times. Without Jack's persistence and strong belief in A.A., many could have gone to their graves without knowing that a new way of recovery had been discovered and was working. Bill W. and the other A.A. pioneers knew that, and they never lost their gratitude for the star reporter who at first thought his leg was being pulled.

- - -

From: Charles Knapp <cpknapp@yahoo.com>
(cpknapp at yahoo.com)
In the Feb/Mar 2008 Box 459 is an article about Jack Alexander and it touches on this story about the Jersey rackets.

Hope this helps
Charles

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Original message #6216 from <Baileygc23@aol.com>
(Baileygc23 at aol.com)

Boss Hague: King Hanky-Panky of Jersey
By Jack Alexander

Originally appeared in The Saturday Evening Post
on October 26, 1940
Edited by GET NJ, COPYRIGHT 2002

http://www.cityofjerseycity.org/hague/kinghankypanky/index.shtml

The Honorable Frank Hague, the perpetual mayor of Jersey City, is perhaps the most eminent mugg in the United States. Hague was a mugg when he was expelled from the sixth grade at thirteen as a truant and dullard, and he was a mugg when he started learning politics the bare-knuckles way in the tough Horseshoe district of Jersey City in the 1890's. He was still a mugg when he was elected mayor of that dreary human hive in 1917, in which capacity he has held the center of the stage ever since with the grim determination of a bad violinist. Hague will probably he known to history as a strong character who, despite all temptations to belong to other classifications, loyally remained a mugg to the end. This is a remarkable achievement when you analyze it, for Hanky-Panky, as his admirers sometimes call him, has walked with the great and good, and their only noticeable effect on him has been to give him a taste for expensive haberdashery. At heart and in practice, he is a strong-arm man today, tricked out by a clever tailor to look like a statesman.

As a wood carver fashions puppets, Hague has created governors, United States senators, and judges of high and low degree. He has been backslapped cordially by the President and by men who wanted to be President. He has bossed the state of New Jersey almost as long as he has ruled Jersey City. He has mingled intimately with leaders of medicine and the clergy and, in a famous civil-liberties case, was firmly kneaded and processed by the august Supreme Court of the United States. He is listed in Who's Who in America and, as vice-chairman of the Democratic National Committee, he is a leader in the Party of Humanity.

From time to time, in his twenty-three years as mayor, he has enjoyed the investigative attentions of committees sent by the United States Senate and the New Jersey legislature and of agents of the Justice and Treasury
departments. He has been a frequent guest at the baronial Duke Farms in Somerville, New Jersey, and he has dandled a teacup in the parlor of Mrs E. T. Stotesbury, the widow of a famous Morgan partner. Yet, in spite of all these softening influences, he persists in saying, "I have went," and in using singular subjects with plural verbs, and vice versa. In conversation he bellows oracularly and jabs a long finger into his listener's clavicle to emphasize his points, most of which boil down to his favorite argumentative phrase, "You know I'm right about that!" His language, when he is aroused, is that of the gin mill. He rules his city by the nightstick and the state by crass political barter. He is loud and vulgar and given to public displays of phony piety during which his enemies are dismissed as "Red," or worse.

At sixty-four, he is still erect and muscular, and he is not above physically assaulting a quailing civil employee whom he has called on the carpet. None dares to hit back, for fear of being harassed by Hague's police or being held up to public disgrace in some devious way.

A legislative committee once determined that during a seven-year period when Hague's salary, admittedly his only source of income, totaled $56,000, he purchased real estate and other property for a total outlay of nearly $400,000. This was done through dummies, and payment was made in cash. Hague has always shied from bank accounts. Although his salary as mayor is only $8000, has never exceeded $8500 and has been as low as $6520, Hague lives like a millionaire. He keeps a fourteen-room duplex apartment in Jersey City and a suite in a plushy Manhattan hotel. He owns a palatial summer home in Deal, New Jersey, for which he paid $125,120 - in cash - and he gambles regularly on the horse races. Before the present war began he went to Europe every year, traveling in the royal suites of the best liners. Now he spends more time in Florida and at Saratoga Springs, where he flashes a bank roll, held together by a wide rubber hand, which always contains a few $1000 notes, a denomination of which Hague is childishly fond. Hague's public squanderings have brought Jersey City's municipal finances to a dangerous pass.

Wholly dominated by Hague, Jersey City is the worst mess of unpunished civic corruption in the forty-eight states.

The 1st Annual All-Europe Young People in A.A. Convention will be hosted by Stockholm, Sweden, July 23-25, 2010.
More information at http://www.EURYPAA.org/2010

Spread the word, WE NEED ONE MORE SPEAKER, AND SOME PANELISTS.

The All-Europe Young People in AA Conference Committee is looking for a main speaker for Saturday night - someone with an obvious connection to Europe, came to AA age 30 or younger and now has 10+ years continuous sobriety, and a woman is preferred for diversity (Friday night’s main speaker, Craig F., is male).
Anyone interested, or with a referral, please send an mp3 recording or online link to info@eurypaa.org

Panel speakers on a variety of topics will also be needed during the conference, AAs from all over the world, and all lengths of sobriety, if you are interested, email info@eurypaa.org and tell us a bit about yourself.

EURYPAA does not pay for any speaker travel or accommodations in order to keep conference costs low. We ask everyone to think of it as an international 12-step call on Young People in AA.

The EURYPAA meetings will be recorded. The recordings are for our EURYPAA archives and people would be able to listen to them online for free; we are not going into the business of selling speaker tapes. It is our hope that young people throughout Europe will be able to hear the experience, strength and hope of the EURYPAA speakers and seek out AA in their area, or contact us via our website to be connected to AA near them.

Hope to see you at EURYPAA 2010!

http://www.EURYPAA.org/2010

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++++Message 6220. . . . . . . . . . . . Re: life of Jack Alexander
From: tomper87 . . . . . . . . . . . . 1/14/2010 6:38:00 PM

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Excerpts from article by Jack Alexander in the May 1945 Grapevine:

The History of How The Article Came To Be
Jack Alexander of SatEvePost Fame Thought A.A.s Were Pulling His Leg 
AA Grapevine, May, 1945
by Jack Alexander
Philadelphia, Pennsylvania

"It began when the Post asked me to look into A.A. as a possible article subject. All I knew of alcoholism at the time was that, like most other non-alcoholics, I had had my hand bitten (and my nose punched) on numerous occasions by alcoholic pals to whom I had extended a hand--unwisely, it always seemed afterward. Anyway, I had an understandable skepticism about the whole business."

"My first contact with actual A.A.s came when a group of four of them called at my apartment one afternoon. This session was pleasant, but it didn't help my skepticism any. Each one introduced himself as an alcoholic who had gone "dry," as the official expression has it. They were good-looking and well-dressed and, as we sat around drinking Coca-Cola (which was all they would take), they spun yarns about their horrendous drinking misadventures. The stories sounded spurious, and after the visitors had left, I had a strong suspicion that my leg was being pulled. They had behaved like a bunch of actors sent out by some Broadway casting agency."

+++++Message 6221. . . . . . . . Re: Recovery rates: prescreening was common in early AA
From: jenny andrews . . . . . . . . . . . . 1/11/2010 12:17:00 PM

"In one of these (eastern cities) there is a well-known hospital for the treatment of alcoholic and drug addiction. ... We are greatly indebted to the doctor in attendance there (presumably Towns hospital and Dr. Silkworth) ... Every few days this doctor suggests our (AA) approach to one of his patients.

Understanding our work, he can do this with an eye to selecting those who are willing and able to recover on a spiritual basis."

And, by definition, rejecting other patients whom he believed would not so benefit.

So, as at Akron with Dr Bob's and Sr Ignatia's screening of patients, success rates were distorted by already discounting those they rejected -- even though these other candidates might have had a desire to stop drinking.

Laurie A.
Immanuel Kant and the Eighteenth Century
Enlightenment formed the basis for the
nineteenth-century intellectual movement which
we call New England Transcendentalism: Ralph
Waldo Emerson (1803-1882), Henry David Thoreau
(1817-1862), etc.

William James (1842-1910), although not
considered a Transcendentalist, was nevertheless
part of that same New England intellectual
world. He was a student at Harvard University
in Cambridge, Massachusetts, from 1861-1869,
and taught there from 1873-1907. Ralph Waldo
Emerson was his godfather.

Bill Wilson was born and raised in New England;
he read and was influenced by William James. I
can't help but speculate that he was also
influenced by Emerson, Thoreau and other
Transcendentalists in and around New England.

The Transcendentalists were in part rebels
against the doctrines of the Unitarian Church
which dominated Harvard Divinity School at that
time.

Richmond Walker, the second most-published AA
author ("Twenty-Four Hours a Day") was also
brought up within that same New England world.
Students began reading Transcendentalist-
influenced poetry and so on as early as high
school.

Rich did his college degree at Williams College
in Williamstown, Massachusetts, one of the more
distinguished New England universities, where
the faculty were strongly influenced by
Transcendentalist ideas, and by the kind of
nineteenth-century German idealist philosophy
that was produced under the influence of Immanuel
Kant. The students at Williams College were
strongly encouraged to learn German, and many of the faculty there had studied at German universities.

http://hindsfoot.org/rwfla1.html

Rich's father was one of the leaders within the extreme atheistic wing of the Unitarian Church, wrote a book defending secular humanism, and was one of the signatories of the original Humanist Manifesto.

See Message 4715, "New Information on Richmond Walker"
http://health.groups.yahoo.com/group/AAHistoryLovers/message/4715

It is probably not unfair to see Twenty-Four Hours a Day as Rich's rebellion against his father, a rejection of his father's atheism in which Rich turned to a kind of belief in God that was much more like Ralph Waldo Emerson's Over-Soul:

Emerson referred to his Higher Power as "that great nature in which we rest, as the earth lies in the soft arms of the atmosphere; that Unity, that Over-soul, within which every man's particular being is contained and made one with all other; that common heart" which is the shared feeling of the entire universe.

Emerson was much influenced by Hinduism and the thought of India (as were many other members of the Transcendentalist movement -- they seem to have known much less about Buddhism).

Emerson's concept of the Over-Soul is very similar to the Hindu teaching of Advaita Vedanta. The Sanskrit term Param-atman or "Supreme Soul" -- which seems to be very closely similar to Emerson's Over-Soul -- also appears in Hindu literature in the study of the Vedas. My spirit is a spark of the divine, and is one with all other human spirits, and one with the Spirit of the Universe.

See http://en.wikipedia.org/wiki/Over-soul

The God whom Bill Wilson rediscovered at Ebby's prompting in the story he relates in the Big Book was Emerson's Over-Soul -- our intuitive awareness of the divine and infinite while gazing at the beauties and marvels of nature -- NOT the Jesus of the frontier revivalists or the new Bible-thumping Protestant Fundamentalist movement which had arisen at the beginning of
the twentieth century.

(The Scopes Monkey Trial in 1925 was one of the first attempts by the new Fundamentalist movement to flex its muscles and try to drive all other forms of Protestantism out of existence. The Fundamentalists mounted unrelenting attacks against both the New England Transcendentalists and the New England Unitarians, against the Southern Methodist liberal Christians who published the Upper Room, against liberal Presbyterians and American Baptists like Harry Emerson Fosdick (one of AA's early praisers and defenders), against New Thought preachers like Emmet Fox, against existentialist and neo-orthodox theologians like Reinhold Niebuhr, etc.)

See the opening pages of the Big Book -- this is closer to Emerson's Over-Soul than anything else in American religious history:

p. 1 -- Winchester Cathedral,

p. 10 -- Bill's grandfather's God whom he sensed while looking at the grandeur of the starry heavens above, and

p. 12 -- Bill's conversion experience, when the scales fell from his eyes (see the story of the Apostle Paul's conversion in Acts 9:18 in the New Testament), when Bill quit worrying about religious doctrines, and trying to figure out who Jesus was, and all that sort of thing, and just let himself immediate intuit the presence of the divine in all the things of the world around him.

And conversely, when you turn instead to "religion" in the sense of formal religious doctrines, hundreds of religious rules, choosing the "correct" holy book and then literally following every one of its complicated rules, you may in fact never get sober at all, and will at best gain a kind of white-knuckled dryness which is filled with resentment, continual quarreling and attacks on other people, and an absence of any truly deep serenity.

The same thing happens too when you forget Rule 62, and try to turn AA into an uptight collection of hundreds of unbreakable rules, whether based on narrow logic-chopping interpretations of the Traditions, or
sorting through thousands of Conference
Advisories, or whatever else the source
of all your rules is -- this is legalism,
the attempt to win salvation by works of
the law.

http://hindsfoot.org/pearson.html

Imagine how Henry David Thoreau would react to
some of the excessive legalists whom we
sometimes encounter in modern AA! He would
walk out of the meeting, go outside of town
and build a little hut there in an especially
beautiful spot, plant a little garden, and
start holding his own AA meetings there, a
meeting held for those, like him, who really
wanted to come in contact with the God of Bill
Wilson and Bill Wilson's grandfather.

So yes, a study of the nineteenth-century
New England Transcendentalists is extremely
important to understanding Bill Wilson's New
England background. If you went to high school,
let alone university, in late nineteenth-
century and early twentieth-century New England,
you couldn't escape the influence of Emerson
and Thoreau and the rest.

Message 6224. . . . . . . . . . . . Chauncey Costello from Pontiac,
Michigan
From: Henry Cox . . . . . . . . . . . . 1/6/2010 3:50:00 PM

Chauncey Costello got sober in the early
forty's, and died I believe in 2003 or 2004.
He lived in Pontiac, Michigan.

I believe he was the oldest member still
attending meetings up until 2002.

Any info people have about him in local A.A.
Archives or elsewhere would be helpful.

Message 6225. . . . . . . . . . . . Re: Requirement for time sober for
people running meetings?
From: Baileygc23@aol.com . . . . . . . . . . . . 1/11/2010 3:05:00 PM

From Bailey, James Blair, Jon Markle, Jay Pees,
and Ben Humphreys

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From: <Baileygc23@aol.com> (Baileygc23 at aol.com)

A.A. Pamphlet: "The A.A. Group ... Where It All Begins"


It says in this pamphlet that it is usually six months. But each group can do as it damn well please and usually does. Groups with a lot of old timers might have people with thirty or more years sober as leaders and in the same area people with very little sobriety may be leading or holding offices. Reading the pamphlet may help one to understand.

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From: James Blair <jblair@videotron.ca> (jblair at videotron.ca)

Old Bill wrote
> In our area, there is a "rule" that you must
> have at least ninety days (or even six months)
> of sobriety before you can "run" a meeting.
> In addition, several Step groups require a
> year (or even two) before someone is given
> "the chair."

In the early years people were not considered members until they had 90 days. Early membership surveys excluded the people with less than 90 days.

Jim

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From: Jon Markle <serenitylodge@mac.com> (serenitylodge at mac.com)

My home group also had such guidelines. For which, having visited less structured groups, I am forever grateful. We also added stipulations that the member had to be a home group member, be sponsored by a home group member and before leading a step study, have had experience working that step with the recommendation of their sponsor.

Of course, there were plenty of other "servant" or 12th step duties that one could be involved in early on, that make much more sense for a newcomer than leading a meeting. Such as helping to set up, make coffee, ash trays (back in the day), mopping up . . . etc.

My understanding is that such guidelines are independent of AA as a whole,
each
group being autonomous in these matters.

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From: Jay Pees <racewayjay@gmail.com>
(racewayjay at gmail.com)

In my home group we leave it up to the member's sponsor and prefer that the sponsor be with the sponsee for his first couple times chairing. Some groups use six months and some do it the same as my home group. "Each group should remain autonomous."

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From: "Ben Humphreys" <blhump272@sctv.coop>
(blhump272 at sctv.coop)

Read the pamphlet "The AA Group." This is a good guideline for such questions. It is up to the group to decide guidelines. There really are no "rules" per se.

Ben H.

+++Message 6226. . . . . . . . . . . . Re: Chauncey Costello from Pontiac, Michigan
From: BobR . . . . . . . . . . . . 1/16/2010 8:44:00 PM

Chauncey was one of the speakers at the -- believe it or not -- young people's panel at the 2005 International convention. I think one of the young people was 16 with 4 years sobriety and he had something like 61.

+++Message 6227. . . . . . . . . . . . Re: Recovery rates: prescreening was common in early AA
From: ricktompkins . . . . . . . . . . . . 1/16/2010 6:22:00 PM

Thanks Laurie,

Knickerbocker Hospital in NYC hired Dr. Silkworth around 1940 and your un-sourced quote could very well be describing the newly-formed Alcoholic Ward of that hospital.

Someone else here at 'aahistorylovers' has more details that can come from Dale Mitchell's biography of him (I have it somewhere but can't find it right now to give you more info).
Knickerbocker cost much less than Towns' rates, and Dr. Silkworth effected a partnership with the AAs of NYC for their nonstop visits there.

On a lighter note, in case you've ever heard of a place named "Dusty's Tavern" it refers to the name of the ward's Day Room.

And in Akron, St. Thomas Hospital established an alcohol treatment ward under Dr. Bob's direction with very much the same arrangements as Knickerbocker (but with the added blessing of Sister Ignatia's efforts). I don't know how Akron City Hospital handled drunks after the first few years of our 'AA Method' post-1939.

Lower costs, higher patients' responsibility (and commitment) for their own recovery, and substantial involvement from AA volunteers seemed to be the successful model that worked well for the many prospects who were placed into hospitals first before coming to AA in the early days of our Fellowship.

The Big Book speaks about pre-screening of prospects but in the different, larger term of 'qualifying' the newcomers on whether or not they were ready for surrender and recovery.

Silkworth wrote it early on and best, in my opinion, that "those who came to scoff remained to pray."

Rick, Illinois

+++Message 6228. . . . . . . . . . . . Grave emotional and mental disorders, delusionary thinking
From: Steven Harris . . . . . . . . . . . . 1/14/2010 2:29:00 PM

Could someone explain in more detail what is meant on p. 58 of the Big Book when it refers to people "who suffer from grave emotional and mental disorders," and when it refers on p. 62 of the Big Book to "self-delusion"?

What kind of personality disorders, delusional disorders, and so on, is the Big Book talking about?

+++Message 6229. . . . . . . . . . . . Re: Grave emotional and mental disorders, delusionary thinking
From: Glenn Chesnut . . . . . . . . . . . . 1/16/2010 11:17:00 PM

As I understand it, the question you are asking is, what were they
talking about, in terms of modern psychological terminology, when they referred on p. 58 of the Big Book to people "who suffer from grave emotional and mental disorders," and when they referred on p. 62 of the Big Book to "self-delusion"?

This basic question has been asked a number of times over the years in the AAHistoryLovers, in various kinds of ways, most recently in Message #6195

http://health.groups.yahoo.com/group/AAHistoryLovers/message/6195

And so far, nobody has ever written a message back giving any satisfactory answer.

Let me try to give you a different kind of answer, however. There were three basic models of alcoholism treatment in the early days, which had extremely high success rates, and which were positively disposed towards AA.

1. Sister Ignatia's treatment program at St. Thomas Hospital in Akron. They had a psychiatrist on staff, and when an alcoholic came in who needed psychiatric help in addition to guidance in working the steps, they sent that person to the hospital psychiatrist. There is a chapter on her program in Bill Swegan's book:
http://hindsfoot.org/kBS1.html

2. The Lackland Model developed by A.A. member Bill Swegen and famous psychiatrist Dr. Louis Jolyon "Jolly" West (later copied by Captain Joseph Zuska and A.A. member Commander Richard Jewell for their Navy alcoholism treatment program at Long Beach, with equal success).
http://hindsfoot.org/kBS5.html

In this treatment method, leadership of the treatment was shared between a good psychiatrist and an A.A. member with a lot of quality time in the program. Bill Swegan reports that only a certain percentage of the alcoholics whom they treated actually had severe psychiatric problems, and that usually the only people who could actually profit from psychiatric help were those who were a little better educated and more aware of their own emotions. If the alcoholic's psychiatric problems were crippling and could not be treated well enough to restore that person to active duty in the Air Force, the person was denied treatment for his alcoholism and discharged from the Air Force.

3. The Minnesota Model also tried to combine psychological help and A.A. participation, starting around 1954 at Willmar State Hospital in Minnesota, with great success. In the early 1960's, Hazelden also began using this method, also with great success.

But then in 1966, Lynn C., who had continued to insist that Hazelden's treatment regimen remain "pure A.A.," finally left the center, and the mental health professionals came to strongly dominate Hazelden from that point on. The philosophy became one of treating "chemical dependency" using many different disciplines and treatment modalities. For myself, I'm not sure that the present Hazelden program could still be termed the classic "Minnesota Model" in any kind of way.
See http://hindsfoot.org/kBS5.html and William L. White, Slaying the

But it is certainly clear that the combination of good A.A., together with good psychological help for the small percentage who need it, can be a very powerful and successful combination in the treating of alcoholism and drug addiction.

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The conclusion I think we can draw, is that the three most successful treatment programs which were developed during the early period of AA history, combined total immersion into the AA fellowship, along with psychiatric care for the small percentage who needed it. Having even fairly severe psychological or mental problems was hardly ever regarded as an automatic indication that one would never ever be able to work the AA program or stay sober using the twelve steps.

In my own experience, I have seen people get sober and stay sober who were severely schizophrenic (I remember a woman in a meeting I used to attend who heard one of the voices in her head telling her one day to bite off one of her own fingers, so she did it -- but she eventually got sober, and stayed sober, and had a fair amount of serenity most of the time). Also numerous people who were deeply bipolar. A young woman with Down's syndrome. I used to sponsor a person with ADHD (Attention Deficit Hyperactivity Disorder). Borderline Personality Disorder.

So if you have an alcohol or drug program AND you also have severe psychological problems, DO NOT give up hope and fall into despair, and start saying to yourself, "Oh, I will never ever be able get clean and sober."

Instead, (a) start attending AA meetings and working the program, and (b) get a good psychotherapist or psychologist or psychiatrist and let that person help you too. Throughout AA history, people who have done that, and done it as honestly as they could, have consistently found sobriety, a good life, and a considerable amount of happiness.

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+++Message 6230. . . . . . . . . . . . Properly identifying Jim who put whiskey into milk
From: royslev . . . . . . . . . . . . 1/16/2010 10:29:00 PM

+++Message 6230. . . . . . . . . . . . Properly identifying Jim who put whiskey into milk
From: royslev . . . . . . . . . . . . 1/16/2010 10:29:00 PM

It seems standard to identify "a friend we shall call Jim" in pages 35-37 of the Big Book (in Chapter 3 "More About Alcoholism")

with Ralph Furlong, whose story "Another Prodigal Story" appeared in the first edition of the Big Book.
But the only link I can see between those two figures is that in "Another Prodigal Story" the protagonist drinks an ice cream soda AFTER drinking heavily simply in order to cover up the smell of the booze on his breath, while Jim in "More About Alcoholism" thinks that if he mixes whiskey in milk, he can drink that mixture without getting drunk.

That is not the same thing at all. That certainly does not mean that these two are the same person.

Chapter 3 "More About Alcoholism" says that Jim had "inherited a lucrative automobile agency," lost it through his drinking, but then got sober for a while, and "began to work as a salesman for the business he had lost through drinking" (Big Book p. 35).

"Another Prodigal Story"
http://silkworth.net/bbstories/357.html says nothing about the author ever owning an automobile agency, losing it, having to go back to work there as a salesman, getting sober in AA, or having a slip and being committed back to the asylum once again.

How could this be the same person?

I have checked with several good AA historians -- Lee C., Mel B., Dick B., Ray G. -- and none of them know of any other evidence which could be cited which would link "Jim" in Chapter 3 of the Big Book with the person who wrote the story "Another Prodigal Story."

And while we are at it, why is the author of "Another Prodigal Story" identified as Ralph Furlong? What is the evidence for that identification?

Both in my own research, and in talking with some good AA historians and archivists, I have not yet discovered any reasons for identifying "Jim" on pp. 35-37 of the Big Book with the author of "Another Prodigal Story," nor have I discovered any reasons why either of these people should be identified as a man named Ralph Furlong.

Can anybody come up with any evidence in support of any of these identifications?
Thanks for your responses.

Roy L. ( class of '78 )

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From G.C. the moderator:

This same question has been asked before, although not nearly as clearly as you have done it, see Message 2187, date: Sat Feb 12, 2005, from <lghforum@earthlink.net>
(lghforum at earthlink.net)
http://health.groups.yahoo.com/group/AAHistoryLovers/message/2187

"But how can you tell that Ralph F. is the 'Jim' who thinks 'he could take whiskey if only he mixed it with milk!' on page 37 of the BB 3rd Edition?"

Nobody answered the question when it was asked back there in 2005, and now Roy L. has asked it again, so this question is still crying out for an answer. The answer may be simple, but what is it?

My recollection is that Chauncey C. was the longest sober member at Toronto 2005 and died in 2006. Did he get sober at Dr. Bob's [house] in Akron in 1941? He was succeeded as oldest by Easy E. down in Alabama, who got sober, I think, in Nov 1942, and died in 2008? I don't know of any living members who got sober before the end of WW2 (and stayed sober) -- there is in Bristol, Pennsylvania, Clyde B. who got sober in Boston June 20 1946 and wrote a book a dozen years ago
-- SIXTY YEARS A DRUNK FIFTY YEARS SOBER (under the pen-name Freeman Carpenter). He's the longest sober I've met.

How quickly should the twelve steps be taken?
From: nuevenueva@ymail.com ............... 1/15/2010 9:28:00 PM
Hello Group:

Searching for some hints of an adequate time extension to take the twelve steps I've found some indicators v.gr. in Fr. Pfau's "Out of the Shadow" one year; in John Batterson's pamphlet 4 weeks; and also 4 weeks in the next article from a previous group message:
http://www.aabacktobasics.org/B2BArticles.html

Also, heard about AAs starting their 4th step after 7 or more sobriety years attending meetings.

Are there in the GSO-AA literature some approaches/suggestions on an average 12 step timing?

Is this up to the AA member's spiritual development and to his/her sponsor? Or, in other words, does AA have a position/recommendation on such a time range?

Thank you.

P.S. In the Big Book chapter five there's a continuity indication between steps 3 and 4: "Though our decision was vital and crucial step, it could have little permanent effect unless at once followed by a strenuous effort to face, and to be rid of, the things in ourselves which had been blocking us....."

+++Message 6233. . . . . . . Re: minority opinion question
From: bbthumpthump. . . . . . . 1/12/2010 12:16:00 AM

In Area 10 (Colorado) we always ask for Minority Opinion. There is hell to pay if you don't. So, yes it is neccesary to ask for Minority Opinion. We too have had our votes swayed at the Area. The Chair asks for Minority Opinion, then the Chair asks if anyone's vote was swayed. If yes, then the Chair asks for a vote to re-open discussion, then after discussion, we vote again. That vote is final.

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From: "rvnprit" <rvnprit@hotmail.com> (rvnprit at hotmail.com)
I had the privilege of observing the minority opinion swaying the majority at the 2008 General Service Conference. An amended recommendation from the Conference Public Information Committee to insert the following Questions and Answers on posthumous anonymity into the pamphlet "Understanding Anonymity" was initially passed by the Conference by a substantial majority of 93 in favor and 35 opposed:

"Q. In general, what is the feeling of the Fellowship in regards to posthumous anonymity?

A. In 1988 the General Service Conference recommended that: The 1971 Conference Advisory Action be reaffirmed: 'A.A. members generally think it unwise to break the anonymity of a member even after his death, but in each situation the final decision must rest with the family.'

Q. Why do obituaries sometimes state that the deceased was a member of Alcoholics Anonymous?

A. There are many reasons why this would occur. Family members and funeral directors sometimes write the obituaries and are not aware of A.A.’s Traditions. On the other hand, the deceased person's A.A. membership may have been revealed due to a conscious decision made beforehand by the A.A. member, or it may have been made by the family. A.A. members may wish to make their personal wishes on this matter known to their families ahead of time."

After the minority spoke, in part expressing the difficult position in which this language would put the grieving family, a motion to reconsider was passed and after further discussion, the amended recommendation failed on a vote of 7 in favor and 121 opposed. The language was not added to the pamphlet.

This was but one of a number of times I have seen the minority opinion sway a hasty or mistaken majority. It is a vital part of A.A.’s collective decision-making with respect for the minority.

In love and service,

Newton P.
Jack Alexander was one of three brothers, who were all involved in journalism:

- Jack Alexander wrote for the New Yorker and the Saturday Evening Post.
- Roy Alexander was managing editor of Time Magazine from 1949 to 1960.
- The Rev. Calvert Alexander, S.J., was for 25 years editor of Jesuit Missions.

Time Magazine "Letter From The Publisher: Jul. 8, 1966" talks about brother Roy:

http://www.time.com/time/magazine/article/0,9171,835920,00.html#ixzz0chqjigm

WE take the occasion this week to pay tribute to a man whose name has appeared on this page for 27 years, and who during that time made an incalculable contribution to what was printed in the pages of TIME—and thereby to U.S. journalism. After serving as reporter, writer, senior editor, managing editor and editor of TIME, Roy Alexander last week, at 67, retired.

His eleven years as managing editor, the key editorial post on TIME, from 1949 to 1960, add up to the longest period anyone has held that demanding position. He brought to the job an array of talents and interests that humble most men. His Latin is a bit rusty now, but he used to read the classics in that language and in Greek as well. He is a serious student of philosophy, theology and history; he flew airplanes until a few years ago, and still drives sports cars in the manner of Jimmy Clark. He appreciates an efficient carburetor as much as a great performance at the opera. His essential commitment is to the pursuit of knowledge.

Roy Alexander was born in Omaha, graduated from St. Louis University, broke into journalism on the St. Louis Star, then was a reporter and assistant city editor on the St. Louis Post-Dispatch. A cover-to-cover reader of TIME (usually in the bathtub, he once recalled) since its launching in 1923, he came to work for
this magazine in 1939 at a time when one of his many interests turned out to be of special value. A Stateside marine at the end of World War I, he had maintained an active interest in military affairs, particularly aviation. For 18 years he flew with the 110th Observation Squadron of the Missouri National Guard; he was mustered out, when he moved to New York, as a major and squadron commander. His experiences in military matters made him eminently fit to edit TIME'S WORLD BATTLEFRONTS section in World War II. Some of the best and most knowledgeable writing about that war appeared there, and as a result, TIME became must reading from the beaches of Peleliu to the desks of the Pentagon.

As managing editor, Roy had a much-admired knack for quick decisions, unimpeded by any fear of making a mistake. He also had a great rapport and a mutual confidence with the staff. Accepting cheers from all hands at a staff farewell party last week, he responded with characteristic warmth, modesty and brevity. "I think I realize now that I have meant something to all of you," he said. "You have all meant a great deal more to me."

As Roy ended his service to TIME — now to spend his time largely with his wife, seven children and 19 grandchildren — his longtime colleague, Editorial Chairman Henry R. Luce, paid him a tribute to which all of us subscribe: "We are all in debt to Roy Alexander for his outstanding performance. I salute him as a grand master of the great game of Who, What, When and Why. As managing editor, he combined an innate sense of fair play with the clear courage of his own convictions."

*Two brothers of Roy's made their own mark in journalism. Jack Alexander wrote for The New Yorker and the Saturday Evening Post; the Rev. Calvert Alexander, S.J., was for 25 years editor of Jesuit Missions.

++++Message 6235. . . . . . . Re: Requirement for time sober for people running meetings?
From: Tom Hickcox . . . . . . . 1/17/2010 10:06:00 AM
Jim, these are pretty general assertions covering a wide area.

It is my impression that membership qualifications varied widely and depended entirely on the group.

Can you back them up with citations and include the time frame they were valid?

Thanks,

Tommy H in Baton Rouge

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My home group encourages member with thirty days to run for meeting chair when we hold elections, those who get elected seem to stay sober longer than those who don't run. We still try to help others achieve sobriety rather than have an informative and good meeting.

Michael S. Oates
D.O.S. 09-23-1993

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In upstate NY the approach I have seen over the years is to expect that a person have one year sober before chairing a meeting, or serving as secretary etc. It is a "rule" occasionally "bent," but is the common group "rule".
Duffy's Tavern? After the radio program?

> From: ricktompkins@comcast.net
> Knickerbocker cost much less than Towns' rates, and Dr. Silkworth effected a partnership with the AAs of NYC for their nonstop visits there.
> On a lighter note, in case you've ever heard of a place named "Dusty's Tavern" it refers to the name of the ward's Day Room.

+++Message 6238. Swedenborgian influences on Jung, Kant, and William James
From: bbthumpthump . . . . . . . . . . . . 1/16/2010 11:26:00 PM

William James's father, Henry James was a Swedenborgian, which I'm sure influenced young William James, and in turn Bill Wilson.

Carl Jung was also influenced by Swedenborg, as were Kant, and of course Lois Wilson and her family.

+++Message 6239. Re: Swedenborgian influences on Jung, Kant, and William James
From: Glenn Chesnut . . . . . . . . . . . . 1/17/2010 3:07:00 PM

The following article in a Jungian journal is useful for getting an idea of what Swedenborg's writings were about: his hearing angels speaking to him, his speaking with the spirits of the dead, his having clairvoyant knowledge of events many miles away at the very time when they were happening, and so on. In this article, we can also see the philosopher Kant rejecting Swedenborg's insistence that we can communicate with spirits, but the psychiatrist Jung eagerly reading Swedenborg's books to find out more.

This is the world in which Lois Wilson had been brought up, and the world in which she taught Bill Wilson to live: Bill's frequent attempts to speak with the spirits of the dead -- in which he felt that he was often quite successful --
did not seem odd at all to a Swedenborgian. And Bill's White Light experience at Towns Hospital c. Dec 12, 1934 would again have seemed perfectly understandable to a Swedenborgian.

The important thing is to get rid of the idea that we can make sense of Bill Wilson and the God of the Big Book in terms of modern Protestant Fundamentalist cults and televangelists. I am not trying to speak against those religious groups, simply attempting to make the point that they do not help us at all in understanding Bill Wilson or early AA. That was not at all the world that Lois and Bill Wilson lived in.

To put it crudely, for Lois and Bill (at least when Bill was sober), you did not gain salvation by getting down on your knees and accepting Jesus Christ as your Lord and Savior (there is nothing in the first 164 pages of the Big Book about that) -- you gained salvation via visions of White Light, experiences of the Transcendentalist Over-Soul in the wonders of the starry heavens overhead, and Swedenborgian conversations with angels who were simply the spirits of human beings who had once lived upon this earth.

I'm not trying to attack conservative Protestants here, nor (in particular) am I trying to suggest that we should hold seances at A.A. meetings where we attempt to converse with the spirits of the dead! I'm just attempting to give an accurate picture of the actual religious beliefs which Lois and Bill Wilson had.

And maybe help us all to better understand that there are "a variety of religious experiences" which A.A. members are allowed to draw on, and that we shouldn't get into the business of saying that one religious approach and one alone is the ONLY correct way of practicing "real" oldtime A.A.

But anyway, here's the article:

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https://philemonfoundation.org/newsletter/volume_2_issue_2/jung_on_swedenborg
[In his autobiography] Memories, Dreams, Reflections, the Swiss psychiatrist Carl Gustav Jung recounted that his turn toward psychiatry while in medical school was accompanied by voracious reading in the literature on psychic phenomena. In particular, he was drawn to Kant's Dreams of a Spirit Seer and the writing of various eighteenth and nineteenth century authors, such as Passavant, Du Prel, Eschenmayer, Görres, Kerner, and, he said, Emanuel Swedenborg.

For man in his essence is a spirit, and together with spirits as to his interiors, wherefore he whose interiors are open to the Lord can speak with them. -- Emmanuel Swedenborg, Earths in the Universe

.... But at that moment in medical school what psychiatry lacked, Jung thought, was a dynamic language of interior experience. He was, first of all, intrigued at the time, he said, by Kant's Dreams of a Spirit-Seer, first published in 1766, four years before Kant's own inaugural dissertation.2 Kant made a radical separation between the senses and the understanding and then debunked communication with spirit entities. Sense impressions are all that we can know, even though they are only impressions of outward things. The interior life of the ego we cannot know, Kant said, even though this is all that is actually real. He stated the outlines of his philosophy and then attacked the reigning metaphysicians of the time, such as Leibniz and Wolff, by focusing on one particular case, that of Emanuel Swedenborg (1688–1772), eighteenth century scientist, philosopher, and interpreter of the Christian religious experience.

Swedenborg had spent the first half of his life mastering all the known sciences of his day. Eventually, he would write the first Swedish algebra, introduce the calculus to his countrymen, make major modifications on the Swedish hot air stove, design a flying machine, and anticipate both the nebular hypothesis and the calculation of longitude and latitude. He also studied with the great anatomist Boerhaave, learned lens grinding, made his own microscope, and assembled a physiological encyclopedia, in which he wrote on cerebral circulation, and identified the Thebecian veins in the heart.

By the time Swedenborg was forty, he had written numerous books on scientific subjects and been elected a member of the Swedish Academy of Sciences. In his own personal quest, however, he had begun in mineralogy, geology, mathematics, and astronomy, and then proceeded to anatomy and physiology, before turning his attention to sensory and rational psychology, all in search of the soul.
When he reached the limits of rational consciousness, he turned within and began an examination of his own interior states. In this, he combined techniques of intensive concentration and breath control with a primitive form of dream interpretation.

The effect became evident in 1744, when he claimed he experienced an opening of the internal spiritual sense, and God spoke to him through the angels, saying that He would dictate to Swedenborg the true internal meaning of the books of the Bible. Swedenborg began immediately to work on this dispensation and set out to write what came to be known as the Arcana Coelestia, or Heavenly Doctrines. It took him a dozen volumes of his own writing just to cover the first two books of the Bible. The project came to an abrupt halt in 1757, however, when Swedenborg had another vision, this time of a totally transformed Christianity, in which there was a falling away of the denominations and the arising of the Lord's New Church, as described by John in Revelations, which would come upon earth.

For the rest of his life, Swedenborg wrote about the new dispensation, publishing more than thirty volumes. His works were studied throughout Europe and had a particularly strong influence on the course of French and German Freemasonry, and occult groups among the intelligentsia variously involved in mesmerism, esoteric Christianity, Gnosticism, and the Kaballah. On his death, however, instead of a transformed Christianity, a new Christian denomination called The Church of the New Jerusalem sprang up, with principal centers in London, Philadelphia, and Boston. To this day the ecclesiastical history of the New Church places them as a small, conservative Christian denomination with regular church parishes, weekly Sunday services, ordained ministers, and study of the King James version of the Bible .... The transcendentalists read Swedenborg avidly, as did the brothers Henry and William James .... Paralleling these developments, Swedenborg's ideas permeated the nineteenth century American scene and became closely allied with spiritualism and mental healing through the works of such men as Thomas Lake Harris, the utopian socialist, and Andrew Jackson Davis, the clairvoyant healer.

In any event, during his own later lifetime, after retiring from Parliament, and from service to the King of Sweden, under whom he had served as the Royal Assessor of Mines, Swedenborg contented himself with gardening and writing
about
the New Jerusalem. As a member of the Swedish aristocracy, he had numerous
encounters with the Royal family and their associates. On several occasions,
it had become known that he alleged he could speak with spirits of the dead, and
was called upon by a friend of the Queen to locate lost articles of
significant
value. While he himself tried to keep out of the limelight, Swedenborg drew
national attention to himself when Stockholm broke out in a great fire.
Swedenborg was 200 miles away at the time, but reported on the exact details of
the fire nonetheless to residents of Goteborg, with whom he was staying. When
word came two days later corroborating the details, he was briefly investigated
as somehow being involved in setting the fire. His exoneration, however, caused
unwanted notoriety for his alleged powers.

Eventually, Kant heard these stories and wrote to Swedenborg, but Swedenborg was
too absorbed to answer his letters. Eventually, Kant sent a messenger, who spoke
with Swedenborg and interviewed others. When asked why he did not answer
Kant's letter, Swedenborg announced he would answer him in his next book. But when
his next book came out, however, there was no mention of Kant. We can only imagine
Kant's fury, half Scottish and half German, which might account for the
harshness of his criticisms of Swedenborg in Dreams of a Spirit Seer .... Kant,
in fact, devotes an entire section in Dreams of a Spirit Seer to debunking
Swedenborg's philosophy. In particular, he takes Swedenborg to task for his
absurd descriptions of heaven and hell, the planets and their inhabitants, and
the fantastic impossibility of communication with angels. The angels,
Swedenborg believed, were the souls of departed human beings once alive, who live in
Heaven in the form of their old bodies, and consociate with those whom they have
most loved on earth but who now dwell in heavenly societies, the sum total of
which was the Grand Man.

In a previous report, it was stated that, while we know Jung read
Swedenborg's works at around the same time he was reading these other authors, we also
had no idea which ones. Now, due to the investigations of Sonu Shamdasani, we have
a list of the books on Swedenborg that Jung, in the middle of his medical training, checked out of the Basel Library during 1898.
.... The first work Jung checked out was The Arcana Coelestia, Swedenborg’s multivolume compendium giving the true internal spiritual meaning of the first two books of the Bible and the first major work of Swedenborg’s visionary era after the original revelations of 1744. The importance of the Arcana is that, referring to the opening of the interior spiritual sense, Swedenborg maintains that the images of the Bible must be read symbolically and metaphorically according to the level of spiritual self-actualization of the person. The Bible is fundamentally a map indicating the stages of spiritual consciousness one must go through to reach the final stage of regeneration. One sees, however, into one's own interiors to the level of one's ability. To the literalist, for instance, God created earth and man and woman in seven days. For Swedenborg, each day of creation is the expression of a different stage of consciousness that must be mastered in the process of self-realization. The crucifixion of Jesus and his resurrection is the death of the personal, self-centered ego and the arising of the spiritual dimension of personality, expressed as the purification of the soul, which is our link to the Divine while alive and to heaven upon our death. Revelation is not the end of the physical world, but a cataclysmic event in consciousness, an ecstatic, nay, mystical awakening in which the doors of perception are cleansed and we finally see that the natural is derived from the spiritual, not the other way around, and in this way the earth has been transformed.

A period of nine months then intervened, during which time we presume Jung was contemplating the content and meaning of the Arcana. Then in September, 1898, he checked out Swedenborg’s Heaven and Hell. Heaven and Hell is a work that should be read as Swedenborg’s communication on the nature of life after death. More importantly, however, it is an expanded statement of his claim that "Heaven is made by the Lord, while hell is created by man out of the misuse of the capacities of rationality and freedom." This would be a description of the angels and their Heavenly societies and their relation to the Lord, which is the Grand Man. This description takes up most of the book, together with a description of the hells, which come from vanity, self-centeredness, and lust.

We see in this work the iconography of a person’s interior, phenomenological world view, much as Jung would reconstruct the interior world view of his patients, or ask his clients to reconstruct in their artistic depiction of states of individuation.

Then, a month later, Jung returned to check out Earths in the Solar System,
The Soul and the Body in their Correlations, and The Delights of Wisdom
Concerning Conjugal Love, all on the same day. Only the general gist of these volumes can be given here. Earths in the Solar System presents Swedenborg’s view that, not only are there spirits on the after death plane, they also inhabit other planets besides earth. The rationale for this is threefold. First, because the universe is bigger than the earth alone (in other words, consciousness is not defined or even solely made up of the rational waking state), and there is no reason to presume that we are the only entities out there; second, because nearly all cultures on earth report such communications, except those inhabiting western modernist societies; and third, because Swedenborg reported that he was visited by spirits from these other planets and was just chronicling what he had seen and heard.

The Soul and the Body and their Correlations is Swedenborg’s restatement of his doctrine of correspondences -- that every aspect of the physical world is somehow reflected in the life of the soul. Jung perpetually returned to this linkage with his interest in the mind/body problem, and the personal equation in science; that is, how we simultaneously can know and experience phenomena, a question that formed the basis for his later exchange with the physicist Wolfgang Pauli. The Doctrines Concerning Conjugal Love expresses Swedenborg’s revelation about the spiritual relation of the sexes in the process of regeneration. Man can only learn to love God through the love he experiences through others, and again, the essential relation of the opposites emerges. In addition, one cannot help but notice that this is also the controversial volume in which Swedenborg, himself an unmarried man with no apparent consort throughout his life, advocates that it is permissible for a married man to take on a second partner.

In any event, there is more to be said about the nature of the connections between Jung and Swedenborg’s ideas. It is sufficient here to indicate that new scholarship in this area is proceeding.

Footnotes
1.F.X. Charet ((1993). Spiritualism and the Foundations of C. G. Jung’s Psychology. Albany: SUNY Press.) has implied that Jung’s motivation for reading this literature had been the recent death of his father, in hopes of communicating with him from beyond the grave. This might be plausible if
Charet had more evidence from Jung himself on this point, but it seems even less likely given that Charet's project to link Jung to spiritualism omits a crucial focus on the process of self-realization, of which spiritist phenomena must be considered a mere subsidiary and not a goal in and of themselves. Charet has spiritualism as his main focus, with little mention of its relation to the process of individuation. Rather, supernormal powers are an epiphenomenon in the process of self-realization and only indicative of one's progress, at least according to the Yoga texts with which Jung was most familiar. Attachment to them leads to karmic rebirth in a lower plane, knowing that a higher exists, which is worse, the text says, than not knowing that there is a higher interior life at all.


7. Compare, for instance, with vishwavirat svarupam, the universal form of the cosmic man, in Tantric Hinduism. Unmarried man with no apparent consort throughout his life, advocates that it is permissible for a married man to take on a second partner.
Duffy's Tavern?
From: ricktompkins ............... 1/17/2010 2:35:00 PM

I stand corrected, Jared, searched for and
found the biography -- hopefully Hazelden will
start reprinting Dale Mitchell's work again!

The Day Room separating new alcoholic patients
and those approaching discharge was named Duffy's
Tavern not 'Dusty's.'

And, Dr. Silkworth was officially hired as
director of alcoholic treatment at Knickerbocker
Hospital in 1945, not 1940.

Mea culpa and best regards, Rick
-
-

From: J. Lobdell
Sent: Saturday, January 16, 2010

Do you mean Duffy's Tavern? ... After the radio program?

+++Message 6241. .......... Re: Chauncey Costello from Pontiac, Michigan
From: happenycycler ........... 1/17/2010 2:50:00 PM

Please See:

U.S. Social Security Death Index
Search Results
Chauncey COSTELLO
Birth Date: 30 Dec 1910
Death Date: 11 May 2006
Social Security Number: 386-01-6198
State or Territory Where Number Was Issued: Michigan
Death Residence Localities
ZIP Code: 48342
Localities: Pontiac, Oakland, Michigan

http://www.familysearch.org/eng/default.asp

Karl K.
-
-

--- In AAHistoryLovers@yahoogroups.com, "J. Lobdell" <jlobdell54@...> wrote:
My recollection is that Chauncey C. was the longest sober member at Toronto 2005 and died in 2006. Did he get sober at Dr. Bob's [house] in Akron in 1941? He was succeeded as oldest by Easy E. down in Alabama, who got sober, I think, in Nov 1942, and died in 2008? I don't know of any living members who got sober before the end of WW2 (and stayed sober) -- there is in Bristol, Pennsylvania, Clyde B. who got sober in Boston June 20 1946 and wrote a book a dozen years ago -- SIXTY YEARS A DRUNK FIFTY YEARS SOBER (under the pen-name Freeman Carpenter). He's the longest sober I've met.

For those who can't get enough of William James, consider a summer symposium divided between the White Mountains of New Hampshire and Cambridge, Massachusetts.

http://www.wjsociety.org/

William James Symposium

A Symposium for Honoring and making use of William James:
In the Footsteps of William James

The William James Society is planning a long-weekend symposium, August 6-9, 2010, to honor the life of James on the occasion of the hundredth anniversary of his death. In the spirit of James, the symposium, In the Footsteps of William James, will be an opportunity to explore the local settings of James's life and to reflect on James's ability to encounter experience afresh and approach problems creatively. The symposium will therefore have two dimensions and we seek presenters for both:
1. with the symposium taking place at Chocorua, NH, and Cambridge, MA, we call for presenters familiar with his life in either or both places who could serve as guides for the participants; there are some residents in both places that will already be serving this role, so our primary call is for our second dimension;
2. for a symposium as much about the public intellectual significance of James's thought as his scholarly contributions, we call for presenters who can
address issues of historic and contemporary relevance as illuminated by James’s life and work, for sessions to include topics such as these:
- The Pragmatist Turn, and its potential for reconciling disputes and fostering common sense in public discourse,
- Values Voters and Valuing Citizenship, on the uses of his theories for comprehending differences and encouraging listening, and his speaking out against social injustice,
- Educational Renewal, from James’s own classroom experiences to his talks to teachers and about education, to his potential to foster opening of minds,
- Spirituality and Belief, with James in anticipation of the endurance of religion and spirituality in secular settings and of theories for embracing differences of belief,
- Mental Health, from his theory of habits to his inspirations to help people with addiction and to encourage the research in positive psychology,
- Appraisals of James by his colleagues, friends, students, and successors in various fields.

Please send an abstract of 100 words and a brief description of qualifications to the William James Symposium Committee by January 15, 2010 to:
*Lynn Bridgers: l.bridgers@worldnet.att.net;
*Paul Croce: pcroce@stetson.edu; or Box 8274, Stetson University, 421 N. Woodland Blvd., DeLand, FL 32720; or
*John Kaag: John_Kaag@UML.edu; or Department of Philosophy, University of Massachusetts, Lowell, 102 Olney Hall, Lowell, MA 01856

George Cleveland

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Henry James (the father) was also thought to be an alcoholic. The family put a lot of money into the children's education though, with good results! The money came from the grandfather...

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In AAHistoryLovers@yahoogroups.com, "bbthumphump" <steve...> wrote:
> > William James's father, Henry James was a Swedenborgian, which I'm sure influenced young William James, and in turn Bill Wilson.
> > Carl Jung was also influenced by Swedenborg,
> as were Kant, and of course Lois Wilson and
> her family.
>

+++Message 6244. . . . . . . How quickly should the twelve steps be taken?
From: Jay Pees . . . . . . . . 1/17/2010 2:04:00 PM

On pages 75-76 of our Big Book it indicates
the waiting period to do Step 6 is about 1 hour.

+++Message 6245. . . . . . . RE: How quickly should the twelve steps be taken?
From: Bill Lash . . . . . . . . 1/17/2010 4:01:00 PM

Starting their 4th Step after 7 years? Wow, that's just crazy & certainly not the AA message! I always like sticking to what the AA literature says so here's an article I wrote called "When do we work the Steps" compiling statements mostly from the Big Book's clear-cut directions:

http://www.justloveaudio.com/resources/12_Steps_Recovery/Pre-Step_Work/When_Do_We_Work_the_Steps.pdf [1]

Just Love,
Barefoot Bill

---

When Do You Want to Get Well?

by Barefoot Bill

"I wonder how many alcoholics upon finding out they had a deadly ailment and a doctor had a cure would sit in the doctor's waiting room 90 times in 90 days (or for a year or more) and wait for the medicine to be administered to them. I also wonder how many alcoholics do the same thing concerning our 12 Steps; they go to 90 meetings in 90 days hoping to have a spiritual awakening without taking the Steps." - Archie M.
I have been scolded a few times (by fellow AA's) because of the fact that I sometimes share at meetings about how the Steps are meant to be worked immediately and quickly. I've been told that this
"theory" will "harm" newcomers (having only a few days, a few weeks, or a few months) who could not possibly be "ready" to do the work yet. Then I'm usually told that these new members should just go to meetings for a while and eventually they'll "know" when they are ready to get into the Program. In the early days of AA, when a new person showed up at their first meeting and asked about when they were going to get into working the Steps, established members usually asked them, "When do you want to get well?" If you want to get well now, we'll be working the Steps now. If you DON'T want to get well now, I guess you can put off the Steps, but by doing so you're probably going to drink." I do not agree that we first get our life together and then turn to God. I believe that we turn to God and then, AND ONLY THEN, do we begin to get our life together. That's exactly what the Steps are all about. As a matter of fact, Bill Wilson got into the Steps after a few days, Dr. Bob got into the Steps after one day, and Bill Dotson (AA #3) also got into the Steps after a few days. These were the first three members of AA and none of them ever drank again. But for me the bottom line is, what does the AA Program and the AA literature have to say about it? Since it says, "Rarely have we seen a person fail who has thoroughly followed our path," then what does the PATH say? The following is a list of timeframes found in the Big Book, and is the basis for my experience and the experience of those I've worked with. Page and paragraph numbers are from the new Fourth edition.

Page xxvi:4 - "Though we work out our solution on the spiritual as well as an altruistic plane, we favor hospitalization for the alcoholic who is very jittery or befogged. More often than not, it is imperative that a man's brain be cleared before he is approached, as he has then a better chance of understanding and accepting what we have to offer." (So it says we need to be detoxed off of alcohol first, which usually takes two or three days but in extreme cases takes four or five days, before getting into the work. See also page xxvii:7.)

Page xxvii:5 - "Many years ago one of the leading contributors to this book (Bill Wilson) came under our care in this hospital and while here he acquired some ideas which he put into practical application AT ONCE." (In about three days Bill was into working almost all of what later became the AA program. See also page 13.)
"Of course an alcoholic ought to be freed from his physical craving for liquor, and this often requires a definite hospital procedure, before psychological measures (like the Steps) can be of maximum benefit." (For psychological measures to benefit us we need to be applying them. So again, it's saying we need to be detoxed off of alcohol first, which usually takes two or three days but in extreme cases takes five or six days, before getting into the Steps. See also page xxvi:4.)

"The door opened and he stood there, fresh-skinned and glowing. There was something about his eyes. He was inexplicably different. What had happened?"

'I pushed a drink across the table. He refused it. Disappointed but curious, I wondered what had got into the fellow. He wasn't himself."

"'Come, what's all this about?' I queried."

"'He looked straight at me. Simply, but smilingly, he said, 'I've got religion.'"

"I was aghast. So that was it last summer an alcoholic crackpot; now, I suspected, a little cracked about religion. He had that starry-eyed look. Yes, the old boy was on fire all right. But bless his heart, let him rant! Besides, my gin would last longer than his preaching."

"But he did no ranting. In a matter of fact way he told how two men had appeared in court, persuading the judge to suspend his commitment. They had told of a simple religious idea and a practical program of action. That was two months ago and the result was self-evident. It worked!

"He had come to pass his experience along to me -- if I cared to have it. I was shocked, but interested. Certainly I was interested. I had to be, for I was hopeless." (So we don't have to wait very long to start doing Twelfth Step work, all that's required first is that we have worked most of the 12 Steps.)

"At the hospital I (Bill Wilson) was separated from alcohol for the last time (Bill was admitted to Towns Hospital at 2:30PM on December 11, 1934. Bill was 39 years old.). Treatment seemed wise, for I showed signs of delirium tremens. There I humbly offered myself to God, as I then I understood Him, to do with me as He would. I placed myself UNRESERVEDLY under His care and direction. I admitted for the first time that of myself I was nothing; that without Him I was lost (Bill takes what later became Step Three. He reached the conclusions of Step One on page 8:1 and Step Two on
12:4). I RUTHLESSLY faced my sins (what later became Step Four) and became willing to have my new-found Friend (God) take them away, root and branch (what later became Steps Six and Seven). I have not had a drink since.

My schoolmate (Ebby Thacher) visited me, and I FULLY acquainted him with my problems and deficiencies (what later became Step Five). We made a list of people I had hurt or toward whom I felt resentment. I expressed my entire willingness to approach these individuals, admitting my wrong (what later became Step Eight). NEVER was I to be critical of them. I was to right ALL such matters to the UTMOST of my ability (what later became Step Nine).

I was to test my thinking by the new God-consciousness within. Common sense would thus become un-common sense (these two lines refer to what later became Step Ten). I was to sit quietly when in doubt, asking ONLY for direction and strength to meet my problems as He would have me. NEVER was I to pray for myself, except as my requests bore on my usefulness to others (what later became Step Eleven). Then only might I expect to receive. But that would be in great measure. My friend promised when these things were done I would enter upon a new relationship with my Creator; that I would have the elements of a way of living which answered ALL my problems (what later became the first two parts of Step Twelve). Belief in the power of God, plus enough willingness, honesty and humility to establish and maintain the new order of things, were the ESSENTIAL REQUIREMENTS.

Simple, but not easy; a price HAD to be paid. It meant DESTRUCTION of self-centeredness. I MUST turn in ALL things to the Father of Light who presides over us all.

These were revolutionary and drastic proposals, but the moment I FULLY accepted them, the effect was electric. There was a sense of victory, followed by such a peace and serenity as I had never know. There was utter confidence. I felt lifted up, as though the great clean wind of a mountain top blew through and through. God comes to most men gradually, but His impact on me was sudden and profound.

For a moment I was alarmed, and called my friend, the doctor (Dr. Silkworth), to ask if I were still sane. He listened in wonder as I talked. Finally he shook his head saying, "Something has happened to you I don't understand. But you had better hang on to it. Anything is better than the way you were." The good doctor now sees many men who have such experiences. He knows
that they are real.
While I lay in the hospital the thought came that there were thousands of
hopeless alcoholics who might be glad to have
what had been so freely given me. Perhaps I could help some of them. They in
turn might work with others.
My friend had emphasized the ABSOLUTE NECESSITY of demonstrating these
principles in ALL my affairs. Particularly
was it IMPERATIVE to work with others as he had worked with me (what later
became the last part of Step Twelve). Faith
without works was dead, he said. And how appallingly true for the alcoholic!

FOR
IF AN ALCOHOLIC FAILED TO
PERFECT AND ENLARGE HIS SPIRITUAL LIFE THROUGH WORK AND SELF-SACRIFICE FOR
OTHERS, HE
COULD NOT SURVIVE THE CERTAIN TRIALS AND LOW SPOTS AHEAD. If he did not
work, he
would SURELY drink
again, and if he drank, he would surely die. Then faith would be dead
indeed.
With us it is just like that." (So two or three
days after Bill is admitted into the hospital on December 11th he has a
spiritual experience AS THE RESULT of working
almost all the Steps immediately and quickly in a few days. He THEN talks
with
his doctor about what happened to him on
December 14th and is released from the hospital on the afternoon of December
18th).
Page 58:2 - "If you have decided you want what we have and are willing to go
to
any length to get it - THEN YOU ARE
READY TO TAKE CERTAIN STEPS." (I'd like to suggest that they are talking
about
TWELVE certain steps and you'll
soon see why. Some say that we stay within the first three Steps for a year
when
you first get to AA, but please notice
what it says next about Step Three on pages 63:4 -- 64:0.)
Page 63:4 - "NEXT we launch out on a course of VIGOROUS action, the first
step
of which is a personal housecleaning,
which many of us had never attempted. Though our decision (which is the
Third
Step decision) was a vital and crucial
step, it could have LITTLE PERMANENT EFFECT unless AT ONCE followed by a
STRENUOUS EFFORT to face, AND
to be rid of, the things in ourselves which had been blocking us." (So it's
saying that this Third Step decision is important
but will have LITTLE PERMANENT EFFECT unless we IMMEDIATELY follow it up
with an
INTENSELY ACTIVE
EFFORT to work Steps Four through Nine, because where we face these things
that
block us from turning our will and our
lives over to God is in Steps Four, Five, and Six; and where we get rid of
what
blocks us from turning our will and lives
over is in Steps Seven, Eight, and Nine. So the way we turn our will and
lives
over to the care of God as we understand
Him is by IMMEDIATELY and STRENuously working AT LEAST the six middle
Steps.)
Page 72:2 - "We will be more reconciled to discussing ourselves with another
person (doing a Fifth Step) when we see
good reasons why we should do so. The best reason first: If we skip this
vital
step, we may not overcome drinking. Time
after time newcomers have tried to keep to themselves certain facts about
their
lives. Trying to avoid this humbling
experience, they have turned to easier methods. Almost invariably they got
drunk. Having persevered with the rest of the
program, they wondered why they fell. We think the reason is that they never
completed their housecleaning. They took
inventory all right, but hung on to some of the worst items in stock. They
only
thought they had lost their egoism and fear;
they only thought they had humbled themselves. But they had not learned
enough
of humility, fearlessness and honesty,
in the sense we find it necessary, until they told someone else all their
life
story (Fifth Step)." (It's talking about
NEWCOMERS working ALL of the Steps.)
Page 74:2 - "Notwithstanding the GREAT NECESSITY for discussing ourselves
with
someone (doing a Fifth Step), it may
be one is so situated that there is no suitable person available. If that is
so,
this step may be postponed, ONLY, however,
if we hold ourselves in COMPLETE readiness to go through with it at the
FIRST
opportunity." (See also page 75:1.)
Page 75:1 - "When we decide who is to hear our story (our Fifth Step), WE
WASTE
NO TIME." (So after we write our
three Fourth Step inventories of resentment, fear, and harms; it says we
IMMEDIATELY share our Fifth Step.)
Page 75:3 - "Returning home we find a place where we can be quiet for AN
HOUR,
carefully reviewing what we have
done." (It's saying that IMMEDIATELY following our Fifth Step, we spend ONE
HOUR
of undisturbed and uninterrupted
quiet time, seeing if the foundation we have built with our first five Steps
is
done honestly and to the best of our ability.
Then see page 76:1.)
Page 76:1 - "If we can answer to our satisfaction (the questions we ask
ourselves IMMEDIATELY following our Fifth Step
in the previous paragraph), we THEN look at Step Six. We have emphasized
willingness as being indispensable. ARE WE
NOW READY to let God remove from us ALL the things which we have admitted are
objectionable (in our Fourth and Fifth Steps)? Can He NOW take them ALL - everyone? If we still cling to something we
will not let go, we ask God to help us
be willing." (So Six immediately follows the hour we took after Five. So Five
and Six are both done on the same day.)
Page 76:2 - "WHEN READY (which answers one of the questions of Step Six), we say
something like this: 'My Creator, I
am NOW willing that you should have all of me, good and bad. I pray that you
NOW remove from me every single defect
of character which stands in the way of my usefulness to you and my fellows. Grant me strength, as I go out from here, to
do your bidding. Amen.' We have then completed Step Seven." (In Step Six, we were asked if we were NOW ready. If
we are, we then do Step Seven. If there are SOME defects we are NOT willing to
go to God with, we pray for the willingness to ask God to help us with them, but go on to Step Seven with the
defects we ARE willing to ask God to help us with. Either way, Step Five, Six, and Seven are all done on the same day.
Steps Three and Seven are then a daily striving and prayer, practiced for the rest of our lives.)
Page 76:3 - "NOW we need more action, without which we find that "Faith without
works is dead." Let's look at Steps Eight and Nine. We have a list of ALL persons we have harmed and to whom we are
willing to make amends. We made it when we took inventory. We subjected ourselves to a drastic self-appraisal. NOW
we go out to our fellows and repair the
damage done in the past. We attempt to sweep away the debris which has accumulated out of our effort to live on self-will
and run the show ourselves. If we haven't the will to do this, we ask until it
comes. Remember it was agreed at the
beginning we would go to any lengths for victory over alcohol." (NOW is mentioned twice in this paragraph, and even
says, "NOW we go out". So Steps Five through Nine are ALL done together (in rapid succession), according to the
directions in the Big Book. If there are a few amends we are NOT willing to
make, we pray for the willingness but proceed
with the amends we ARE willing to make.)
Page 83:3 - "Some people cannot be seen -- we send them an honest letter.
And there may be a valid reason for
postponement in some cases (in doing Step 9). But we DON'T DELAY IF IT CAN BE
AVOIED."
Page 84:2 - "This thought (the thought of the Ninth Step promises ALWAYS materializing IF we work for them) brings us to Step Ten, which suggests we CONTINUE to take personal inventory and CONTINUE to set right ANY new mistakes AS WE GO ALONG (so the Tenth Step is NOT done just at night but should be done)
MOMENT BY MOMENT, AS WE GO ALONG throughout the day). We VIGOROUSLY commenced THIS way of living (the Steps Ten and Eleven "way of living") AS WE CLEANED UP THE PAST (we begin to clean up the past in Step Nine.)." (So Ten and Eleven begin to be worked as soon as we start making amends.) "...It should continue for a LIFETIME (So we never stop working Step Ten)."
Page 95:1 -- "Sometimes a new man is anxious to proceed (in the Big Book's Original Manuscript, this word was replaced with, "make a decision and discuss his affairs") at once, and you may be tempted to let him do so. This is sometimes a mistake (they are only talking about the first visit here). If he has trouble later, he is likely to say you rushed him." (So it's saying that on the FIRST visit we shouldn't get the new person into the Steps yet, but please see 96:2 to see what it says about the SECOND visit.)
Page 96:2 - Suppose now you are making your second visit to a (new) man. He has read this volume (the Big Book) and says he is prepared to go through with the Twelve Steps of the program of recovery. HAVING HAD THE EXPERIENCE YOURSELF, you can give him MUCH practical advice. Let him know you are available of he wishes to make a decision (Step Three) and tell his story (Steps Four and Five), but do not insist upon it if he prefers to consult someone else.
Page 156:3 - But life was not easy for the two friends (Bill Wilson & Dr. Bob).
Plenty of difficulties presented themselves. Both saw that they MUST keep SPIRITUALLY active. One day they called up the head nurse of a local hospital. They explained their need and inquired if she had a first class alcoholic prospect.
She replied, "Yes, we've got a corker (Bill Dotson, whose sober date is June 26, 1935). He's just beaten up a couple of nurses. Goes off his head completely when he's drinking. But he's a grand chap when he's sober, though he's been in
here eight times in the last six months. Understand he was once a well-known lawyer in town, but just now we've got him strapped down tight."

Here was a prospect all right but, by the description, none too promising. The use of SPIRITUAL principles in such case was not so well understood as it is now. But one of the friends said, "Put him in a private room. We'll be down."

Two days later, a future fellow of Alcoholics Anonymous stared glassily at the strangers beside his bed. "Who are you fellows, and why this private room? I was always in a ward before."

Said one of the visitors, "We're giving you a treatment for alcoholism." Hopelessness was written large on the man's face as he replied, "Oh, but that's no use. Nothing would fix me. I'm a goner. The last three times, I got drunk on the way home from here. I'm afraid to go out the door. I can't understand it." (Part of Bill D.'s First Step conclusion, and please notice the Twelfth Step work over the next few paragraphs.)

For an hour, the two friends told him about their drinking experiences. Over and over, he would say: "That's me. That's me. I drink like that."

The man in the bed was told of the acute poisoning from which he suffered, how it deteriorates the body of an alcoholic and warps his mind. There was much talk about the mental state preceding the first drink.

"Yes, that's me," said the sick man, "the very image. You fellows know your stuff all right, but I don't see what good it'll do. You fellows are somebody. I was once, but I'm a nobody now. From what you tell me, I know more than ever I can't stop (more of Bill D.'s First Step conclusion)." At this both the visitors burst into a laugh. Said the future Fellow Anonymous: "Damn little to laugh about that I can see."

The two friends spoke of their SPIRITUAL experience and told him about the COURSE OF ACTION they carried out. He interrupted: "I used to be strong for the church, but that won't fix it. I've prayed to God on hangover mornings and sworn that I'd never touch another drop but by nine o'clock I'd be boiled as an owl."

Next day found the prospect more receptive. He had been thinking it over. "Maybe you're right," he said. "God ought to be able to do anything (Bill D.'s Second Step conclusion)." Then he added, "He sure
didn't do much for me when I was trying to fight this booze racket alone."

ON THE THIRD DAY the lawyer gave his life to the care and direction of his Creator (Bill D.'s Step Three decision), and said he was perfectly willing to do ANYTHING necessary (Steps Four through Twelve). His wife came, scarcely daring to be hopeful, though she thought she saw something different about her husband already. He had begun to have a spiritual experience.

That afternoon he put on his clothes and walked from the hospital a free man. He entered a political campaign, making speeches, frequenting men's gathering places of all sorts, often staying up all night. He lost the race by only a narrow margin. But he had found God is and in finding God had found himself. That was in June, 1935. He never drank again. He too, has become a respected and useful member of his community. He has helped other men recover, and is a power in the church from which he was long absent. (So Bill Dotson, or AA #3, got right into the Steps within a few days, as was the practice in early AA.)

Page 262:6 - The day before I was due to go back to Chicago (this is during the summer of 1937), a Wednesday and Dr. Bob's day off, he had me down to the office and we spent THREE OR FOUR HOURS formally going through the Six Step program (which later became AA's Twelve Step program) as it was at that time.

The six steps were:
1. Complete deflation (which later became Step 1).
2. Dependence and guidance from a Higher Power (which later became Steps 2,3,6,7 & 11).
3. Moral inventory (which later became Steps 4 & 10).
4. Confession (which later became Step 5).
5. Restitution (which later became Steps 8 & 9).
6. Continued work with other alcoholics (which later became Step 12).

Dr. Bob led me through ALL of these steps. At the moral inventory (Steps 4 & 5), he brought up some of my bad personality traits or character defects, such as selfishness, conceit, jealousy, carelessness, intolerance, ill-temper, sarcasm and resentments.

We went over these at great length and then he finally asked me if I wanted these defects of character removed (Step 6). When I said yes, we both knelt at his desk and prayed, each of us asking to have these defects taken away (Step 7). This picture is still vivid. If I live to be a hundred, it will always stand out in my mind. It was very impressive and I wish that every A.A. could have the benefit of this type of sponsorship today. Dr. Bob ALWAYS emphasized the religious angle VERY STRONGLY, and I think it helped. I know it helped me. Dr. Bob then led...
me through the restitution step, in which I made a list of ALL of the persons I had harmed (Step 8), and worked out ways and means of slowly making restitution (Step 9). (So again, most of the Steps being worked in one day.)

Dr. Bob and the Good Oldtimers, page 101 -- "Dorothy S.M. recalled the 1937 meetings..."The newcomers surrendered in the presence of all those other people." After the surrender, many of the steps -- involving inventory, admission of character defects, and making restitution -- were taken within a matter of days."

+=+=+Message 6246. . . . . . . . . . . . Re: Grave emotional and mental disorders, delusionary thinking
From: Steven Harris . . . . . . . . . . . . 1/18/2010 12:29:00 AM

Thank you, I identified with about six or seven personality disorders that I come to understand as alcoholism ... as well as the maladjustment to life that Dr. William Silkworth talks about in The Doctor's Opinion ... I really understand that I have not just been physically ill but mentally ill .... Thank u again cheers...

Sent from my iPhone

---

Big Book, "The Doctor's Opinion"

"The physician who, at our request, gave us this letter, has been kind enough to enlarge upon his views in another statement which follows. In this statement he confirms what we who have suffered alcoholic torture must believe--that the body of the alcoholic is quite as abnormal as his mind. It did not satisfy us to be told that we could not control our drinking just because we were maladjusted to life, that we were in full flight from reality, or were outright mental defectives. These things were true to some extent, in fact, to a considerable extent with some of us. But we are sure that our bodies were sickened as well."

"The classification of alcoholics seems most difficult, and in much detail is outside the scope of this book. There are, of course, the psychopaths who are emotionally unstable. We are all familiar with this type. They are always "going on the wagon for keeps." They are over-remrorseful and make many resolutions, but never a decision."
"There is the type of man who is unwilling to admit that he cannot take a drink. He plans various ways of drinking. He changes his brand or his environment. There is the type who always believes that after being entirely free from alcohol for a period of time he can take a drink without danger. There is the manic-depressive type, who is, perhaps, the least understood by his friends, and about whom a whole chapter could be written."

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On 17 Jan 2010, at 04:17, Glenn Chesnut <glennccc@sbcglobal.net> wrote:

> As I understand it, the question you are asking is, what were they talking about, in terms of modern psychological terminology, when they referred on p. 58 of the Big Book to people "who suffer from grave emotional and mental disorders," and when they referred on p. 62 of the Big Book to "self-delusion"?
>
> This basic question has been asked a number of times over the years in the AAHistoryLovers, in various kinds of ways, most recently in Message #6195
> http://health.groups.yahoo.com/group/AAHistoryLovers/message/6195
> And so far, nobody has ever written a message back giving any satisfactory answer.
>
> Let me try to give you a different kind of answer, however. There were three basic models of alcoholism treatment in the early days, which had extremely high success rates, and which were positively disposed towards AA.
>
> 1. Sister Ignatia's treatment program at St. Thomas Hospital in Akron. They had a psychiatrist on staff, and when an alcoholic came in who needed psychiatric help in addition to guidance in working the steps, they sent that person to the hospital psychiatrist. There is a chapter on her program in Bill Swegan's book:
> http://hindsfoot.org/kBS1.html
>
> 2. The Lackland Model developed by A.A. member Bill Swegen and famous psychiatrist Dr. Louis Jolyon "Jolly" West (later copied by Captain Joseph Zuska and A.A. member Commander Richard Jewell for their Navy alcoholism treatment program at Long Beach, with equal success).
> http://hindsfoot.org/kBS5.html
> In this treatment method, leadership of the treatment was shared between a good psychiatrist and an A.A. member with a lot of quality time in the program. Bill Swegan reports that only a certain percentage of the alcoholics whom they treated actually had severe psychiatric problems, and that usually the only people who could actually profit from psychiatric help were those who were a little better educated and
more aware of their own emotions. If the alcoholic's psychiatric
problems were crippling and could not be treated well enough to
restore that person to active duty in the Air Force, the person was
denied treatment for his alcoholism and discharged from the Air Force.

3. The Minnesota Model also tried to combine psychological help and
A.A. participation, starting around 1954 at Willmar State Hospital in
Minnesota, with great success. In the early 1960's, Hazelden also
began using this method, also with great success.

But then in 1966, Lynn C., who had continued to insist that Hazelden's
treatment regimen remain "pure A.A.," finally left the center, and the
mental health professionals came to strongly dominate Hazelden from
that point on. The philosophy became one of treating "chemical
dependency" using many different disciplines and treatment modalities.

For myself, I'm not sure that the present Hazelden program could still
be termed the classic "Minnesota Model" in any kind of way.
See http://hindsfoot.org/kBS5.html and William L. White, Slaying the
Dragon: The History of Addiction Treatment and Recovery in America
(Bloomington, Illinois: Chestnut Health Systems and Lighthouse
Institute, 1998).

But it is certainly clear that the combination of good A.A.,
together with good psychological help for the small percentage
who need it, can be a very powerful and successful combination
in the treating of alcoholism and drug addiction.

The conclusion I think we can draw, is that the three most successful
treatment programs which were developed during the early period of
AA history, combined total immersion into the AA fellowship, along
with psychiatric care for the small percentage who needed it. Having
even fairly severe psychological or mental problems was hardly ever
regarded as an automatic indication that one would never ever be able
to work the AA program or stay sober using the twelve steps.

In my own experience, I have seen people get sober and stay sober
who were severely schizophrenic (I remember a woman in a meeting I
used to attend who heard one of the voices in her head telling her one
day to bite off one of her own fingers, so she did it -- but she
eventually
got sober, and stayed sober, and had a fair amount of serenity most of
the time). Also numerous people who were deeply bipolar. A young
woman with Down's syndrome. I used to sponsor a person with
ADHD (Attention Deficit Hyperactivity Disorder). Borderline
Personality Disorder.

So if you have an alcohol or drug program AND you also have severe
psychological problems, DO NOT give up hope and fall into despair,
and start saying to yourself, "Oh, I will never ever be able get
clean and sober."

Instead, (a) start attending AA meetings and working the program, and
(b) get a good psychotherapist or psychologist or psychiatrist and let
that person help you too. Throughout AA history, people who have
done that, and done it as honestly as they could, have consistently
> found sobriety, a good life, and a considerable amount of happiness.

[Non-text portions of this message have been removed]

++++Message 6247 . . . . . . . . . . . . Re: How quickly should the twelve steps be taken?
From: stevec012000 . . . . . . . . . . . . 1/17/2010 6:50:00 PM

From Steve C., Bailey, jax760, and elisabeth98043

---

From "stevec012000"
<br><steven.calderbank@verizon.net>
<br>(steven.calderbank at verizon.net)

Page 98 in Not God claims that Bill finally took his fifth when he met Father Dowling. That was several years after his meeting with Ebby. I am sure Dr. Kurtz can elaborate on that more if he cares. Unless I am reading this wrong.

---

From: Baileygc23@aol.com (Baileygc23 at aol.com)

DR Bob said the steps simmer down in the last to love and service. People giving rules for the steps forget they are suggested, and our book is suggested only.

There are stories in AA of Akron AAers taking a novice into an upstairs room and getting him on his knees and running him quickly through the required dogma of the time.

---

From: "jax760" <jax760@yahoo.com>
<br>(jax760 at yahoo.com)

From Appendix II, page 569

"What often takes place in a few months could hardly be accomplished by years of self-discipline."
What often takes place is a "spiritual experience" or "spiritual awakening" also described as a "personality change", "religious experiences, "sudden and spectacular upheavals" "sudden revolutionary changes", "Godconsciousness", "vast change in feeling and outlook", "transformations", "profound alterations"

"Having had a spiritual awakening as THE RESULT OF THESE STEPS....."

which often takes place in a few months.

"self discipline" ....trying to not to drink and just attending the meetings?

God Bless

- - - -

From: "Elisabeth" <elisabeth98043@yahoo.com>
(elisabeth98043 at yahoo.com)

If you read the old literature, it says that the newcomers weren't even allowed into the meetings until they had done all 6 steps (as they were back then).
vote, and whenever possible, by substantial unanimity." The idea in our Second Tradition of "a loving God as he may express himself in our group conscience" serves as both a motivation for any proposal a group votes on, and also becomes a vehicle that carries the results of voted motions.

Voting at the Assemblies of Northern Illinois Area 20 always proves the vitality of A.A. principles. Our voting and search for an Area 20 consensus is not always completed in one vote, however. A thorough discussion continues before and after voting a specific motion, as Concept Five's "right of appeal" allows for the presentation of the minority opinion. In Alcoholics Anonymous, seen in voting from individual groups to Districts to Assemblies onward to the General Service Conference, the minority opinion is well considered. Our procedure of voting has always provided the opportunity for a reconsideration vote. The final decision on any proposed motion is an authentic informed group conscience where minority views blend into the outcome.

Full NIA consideration was give to a particular motion presented at the 1990 Spring Assembly held in Joliet, resulting in an extraordinary outcome when the Assembly considered its minority views. NIA Delegate Phyllis W. discussed the effort of another Area for the General Service Conference to approve, develop, and publish an A.A pamphlet on "Unity." With the Spring Assembly held about one month before that year's Conference, Phyllis reported that some of the large amounts of her mail discussed the proposal for the new pamphlet. She shared the ideas, the details, and the background of the proposal in the morning session during the Delegate's Report, allowing enough time for a thorough Assembly discussion before voting its consensus in the afternoon session.

The first Assembly vote demonstrated Area 20 as being very much in favor of the 1990 Conference looking into developing a pamphlet on A.A. Unity, with less than 10% voting a minority view. Then, as NIA Assemblies always proceed, the request was made to hear from the minority "if it wished to address the issue." Four or five NIA trusted servants shared their reservations on developing a "Unity" pamphlet and the ideas are included here to help explain the second vote on the proposal. A past Delegate reported that of A.A. pamphlets in 1990 distribution, the subject of A.A. unity was presented and announced over sixteen times. Whether a "Unity" pamphlet was really needed or would actually be read by the Fellowship appeared as the strong consideration for the Assembly NOT to approve its development. Another spoke on the idea that A.A. Unity, one of the Three Legacies of our Fellowship, could be thought of as a living, existing, and flexible entity. A new pamphlet on the subject might either be incomplete or detract from the real forces of unity at work in Alcoholics Anonymous. Another spoke of A.A.’s Tradition One, where both our common welfare and personal recovery depend upon A.A. unity. By wisely placing the word "unity" in the short form of the First Tradition, the remaining eleven Traditions literally describe the limits and explain the results that the principles of A.A. unity bring to our Fellowship.

The motion was called for a second vote, and as reported in the Spring Assembly minutes by the NIA Secretary, "Upon a standing vote it was evidenced that there was a total turnaround of the opinion of the Assembly and the question was denied." The second vote unanimously declined approval for developing a new pamphlet on "Unity." The 1990 General
Service Conference also declined to proceed with the pamphlet's development. The NIA Spring Assembly, after hearing the views expressed by its minority vote, fully reconsidered the thoughtful ideas presented and delivered its informed group conscience, a substantial unanimity and a truly remarkable consensus.

+++

Message 6249. . . . . . . . . . . . Re: Requirement for time sober for people running meetings?
From: allan_gengler . . . . . . . . . . . . 1/17/2010 7:03:00 PM

In my little area of Tennessee we ask a person have six months to chair, but other groups have no such "requirement." I've never seen an official AA stance on this and from what I know about traditions and concepts that probably wouldn't happen since leadership comes from the Group Up to GSO and not the other way around.

Interestingly in "Dr. Bob and The Good Oldtimers," some of the early meetings at T. Henry's house weren't even run by alcoholics but my Oxford Groupers.

That was probably a good thing, considering the state of the sober few at the time.

--Al

---

From: Baileygc23@aol.com (Baileygc23 at aol.com)

There is a lot of AA literature that encourages AAers to work with others from the start.

Particularly the first chapter of the big book said that was it imperative to work with others.

On page 159 Bill W says he could leave people with less than three months sober as they were trying to work with others.

But remember also that Bill W says in a couple of places there was freedom of thought and action. Groups do have the right to be wrong, according to Bill W.

+++

Message 6250. . . . . . . . . . . . Re: Chauncey C. from Pontiac, Michigan
From: Arthur S . . . . . . . . . . . . 1/18/2010 9:25:00 AM

__________________________________________________________________________

Good grief - is there absolutely no respect on this web site for AA's Anonymity Traditions?

While AAHistoryLovers is not an AA entity, the AA members who submit material should practice at least a token respect for the Traditions.

Arthur

- - - -

From: Cindy Miller <cm53@earthlink.net> (cm53 at earthlink.net)

Not sure if Social Security #'s should be posted? What does that have to do with recovery from alcoholism?

-cm

__________________________________________________________________________

+++Message 6251 . . . . . . . . . . . . Re: Chauncey C. from Pontiac, Michigan
From: Glenn Chesnut . . . . . . . . . . . . 1/19/2010 4:51:00 PM

__________________________________________________________________________

Mel B. <melb@buckeye-access.com> (melb at buckeye-access.com)

Glenn,

I notice there's been some interest in Chauncey Costello, a real oldtimer who lived in Pontiac, Michigan. I sent the following comment to jlobdell and suggested he circulate it. Perhaps you might consider circulating it to History Lovers.

Mel Barger

I met Chauncey Costello in late 1950 in an AA meeting at the All Saints Episcopal Church in Pontiac, Michigan. With about nine years, he was the oldest in the group in terms of sobriety. I had just moved to Pontiac from my hometown, Norfolk, Nebraska, where I had my last drink on April 15, 1950. I stood in awe of Chauncey, as did others in the Stevens Group (so called because we met in Stevens Hall at the church).
He had a small business operating bulldozers, etc., a trade he followed all of his life. In later years, when Guest House was opened for Catholic priests in nearby Lake Orion, he did much of the bulldozing on the grounds of the estate they used.

Chauncey stayed active in AA throughout his life. He had found AA in 1941 after a nudge from a friendly judge who had just heard about the program (and had previously been referring drunks to the Salvation Army!).

Chauncey considered himself a blue-collar man and at first felt a bit uncomfortable with the lawyers and other professional men he met at his first AA meeting, in Birmingham, Michigan. But he quickly got into the swim of things and became highly respected for his character and skills. And by the time I moved to Pontiac, there were plenty of blue-collar workers in the AA membership along with the professional people.

I spent many years in Jackson, Mich., and Toledo, Ohio, and saw Chauncey only a few times until early in this century. But I always heard about the great work he was doing, still in the greater Pontiac area.

Then a man from New York wanted to interview Chauncey, so I made the arrangements and we called on him in a Pontiac hospital.

Some time later, I saw Chauncey for the last time. Amazingly, it was at an AA meeting in the All Saints Episcopal Church, the place where I had first met him in 1950. He was in a wheelchair, but still mentally alert and interested in the meeting.

Chauncey and his wife Vivian were married at age 15. They had a long and loving marriage marred by some difficulties. Their daughter, for example, was murdered by her husband. But they had other children and grandchildren who were close to them in their old age.

I hope you will circulate this account to others. Thank you very much.

Mel Barger, Toledo, Ohio
<melb@accesstoledo.com>
(melb at accesstoledo.com)
+++Message 6252. ............ Re: How quickly should the twelve steps be taken?
From: Ernest Kurtz ......... 1/19/2010 8:51:00 PM

Abstaining from the other claims in this message, let me at least approach your query. Please remember that I am now retired, all my N-G notes given to Brown University and a few other small archives, so I have to tackle this one from fairly vivid but still aging memory.

In the long recording that Bill did to help Robert Thomsen in his research, Bill mentions after his long conversation with Dowling, he "felt for the first time completely cleansed and freed." At the time of my research, I discussed this with several of the then-surviving old-timers, and they agreed that given the time and circumstances -- remember, the 12 Steps had not yet been formulated and all they had to go on was Oxford Group practice -- this "must have been Bill's first 'Fifth Step.'" "That is one of the things you should get from a real Fifth Step."

Over time and listening to more of Bill and reading more of his correspondence about the Steps and Father Dowling, I came to agree with the historical certainty of that understanding.

Hope this helps.

ernie

> >From "stevec012000"
> <steven.calderbank@verizon.net>
> (steven.calderbank at verizon.net)
> >
> Page 98 in Not God claims that Bill finally took his fifth when he met Father Dowling.
> That was several years after his meeting with Ebby. I am sure Dr. Kurtz can elaborate on that more if he cares. Unless I am reading this wrong.

+++Message 6253. ............ Re: Swedenborgian influences on Jung, Kant, and William James
From: John Barton ............ 1/19/2010 6:39:00 PM

The Moderator opined in a previous post:

"To put it crudely, for Lois and Bill (at least when Bill was sober), you
did not gain salvation by getting down on your knees and accepting Jesus Christ as your Lord and Savior (there is nothing in the first 164 pages of the Big Book about that) -- you gained salvation via visions of White Light, experiences of the Transcendentalist Over-Soul in the wonders of the starry heavens overhead, and Swedenborgian conversations with angels who were simply the spirits of human beings who had once lived upon this earth."

Bill wrote in The AA Way of Life (As Bill Sees It) No. 114:

"NO PERSONAL POWER"

"At first, the remedy for my personal difficulties seemed so obvious that I could not imagine any alcoholic turning the proposition down were it properly presented to him. Believing so firmly that Christ can do anything, I had the unconscious conceit to suppose that He would do everything through me -- right then and in the manner I chose. After six long months, I had to admit that not a soul had surely laid hold of the Master -- not excepting myself.

"This brought me to the good healthy realization that there were plenty of situations left in the world over which I had no personal power -- that if I was so ready to admit that to be the case with alcohol, so I must make the same admission with respect to much else. I would have to be still and know that He, not I, was God."

LETTER, 1940 -

God Bless


+++Message 6254. . . . . . . . Re: Requirement for time sober for people running meetings?
From: James Blair . . . . . . . . . . . . 1/19/2010 6:56:00 PM

Al wrote
.
"I've never seen an official AA stance on this and from what I know about traditions and concepts that probably wouldn't happen since leadership comes from the Group Up to GSO and not the other way around.

The pamphlet "The AA Group" contains all sorts of recommendations for sober time for various positions as a trusted servant. Obviously these are based on experience but as always each group has the right to be wrong.
Jim

+++Message 6255. . . . . . . Early meeting format: were they all 
speaker meetings?
From: firituallyspit . . . . . . . 1/20/2010 9:33:00 AM

I heard a person share in a meeting that all 
early meetings were "Speaker" meetings. I am 
not so sure that is accurate. Does anybody have 
the low down on these early meeting formats?

+++Message 6256. . . . . . . Henry (Hank) P.
From: Chuck Parkhurst . . . . . . . 1/20/2010 6:02:00 AM

Members

I am looking for a confirmation with source 
reference, for the date of death for Henry 
"Hank" Parkhurst. I have seen his death 
reported as 1/18 and 1/21, each time in the 
year 1954.

Many Thanks

In Service with Gratitude,

Chuck Parkhurst

+++Message 6257. . . . . . . Bob E. (AA #11)
From: R. Peter Nixon, MBA . . . . . . . . . . . . 1/20/2010 7:03:00 PM

Bob Evans (AA #11) came to the fellowship in 
February 1937. Does anyone know his birthdate, 
birthplace, sobriety date, place and date of 
death?

+++Message 6258. . . . . . . Re: Henry (Hank) P.
From: jax760 . . . . . . . . . . . . . 1/20/2010 2:52:00 PM
Hi Chuck,

The information you require can by found in the New Jersey Herald, January 27, 1954. Although I do not have a copy I believe it lists the date as January 18th.

Regards

--- In AAHistoryLovers@yahoogroups.com, "Chuck Parkhurst" <ineedpage63@...> wrote:
> Members
> I am looking for a confirmation with source reference, for the date of death for Henry "Hank" Parkhurst. I have seen his death reported as 1/18 and 1/21, each time in the year 1954.
> Many Thanks
> In Service with Gratitude,
> Chuck Parkhurst

During his all too short period of sobriety.

He died after a long illness at Glenwood Sanitarium in Trenton, New Jersey, on January 18, 1954, at the age of fifty-seven. Lois Wilson ascribed his death to drinking.

Funeral services were held Thursday, January 22 at Blackwell Memorial Home. Rev. A. Kenneth Magner of the First Presbyterian Church performed the service.

At the time of his death he and his wife, Kathleen Nixon Parkhurst (whom he had remarried after two failed marriages) were living at Washington-Crossing Road, Pennington, New Jersey.

One son, Henry G. Parkhurst, Jr., was living in Madeira Beach, Florida. A second son Robert
S. Parkhurst, was living in Pennington.

Special thanks to Ron R., of Kentucky, for information concerning Hank's death and burial.

Above written by Nancy O.

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In a message dated 1/20/2010 12:29:21 P.M. Eastern Standard Time, ineedpage63@cox.net writes:

I am looking for a confirmation with source reference, for the date of death for Henry "Hank" Parkhurst. I have seen his death reported as 1/18 and 1/21, each time in the year 1954.

Many Thanks

In Service with Gratitude,

Chuck Parkhurst

+ + + Message 6260. . . . . Re: How quickly should the twelve steps be taken? From: Baileygc23@aol.com . . . . . . . . 1/20/2010 8:16:00 AM

As Ernie points out, Bill W felt he took the fifth step in 1940 or so time period. Now I do not know when one is to take the fifth step, or if one should take the fifth step, that is up to the individual. But below is some of Bill W's address to the Catholic Clergy Council. He places the date as 1938 as when the steps were written.

Bill W.'s talk to the Catholic Clergy Council:

[Bill W. is saying here that WE ALCOHOLICS BROKE WITH THE OXFORD GROUP BECAUSE WE DID NOT WANT TO BECOME A PROTESTANT EVANGELICAL SECT which was trying to "save" the whole world by preaching the evangelical gospel message that the atoning blood of the divine God-man Christ which he shed on the cross was the ONLY thing that would save our souls or give us eternal life. G.C.]

Before leaving the subject of the Oxford Groups, perhaps I should specifically outline why we felt it necessary to part company with them. To begin with, the
climate of their undertaking was not well suited to us alcoholics. They were aggressively evangelical, they sought to re-vitalize the Christian message in such a way as to "change the world."

Most of us alcoholics had been subjected to pressure of evangelism and we had never liked it. The object of saving the world -- when it was still much in doubt if we could save ourselves -- seemed better left to other people.

[Bill W. is saying here that WE HAD TO BREAK WITH THE OXFORD GROUP'S ATTEMPT TO MAKE US CARRY OUT OUR MORAL INVENTORY SO QUICKLY -- you could not analyze and remake an alcoholic's moral character in just a few days or a few weeks -- but it took us early AA people a while to realize this. G.C.]

By reason of some of its terminology and by the exertion of huge pressure, the Oxford Group set a moral stride that was too fast, particularly for our newer alcoholics. They constantly talked of Absolute Purity, Absolute Unselfishness, Absolute Honesty, and Absolute Love. While sound theology must always have its absolute values, the Oxford Groups created the feeling that one should arrive at these destinations in short order, maybe by next Thursday!

Perhaps they didn't mean to create such an impression but that was the effect.

Sometimes their public "witnessing" was of such a character as to cause us to be shy. They also believe that by "converting" prominent people to their beliefs, they would hasten the salvation of the many who were less prominent.

This attitude could scarcely appeal to the average drunk since he was anything but distinguished.

The Oxford Group also had attitudes and practices which added up to a highly coercive authority. This was exercised by "team" of older members. They would gather in meditation and receive specific guidance for the life conduct of newcomers. This guidance could cover all possible situations from the most trivial to the most serious.

If the directions so obtained were not followed the enforcement machinery began to operate. It consisted of a sort of coldness and aloofness which made recalcitrants feel they weren't wanted.
At one time, for example, a team got guidance for me to the effect that I was no longer to work with alcoholics. This I couldn't accept.

Another example: When I first contacted the Oxford Groups, Catholics were permitted to attend their meetings because they were strictly non-denominational.

[Bill W. WARNS HERE THAT IF YOU LINK ALCOHOLICS ANONYMOUS WITH ANY RELIGIOUS GROUP, the next thing you know, AA MEMBERS WILL START BEING REQUIRED TO GIVE MONEY TO THAT RELIGIOUS SECT, and leave the religious group that they were brought up in. G.C.]

But after a time the Catholic Church forbade its members to attend and the reason for this seemed a good one. Through the Oxford Group teams Catholic Church members were actually receiving very specific guidance for their lives; they were often infused with the idea that their own Church had become rather horse-and-buggy, and needed to be changed. Guidance was frequently given that contributions should be made to the Oxford Groups. In a way this amounted to putting Catholics under a separate ecclesiastical jurisdiction.

At this time there were few Catholics in our own alcoholic groups. Obviously we could not approach any more Catholics under Oxford Group auspices. Therefore this was another and the basic reason for the withdrawal of our alcoholic crowd from the Oxford Groups notwithstanding our great indebtedness to them.

Writing Down The Twelve Steps

Perhaps you would be interested in a further account of the writing down of the Twelve Steps of Alcoholics Anonymous.

In the spring of 1938 we had commenced to prepare a book showing the methods of our then nameless fellowship. We thought there should be a text for this which could be supported by stories, or case histories, written by some of our recovered people.

The work proceeded very slowly until some four chapters were done. The content of these chapters had been the subject of endless discussion and even hot argument.

The preliminary chapters consisted of my own story, a rationalization of AA for the benefit of the agnostic, plus descriptions of the alcoholic illness. Even over this much material the haggling had been so great that I had begun to feel
much more like an umpire than an author.

Arrived then at what is now Chapter Five, it was realized that a specific program for recovery had to be laid down as a basis for any further progress.
By then I felt pretty frazzled and discouraged.

One night, in a bad mood I must confess, I lay in bed at home considering our next move. After a time, the idea hit me that we might take our "word of mouth" program, the one I have already described, and amplify it into several more steps.

This would make our program perfectly explicit. The necessary ground could be covered so thoroughly that no rationalizing alcoholic could misunderstand or wiggle away by that familiar process. We might also be able to hit readers at a distance, people to whom we could offer no personal help at the moment. Therefore a more thorough job of codification had to be done. With only this in mind I began to sketch the new steps on a yellow pad. To my astonishment they seemed to come very easily, and with incredible rapidity.

Perhaps the writing required no more than twenty or thirty minutes. Seemingly I had to think little at all. It was only when I came to the end of the writing that I re-read and counted them. Curiously enough, they numbered twelve and required almost no editing. They looked surprisingly good -- at least to me. Of course I felt vastly encouraged.

In the course of this writing, I had considerably changed the order of the presentation. In our word-of-mouth program, we had reversed mention of God to the very end. For some reason, unknown to me, I had transposed this to almost the very beginning.

In my original draft of the Twelve Steps, God was mentioned several times and only as God. It never occurred to me to qualify this to "God as we understand Him" as we did later on. Otherwise the Twelve Steps stand today almost exactly as they were first written.

When these Steps were shown to my friends, their reactions were quite mixed indeed. Some argued that six steps had worked fine, so why twelve? From our agnostic contingent there were loud cries of too much God.

Others objected to an expression which I had included which suggested getting on
one's knees while in prayer. I heavily resisted these objections for months. But finally did take out my statement about a suitable prayerful posture and I finally went along with that now tremendously important expression, "God as we understand Him" -- this expression having been coined, I think, by one of our former atheist members.

This was indeed a ten-strike. That one has since enabled thousands to join AA who would have otherwise gone away. It enabled people of fine religious training and those of none at all to associate freely and to work together. It made one's religion the business of the A.A. member himself and not that of his society.

[WHEN BILL W. DID HIS FIFTH STEP, HE DID IT WITH FATHER ED DOWLING, A JESUIT PRIEST, WHO THEREFORE INTERPRETED IT IN TERMS OF THE IGNATIAN EXERCISES -- what this means is, that Bill W. had by this point totally grown away from the Oxford Group's idea that we had to do our confession, restitution, and so on -- AND start practicing moral virtues with almost absolute perfection -- within a few days or weeks! Bill W. was now understanding moral growth in the way that Father Ed Dowling and the Ignatian exercises did, as a life-long process in which it took years to ferret out all of the moral failings hidden down in our characters. Jesuit priests regularly go off on retreats, once a year sometimes, to go through the Ignatian exercises once again. G.C.]

That AA's Twelve Steps have since been in such high esteem by the Church, that members of the Jesuit Order have repeatedly drawn attention to the similarity between them and the Ignatian Exercises, is a matter for our great wonder and gratitude indeed.

The Big Book mentions on pages 159-160:

[Bill W. and Dr. Bob had gotten Bill Dotson sober in June 1935. AA in Akron grew slowly
but steadily during the months that followed."

"A year and six months later these three had succeeded with seven more. Seeing much of each other, scarce an evening passed that someone's home did not shelter a little gathering of men and women, happy in their release, and constantly thinking how they might present their discovery to some newcomer. In addition to these casual get-togethers, it became customary to set apart one night a week for a meeting to be attended by anyone or everyone interested in a spiritual way of life. Aside from fellowship and sociability, the prime object was to provide a time and place where new people might bring their problems."

" Outsiders became interested. One man and his wife placed their large home at the disposal of this strangely assorted crowd. This couple has since become so fascinated that they have dedicated their home to the word. Many a distracted wife has visited this house to find loving and understanding companionship among women who knew her problem, to hear from the lips of their husbands what had happened to them, to be advised how her own wayward mate might be hospitalized and approached when next he stumbled."

++++Message 6262. Re: Early meeting format: were they all speaker meetings?
From: bent_christensen5 1/20/2010 1:37:00 PM

Good question. It has been discussed before, and you’ll be able to find one good answer among many in message #5300.
http://health.groups.yahoo.com/group/AAHistoryLovers/message/5300

How early AA meetings were held in Akron and Cleveland

Shortly before his death in 1984, Bob E.

[This was Robert Evans, see list of First 226 Members
http://hindsfoot.org/akrn226.doc ]

shared ... the following recollection of what AA was like when he first joined:

<http://www.alladdictsanonymous.org/articles_anonymous.htm>

I never led meetings (neither did Dr. Bob) or talked into a microphone. Nobody led our
meetings in the very early days. We all just sat around in a circle. After the opening prayer and a short text from the Bible, we had quiet time, silently praying for guidance about what to say. Then each person in turn said something, asking for any help he wanted, bringing up anything that was troubling him or just whatever was on his mind. After everyone was through, there were announcements and we held hands and said the Lord's Prayer ....

For the first five years we met in someone's home every night ....

In that first group, Dr. Bob selected the readings and made all the appointments and all the major decisions. (I was the first secretary of the group and the following year became chairman.) Everyone had to make a complete surrender to join in the first place, and so we had no reservations; we worked the whole program, 100 percent ....

We did not tell our drinking histories at the meetings back then. We did not need to. A man's sponsor and Dr. Bob knew the details. Frankly, we did not think it was anybody else's business. We were anonymous and so was our life. Besides, we already knew how to drink. What we wanted to learn was how to get sober and stay sober.

Bill Wilson was in favor of having at least fifty percent of an AA member's talk at a meeting consist of "qualifying" or telling the story of how he became an alcoholic. Bill himself had a warm, friendly disposition, and this idea of his did attract people and enable the movement to grow to a size where it had helped thousands of people all over the world. For that we must be grateful.

But when the "qualifying" business first began, it took some getting used to on our part. I remember one time when we were meeting at King School; some people came in from Cleveland, and most of the qualifying they did was really very bad. They clapped and made a lot of noise. To us it seemed strange and offensive. Gradually we opened up under Bill's persuasive influence. But we still did not care for it when people would get carried away by their own voice and make their stories too sensational and repulsive.
From James Blair, Beverly, and Ben Humphreys

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From: James Blair <jblair@videotron.ca>
(jblair at videotron.ca)

I can only speak for Quebec.

All AA meetings up to the early sixties were closed meetings but we did have open meetings which were in fact public meetings.

These meeting were organized with social services, medicine, courts and AA. They were held in a large hall on the first Sunday night of each month and they would draw from 75 to 300 persons. They were well advertised on radio and in newspapers.

Representatives of different agencies would speak about the impact of alcoholism on families and individuals. The AA speaker would go last.

It was at these meeting that the practice of stating "my name is Joe B. and I'm an alcoholic" got started in our province. At the closed meetings people did not do that.

Jim

- - - -

From: bevflk@aol.com (bevflk at aol.com)

I go to a meeting in Tucson, Arizona.

Matt l. has 58 years of sobriety. He was one of the fortunate to be helped by Dr. Silkworth for his alcoholism. He told his story at Founders Day here and stated that all of the first meetings were speaker meetings. He also said that men back then wore suits, shirts and ties. He still dresses up to this day.

Beverly
From: "Ben Humphreys" <blhump272@sctv.coop>
(blhump272 at sctv.coop)

From 1975 on my experience has been the same as now. Not all speaker meetings.

I am like you, in talking to old timers from 1940 on they were not all speaker meetings but open and closed meetings and speaker meetings were on the agenda.

Ben H.

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++++Message 6264. . . . . . . . . . . . Re: Swedenborgianism and the Burnham family's religious beliefs
From: Hugh D. Hyatt . . . . . . . . . . . . 1/22/2010 3:50:00 PM

Swedenborg's theological writings include a single occurrence of the phrase "twelve steps:"

> They [angels with whom Swedenborg spoke] picture wisdom, they said,
> as a wonderfully elegant palace with twelve steps leading up to it.
> No one gets to the first step except with the Lord's help and by union with him, and for all of us, the ascent depends on that union.
> The higher we climb, the more clearly we realize that no one is wise on her or his own, but only from the Lord. We also realize that relative to what we do not know, what we do know is like a droplet compared to a vast lake. The twelve steps to the palace of wisdom mean whatever is good united to what is true and whatever is true united to what is good.

This is from his book /Divine Providence/, paragraph #36.

As a lifelong Swedenborgian and recovering alcoholic myself, I would say that the closest thing that Swedenborg has to A.A.'s twelve steps are the four steps of repentance described in paragraph #530 of his work /True Christian Religion/. After explaining the necessity of
repentance, Swedenborg says:

> The question therefore is, How ought man to repent? And
> the reply is, Actually; that is to say, he must examine himself,
> recognize and acknowledge his sins, pray to the Lord, and begin a
> new life.

A number of years ago, I corresponded with a Swedenborgian minister who had interviewed Lois Wilson. He asked specifically about the influence of Swedenborgianism on A.A. and Al-Anon. As I recall, her response was completely non-committal, saying that even if some particular religion had had significant influence, she couldn't very well say so, could she?

--
Hugh H.
Willow Grove, PA

The love of one's country is a splendid thing.
But why should love stop at the border.
-- Pablo Casals

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+++Message 6265. . . . . . . . . . . . RE: Bob E. (AA #11)
From: J. Lobdell . . . . . . . . . . . . 1/22/2010 3:52:00 PM

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He was born in Akron June 19 1904 and died there in February 1977.

The Silkworth site gives the following material and references on him:

"Bob E. - wealthy banker, joined A.A. February 1937, made AA address books, member Akron's wealthiest families [C 132] [D 101, 116-19, 122-23, 142, 146, 152, 156-57, 176, 217, 221-23] [N 53]"

I haven't checked the references.

The list of sober members provided for Frank Amos shows him with 16 months sobriety at a time when Dr. Bob had 33 and Bill D. had 32, thus in March 1938. This would put Bob E's sobriety to November 1936, before he "came in" in February 1937.

His father William H. E. was President of the Bank.

--

From Glenn C. (South Bend, Indiana):
The list of the First 226 Members of the
Akron, Ohio AA Group
http://hindsfoot.org/akrn226.doc

has Robert E. with an X by his name,
which seems to mean that he was counted
as one of the first 27 members.

His address is given as 657 East Ave., Akron,
Ohio. In those days in Akron, would that have
been a fancy address, the sort of place a
wealthy banker would live? That would be one
way of checking to see whether that claim
was true.

+++Message 6266. . . . . . . . . . . . The Big Book in the rain barrel
From: James Bliss . . . . . . . . . . . . 1/22/2010 6:30:00 PM

I was reminded of a story which I have heard
in AA about someone in Alaska who found a
Big Book in the bottom of a rain barrel and
got sober reading it.

Is there any historical fact behind this story?

Thanks,

Jim

+++Message 6267. . . . . . . . . . . . Re: Henry (Hank) P.
From: Jay Pees . . . . . . . . . . . . 1/21/2010 3:55:00 PM

And his funeral is listed as January 22.

On Wed, Jan 20, 2010 at 2:52 PM, jax760
<jax760@yahoo.com> wrote:

> Hi Chuck,
> 
> The information you require can by found in the
> New Jersey Herald, January 27, 1954. Although
> I do not have a copy I believe it lists the date
> as January 18th.
> 
> Regards
"Chuck Parkhurst" <ineedpage63@...> wrote:

> I am looking for a confirmation with source reference, for the date of death for Henry "Hank" Parkhurst. I have seen his death reported as 1/18 and 1/21, each time in the year 1954.

This story is quoted in _As Bill Sees It_ p. 245 - the reference given is to _AA Comes Of Age_ pp. 82-83 ...

Y'all's in service
Ted G.

In AAHistoryLovers@yahoogroups.com, James Bliss <james.bliss@...> wrote:

> I was reminded of a story which I have heard in AA about someone in Alaska who found a Big Book in the bottom of a rain barrel and got sober reading it.

> Is there any historical fact behind this story?

> Thanks,

> Jim

Maybe I'm missing something here but please indulge me a few more thought about this. I feel this is an important point for all of us so I just want to make clear what I see being said here so that there is no
misunderstanding. What it says on page 98 & 99 of Ernie's wonderful book
"Not God" is as follows:

"Not since his earliest days in the Oxford Group had Wilson felt himself in
the loving presence of such a receptive listener. Then, Bill had unburdened
himself especially to Ebby. But it was only now, as this evening with
Father Dowling wore on, that the man who had written A.A.'s Fifth Step came
to feel that he himself was finally "taking his Fifth." He told Dowling not
only what he had done and had left undone - he went on to share with his new
sponsor the thoughts and feelings behind those actions and omissions."

And then in "Bill's Story" in the Big Book on page 13 Bill writes:

"At the hospital I was separated from alcohol for the last time. Treatment
seemed wise, for I showed signs of delirium tremens.
"There I humbly offered myself to God, as I then I understood Him, to do
with me as He would. I placed myself unreservedly under His care and
direction. I admitted for the first time that of myself I was nothing; that
without Him I was lost. I ruthlessly faced my sins and became willing to
have my new-found Friend take them away, root and branch. I have not had a
drink since.
"My schoolmate visited me, and I fully acquainted him with my problems and
deficiencies."

Ernie is stating above in his own book that Bill did his FIRST 5th Step when
he first got sober ("Not since his earliest days in the Oxford Group...Bill
had unburdened himself especially to Ebby" & then in the Big Book while Bill
was still in Towns Hospital "I fully acquainted him with my problems and
deficiencies", both of these descriptions are of the Oxford Group's version
of a 5th Step), and then Bill did ANOTHER 5th Step with Fr. Dowling. The
only way you can say that Bill's sharing with Fr. Dowling was Bill's "first"
5th Step was because when Bill shared with Ebby when he got sober in 1938
there were no 12 Steps yet, so in 1938 they wouldn't have called it a 5th
Step. Nevertheless, using today's AA language, Bill DID do his FIRST 5th
Step when he first got sober, NOT only after finally meeting Fr. Dowling.

Also, Ernie mentions below about Bill's sharing his 5th Step with Fr.
Dowling that:

"Bill felt for the first time completely cleansed and freed".
Bill ALSO describes in the Big Book how he felt from his original 5th Step
with Ebby (along with the other Oxford Group work that he did, which later
became the 12 Steps) that:

"...the effect was electric. There was a sense of victory, followed by such
a peace and serenity as I had never known. There was utter confidence. I
felt lifted up, as though the great clean wind of a mountain top blew
through and through. God comes to most men gradually, but His impact on me
was sudden and profound."

Both 5th Steps had a large effect on Bill. After the one he did with Ebby,
Bill never drank again!

Just Love,
Barefoot Bill
There is a recording of Paul K., an early member who attended meetings with Dr. Bob at King School, sharing about this experience many years later from the podium -- it is available for free at:


Y'all's in service,

Ted G.

The date of death for Bob E., given by All Addicts Anonymous as 1984, does not agree with any primary source I can find. The passages quoted in their article are clearly from the same recording quoted in DR BOB, a book which was begun March 1977, very shortly after Bob E. died in Akron (according to the Record of Ohio Deaths 1958-2002) on 9 February 1977 -- at which time he would still have been the longest-sober member of A.A.

But after 1977 and until his own death in March 1984, Clarence S. (DLD Feb 1938) was regarded both by himself and by others as the longest-sober member, which suggests the accuracy of the putative 1977 deathdate for Bob E.

Perhaps some member of HistoryLovers can fill us in on the 1984 death date in the AAA publication.

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Message 5300 says (as referred to in Message 6262 "Re: Early meeting format"): "SHORTLY BEFORE HIS DEATH IN 1984,
Bob E. shared ... the following recollection
of what AA was like when he first joined"

IT THEN REFERS US TO THE ALL ADDICTS ANONYMOUS WEB SITE AT:
<http://www.alladdictsanonymous.org/articles_anonymous.htm>

SEE ALSO Message 6257 "Bob E. (AA #11)"
AND ALSO Message 6265 "Re: Bob E. (AA #11)"

In the summer 1966 two A.A. members from the White Plains NY area drove to
Stepping Stones & had an appointment with Bill W. One of these members,
John S., went in & talked with Bill W. for about a half hour while the
other memeb, Bob C., waited outside. Bob C. was a sponsee of John S., John
S. was a reporter for the New York Times & Bill W. had asked him to come.
What Bill wanted was to write his own obituary because he knew that if
someone else tried to do it they may not get it right. This all happened
five years BEFORE Bill finally died on this date (January 24) in 1971. Also
at that time in 1966, Bill W. gave John permission to
break Bill's anonymity
in the article that John put out at the time of Bill's death. Bill also
asked John not to say anything about the pre-written obituary until Bill
died. That is why the original New York Times obituary (below) had no
reporter's name, because John S. really didn't write it, Bill did. All that
John added to the article was the particulars around Bill's death. The
story about Bill's obituary has been left unknown until a few years ago when
Jack H. from Scottsdale AZ had a conversation with Bob C., who was living in
Mesa AZ at the time & who just recently passed away at age 82 with over 50
years sober. This same Bob C. was the man who waited outside for John S. &
Bill W. when the original obituary was written in 1966.

Just Love,
Barefoot Bill

Bill W., 75, Dies; Co-founder Of Alcoholics Anonymous

NEW YORK — William Griffith Wilson died late Sunday night and, with the
announcement of his death, was revealed to have been the Bill W. who
cofounded Alcoholics Anonymous in 1935. He was 75.

The retired Wall Street securities analyst had expected to die or to go
insane as a hopeless drunk 36 years ago but — after what he called a
dramatic spiritual experience — sobered up and stayed sober.

He leaves a program of recovery as a legacy to 47,000 acknowledged
alcoholics in 15,000 A.A. groups throughout the United States and in 18
other countries.
Wife Aided Work

Mr. Wilson, whose twangy voice and economy of words reflected his New England origin, died of pneumonia and cardiac complication a few hours after he had been flown by private plane to the Miami Heart Institute in Miami Beach from his home in Bedford Hills, NY.

At his bedside was his wife, Lois, who had remained by him during his years as a “falling down” drunk and who later had worked at his side to aid other alcoholics. She is a founder of the Al-Anon and Alateen groups, which deal with the fears and insecurity suffered by spouses and children of problem drinkers.

Mr. Wilson last spoke publicly last July 5 in a three minute talk he delivered after struggling from a wheelchair to the lectern at the closing session of A.A.’s 35th anniversary international convention in Miami, attended by 11,000 persons. He had been admitted three days earlier to the Miami Heart Institute, his emphysema complicated by pneumonia.

Last Oct. 10, he was under hospital care for acute emphysema and was unable for the first time to attend the A.A. banquet at which his “last-drink anniversary” has been celebrated annually. His greetings were delivered by his wife to the 2,200 A.A. members and guests at the New York Hilton.

Mr. Wilson gave permission to break his A.A. anonymity upon his death in a signed statement in 1966. The role of Dr. Robert Holbrook Smith as the other founder of the worldwide fellowship was disclosed publicly when the Akron Ohio, surgeon died of cancer in 1950.

As Bill W., Mr. Wilson shared what be termed his “experience, strength and hope” in hundreds of talks and writings, but in turn – mindful that he himself was “just another guy named Bill who can’t handle booze” – he heeded the counsel of fellow alcoholics, and declined a salary for his work in behalf of the fellowship.

He supported himself, and later his wife, on royalties from four A.A. books — “Alcoholics Anonymous,” “The Twelve Steps and Twelve Traditions,” “Alcoholics Anonymous Comes of Age” and “The A.A. Way of Life.”

Explained Anonymity

In fathering the doctrine that members should not reveal their A.A. affiliation at the public level, Bill W. had explained that “anonymity isn’t just something to save us from alcoholic shame and stigma; its deeper purpose is to keep those fool egos of ours from running hog wild after money and fame at A.A.’s expense.”

He cited the example of a nationally known radio personality who wrote an autobiography, disclosing his A.A membership and then spent the royalties crawling the pubs on West 52nd Street.”
Frankness Impressed

In the program’s early years, Mrs. Wilson worked in a department store to augment the family income.

Over the years, the gaunt, 6-foot cofounder’s wavy brown hair turned wispy white, and his step slowed. In 1962 he retired from active administration of A.A. affairs and returned to part-time activity in Wall Street. He continued to speak in New York at dinner meeting celebrating the anniversaries of his recovery.

Mr. Wilson shunned oratory and euphemisms and impressed listeners with the simplicity and frankness of his A.A. “story”:

In his native East Dorset, VT., where he was born Nov. 26,1895, and where he attended a two-room elementary school, he recalled, “I was tall and gawky and I felt pretty bad about it because the smarter kids could push me around. I remember being very depressed for a year or more, then I developed a fierce resolve to win – to be a No. 1 man.”

Strength Limited

Bill, whose physical strength and coordination were limited, was goaded by a deep sense of inferiority, yet became captain of his high school baseball team. He learned to play the violin well enough to lead the school orchestra.

He majored in engineering at Norwich University for three years, then enrolled in officers training school when the United States entered World War I. He married Lois Burnham, a Brooklyn physician’s daughter he had met on vacation in Manchester, Vt.

At Army camp in New Bedford, Mass., 2nd Lt. Wilson of the 66th Coast Artillery and fellow officers were entertained by patriotic hostesses, and Bill W. was handed his first drink, a Bronx cocktail. Gone, soon, was his sense of inferiority.

Wife Concerned

“In those Roaring Twenties,” he remembered, “I was drinking to dream great dreams of greater power.” His wife became increasingly concerned, but he assured her that “men of genius conceive their best projects when drunk.”

In the crash of 1929, Mr. Wilson’s funds melted away, but his self-confidence failed to drop. “When men were leaping to their deaths from the towers of high finance,” he noted, “I was disgusted and refused to jump. I went back to the bar. I said, and I believed, ‘that I can build this up once more.’ But I didn’t. My alcoholic obsession had already condemned me. I became a hanger-on in Wall Street.”
Numbing doses of bathtub gin, bootleg whisky and New Jersey applejack became Bill W.’s panacea for all his problems.

Visited by Companion

Late in 1934, he was visited by an old barroom companion, Ebby T., who disclosed that he had attained freedom from a drinking compulsion with help from the First Century Christian Fellowship (now Moral Rearmament); a movement founded in England by the late Dr. Frank N. D. Buchman and often called the Oxford Group. Bill W. was deeply impressed and was desperate, but he said he had not yet reached that level of degradation below which he was unwilling to descend. He felt he had one more prolonged drunk left in him.

Sick, depressed and clutching a bottle of beer, Bill W. staggered a month later into Towns Hospital, an upper Manhattan institution for treatment of alcoholism and drug addiction. Dr William Duncan Silkworth, his friend, put him to bed.

Mr. Wilson recalled then what. Ebby T. had told him: “You admit you are licked; you get honest with yourself… you pray to whatever God you think there is, even as an experiment.” Bill W. found himself crying out:

“If there is a God, let him show himself, I am ready to do anything, anything!”

“Suddenly,” he related. “the room lit up with a great white light. I was caught up into an ecstasy which there are no words to describe. It seemed that a wind not of air but of spirit was blowing. And then it burst upon me that I was a free man.”

Recovering slowly and fired with enthusiasm, Mr. Wilson envisioned a chain reaction among drunks, one carrying the message of recovery to the next. Emphasizing at first his spiritual regeneration, and working closely with Oxford Groupers, he struggled for months to “sober up the world,” but got almost nowhere.

“Look Bill,” Dr. Silkworth cautioned, “you are preaching at those alkies. You are talking about the Oxford precepts of absolute honesty, purity, unselfishness and love. Give them the medical business, and give it to ‘em hard, about the obsession that condemns them to drink. That – coming from one alcoholic to another – may crack those tough egos deep down.”

Mr. Wilson thereafter concentrated on the basic philosophy that alcoholism is a physical allergy coupled with a mental obsession – an incurable though arrestable – illness of body, mind and spirit. Much later, the disease concept of alcoholism was accepted by a committee of the American Medical Association and by the World Health Organization.

Still dry six months after emerging from the hospital, Mr. Wilson went to Akron to participate in a stock proxy fight. He lost, and was about to lose another bout as he paced outside a bar in the lobby of the Mayflower Hotel.
Panicky, he groped for inner strength and remembered that he had thus far stayed sober trying to help other alcoholics.

Through Oxford Group channels that night, he gained an introduction to Dr. Smith, a surgeon and fellow Vermonter who had vainly sought medical cures and religious help for his compulsive drinking.

Bill W. discussed with the doctor his former drinking pattern and his eventual release from compulsion.

“Bill was the first living human with whom I had ever talked who intelligently discussed my problem from actual experience,” Dr. Bob, as he became known, said later. “He talked my language.”

The Milford Study Meeting held on Thursday nights in Milford, Indiana has been going on continuously now for over four and a half years (we were hoping for 6 months at best in the beginning).

We are currently on our seventh book and as you can see below time is not the element:

**Little Red Book** - 8/11/05 - 6/29/06 (we had copies of the current edition, but also copies of the original 1946 edition and the 1949 edition, the last one where Dr. Bob had any input)
**Changed By Grace** - 7/6/06 - 3/2/07
**Emmet Fox, Sermon on the Mount** - 3/29/07 - 11/15/09
**Ernie Kurtz, Shame & Guilt** - 11/29/07 1/17/08
**Father Ralph Pfau, Sobriety & Beyond** - 1/24/08 - 9/4/08
**God & Spirituality** - 9/11/08 - 10/22/09
**William James, Varieties of Religious Experience** - 10/29/09 - present

People have been driving from an hour away or more, even through the snow and ice of a northern Indiana winter. We do not call it an AA group or meeting (since others are invited) nor is it formally registered with General Service Office so that the question of what books we can or cannot read becomes a dead letter. However, we DO send contributions regularly to GSO as the Milford, Indiana Study Meeting. This has been acceptable since contributions come from AA people.

When AA newcomers show up we do suggest that they go to a regular AA meeting
which goes over the basics but still encourage them to attend here for extra information if they are so inclined.

Most of us have around twenty or more years in the program. None of the people who have continued to attend regularly have 'slipped,' reverted to drinking again, or diminished in the least their dedications, attendance, and continuing work in AA. Although we have had a few newcomers who showed up for a few weeks and then disappeared we have no idea how AA itself affected them or if they did stop drinking since we had no further contact, leaving us unknowing what if any effect may have happened. As mentioned before, those who continue to attend are still deeply involved in sponsorship, conference planning, committees and other activities of the sort over the years. We do NOT see this study group as a substitute for participation in the regular AA fellowship, but merely as a SUPPLEMENT. We also abide by group conscience in all matters.

At the beginning, back in 2005, every member of our group gave suggestions about books that might be worthwhile reading. So now, when we approach the end of one book, we look at that list and just take a group conscience on which one to read next. We read through these books sentence by sentence and then discuss each part as much as we feel is necessary, stopping wherever and then continuing where we left off so we don't just speed through them.

If you are not sure what would be a good list of books to consider, another place where you could find one, would be Charlie Bishop's list of Fifty Books Tracing AA's History at http://hindsfoot.org/fiftybk.html

I am posting this because I recently learned from John S. in Fort Wayne, Indiana, who comes to Milford every week, that our idea here at Milford seems to be spreading to other places.


Anyway, John told me the other day:

________________________________

"One of the men I sponsor named Tommy R. told others in his home group about Milford and they decided to start a similar group north of the Fort. My son John and some of his friends in Wisconsin are talking about starting a book study
group there too. There's so much knowledge and wisdom recorded in books since the printing press was created and it's a real shame that most of it is going undigested because of modern electronic media. Perhaps I'm resistant to change, but it seems to me the more television and electronic games that are played, the dumber our civilization is getting? I cannot change such a trend but nevertheless choose to keep on reading."

Perhaps there are other parts of the world where AA people might be interested in trying something like this.

If so, there are many other items that have come up which we have solved successfully and we would be happy to share should anyone have questions. You can contact at the following email address: fenyikos@hoosierlink.net

+++++Message 6274. . . . . . . . . . . . Re: Early meeting format AND Bob E. (AA #11)
From: mdingle76 . . . . . . . . . . . . 1/23/2010 11:37:00 PM

I like to speak for the "All Addicts Anonymous" people for I work for 24 Communications — the publishing group of AAA — which originally put out 24 Magazine. The article that J. Lobell refers to was written for 24 Magazine in September 1976 (6 months before the book "Dr. Bob and the Good oldtimers" was on the launching pad.) Yes, J. Lobell is right — the interview that we recorded of Bob E. (used in the Sept 1976, 24 Magazine) was later used in the "Dr. Bob" book. (It is believed that we still have the tape recording of this interview and that there was much more said by Bob E. not used in the article — although, I haven't bumped into the tape in our archives yet.)

The Sept 1976 article said: "Bob E. is the senior living member of Alcoholics Anonymous in length of sobriety. He was the eleventh man to join the fellowship. He still lives today in Akron, Ohio, as he did when he came into the Akron group — the first Alcoholics Anonymous group — back in 1936. Not long ago he shared with us the following recollections of what AA was like in the days when he came
Now, in 1990, 24 Communications tried to publish several 12 step books through Harper (one was called "Bill Wilson and the 12 Steps," another one was "Dr. Bob and the 12 Steps," etc., etc.) Well, the "Dr. Bob and the 12 steps" book had featured the Bob E. article with a few minor changes — on of them being the death date of Bob E. as 1984. It said: "Bob E., until his death in 1984, was the senior living member of Alcoholics Anonymous in length of sobriety. He was the eleventh man to join the fellowship."

Does anybody else have any ideas or information about this?

Matt D.

--- In AAHistoryLovers@yahoogroups.com, "J. Lobdell" <jlobdell54@...> wrote:

> The date of death for Bob E., given by All Addicts Anonymous as 1984, does not agree with any primary source I can find. The passages quoted in their article are clearly from the same recording quoted in DR BOB, a book which was begun March 1977, very shortly after Bob E. died in Akron (according to the Record of Ohio Deaths 1958-2002) on 9 February 1977 -- at which time he would still have been the longest-sober member of A.A.

> But after 1977 and until his own death in March 1984, Clarence S. (DLD Feb 1938) was regarded both by himself and by others as the longest-sober member, which suggests the accuracy of the putative 1977 deathdate for Bob E.

> Perhaps some member of HistoryLovers can fill us in on the 1984 death date in the AAA publication.

> - - - -

> Message 5300 says (as referred to in Message 6262 "Re: Early meeting format"):

> "SHORTLY BEFORE HIS DEATH IN 1984,
> Bob E. shared ... the following recollection
> of what AA was like when he first joined"

> IT THEN REFERS US TO THE ALL ADDICTS ANONYMOUS WEB SITE AT:

> <http://www.alladdictsanonymous.org/articles_anonymous.htm>

> SEE ALSO Message 6257 "Bob E. (AA #11)"
AND ALSO Message 6265 "Re: Bob E. (AA #11)"

+++Message 6275. . . . . . . . . . . . Re: Early meeting format: Paul K. on King School meetings
From: Shakey1aa@aol.com . . . . . . . . . . . . 1/24/2010 6:00:00 AM

This is a really good tape. The 1st hand experience of early Akron (Dr Bob) AA from this man who had 46 years when the tape was recorded in 1988.

The meeting was a family meeting since the disease was a family disease and never closed at any set time. There was no prayer at the end of the meeting with members holding hands and saying a prayer, rather they all went into silent prayer and meditation individually.

He explains working the steps and sponsorship as it was originally done. His explanation of the history of AA is as he remembers it.

Great praise for Dr Bob and Anne.

Shakey Mike Gwirtz
Phila, PA

---

In a message dated 1/23/2010 elg3_79@yahoo.com writes:

There is a recording of Paul K., an early member who attended meetings with Dr. Bob at King School, sharing about this experience many years later from the podium -- it is available for free at:


Y'all's in service,

Ted G.

+++Message 6276. . . . . . . . . . . . Having employers read the chapter To Employers
From: Harriet Dodd . . . . . . . . . . . . 1/25/2010 10:25:00 AM

---
Dear History Lovers

Would you please be able to give me some information on the chapter "To Employers."

I would like to know, was it a procedure to take the Big Book into the work place, and ask employers to read the book (or that particular chapter)?

Did they recommend that employers use the Big Book, or how was it known about?

I couldn't find anything specific on the group blogs.

Thanks very much,

Harriet

- - -

From the moderator: Harriet is asking if we have any stories of AA people taking copies of the Big Book to employers during the early days, to ask if they had any alcoholic employees they could work with, or whatever. It seems like I may have heard of that, but I can't remember where.

Does anyone in the group know how Mrs. Marty Mann recommended approaching businesses where it was known that they had problems with alcoholism among their employees?

It seems to me that when the EAP movement started later on (Employee Assistance Program), that they found that it was easier to get employees actually to come in, if they just put it (at the public level) in terms of general assistance with any kind of problem. But in fact they found that in the majority of the cases, alcohol and/or drugs were the cause of all the other problems (marital, financial, absenteeism, etc.).

I know we have members of the AAHistoryLovers who have led EAP's, who could tell us more about that.

G.C.
++++Message 6277 . . . . . . . . . . . . Bill’s spiritual experience -- belladonna induced?
From: bbthumpthump . . . . . . . . . . . . 1/25/2010 9:17:00 AM

I read on Wikipedia that Bill had his White Light Spiritual Experience while under the effects of Charles Towns' Belladonna Cure, which evokes hallucinations in the patient.

What can you tell me about this?


From the moderator:

Belladonna was part of the Towns' treatment, used to help keep the patient from going into major DT's. If Bill W. was given belladonna on this, his fourth visit to Towns (and in fact, we don't really know the answer to this for sure, based on my reading),

would that much of the belladonna still have been in his system at the time of his vision of light?

Could belladonna have given this sort of white light experience as a hallucination? The descriptions of belladonna intoxication seem to be saying that it was like the hallucinations accompanying the DT's, only a little milder, and what you experience when you're having DT's is most definitely NOT Bill's report of a positive and fulfilling experience of relief and freedom.

All in all, the descriptions I have read of what belladonna does to you don't sound anything remotely like Bill W.’s white light experience:

Belladonna produces dilated pupils, sensitivity to light, blurred vision, tachycardia, loss of balance, staggering, headache, rash, flushing, dry mouth and throat, slurred speech, urinary retention, constipation, confusion, hallucinations, delirium, and convulsions. The plant's deadly symptoms are caused by atropine's disruption of the parasympathetic nervous system's ability to regulate non-volitional/subconscious activities such as sweating, breathing, and heart rate. Its anticholinergic properties will cause in humans the disruption of cognitive capacities like memory and learning.
That sure doesn't sound like Bill W.'s mountain top experience to me!

But have any of our members ever had experience with taking belladonna, perhaps in their misspent youths? What actually happens when you take the stuff?

Also be sure and see Bill Lash's excellent and very thorough study of all this in Message #1493
http://health.groups.yahoo.com/group/AAHistoryLovers/message/1493

Bill Lash describes all the stuff that was involved in the treatment, etc., etc.

Glenn C. (South Bend, Indiana)

Interesting ---- is Clyde B. ("Freeman Carpenter") still alive?

(Clyde has email and website selling that book and others: www.freemancarpenter.com)

LD Pierce
aabibliography.com

"J. Lobdell" <jlobdell54@...> wrote:
>
> My recollection is that Chauncey C. was the longest sober member at Toronto 2005 and died in 2006. Did he get sober at Dr. Bob's [house] in Akron in 1941?
He was succeeded as oldest by Easy E. down in Alabama, who got sober, I think, in Nov 1942, and died in 2008? I don't know of any living members who got sober before the end of WW2 (and stayed sober).

There is in Bristol, Pennsylvania, Clyde B. who got sober in Boston June 20 1946 and wrote a book a dozen years ago -- SIXTY YEARS A DRUNK FIFTY YEARS SOBER (under the pen-name Freeman Carpenter). He's the longest sober I've met.
+++Message 6279. . . . . . . . . . . Re: Bob E. (AA #11)
From: jax760 . . . . . . . . . . . . 1/25/2010 2:45:00 PM

As someone had pointed out previously there is a discrepancy in Bob's sober date
detailed below in this excerpt from the manuscript the Golden Road of Devotion,
Chapter Four "And We Began To Count Noses"

"We return to Akron to find Bob Evans. According to The Amos Roster, Bob had been dry sixteen months, dating his entry as October of 1936. Bob was a wealthy banker and is mentioned extensively in DR. BOB and the Good Oldtimers (Note 64)
Bob seems to vividly recall his entry in the fellowship, according to his taped
or transcribed interview that the author of DR. BOB and the Good Oldtimers refers to, as February of 1937 (Note 65) The difference between the two accounts, Evans' and Dr. Bob's, as to when Bob Evans arrived on the scene is frustrating and certainly leaves us with yet another unanswered question."

"DR. BOB and the Good Oldtimers states that "Bob E." (Robert Evans) came into AA in February of 1937(Note 66) Unfortunately, this statement is not given a reference source (Note 67), although later it is referenced to the 1954 recording or transcript frequently cited and appears to be the recollections of Bob Evans himself. (Note 68) For now we will defer to DR. BOB and the Good Oldtimers and place Bob Evans on our list in 1937."

"It is our position, that The Amos Roster as now introduced, is the most accurate source of information now available on the early Akron members. Being written by Dr. Bob in or before February of 1938, should rightly be considered more authoritative then sources previously used including the memory of various individuals who were sources for, or the authors of, Alcoholics Anonymous Comes Of Age, DR. BOB and the Good Oldtimers and Pass It On."

"It is also interesting to note that The Amos Roster, as we have named it, or Dr. Bob's list is not referenced in DR. BOB and the Good Oldtimers, leading this writer to believe that the document (The Amos Roster) was not known or made available to its author. (Note 69)"

Note 64 DR. BOB and the Good Oldtimers; p. 101,116-119,122
123,142,146,152,156-157,176,217,221-223.

Note 65 DR. BOB and the Good Oldtimers; p. 353, Sources, see 116-119 citing C,
T, 1954 (B). See p.101, Feb 37 Sobriety Date

Note 66 DR. BOB and the Good Oldtimers; p. 101

Note 67 DR. BOB and the Good Oldtimers; p. 352, Sources, see 101 lines 10-11 are not referenced or cited.

Note 68 DR. BOB and the Good Oldtimers; p. 353, Sources, see 116-119 citing C, T, 1954 (B).

Note 69 DR. BOB and the Good Oldtimers; pages 128-135.

The "Amos Roster" refers to Dr Bob's hand written list of members provided to Frank Amos in February of 1938. (See Below)

The Amos Report

Many of us are familiar with the events following the "counting of noses" which took place in Akron during the second week of October 1937. (Note 1) Bill was introduced to Willard Richardson, one of John D. Rockefeller's closest associates, by his brother-in-law Dr. Leonard Strong. After several meetings with Rockefeller's advisors, Frank Amos made a visit to Akron in mid February of 1938 to get a first hand look at Dr. Bob and the group of recovered drunks. His account of that visit, which was titled "THE NOTES ON AKRON, OHIO SURVEY by FRANK AMOS" is well documented in DR. BOB and the Good Oldtimers (Note 2) and to a lesser extent in Alcoholics Anonymous Comes Of Age (Note 3) and Pass It On (Note 4)

The account of Amos's Akron visit given in DR. BOB and the Good Oldtimers, as well as the other publications, omits one very important detail, that a list of the early Akron members was attached to The Amos Report. The likely reason for this key omission is because the list was not attached or included with The Amos Report filed in the GSO archives. A copy of this list, which was written by Dr. Bob on his office stationary, has recently been provided to the Archivist at GSO.

This list of the pioneering Akron members, which we have dubbed "The Amos Roster", is described below in an excerpt from a copy of The Amos Report (Note 5) It may prove to be the first written list of members ever produced by one of our co-founders.
"Alcoholic Group
There are now some fifty men, and, I believe, two women former alcoholics, all considered practically incurable by physicians, who have been reformed and so far have remained teetotalers. A list of some of them is attached giving their business, the length in months they have been "dry", the period in years they were drinking, and their present age."

Notes:

1. Chapter IV, The Golden Road of Devotion
2. DR. BOB and the Good Oldtimers, pages 128-134
3. Alcoholics Anonymous Comes Of Age, pages 148-150
4. Pass It On, pages 181-187
5. 2/23/1938 (B)

Finally,

Many of us are guilty of perpetuating misinformation when we state that Joe Q Alcoholic was AA # "xyz"

After Bill Dotson there are precious few definitive dates or information on who got sober and when. The Amos Roster is an excellent source of info and must be considered "authoritative" but also has some nagging inconsistencies. We know they were counting members in New York and Akron seperately. For some, they factored in a slip into their sober time, for others they reset the clock. Still others appear to have been deleted after they relapsed and din't come back (i.e Phil Smith, Walter Bray, Harold Grisinger)The research I have done on the First Forty which I believe has better sources and citations then previous works posted on the internet shows that Bob Evans was the 23rd person to join the fellowship. These people below all appear to have "joined the fellowship" (meaning were trying to get or stay sober in the Oxford Group or with the help of Dr. Bob) before him.

1 Bill Wilson Dec 34 NY
2 Bob Smith May 35 Akron
3 Bill Dotson June 35 Akron
4 Ernie Galbraith July 35 Akron
5 Henry Parkhurst Sept 35 NJ
6 Walter Bray Sept 35 Akron
7 Phil Smith Oct 35 Akron
8 John Mayo Nov 35 MD
9 Silas Bent Nov 35 CT
10 Harold Grisinger Jan 36 Akron
11 Paul Stanley Jan 36 Akron
12 Tom Lucas Feb 36 Akron
13 Myron Williams Apr 36 NY
14 Joseph Doppler Apr 36 Cleveland
15 Robert Oviatt June 36 Cleveland
16 Harry Latta July 36 Akron
17 James Holmes Sept 36 Akron
18 Alfred Smith Jan 37 Akron
19 Alvin Borden Jan 37 Akron
20 Howard Searl Jan 37 Akron
21 William Ruddell Feb 37 NJ
22 Douglas Delanoy Feb 37 NJ
23 Robert Evans Feb 37 Akron

List is from the manuscript "The Golden Road of Devotion"...devoted History Lovers might wish to compare these names to the Akron 226 List and or 100 list "PIONEERS BY DATE OF SOBRIETY".

God Bless

--- In AAHistoryLovers@yahoogroups.com, "mdingle76" <mdingle76@...> wrote:
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Does anybody else have any ideas or information about this?

Matt D.

---

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<http://www.alladdictsanonymous.org/articles_anonymous.htm>

SEE ALSO Message 6257 "Bob E. (AA #11)"

AND ALSO Message 6265 "Re: Bob E. (AA #11)"
Hello all,

A reprint of Chapter 10 was published in pamphlet form in the early 1940's and distributed by the Alcoholic Foundation.

"What About the Alcoholic Employee?" was the title of the pamphlet. I am sure these were passed out to a few companies where there were recovering alcoholic employees.

Charles from Wisconsin

I suspect this thought crossed Bill's mind on one or two occasions.

From his 1958 talk to the NYC Medical Society:

In December, 1934, I appeared at Towns Hospital, New York. My old friend, Dr. William Silkworth, shook his head. Soon free of sedation and alcohol, I felt horribly depressed. My friend Ebby turned up. Though glad to see him, I shrank a little. I feared evangelism, but nothing of the sort happened.

After some small talk, I again asked him for his neat little formula for recovery. Quietly and sanely, without the slightest pressure, he told me. Then he left. Lying there in conflict, I dropped into the blackest depression I had ever known. Momentarily my prideful obstinacy was crushed. I cried out, "Now I'm ready to do anything — anything to receive what my friend Ebby has."

Though I certainly didn't really expect anything, I did make this frantic appeal: "If there be a God, will He show Himself!"

The result was instant, electric, beyond description. The place seemed to light up, blinding white. I knew only ecstasy and seemed on a mountain. A great
wind blew, enveloping and penetrating me. To me, it was not of air, but of Spirit.
Blazing, there came the tremendous thought "You are a free man." Then the ecstasy subsided. Still on the bed, I now found myself in a new world of consciousness which was suffused by a Presence. One with the universe, a great peace stole over me. I thought, "So this is the God of the preachers, this is the Great Reality."

But soon my so-called reason returned, my modern education took over. I thought I must be crazy, and I became terribly frightened. Dr. Silkworth, a medical saint if ever there was one, came in to hear my trembling account of this phenomenon.

After questioning me carefully, he assured me that I was not mad, that I had perhaps undergone a psychic experience which might solve my problem. Skeptical man of science though he then was, this was most kind and astute. If he had said, "hallucination," I might now be dead. To him I shall ever be eternally grateful.

God Bless

- - - -

From the moderator:

O.K., so Bill W. was "free of sedation" by that point -- i.e., even if he had been given a little bit of belladonna, it would have worn off.

And Dr. Silkworth, who had been giving belladonna to patients for some time, either knew in this case that Bill W. did not have any belladonna in his system, or that this was totally different from any kind of belladonna-induced mental aberrations.

So Dr. Silkworth clearly regarded this as a "psychic experience" or religious experience of some sort, and something which could not possibly have been a drug-induced reaction in this particular case.

Drug-induced stuff is totally different from authentic life-changing religious experience, in my observation. You don't give scared people real permanent courage by giving them the temporary illusion of courage from too much alcohol, and you don't get people sober in fact from sending them on LSD trips, or electroconvulsive therapy, or anything else that fries
their brains.

Bill W.'s life genuinely changed at that point, and changed permanently, and did NOT require continuing on daily doses of belladonna in order to keep him sober.

So I still don't see any clinical evidence that you could get an alcoholic permanently sober by one dose of belladonna, or by giving the alcoholic LSD or tranquilizers or anything else of that sort. It doesn't work that way.

Glenn C. (South Bend, Indiana)

---

"bbthumpthump" <steve@...> wrote:

> I read on Wikipedia that Bill had his White Light Spiritual Experience while under the effects of Charles Towns' Belladonna Cure, which evokes hallucinations in the patient.
> What can you tell me about this?
> From the moderator:
> Belladonna was part of the Towns' treatment, used to help keep the patient from going into major DT's. If Bill W. was given belladonna on this, his fourth visit to Towns (and in fact, we don't really know the answer to this for sure, based on my reading), would that much of the belladonna still have been in his system at the time of his vision of light?
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> That sure doesn't sound like Bill W.'s mountain top experience to me!

> But have any of our members ever had experience with taking belladonna, perhaps in their misspent youths? What actually happens when you take the stuff?

> Also be sure and see Bill Lash's excellent and very thorough study of all this in Message #1493 http://health.groups.yahoo.com/group/AAHistoryLovers/message/1493

> Bill Lash describes all the stuff that was involved in the treatment, etc., etc.

> Glenn C. (South Bend, Indiana)

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+++Message 6282. . . . . . . . . . . . . . 2010 AA National Archives Workshop -- dates?
From: BobR . . . . . . . . . . . . . 1/24/2010 7:40:00 PM

Anyone know the dates for this year's National Archives Workshop? I know it's in Macon, Georgia and many, many months away but still it would be nice to be able to plan for it in advance.

+++Message 6283. . . . . . . Speaker tapes of Joe H., Santa Monica CA
From: diazeztone . . . . . . . . . . . . . . . 1/29/2010 6:29:00 PM

I have a friend who is looking for speaker tapes by Joe Hutch of Santa Monica, California.
I find one on AA speaker tapes, but she is looking for a big book study he did in 1992-1993.

Anybody have this or know where to find??

LD Pierce
www.aabibliography.com
ezone at hotmail

P.S., Joe Hawks 12 Step Big Book Study, around September of 1992, he was at a Salvation Army Shelter I think, and he was 5 years sober. There were 12 tapes in the set.

I have found one by him with 8 tapes and 10 years sober, but that is not the one I want. I prefer the one where he is very humble at 5 years.

+++Message 6284. . . . . . . . . . . . Alcoholics Anonymous history time line
From: sally.kelly1941 . . . . . . . . . . . . 1/26/2010 3:23:00 AM

Is there an existing print or online time line of AA history? (i.e. a chronological, labeled list of important dates, such as "Bill's sobriety date," Bob's sobriety date," "Bill"s step five," "12 steps developed," "Alcoholics Anonymous published," etc., etc.?

- - -

From GC the moderator: two excellent AA timelines can be found online on the internet.

One is put up by the New York GSO:

http://www.aa.org/aatimeline/

It is not quite as detailed as the second one below, but has some very interesting items on it. It is a very nice piece of work.

The other is the work of AAHistoryLovers member Arthur S., who is an extremely careful and knowledgeable historian, respected all over the world for his precision and accuracy.

http://silkworth.net/timelines/timelines_public/timelines_public.html
There are other timelines, which our AAHL folks will be able to add to this list. But both of these timelines are extremely well done, and are very reliable.

Glenn C.

---

There is a set for sale at:
http://bigbookawakening.com/

---

diazeztone wrote:
>
> I have a friend who is looking for speaker tapes by Joe Hutch of Santa Monica, California.
> I find one on AA speaker tapes, but she is looking for a big book study he did in 1992-1993.
> Anybody have this or know where to find??
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> There were 12 tapes in the set.
>
> I have found one by him with 8 tapes and 10 years sober, but that is not the one I want.
> I prefer the one where he is very humble at 5 years.
>
>
The NAW will be held September 23rd through the 26th. The hotel will be the Marriott City Center in Macon, Georgia. No further details as of yet.

In Love and service,

David in Daytona

---

+++Message 6287............ Re: Bill's spiritual experience -- belladonna induced?
From: corafinch............. 1/27/2010 8:20:00 AM

---

There is a new book out, The Harvard Psychedelic Club by Don Lattin, with a little information about Bill Wilson that I've not seen elsewhere. It takes up only a couple of pages in the book, so I just read those pages standing in the aisle at Barnes and Noble and didn't get the book. Apparently Huston Smith interviewed Bill and the person who gave him the LSD, a few months after Bill's first trip. Bill told Smith that the experience was a dead ringer for the famous white light experience.

I'm not sure how much significance should be attached to that remark. Bill was presumably trying to give Gerald Heard and Huston Smith something they would be interested to hear, and that motivation at that particular time probably shaped his recollection.

Nevertheless, there a a few things Glenn said that I would tend to disagree with, and I'll intersperse them:

> From the moderator:
> 
> O.K., so Bill W. was "free of sedation" by that point -- i.e., even if he had been given a little bit of belladonna, it would have worn off.

From what I've read, alcoholics were given true "sedatives" only for the first day or so, to guard against the most dangerous manifestations of withdrawal. The belladonna mixture itself was continued longer, possibly for the entire 4 or 5 day hospitalization. Dr. Lambert (see Bill Pittman, AA the Way It Began or by
its other title, The Roots of AA) specified that the belladonna mixture had to be given in doses sufficient to produce flushed skin and dilated pupils. Otherwise, according to Lambert, it would not bring about the desired result of a "cessation in the desire" for alcohol.

The traditional mnemonic for atropine toxicity is "blind as a bat, dry as a bone, red as a beet, mad as a hatter." In addition, the patients were given large doses of vegetable and mineral laxatives, enough to produce "bilious stools," which would have caused some degree of electrolyte and fluid depletion. Maybe Lambert thought he was preventing "wet brain." Some doctors thought that way at the time, reasoning that DTs had something to do with cerebral edema.

And Dr. Silkworth, who had been giving belladonna to patients for some time, either knew in this case that Bill W. did not have any belladonna in his system, or that this was totally different from any kind of belladonna-induced mental aberrations.

So Dr. Silkworth clearly regarded this as a "psychic experience" or religious experience of some sort, and something which could not possibly have been a drug-induced reaction in this particular case.

In view of Dr. Lambert's remarks about the cessation of desire for alcohol, how do you know that what happened to Bill wasn't just what Dr. Silkworth was hoping for? Maybe it was a rare but positive development. If you were Dr. Silkworth, would you have just said, "Forget it, it's the mad as a hatter part, you'll get over it?"

Pupillary dilatation can certainly cause visual "haloes" or the sensation of white light. Of course, it only happened after Bill prayed for an epiphany, and so cannot have been entirely attributable to the drug. Similarly, the "rushing wind" effect is often recalled as part of epiphanies and it has been suggested that the autonomic effects of the ecstasy increase cardiac output and make people momentarily "hear" their own pulse. This could also have been potentiated by the increased cardiac output caused by the belladonna.

No, I'm not trying to explain it all away, but it might not be right to say that there was no connection. If you block a person's parasympathetic nervous
system, as the atropine family of drugs does, the unopposed sympathetic nervous system can produce some strange effects.

> Drug-induced stuff is totally different from authentic life-changing religious experience, in my observation. You don't give scared people real permanent courage by giving them the temporary illusion of courage from too much alcohol, and you don't get people sober in fact from sending them on LSD trips, or electro-convulsive therapy, or anything else that fries their brains.

> Bill W.'s life genuinely changed at that point, and changed permanently, and did NOT require continuing on daily doses of belladonna in order to keep him sober.

> So I still don't see any clinical evidence that you could get an alcoholic permanently sober by one dose of belladonna, or by giving the alcoholic LSD or tranquillizers or anything else of that sort. It doesn't work that way.

I agree one hundred percent. Part of the lesson, though, is that things that "work" can be our worst enemies, just because they "work." Xanax and the other tranquilizers work. Almost any downer will, and there are people who swear by amphetamines (for adult ADD, of course). Ibogaine (a newer type of hallucinogen) may even work. Just because Bill used something and it "worked" doesn't mean that it was the reason he stayed sober. There are no free lunches.

-Cora

+++Message 6288. . . . . . . . . . . . Re: Bill"s spiritual experience -- belladonna induced?
From: Glenn Chesnut . . . . . . . . . . . . 1/30/2010 3:19:00 PM

I finally found what I was looking for -- some eyewitness accounts by people who had taken belladonna, describing what happened and what it felt like.

Belladonna has the same psychoactive components as jimsonweed (Datura stramonium) -- atropine, hyoscine (scopolamine), and hyoscyamine.

When we are told that a substance causes "hallucinations," we tend to
automatically assume today that some of these are going to be pleasant hallucinations, such as people sometimes get from LSD and magic mushrooms, where some people get wonderful feelings of the divinity of the whole universe, and being one with the universe, and that sort of thing. We might imagine that -- along with Lucy in the Sky with Diamonds and Marshmallow Clouds -- that maybe, just maybe, a person high on something like this might have Bill Wilson's kind of experience.

But in fact, all you seem to get from belladonna is a relatively "bad trip," not a "good trip." There tends to be a disturbing and fairly nightmarish quality to the hallucinations and delusions. That is why belladonna (which is easily available, we've had it growing wild in our back yard) has never become popular with the druggies. In the U.S., it isn't even illegal, on the theory that no one would ever find this a satisfying recreational drug.

At any rate, you can read to your heart's content in the wide selection of first-hand accounts written by people who have taken belladonna, which are given in:

http://de1.erowid.org/experiences/subs/exp_Belladonna.html

Some of them which I read were:

100% Visual Hallucinations, Belladonna, by parXal

A Trip I'll Never Forget, Belladonna, by Astral Perceptionz

The Manson Family killed on this plant, Atropa belladonna, by Kevin

Wandering Delirium, Belladonna (roots), by yamamushi

THE ONLY ONE I FOUND WHICH DESCRIBED MYSTICAL EXPERIENCES or religious experiences in any sense of the word was the following one --

but what the person took ALSO included magic mushrooms -- in this case the variety known as
liberty cap (Psilocybe semilanceata, a psychedelic mushroom that contains the psychoactive compound psilocybin)

-- SO THIS IS THE EXCEPTION THAT PROVES THE RULE.

Belladonna by itself does NOT seem to produce the kind of seemingly deeply spiritual experiences which some people have reported after taking LSD or magic mushrooms or peyote.

But for the details, read this person's first hand account of mixing belladonna with magic mushrooms:


Sensory Illusion Destroyed
Mushrooms, Belladonna & Brugmansia, by The Craic

______________________________

LET'S COMPARE THE PURE BELLADONNA EXPERIENCES WHICH WE HAVE READ ABOVE, TO BILL WILSON'S ACCOUNT OF HIS OWN EXPERIENCE:

Big Book p. 14:

"There was a sense of victory, followed by such a peace and serenity as I had never know. There was utter confidence. I felt lifted up, as though the great clean wind of a mountain top blew through and through. God comes to most men gradually, but His impact on me was sudden and profound."

"For a moment I was alarmed, and called my friend, the doctor, to ask if I were still sane. He listened in wonder as I talked."

"Finally he shook his head saying, "Something has happened to you I don't understand. But you had better hang on to it. Anything is better than the way you were." The good doctor now sees many men who have such experiences. He knows that they are real."

Alcoholics Anonymous Comes of Age pp. 63-64
(Bill gave an almost identical account in his 1958 talk to the NYC Medical Society, see AAHL Message 6281):

"All at once I found myself crying out, 'If there is a God, let Him show Himself! I am ready to do anything, anything!' Suddenly the room lit up with a great white light. I was caught up into an ecstasy which there are no words to describe. It seemed to me, in the mind's eye, that I was on a mountain and that
a wind not of air but of spirit was blowing. And then it burst upon me that I
was a free man. Slowly the ecstasy subsided. I lay on the bed, but now for a

time I was in another world, a new world of consciousness. All about me and

through me there was a wonderful feeling of Presence, and I thought to

myself,
'So this is the God of the preachers!' A great peace stole over me and I
thought, 'No matter how wrong things seem to be, they are still all right.
Things are all right with God and His world.'

"Then, little by little, I began to be frightened. My modern education
crawled
back and said to me, 'You are hallucinating. You had better get the
doctor.'
Dr. Silkworth asked me a lot of questions. After a while he said, 'No, Bill,
you
are not crazy. There has been some basic psychological or spiritual event
here.
I've read about them in the books. Sometimes spiritual experiences do
release
people from alcoholism.' Immensely relieved, I feel again to wondering what
had
actually happened."

"More light on this came the next day. It was Ebby, I think, who brought me
a
copy of William James' Varieties of Religious Experience. It was rather
difficult reading for me, but I devoured it from cover to cover."

In this case, Lecture 3 "The Reality of the Unseen," and parts of Lectures
4-5
"The Religion of Healthy-Mindedness," would have given Bill W. examples of
other
people who had had similar experiences.

Near the beginning of Lecture 4, James quoted from R. M. Bucke's book Cosmic
Consciousness, for example, and later on he quotes from R. W. Trine, In Tune
with the Infinite.

Mel Barger has often emphasized the importance of Bucke and Trine for
understanding Bill Wilson's religious experiences.

James also frequently refers (in this part of his book) to the New England
Transcendentalists (Emerson, Thoreau, and so on, and God as the Over-Soul).

James also makes a number of references in this part of his book to the
poetry of
Walt Whitman (a later outgrowth of the Transcendentalist movement).

All of these are useful for understanding Bill W's spirituality.

But the most important observation to make is, to my mind, that Bill
Wilson's
experience was very, very different from the sort of nightmarish trip that people seem to have when they take belladonna. It wasn't the same thing at all.

+++Message 6289. . . . . . . . . . . . AA National Archives Workshop website
From: Shakey1aa@aol.com . . . . . . . . . . . . 1/29/2010 8:53:00 PM

As soon as fuller info is available for the AA National Archives Workshop in Macon, it should be posted on this website:

http://www.aanationalarchivesworkshop.com/

Yours in Service,
Shakey Mike Gwirtz
Hardcore Group

+++Message 6290. . . . . . . . . . . . Banners with the steps, traditions, and concepts
From: denise200305 . . . . . . . . . . . . 1/27/2010 4:13:00 PM

This is a question about putting up banners in AA meeting rooms, with the 12 Steps, 12 Traditions, and 12 Concepts written on them.

I'm from an AA group in Brisbane, Australia.

We had our Group Conscience and put to the vote was whether we obtain a Concept Banner for our group.

An old timer and very knowledgeable member advised that banners can be confusing to newcomers (e.g. Step 6 and what is written on Step 6 in 12x12 two different things Tradition 3 etc.).

He also claimed that Bill W can be quoted as saying that he was against the banners.

I have never read or heard this before. I have dozens of books and AA info on AA history and Bill W, and have been unable to find any info on this.

So was wondering if you may have anything on the history of the banners and Bill W's thoughts
on their use (if he ever said anything about them) as I am very interested in finding out if this was so.

Really appreciate your time
Thanking you
Kind Regards Denise
Member Brisbane Traditions Group
Australia

+++Message 6291. . . . . . . . . . . . Re: The Big Book in the rain barrel
From: Ben Humphreys . . . . . . . 1/24/2010 6:20:00 PM

I think it was one of Bill W.'s tall tales.
It was supposedly frozen in ice .... one of the old Big Books with the red and yellow covers.

We should collect some of these old AA jokes and tall tales.

Ben H.

+++Message 6292. . . . . . . . . . . . Travel Discounts to EURYPAA
From: Stockholm Fellowship . . . . . . . . . . . . 1/27/2010 8:35:00 AM

EURYPAA = All-Europe Young People in A.A.

Discounts for travel to EURYPAA are available on Continental Airlines, American Airlines and most One World partner airlines. Visit

The 1st annual All-Europe Young People in A.A. conference will be hosted by Stockholm, Sweden, July 23-25, 2010. Hundreds of AAs from across Europe and around the world - are coming together in fellowship and celebration of sobriety through A.A. Don't miss it!

More information at www.EURYPAA.org/2010

+++Message 6293. . . . . . . . . . . . Re: Having employers read the chapter To Employers
From: Baileygc23@aol.com . . . . . . . . . . . . 1/25/2010 12:29:00 PM
From Bailey and Mel Barger

- - -

From: Baileygc23@aol.com (Baileygc23 at aol.com)

Pretty close to thirty years ago, I loaned
the book with its chapter noted to my supervisors
who were having problems with an alcoholic
employee.

They gave me the book back after a while.
Subsequently they laid the employee off.
He was hired by another company, and laid off
there, on his way back to the local area he
drove his car into the support for an overpass
and was killed.

- - -

From: Mel B. <melb@buckeye-access.com> (melb at buckeye-access.com)

Hi Harriet,

It seems to me that I read once that the
employers section was printed as a separate
pamphlet. Though short on cash, the AA
pioneers considered this to be so important
that they reprinted it in this form as an
inexpensive way to reach employers.

Mel Barger, Toledo
melb@accessstoledo.com
(melb at accessstoledo.com)

- - -

+++Message 6294. . . . . . . . Re: Having employers read the
chapter To Employers
From: secondles . . . . . . . . 1/25/2010 7:15:00 PM

There is a somewhat related method for dealing with employers which does not
exactly fit with this question but nonetheless is a support system for
alcoholics regarding employment.

There has been a State/Federal program called Vocational Rehabilitation
which
operates in all States which began in 1922. I was involved with this program
professionally throughout my career. Seven years of that career I carried a
case
load as a Counselor in the State of Maryland (1955-1962), and the next 25 years
in executive positions administering that program with the Federal Office (OSERS-RSA). It is a program which serves a broad range of disabilities, including alcoholism, provided the disability constitutes a Vocational problem.
It is not a "welfare" type of program and sometimes a client may be asked to participate in certain costs associated with his rehabilitation plan. Mostly those services are free or handled cooperatively with other agencies. Job Placement (dealing with employers) is one of the services. It respects confidentiality just like other professions.

It is customary when a Counselor has a case concerning alcoholism,(and it might start with a referral from an employer who would like to keep an employee who is being or causing a problem) that the question of job adjustment needs to be discussed. Perhaps the Counselor might discuss the idea of AA with the Client.
Perhaps the employer might benefit if the Counselor interceded and offered some insight (with the client's permission) about the client's positive aspects such as underutilized skills, etc.

I don't want to discuss the whole program which is always individualized (and I personally didn't understand the AA-12-Steps program back then) but I mention the VR program here to point out that sometimes it is not simply reading the Big Book, or something related, which is useful. A hands-on, compassionate, professional helper might be needed...perhaps with the person, or with the employer, or both.

Les C.
Colorado Springs, CO

++++Message 6295 . . . . . . . . . . . . AA timeline
From: Robert Stonebraker . . . . . . . . . . . . 1/30/2010 1:23:00 AM

Sally K. asked about AA timelines:

For a 57-page AA timeline, you can go to:

http://www.4dgroups.org

Click "Downloads" - click Documents - scroll down to "Original 57 Page Timeline" (2004) . . plus, you will find the same updated
(2007) timeline on the next page.

I keep this timeline next to my PC at all times.

Bob S.

---

From the moderator:

This timeline

http://www.4dgroups.org/index.php?option=com_remository&Itemid=26&func=fileinfo&id=9

seems to be another version of Arthur S.'s excellent timeline mentioned in the previous message.

Glenn C.

+++Message 6296. . . . . . . . . . . . Re: Clyde B. and Freeman Carpenter
From: J. Lobdell . . . . . . . . . . . . 1/26/2010 10:00:00 AM

From Jared Lobdell and Shakey Mike.

LD Pierce (aabibliography.com) had asked,

"is Clyde B. ('Freeman Carpenter') still alive?"

---

From: "J. Lobdell" <jlobdell54@hotmail.com>

Still alive -- and on Facebook (full real name) -- and will be 90 on March 12.

---

From: Shakey1aa@aol.com (Shakey1aa at aol.com)

Clyde is still with us. I saw him about 2 months ago at a Unity pitch given by the Southeastern Pennsylvania Intergroup Assn, SEPIA, of whom I am a past Chairperson. I approached him about helping out in a meet and greet sometime in the near future for the Archives Committee. Of course he said he would if he could.
He originally got sober in the Boston Area, before moving to Bucks county outside Philadelphia. He has volunteered for a long time at Livengrin, a rehab on the old estate of Mercedes McC., an Oscar winning actress (All the King's Men).

Because of the recent interest in him, and I hope it is not because of his length of sobriety only, I will give him a call tomorrow if for nothing more than one alcoholic talking to another.

Yours in Service,
Shakey Mike Gwirtz
Hardcore Group

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Original messages from LD Pierce and J. Lobdell:

> From: eztone@hotmail.com
> Date: Mon, 25 Jan 2010
> Subject: Re: Clyde B. and Freeman Carpenter
> 
> Interesting ---- is Clyde B. ("Freeman Carpenter")
> still alive?
> 
> (Clyde has email and website selling that
> book and others: www.freemancarpenter.com )
> 
> LD Pierce
> aabibliography.com
> 
> - - - -
> 
> "J. Lobdell" <jlobdell54@...> wrote:
> 
> > My recollection is that Chauncey C. was the longest sober member at Toronto
> 2005 and died in 2006. Did he get sober at Dr. Bob's [house] in Akron in 1941?
> He was succeeded as oldest by Easy E. down in Alabama, who got sober, I think,
> in Nov 1942, and died in 2008? I don't know of any living members who got sober
> before the end of WW2 (and stayed sober).
> >
> > There is in Bristol, Pennsylvania, Clyde B. who got sober in Boston June
> 20
> 1946 and wrote a book a dozen years ago -- SIXTY YEARS A DRUNK FIFTY YEARS
> SOBER
> (under the pen-name Freeman Carpenter). He's the longest sober I've met.
> >
> >
Not long ago I got some of the reprint "can openers" available from the Akron AA Archives website. Interesting stuff, including the meditation booklet by Roy L. Smith, "Emergency Rations." I have found some biographical info on him, but am curious still to find out what, if any, contact he might have had with AA. As a Methodist preacher and writer in a time when many of their publications were popular in AA circles, e.g. the "Upper Room," it might have been just from that general connection, but I was wondering if anyone knew of more direct contact between him and AA folks?

Charlie C.IM = route20guy
"O wad some Pow'r the giftie gie us
To see oursels as others see us!
It would frae monie a blunder free us
an foolish notion...."

To a Louse, Rob't Burns

Hello friends,

Jayne from Barking Big Book study here. The group has asked if you have any information on the doctor mentioned on page 133 of the Big Book who advised that the use of sweets was often helpful.

God bless

Jayne

From G.C. the moderator, see Big Book pp. 133-134:

"ALCOHOLICS SHOULD CONSTANTLY HAVE CHOCOLATE AVAILABLE"

"One of the many doctors who had the opportunity
of reading this book in manuscript form told us that the use of sweets was often helpful, of course depending upon a doctor's advice. He thought all alcoholics should constantly have chocolate available for its quick energy value at times of fatigue. He added that occasionally in the night a vague craving arose which would be satisfied by candy. Many of us have noticed a tendency to eat sweets and have found this practice beneficial.

+++Message 6299. ............ Re: Bill's spiritual experience -- belladonna induced?
From: Lawrence Willoughby ............ 1/31/2010 3:01:00 PM

In my 35 years of clinical experience, with one of my specialties being the treatment of adolescents who are alcoholics and drug addicts, I have known at least a thousand cases of people who have experimented with using belladonna to get high.

Belladonna to the best of my experiences with patients has NEVER produced anything like what Bill Wilson reported happening to him at Towns Hospital.

It is always bad.

The attempt to claim that Bill Wilson's experience was a hallucination induced by belladonna is the silliest thing I have ever heard. Where is this coming from?

Larry

Lawrence Willoughby, thirty-five years in the clinical specialties areas of substance abuse, trauma, PTSD including combat. Has been a clinical supervisor, CEO of a partial program, MSW, LCSW, DCSW.

Message: No. 6288 from Glenn Chesnut <glennccc@sbcglobal.net>

I finally found what I was looking for -- some eyewitness accounts by people who had taken belladonna, describing what happened and what it felt like

.... all you seem to get from belladonna is a relatively "bad trip," not a "good trip." There
tends to be a disturbing and fairly nightmarish quality to the hallucinations and delusions.

Belladonna by itself does NOT ... produce the kind of seemingly deeply spiritual experiences which some people have reported after taking LSD or magic mushrooms or peyote.

You can read to your heart's content in the wide selection of first hand accounts written by people who have taken belladonna, which are given in:

http://de1.erowid.org/experiences/subs/exp_Belladonna.html

COMPARE THIS TO BILL WILSON'S ACCOUNT OF HIS OWN VERY POSITIVE AND UPLIFTING EXPERIENCE:

Big Book p. 14:

"There was a sense of victory, followed by such a peace and serenity as I had never know. There was utter confidence. I felt lifted up, as though the great clean wind of a mountain top blew through and through. God comes to most men gradually, but His impact on me was sudden and profound."

"For a moment I was alarmed, and called my friend, the doctor, to ask if I were still sane. He listened in wonder as I talked."

"Finally he shook his head saying, "Something has happened to you I don't understand. But you had better hang on to it. Anything is better than the way you were." The good doctor now sees many men who have such experiences. He knows that they are real."

Alcoholics Anonymous Comes of Age pp. 63-64
(Bill gave an almost identical account in his 1958 talk to the NYC Medical Society, see AAHL Message 6281):

"All at once I found myself crying out, 'If there is a God, let Him show Himself! I am ready to do anything, anything!' Suddenly the room lit up with a great white light. I was caught up into an ecstasy which there are no words to describe. It seemed to me, in the mind's eye, that I was on a mountain and that a wind not of air but of spirit was blowing. And then it burst upon me that I was a free man. Slowly the ecstasy subsided. I lay on the bed, but now for a time I was in another world, a new world of consciousness. All about me and through me there was a wonderful feeling of Presence, and I thought to myself, 'So this is the God of the preachers!' A great peace stole over me and I
thought, 'No matter how wrong things seem to be, they are still all right. Things are all right with God and His world.'

"Then, little by little, I began to be frightened. My modern education crawled back and said to me, 'You are hallucinating. You had better get the doctor.' Dr. Silkworth asked me a lot of questions. After a while he said, 'No, Bill, you are not crazy. There has been some basic psychological or spiritual event here. I've read about them in the books. Sometimes spiritual experiences do release people from alcoholism.' Immensely relieved, I feel again to wondering what had actually happened."

"More light on this came the next day. It was Ebby, I think, who brought me a copy of William James' Varieties of Religious Experience. It was rather difficult reading for me, but I devoured it from cover to cover."

+++Message 6300. . . . . . Re: Bill's spiritual experience -- belladonna induced?
From: Tom Hickcox . . . . . . . 1/30/2010 5:10:00 PM

Didn't Bill's grandfather have a spiritual experience of some sort at the granite mill up on the mountain?

Tommy

- - - - -

From G.C. the moderator:

That story is told in Francis Hartigan's book, Bill W.; A Biography of Alcoholics Anonymous Cofounder Bill Wilson, page 11.

Francis Hartigan was Lois Wilson's secretary. William C. ("Willie") Wilson was Bill W.'s paternal grandfather.

"William Wilson may have preferred inn keeping to quarrying, but inn keeping is seldom the right occupation for a hard-drinking man. His attempts to control his drinking led him to try Temperance pledges and the services of revival-tent preachers. Then, in a desperate state one Sunday morning, he climbed to the top
of Mount Aeolus. There, after beseeching God to help him, he saw a blinding light and felt the wind of the Spirit. It was a conversion experience that left him feeling so transformed that he practically ran down the mountain and into town."

"When he reached the East Dorset Congregational Church, which is across the street from the Wilson House, the Sunday service was in progress. Bill's grandfather stormed into the church and demanded that the minister get down from the pulpit. Then, taking his place, he proceeded to relate his experience to the shocked congregation. Wilson's grandfather never drank again. He was to live another eight years, sober."

The movie about Lois Wilson -- When Love Is Not Enough airs in the U.S. on Sunday, April 25 at 9 P.M. EST in a Hallmark Hall of Fame Presentation on the CBS Network.


This is based on Bill B's book.

Yours in Service.
Shakey Mike Gwirtz
Hardcore group

My opinion -- that is all this is -- if you are a traditions group you would certainly have the traditions and concepts on the wall.

LD Pierce
--- In AAHistoryLovers@yahoogroups.com, "denise200305" <honan@...> wrote:
>
> This is a question about putting up banners in
> AA meeting rooms, with the 12 Steps, 12 Traditions,
> and 12 Concepts written on them.
>
> I'm from an AA group in Brisbane, Australia.
>
> We had our Group Conscience and put to the vote
> was whether we obtain a Concept Banner for our
> group.
>
> An old timer and very knowledgeable member
> advised that banners can be confusing to newcomers
> (e.g Step 6 and what is written on Step 6 in
> 12x12 two different things Tradition 3 etc.).
>
> He also claimed that Bill W can be quoted as
> saying that he was against the banners.
>
> I have never read or heard this before. I have
> dozens of books and AA info on AA history and
> Bill W, and have been unable to find any info
> on this.
>
> So was wondering if you may have anything on
> the history of the banners and Bill W's thoughts
> on their use (if he ever said anything about
> them) as I am very interested in finding out
> if this was so.
>
> Really appreciate your time
> Thanking you
> Kind Regards Denise
> Member Brisbane Traditions Group
> Australia
>

+++

I have a small photo taken in 1981 showing four
people -- Brinkley Smithers, William Bolger (the
Postmaster), Lois Wilson, and a fourth unidentified
man -- along with a U.S. first-class postage
stamp with the words on it: "Alcoholism. You Can
Beat It!" Just the words, no picture on the stamp.

Who is the fourth man in the photo?
Where can I obtain a copy of this photo?

Thanks.

From: Charles Knapp .......... 2/3/2010 8:20:00 PM

I had a copy of that same photo at one time. Somehow the photo became corrupt and I lost it. I found it on the Internet a few years ago and have never seen it since. This was the caption that was with the photo:

Alcoholism Stamp Issued

First Day Stamp issued, featuring Alcoholism, August 19, 1981. In celebration four important individuals, in promoting awareness of Alcoholism as public health problem pictured:

Walter J. Murphy, Lois Wilson, widow of the co-founder of Alcoholics Anonymous; William F. Bolger, Postmaster General; and R. Brinkley Smithers; Board member of the NCA and Financier of the Modern Alcoholism Movement.

Couldn't find anything on Walter J Murphy other than he became the Executive Director of NCADD, but not sure of his role in 1981.

Hope this helps

Charles from Wisconsin

---

From the original question:

The stamp in question is a U.S. first-class postage stamp with the words on it: "Alcoholism. You Can Beat It!" Just the words, no picture on the stamp.
Thanks to all who directed me to time lines for AA history. There is one submitted by a Michael S to the Fourth Dimension Meetings website that appears to be the Arthur S timeline with updates.

AA HISTORY BOOK: 1950 TO THE PRESENT

It follows the progress, through GSC meetings, of a planned AA history book, covering the period since 1950, being prepared by GSO. The last mention on that timeline of that effort is at the 45th GSC meeting in 1995.

Who knows what became of that effort?

+++Message 6306. . . . . . . . . . . . Re: AA timeline, Arthur’s 2005-to-present update coming soon
From: M.J. Johnson . . . . . . . . 2/1/2010 11:35:00 AM

Have there been any updates to Arthur S.’s timeline since 2007?

- - -

ARTHUR RESPONDS:

I'll be doing a major update this summer for 2005 to 2010 and offer it to members of AAHL via email.

Cheers

Arthur

+++Message 6307. . . . . . . . . . . . Re: The Big Book in the rain barrel
From: tomper87 . . . . . . . . . . . . 2/2/2010 12:33:00 PM

In "Alcoholics Anonymous Comes of Age" this story is referred to as a legend. Legend is defined as a nonhistorical or unverifiable story handed down by tradition from earlier times and popularly accepted as historical. Consequently there is probably no basis in fact for this story. Not that we can’t benefit from these "wonderful legends".
+++Message 6308. ............. Re: The Big Book in the rain barrel
From: Tom Pasek .............. 1/31/2010 5:32:00 PM

I can't make any suggestions on the "Tall Tales"
part, but The Grapevine has recently come out
with a new book entitled "A Rabbit Walks into
This Bar."

It's a great collection of alkie jokes.

Tom Pasek, CEO
Shaggy Dog Solutions, LLC
tom@shaggyd.com
2521 Innisfree Drive
Bakersfield, California 93309
www.shaggyd.com

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From: "Ben Humphreys" <blhump272@sctv.coop>
(blhump272 at sctv.coop)

I will submit an old joke I heard about 35 years ago. Most group members had
this long litany introducing themselves when they would speak up in a
meeting.

The sponsor brought in a new comer who was not quite through drinking.

Sponsor says," I am John Doe and through the grace of God and AA, I have not
found it necessary to take a drink to day". He goes on with his sharing.

Now the newcomer takes the floor with, " I am Hasent Been Sober and by the
grace
of God and AA I haven't found it necessary to take a drink today.

His Sponsor whispers to him, "Why you s.o.b. you were drinking this morning.

And the newcomer says, "Yes but it was not necessary."

+++Message 6309. ............. Re: Re: Banners with the steps,
traditions, and concepts
From: Jon Markle .............. 2/3/2010 7:07:00 PM

Tradition 4. Each group should be autonomous except in matters affecting
other
groups or A.A. as a whole.

Let the group conscious decide what it wants to do. That's the only answer
that makes sense here, or the only one that really matters. It doesn't even matter whether or not Bill W had anything to say about it or not. It would have only been his personal opinion, which carries as much weight as mine or any other member on this subject.

Groups are always querying a "higher authority" to get a "ruling" on such things. There isn't any such authority in AA. We learned that a long long time ago. (hopefully)

So, do what you want to. As long as it does not impact AA as a whole or another group, it's really no one's business but that particular group.

---

On Feb 2, 2010, at 10:39 PM, diazeztone wrote:

> My opinion -- that is all this is -- if you are
> a traditions group you would certainly have the
> traditions and concepts on the wall.
> 
> LD Pierce
> 
> --- In AAHistoryLovers@yahoogroups.com,
> "denise200305" <honan@...> wrote:
> >>
> >>> This is a question about putting up banners in
> >>> AA meeting rooms, with the 12 Steps, 12 Traditions,
> >>> and 12 Concepts written on them.
> >>>
> >>> I'm from an AA group in Brisbane, Australia.
> >>>
> >>> We had our Group Conscience and put to the vote
> >>> was whether we obtain a Concept Banner for our
> >>> group.
> >>>
> >>> An old timer and very knowledgeable member
> >>> advised that banners can be confusing to newcomers
> >>> (e.g Step 6 and what is written on Step 6 in
> >>> 12x12 two different things Tradition 3 etc.).
> >>>
> >>> He also claimed that Bill W can be quoted as
> >>> saying that he was against the banners.
> >>>
> >>> I have never read or heard this before. I have
> >>> dozens of books and AA info on AA history and
> >>> Bill W, and have been unable to find any info
> >>> on this.
> >>>
> >>> So was wondering if you may have anything on
> >>> the history of the banners and Bill W's thoughts
> >>> on their use (if he ever said anything about
>> them) as I am very interested in finding out
>> if this was so.
>>
>> Really appreciate your time
>> Thanking you
>> Kind Regards Denise
>> Member Brisbane Traditions Group
>> Australia
>>
>

By an odd coincidence:

I got sober at a city mission in Virginia that has both a night shelter (the only one in town that does not exclude the intoxicated) and a long-term residential program for drunks and drug addicts, and I still volunteer there.

Of late, some younger alcoholics who have dropped out of the program but stay in the shelter have been trying jimson weed for its hallucinogenic properties and often have to be transported by ambulance to the local detox for safekeeping.

They turn up drunk again as soon as they're released, so at least we can assume that the experiences brought on by hyoscine, scopolamine and hyoscyamine do not remove the urge to drink.

It is indeed said to be a "poor man's trip", nowhere near as pleasant as the illegal psychedelics, and I heard a rhyme about it which goes "Can't see, can't spit, can't pee, can't .." (I think most alkies can probably figure out the last word).

Y'all's in service
Ted G.

--- In AAHistoryLovers@yahoogroups.com, Glenn Chesnut <glennccc@...> wrote:
> I finally found what I was looking for -- some eyewitness accounts by people who had taken belladonna, describing what happened and what it felt like.
Belladonna has the same psychoactive components as jimsonweed (Datura stramonium) -- atropine, hyoscine (scopolamine), and hyoscyamine.

---

From Stephen Gentile, Mike B. (tuswecaoyate), Mike Barns (mikeb384), and Dudley Dobinson

---

From: Stephen Gentile <sagentile@hotmail.com>
(sagentile at hotmail.com)

Here is a picture I found on the net.

http://www.istockphoto.com/file_thumbview_approve/5520258/2/istockphoto_5520258.jpg

From: "Mike B" <tuswecaoyate@yahoo.com>
(tuswecaoyate at yahoo.com)

Here is a link with a photo of the stamp. Mike


From: Mike Barns <mikeb384@verizon.net>
(mikeb384 at verizon.net)

http://www.arpinphilately.com/blog/how-are-postage-stamps-designed/en/

From: DudleyDobinson@aol.com
(DudleyDobinson at aol.com)

I do not have the photo but do have all the official papers relating to the day this stamp was issued in DC and have attached scans. The quote from the Egyptian hieroglyphics may be of interest to this group. I suspect the photo
mentioned to be a private one taken at the ceremony. I also have a copy of the invitation.

Email me, and I will send you (as an email attachment) scans of the official papers and a copy of the invitation.

Dudley - Birr Ireland

I have a few questions that I was hoping that someone could answer.

In the chapter on tradition 3 in the 12 & 12 [see pp. 143-145], it mentions Ed the salesman. Doing a search I find that Ed was possibly Jim Burwell. Is that correct?

After asking for money and help, did the group really leave him to fend for himself?

Last question is which AA member's house did he sneak into by night? [p. 144]

Any history on this story would be appreciated.

Mike

- - -

From G.C. the moderator:

I am sure that we have people in the AAHL who will be able to supply a good deal of additional information. But be sure and see Nancy Olson's material at:

http://www.a-1associates.com/westbalto/HISTORY_PAGE/Authors.htm#TheViciousCycle

on Jim Burwell MD and the Big Book story "The Vicious Cycle"

Also see Message 3080

http://health.groups.yahoo.com/group/AAHistoryLovers/message/3080

from Shakey Mike.
Message 6313. . . . . . . . . . . . Re: U.S. postage stamp reading:
Alcoholism. You Can Beat It!
From: Tom Hickcox . . . . . . . . . . . . 2/5/2010 6:35:00 PM

At 15:43 2/4/2010, Stephen Gentile wrote:
> - - - -
> From: Stephen Gentile <sagentile@hotmail.com>
> (sagentile at hotmail.com)
> Here is a picture I found on the net.
> http://www.istockphoto.com/file_thumbview_approve/5520258/2/istockphoto_5520258
> alcoholism-postage-stamp.jpg [4]
> - - - -

Several years ago this stamp and an associated first day cover, at least I think that is what they are called, envelope with a photo of Bill W and his handwritten version of the original six steps was available on eBay and I purchased it for a very modest fee.

I suspect other examples are out there, I've seen them. A stamp collector would likely know more about this issue.

Tommy H in Baton Rouge

Message 6314. . . . . . . . . . . . Re: Banners with the steps, traditions, and concepts
From: t . . . . . . . . . . . . 2/5/2010 11:12:00 PM

I don't know if they qualify as the banners you are asking about, but most groups I have gone to or visited in the US since the late 70's have had the steps and traditions prominently displayed ... either on the old window shades or the newer 2 foot x 3 foot folding placards that were purchased thru the local intergroup or GSO in NY.

Somehow I don't think so many groups would have them up, or that the intergroups and GSO would be selling such things if Bill W had come out against them.

>>
In AAHistoryLovers@yahoogroups.com,
"denise200305" <honan@...> wrote:

This is a question about putting up banners in AA meeting rooms, with the 12 Steps, 12 Traditions, and 12 Concepts written on them.

I'm from an AA group in Brisbane, Australia.

We had our Group Conscience and put to the vote was whether we obtain a Concept Banner for our group.

An old timer and very knowledgeable member advised that banners can be confusing to newcomers (e.g. Step 6 and what is written on Step 6 in 12x12 two different things Tradition 3 etc.).

He also claimed that Bill W can be quoted as saying that he was against the banners.

I have never read or heard this before. I have dozens of books and AA info on AA history and Bill W, and have been unable to find any info on this.

So was wondering if you may have anything on the history of the banners and Bill W's thoughts on their use (if he ever said anything about them) as I am very interested in finding out if this was so.

Really appreciate your time
Thanking you
Kind Regards Denise
Member Brisbane Traditions Group
Australia

Good Day Everyone,

In the poem by Jack Mc., "Drunks," what is meant when he writes, in one line of the poem,

"and sent us to places like Dropkick Murphy's"?
Line 31 underlined - See below please
THE POEM CAN BE FOUND IN A NUMBER OF PLACES, FOR EXAMPLE:

http://www.sobermusicians.com/drunks.html

http://www.standupoet.net/ (Click Poems then to Drunks)

Google has many pages about the band by that name, but I didn't see anything in our group's past postings when I searched there.

Respectfully,

Dave G.

Illinois

U.S.A.

THE WORDS OF THE POEM:

DRUNKS
for my father, and the people who almost saved his life

We died of pneumonia in furnished rooms
where they found us three days later
when somebody complained about the smell
we died against bridge abutments
and nobody knew if it was suicide
and we probably didn't know either
except in the sense that it was always suicide
we died in hospitals
our stomachs huge, distended
and there was nothing they could do
we died in cells
never knowing whether we were guilty or not.

We went to priests
they gave us pledges
they told us to pray
they told us to go and sin no more, but go
we tried and we died

we died of overdoses
we died in bed (but usually not the Big Bed)
we died in straitjackets
in the DTs seeing God knows what
creeping skittering slithering
shuffling things

And you know what the worst thing was?
The worst thing was that
nobody ever believed how hard we tried

We went to doctors and they gave us stuff to take
that would make us sick when we drank
on the principle of so crazy, it just might work, I guess
or maybe they just shook their heads

_and sent us places like Dropkick Murphy's_

_and when we got out we were hooked on paraldehyde
or maybe we lied to the doctors
and they told us not to drink so much
just drink like me
and we tried
and we died

we drowned in our own vomit
or choked on it
our broken jaws wired shut
we died playing Russian roulette
and people thought we'd lost
but we knew better
we died under the hoofs of horses
under the wheels of vehicles
under the knives and bootheels of our brother drunks
we died in shame

And you know what was even worse?
was that we couldn't believe it ourselves
that we had tried
we figured we just thought we tried
and we died believing that
we didn't know what it meant to try

When we were desperate enough
or hopeful or deluded or embattled enough to go for help
we went to people with letters after their names
and prayed that they might have read the right books
that had the right words in them
never suspecting the terrifying truth
that the right words, as simple as they were
had not been written yet

We died falling off girders on high buildings
because of course ironworkers drink
of course they do
we died with a shotgun in our mouth
or jumping off a bridge
and everybody knew it was suicide
we died under the Southeast Expressway
with our hands tied behind us
and a bullet in the back of our head
because this time the people that we disappointed
were the wrong people
we died in convulsions, or of "insult to the brain"
we died incontinent, and in disgrace, abandoned
if we were women, we died degraded,
because women have so much more to live up to
we tried and we died and nobody cried

And the very worst thing
was that for every one of us that died
there were another hundred of us, or another thousand
who wished that we could die
who went to sleep praying we would not have to wake up
because what we were enduring was intolerable
and we knew in our hearts
it wasn't ever gonna change

One day in a hospital room in New York City
one of us had what the books call
a transforming spiritual experience
and he said to himself

I've got it
(no you haven't you've only got part of it)

and I have to share it
(now you've ALMOST got it)

and he kept trying to give it away
but we couldn't hear it

the transmission line wasn't open yet
we tried to hear it
we tried and we died

we died of one last cigarette
the comfort of its glowing in the dark
we passed out and the bed caught fire
they said we suffocated before our body burned
they said we never felt a thing
that was the best way maybe that we died
except sometimes we took our family with us

And the man in New York was so sure he had it
he tried to love us into sobriety
but that didn't work either, love confuses drunks
and he tried and still we died
one after another we got his hopes up
and we broke his heart
because that's what we do

And the worst thing was that every time
we thought we knew what the worst thing was
something happened that was worse

Until a day came in a hotel lobby
and it wasn't in Rome, or Jerusalem, or Mecca
or even Dublin, or South Boston
it was in Akron, Ohio, for Christ's sake
a day came when the man said I have to find a drunk
because I need him as much as he needs me
(NOW
you've got it)

and the transmission line
after all those years
was open
the transmission line was open

And now we don't go to priests
and we don't go to doctors
and people with letters after their names
we come to people who have been there
we come to each other
and we try
and we don't have to die

©—Jack Mc

As a stamp collector, I have a thousand
stamps of Alcoholism.

1981 First Day Covers are available as well.

Used stamps value at 0.50, unused approx 1.50.

They make great gifts.

Charles,

I have several 8X10 B&W photos of that ceremony
and a mint page of the stamps, given to me by
Dr Joe Zuska., who is in some of the pictures.

I will try to find these pictures, scan and
forward them to you, perhaps next Monday. I
can send a picture of the stamps, too, if you
want it.
On 2/3/2010 5:20 PM, Charles Knapp wrote:
>
> I had a copy of that same photo at one time.
> Somehow the photo became corrupt and I lost it.
> I found it on the Internet a few years ago and have never seen it since. This was the caption that was with the photo:
>
> Alcoholism Stamp Issued
>
> First Day Stamp issued, featuring Alcoholism, August 19, 1981. In celebration four important individuals, in promoting awareness of Alcoholism as public health problem pictured:
>
> Walter J. Murphy, Lois Wilson, widow of the co-founder of Alcoholics Anonymous; William F. Bolger, Postmaster General; and R. Brinkley Smithers; Board member of the NCA and Financier of the Modern Alcoholism Movement.
>
> Couldn't find anything on Walter J Murphy other than he became the Executive Director of NCADD, but not sure of his role in 1981.
>
> Hope this helps
>
> Charles from Wisconsin
>
> From the original question:
>
> The stamp in question is a U.S. first-class postage stamp with the words on it: "Alcoholism. You Can Beat It!" Just the words, no picture on the stamp.
>
++++Message 6318. . . . . . . . . . . . Re: Bill's spiritual experience -- belladonna induced?
From: pvttimt@aol.com . . . . . . . . . . . . 2/6/2010 1:07:00 AM

As an EMT in an area where Jimson weed grows by the side of the road, I can tell you first hand that our patients who ingest Jimson tea do not appear to be having a very good time. We usually have to put them in restraints in order to
transport, and based on what the ER docs say, the physostigmine antidote is almost as dangerous as the weed itself.

Tim T.

---

Original message from: Edward <elg3_79@yahoo.com>
Sent: Mon, Feb 1, 2010 7:15 am

I got sober at a city mission in Virginia that has ... a night shelter. Of late, some younger alcoholics who have dropped out of the program but stay in the shelter have been trying jimson weed for its hallucinogenic properties and often have to be transported by ambulance to the local detox for safekeeping.

They turn up drunk again as soon as they're released, so at least we can assume that the experiences brought on by hyoscine, scopolamine and hyoscyamine do not remove the urge to drink.

---

Belladonna has the same psychoactive components as jimsonweed (Datura stramonium) -- atropine, hyoscine (scopolamine), and hyoscyamine.

---

+++Message 6319. . . . . . . . . . . . Gert Behanna’s son
From: diazeztone . . . . . . . . . . . . 2/7/2010 5:41:00 PM

I have long had some pages on my site about Gert Behanna and her books, AA talks, and things.

I had an email from her son a few years ago and I never heard back from him. Does anyone know how to contact him?

Did any of you ever have a conversation with Bard (Gert Behanna’s son)?

I write this on behalf of another member also who contacted me, from the Louisville Metro Traditions Group, by the name of L L

ld pierce
www.aabibliography.com
eztone at hotmail dot com

---
Howdy All ... I have been searching for the source of the phrase "Bridge of Reason" (with caps) from the Big Book, pp. 53 and 56.

The only thing I can find on Google is references to a website which is attacking the Mormon Joseph Smith.

... Can anyone please clarify?

... God Bless you all...Old Ben, Tulsa OK

Ben & Mary Lynn Hammond
5126 S. St. Louis Av
Tulsa, Oklahoma 74105
918 313 4059

BIG BOOK pages 53 and 56:

p. 53 "Arrived at this point, we were squarely confronted with the question of faith. We couldn't duck the issue. Some of us had already walked far over the Bridge of Reason toward the desired shore of faith. The outlines and the promise of the New Land had brought lustre to tired eyes and fresh courage to flagging spirits. Friendly hands had stretched out in welcome. We were grateful that Reason had brought us so far. But somehow, we couldn't quite step ashore. Perhaps we had been leaning too heavily on reason that last mile and we did not like to lose our support."

p. 56 "Then, like a thunderbolt, a great thought came. It crowded out all else: 'WHO ARE YOU TO SAY THERE IS NO GOD?' This man recounts that he tumbled out of bed to his knees. In a few seconds he was overwhelmed by a conviction of the Presence of God. It poured over and through him with the certainty and majesty of a great tide at flood. The barriers he had built through the years were swept away. He stood in the Presence of Infinite Power and Love. He had stepped from bridge to shore. For the first time, he lived in conscious companionship with his Creator."
preservation information  
From: mrmrpetesplace . . . . . . . . . . . . 2/6/2010 2:31:00 PM

Does anyone have a favorite website or information  
I can help make available for preservation of  
archival material? I would like to provide this  
information on my own site with links.

Does anyone have such information on their own  
area's site to assist other members? Thank you.

+++Message 6322 . . . . . . . . . . . . Re: AA history book from GSO?  
From: James Bliss . . . . . . . . . . . . 2/6/2010 1:25:00 AM

You can see a somewhat detailed timeline and the results of this  
attempted history in Message 4951 of this group. It is located at:  
http://health.groups.yahoo.com/group/AAHistoryLovers/message/4951

Jim

sally.kelly1941 wrote:

> Thanks to all who directed me to time lines
> for AA history. There is one submitted by a
> Michael S to the Fourth Dimension Meetings web
> site that appears to be the Arthur S timeline
> with updates.
> >
> > AA HISTORY BOOK: 1950 TO THE PRESENT
> > It follows the progress, through GSC meetings,
> of a planned AA history book, covering the period
> since 1950, being prepared by GSO. The last
> mention on that time line of that effort is at
> the 45th GSC meeting in 1995.
> >
> > Who knows what became of that effort?
> >
>

+++Message 6323 . . . . . . . . . . . . Call Out for Bands for EURYPAA  
Concert  
From: Stockholm Fellowship . . . . . . . . . . . . 2/6/2010 9:46:00 AM


EURYPAA 2010 Stockholm is currently seeking submissions for its Friday Night Sunset Concert!

If you, your band, or someone you know, would like to be considered for the lineup, please email Matt D at archiedohman@yahoo.com a link to your music, or send a song in the mail. It's all in service, fun and fellowship for the EURYPAA conference, so there will be no compensation -- However, a table will be provided to get info out about the acts performing.

Also, Matt is looking for some comedians, clowns, freaks in general, fire eaters, etc, to do entreacts while bands are setting up and breaking down.

Thanks,
Matt D
Co-Chair of Friday night entertainment for EURYPAA 2010
archiedohman@yahoo.com


+++Message 6324. . . . . . . . . . Re: Banners with the steps, traditions, and concepts From: Arthur S . . . . . . . . . . . . 2/8/2010 5:52:00 PM

From: "Arthur S" <arthur.s@live.com> (arthur.s at live.com)

Tony is right

The various window shade, placard and table-top displays of the Steps and Traditions and Concepts are part of Conference-approved literature and service material and have been listed in the GSO (US/Canada) catalog for quite a number of years. They are the foundation of AA's 3 Legacies of Recovery, Unity and Service. They are also frequently printed in book appendices and inside the covers of pamphlets.

It would be a bit incongruous that Bill W would be against banners or placards portraying the 36 spiritual principles he himself authored. In AA Comes of Age, Bill W speaks very glowingly of the banner unveiled behind the stage in Kiel Auditorium in 1955 showing the circle and triangle logo and explaining its meaning (and the symbolism of the 3 Legacies).

It's been my observation that when members resort to the "newcomer tactic" (i.e. invent or augur ways that newcomers will be affected by something -
usually negative) it's primarily due to the fact that they can't come up with a common sense reason to be against something that they are against.

It might be useful to ask for a copy of any written material by Bill W citing what the members claims he said. On the other hand Bill has probably been cited on quite a few things he never said.

Arthur

- - - -

From: "shakey" <shakey1aa@yahoo.com>
(shakey1aa at yahoo.com)

see 5/11/2003 posting by charles k. photo's in cl of slogans appearing in 1953 grapevine

- - - -

Original message from "denise200305" <honan@...>
said:
>>
>>> This is a question about putting up banners in
>>> AA meeting rooms, with the 12 Steps, 12 Traditions,
>>> and 12 Concepts written on them.
>>> I'm from an AA group in Brisbane, Australia ....
>>> An old timer and very knowledgeable member
>>> advised that banners can be confusing to newcomers
>>> (e.g Step 6 and what is written on Step 6 in
>>> 12x12 two different things Tradition 3 etc.).
>>> He also claimed that Bill W can be quoted as
>>> saying that he was against the banners.
>>> I have never read or heard this before. I have
>>> dozens of books and AA info on AA history and
>>> Bill W, and have been unable to find any info
>>> on this.
>>> Thanking you
>>> Kind Regards Denise
>>> Member Brisbane Traditions Group
>>> Australia
>>>
This goes WAY outside of the parameters of what's allowed to be sent out to this group. Please read the guidelines again. Thank you.

Just Love,
Barefoot Bill

-----Original Message-----
From: AAHistoryLovers@yahooogroups.com [mailto:AAHistoryLovers@yahooogroups.com]
On Behalf Of Stockholm Fellowship
Sent: Saturday, February 06, 2010 9:47 AM
To: AAHistoryLovers@yahooogroups.com
Subject: [AAHistoryLovers] Call Out for Bands for EURYPAA Concert

EURYPAA 2010 Stockholm is currently seeking submissions for its Friday Night Sunset Concert!

If you, your band, or someone you know, would like to be considered for the lineup, please email Matt D at archiedohman@yahoo.com a link to your music, or send a song in the mail. It's all in service, fun and fellowship for the EURYPAA conference, so there will be no compensation -- However, a table will be provided to get info out about the acts performing.

Also, Matt is looking for some comedians, clowns, freaks in general, fire eaters, etc, to do entreacts while bands are setting up and breaking down.

Thanks,
Matt D
Co-Chair of Friday night entertainment for EURYPAA 2010
archiedohman@yahoo.com


[Non-text portions of this message have been removed]

Hello Group, just a fact to know:

In some Countries (mainly in those very anthropologically linked to ancestral religious and political leadership imagery), one finds pictures of both Bill W. and Dr. Bob on the AA meeting rooms' walls, or even their figurines in carved wood.

Don't know what Bill & Bob would have thought
about this, but it just happens.

- - - -

From the moderator: compare Message 4497

"Saints With Glasses: Mexican Catholics in Alcoholics Anonymous"

http://health.groups.yahoo.com/group/AAHistoryLovers/message/4497

"I confess all my errors to the priest since it's the most mortal sin to receive the Lord without confessing all. Here too I have to confess all my errors. Here they talk to us of good things. When I came here and saw the pictures of the founders, I thought, 'I've never seen a saint with glasses before!'"

"His comments drew laughter from the audience. Displaying the portraits of the founders above the lectern echoed the placement of saints' images in a Catholic church. For this man, his A.A. colleagues were confessors and Bill W. and Dr. Bob his saints."

+++Message 6327 . . . . . . . . . . . . RE: Looking for websites with archival preservation information
From: ricktompkins . . . . . . . . . . . . 2/10/2010 8:59:00 PM

Hello peter@aastuff,

Most all Area websites have a link to the AAWS site www.aa.org and its extraordinary AA Archives portal.

The AA Archives at the General Service Office in NYC recommends the Society of American Archivists. Located in Chicago, Illinois it is a massive resource for conservation methods, ethics, and continued study. SAA also has membership offers allowing discounted books and a wealth of information. SAA is truly a fellowship for both Professionals and any of us in the AA Fellowship with the desire for preservation study and the knack for conservation.

http://www.archivists.org

Conservation materials? The best source I have found over the years is Gaylord Brothers out of Syracuse, New York. Out of about five companies, it has the best prices for materials and its customer service is excellent. Materials are relatively expensive but worthwhile, and it has basic books and pamphlets about conservation methods.
http://www.gaylord.com

Here's a caveat: both these non-AA sites may not approve of posted links from a 'private' website, and I'd consider them "advertisements" if I saw them on an AA History web page.

On your own, though, anyone here should feel free to explore either site. These two are my personal favorites!

Yours in fellowship,

Rick, Illinois

+++Message 6328. . . . . . . . . . . . RE: Dropkick Murphy"s in Jack Mc."s poem Drunks
From: J. Lobdell . . . . . . . . . . . . 2/10/2010 8:50:00 PM

Dr. John (Dropkick) Murphy (yes, he was actually a doctor) was a professional wrestler who came back east to the Boston area from California ca 1939-40, and according to reminiscences by one Eddie Costello (b. 1928) who watched him wrestle in the early '40s, he happened "on the side" to maintain a "dry-out" farm for alcoholics, I believe at Bellows Farm in Massachusetts (ad as early as 1942, property finally sold in 1973).

---

From: "stevec012000" <steven.calderbank@verizon.net> (steven.calderbank at verizon.net)

Dropkick Murphy's was supposedly a rehab center in oldtime Boston (I believe).

There is a Celtic Rock band named that as well. Here is an article where they make small mention of it:


---

From the moderator, see:

"Dropkick Murphys are an American Celtic punk/hardcore punk band formed in Quincy, Massachusetts. There are differing stories as to the origin of the band's name. Former band member Marc Orrell has said:"

"The Dropkick Murphy will come and get you if you don't go to sleep tonight. It's a rehab center, I think it's in Connecticut. I think it was the guy who used to come around late at night for all the drunks, like if you were too drunk to drive home, he would come and get you and put you in this hole that you couldn't get out until you were sober enough, I don't know. There's a bunch a stories, it's also a boxer, a bunch of things, a rehab center in Connecticut, grandparents used to scare kids with it."

- - -

The original message quoted the lines from the poem which said:

> We went to doctors and they gave us stuff to take
> that would make us sick when we drank
> on the principle of so crazy, it just might work, I guess
> or maybe they just shook their heads
> and sent us places like Dropkick Murphy's
> and when we got out we were hooked on paraldehyde
> or maybe we lied to the doctors
> and they told us not to drink so much
> just drink like me
> and we tried
> and we died

"Who am I to say there is no God." was said by John Henry Fitzhugh Mayo. It's in the book on 2 different pages. Both He and Jimmy Burwell attended the same Episcopal Academy in Va. Fitz's father was a Episcopal minister educated in Princeton ministering in Cumberstone Md. Interestingly. One re-found his religion and one remained agnostic, but both were friends for life and stopped drinking using Alcoholics Anonymous. They are buried only feet apart from each other in that beautiful church in Cumberstone.

The following statement from the Albany Episcopal diocese explains the use of
Reason. I think it ironic that the three legged stool is also used in AA.

Rethinking the Three-Legged Stool
by The Rev. Dr. Canon Christopher Brown

What makes Anglicanism unique? An earlier generation of Anglicans replied, "Nothing at all. We are a 'bridge church' with a vocation to draw all churches together. We hold nothing that is distinct and uniquely Anglican; our beliefs and practices are simply those that are common to the universal Church."

Today, one is more likely to hear something like this: "Anglicans do not ascribe an absolute authority to Scripture. At the same time, Anglicanism rejects the absolute claims of an infallible papacy. Anglicanism is distinct in its reliance on the 'Three-Legged Stool of Scripture, Reason, and Tradition."

Attributed to the 16th century English writer, Richard Hooker, the "Three-Legged Stool" has become the essential feature of a distinct "Anglican Ethos." Its popularity appears to lie in the manner in which it functions to exclude any form of religious "absolutism." Neither the Bible, nor the authority or the Church, nor the reasoning intellect can claim the last word, but together they offer a balanced way to discern the will of God.

Yours in Service,
Shakey Mike Gwirtz
Hardcore Group
BTW there will be a AA Conference "Love and Service"
12-5 Feb 20,2010 in Perry Hall Baptist Church
3919 Schroeder Ave
Perry Hall MD 21128 USA(outside Baltimore MD)
The 1st portion 9-10 AM is History and Archives

+++Message 6330. . . . . . . . . . . . Re: Banners with the steps, traditions, and concepts
From: James Blair . . . . . . . . . . . . 2/10/2010 11:53:00 PM

Arthur wrote

> It would be a bit incongruous that Bill W would be against banners or placards portraying the 36 spiritual principles he himself authored.

The first banners on roll up window shades were produced in the New York area and they were titled "Twelve Suggested Steps." Also, cards and other local literature was printed in this manner. This was probably in the 1945-46 period.

Bill was opposed to the title "Twelve Suggested Steps" and twice delegates
to the General Service Conference put forward conference actions to change the title from Twelve Steps to Twelve Suggested Steps and their proposed actions were rejected.

I had read a couple of letters in the early GV's on this subject and I brought it up with Frank M.(archivist) on a trip to GSO and he explained it to me.

I have not been able to find any letters by Bill on the matter.

Jim

+++Message 6331. ............. Re: Looking for websites with archival preservation information
From: Mike Breedlove ............. 2/11/2010 12:55:00 PM

Peter and John,

Regarding archival preservation, institutions to explore include the Library of Congress (LOC), the Northeast Document Conservation Center (NEDCC), the Foundation of the American Institute for Conservation (FAIC), and the National Archives (NARA). Following is a selected list.

One of the best preservation sites is Preservation 101 - http://www.nedcc.org/education/online.php As the introduction states - Preservation 101 is a comprehensive self-paced online course that focuses on the preservation of paper collections and related formats. Participants will learn about the basics of preservation in the context of small and moderately-sized library or archival collections â€“ how to identify deteriorated materials, how to properly care for collections, and how to set priorities for preservation. A primary goal of this course is to enable you to gather the information needed for a general preservation planning survey of your institution, and to that end, several tools have been devised to assist you in using this course effectively.

Once on the Preservation 101 home page, be sure to click on â€œBefore You Beginâ€ for an introduction to the many facets of this program.

Related to it is the COOL site for professional conservators, but that provides much useful information for the lay person. It is located at - http://cool.conservation-us.org/
The following Wikipedia site is a useful overview -
http://en.wikipedia.org/wiki/Preservation_(library_and_archival_science)

The following syllabus contains several URL references and itself offers a good
overview -
http://ischool.umd.edu/courses/2009/LBSC%20786%20Cybulski%20Fall%202008.pdf

Take care, Mike B,
Prattville, Alabama
Area One Archivist

----- Original Message ----- 
From: john wikelius
To: mike breedlove
Sent: Wednesday, February 10, 2010 05:07 PM
Subject: Fw: [AAHistoryLovers] Looking for websites with archival preservation
information

----- Forwarded Message -----
From: mrpetesplace <peter@aastuff.com>
To: AAHistoryLovers@yahoogroups.com
Sent: Sat, February 6, 2010 11:31:30 AM
Subject: [AAHistoryLovers] Looking for websites with archival preservation
information

Does anyone have a favorite website or information
I can help make available for preservation of archival material? I would like to provide this
information on my own site with links.

Does anyone have such information on their own area's site to assist other members? Thank you.

[Non-text portions of this message have been removed]
psychotherapeutic endeavour. (Signed by four doctors at West Park hospital, Epsom, Surrey UK).

One of the psychiatric institutions mentioned could have been Powick hospital, Worcestershire, UK, which reported favorable results when treating alcoholics and others with LSD - see www.idm.u.co.uk/lsd.htm

Laurie A.
In a nutshell

My book is about that loosely defined cultural phenomenon known as "the recovery movement" -- an agglomeration of self-help groups and practices that have grown out of Alcoholics Anonymous since its founding in 1935. Although most people know someone who is or has been "in recovery," most people are also a little vague about what that means. That vagueness has allowed critics -- both conservative and progressive -- to caricature the recovery movement as narcissistic, banal, and apolitical. The Language of the Heart is intended to show that recovery is a diverse and evolving phenomenon whose complex history reflects the shifting ideas about gender and power that characterize contemporary America.

I've used recovery's print culture to narrate the story of its evolution from AA -- which began as an alcohol-focused, evangelical Christian, and resolutely masculine sub-culture -- to Oprah Winfrey, a self-proclaimed "food addict" and survivor of childhood sexual abuse who espouses a healing metaphysical spirituality to millions of women around the globe. Most recovery publications come from the margins of polite print culture. Rather than the products of professionally credentialed authors writing in the pages of esteemed journals, many of recovery's central ideas appeared first in obscure pamphlets, self-published tracts, and the textbooks of the addiction treatment industry. None of these are usually considered "serious" literature. But both the writing and the reading of such materials is an extremely serious matter for many recovering people.

The wide angle

Two phenomena led me to this project. A number of people close to me are recovering addicts of one sort or another, and when I attended meetings with them I noticed that books featured prominently in their meetings. Alcoholics Anonymous, written by one of AA's co-founders and usually called "the Big Book," was the most prominent. But people also carried with them daily devotional readers published by AA, Al-Anon (the organization for friends and families of alcoholics), and treatment centers like Hazelden.

That's not something you often see in depictions of AA or NA (Narcotics Anonymous) in film or on TV; there, a 12-Step meeting is only about people talking. But in the meetings I attended people often referred to their books.
as they talked, highlighted and annotated passages that mattered to them, and engaged in long debates over what a passage or a phrase might mean. As a literature teacher, these are habits I try to inculcate in my students (not usually with much success), and I wanted to find out how and why people in recovery were so intense about their reading.

At the same time that I was thinking about reading within 12-Step groups, I started to notice an increasing number of popular novels aimed at women that seemed to offer some version of recovery’s central ideas. Powerlessness, forgiveness, the importance of self-love and of "keeping it simple"; these were all values that I was hearing espoused in meetings, and they were also popping up in mid-list fiction -- not only Oprah books, but "serious" titles like Michael Cunningham's The Hours and bestsellers like Rebecca Wells's Divine Secrets of the Ya-Ya Sisterhood. This made me curious about how recovery ideas had migrated out of the church basements where meetings were held and into the popular imagination.

There's a lot at stake in that migration, I think. When a person goes to AA, declares, "I am powerless over alcohol," and reads daily from the Big Book to get instructions on how to live so as to remain sober, she has made a conscious decision to adopt a set of mental habits -- a worldview, if you want to call it that -- because she wants to change her life. Few people sit down with a novel thinking, "I want to get some lessons in how to change my life from this book."

But the novels I was seeing had a powerful didactic streak. Through traditional sentimental plots involving mothers and children, they were urging readers not so much to quit using alcohol or drugs (though a few of them made that case in passing), but to quit demanding satisfaction from contemporary consumer capitalist American society, to admit they were powerless over their own lives.

There's something very Zen in such an admission, and that spiritual equilibrium is what many people in recovery are striving for. At the same time, as a feminist, I just couldn't get comfortable with powerlessness and "acceptance" as the paths to happiness for women in the aggregate. When taken out of the context of the individual pursuit of sobriety, recovery ideas seemed profoundly non-liberatory. This puzzled me: how and why did these ideas move from one context to another, and what was it about that changed context that gave them such a different valence? To answer those questions, I decided to write the
book
that became The Language of the Heart. Fortunately, as I wrote I got the
opportunity to revise this fairly simple binary into a much more complex and
multi-faceted picture.

A close-up

I've got two of these. The first is on pages 16-17, where I talk about what
this
book is not. Unlike most of the writings on the topic, The Language of the
Heart
is neither "for" nor "against" recovery, and it's important that people know
that going in. Twelve-step groups like AA may work well for some people but
not
for others. The broader culture of recovery is in some ways insipid, banal,
and
politically reactionary, and in other ways profound, exciting, and
progressive.
Like any complex cultural phenomenon, recovery can't be easily boiled down
to a
"good" or a "bad" thing, and people who come to the book expecting such
blanket
praise or condemnation will be disappointed.

The second thing I hope a browsing reader would come across is the series of
images on pages 89-91. These show the iconic figure that people in AA refer
to
as "the man on the bed," the de-toxing drunkard being visited by sober AAs
and
encouraged to try their program of recovery. The first image is a staged
photograph that accompanied the 1941 Saturday Evening Post article that
first
brought AA national attention; the second is an illustration for an article
in
the AA magazine The Grapevine. That illustration was translated into stained
glass by AA members in Akron, Ohio in 2001, and the final image is of their
work, which hangs in the Akron AA archives.

This triptych of images is important to me for two reasons. The image of
"the
man on the bed" exemplifies both the vulnerability (represented by the man
on
the bed himself) and the mutuality (represented by the AAs who have come to
offer him help) that together form the heart of 12-Step recovery.
Mid-twentieth-century straight white masculinity did not value either of
those
traits particularly highly, and AA's most radical feature may be its
injunction
to its members (about 66% of whom are men) to give up the habits of
"domination
and dependence" that have shaped their lives and their drinking. The man on
the
bed is poised to renounce those habits or to slip back into them, and so his
image appears frequently in AA's material culture, on sobriety medallions,
bookmarks, murals, etc. That AAs continue to re-imagine the man on the bed
in new media suggests that even as the organization has grown into a global phenomenon of millions of members, its radical potential -- the possibility that individual men might transform their lives by embracing relationships of compassion, rather than competition -- remains alive.

Second, these images testify to the enormous help I received from recovering people while I was putting this book together. Few of my primary sources reside in standard repositories like libraries, museums, or professionally-maintained archives; instead, they came from private collections, offbeat literature dealers, and the archives maintained by recovering people interested in their own history. Their generosity in sharing these materials with me has been one of the greatest rewards of my research, and it is emblematized in these photos.

Lastly

One of the things I've become most aware of while working on this book is the degree to which cultural critics inside and outside of the academy write about phenomena that reflect and reinforce their own tastes and worldviews. There's a lot of writing out there about addiction, because addiction, despite its tragic dimension, retains a sheen of cool. Drug and alcohol use and abuse are dis-inhibiting; they de-stabilize social norms. Without too much effort, we can see them as heroic challenges to the staid routines of our uptight bourgeois lives.

Recovery culture, by contrast, is really square, both as aesthetics and as politics. One of the amateur authors I talk about drew inspiration from Lawrence Welk in many of his writings, for crying out loud -- and not in an ironic way! It's this squarness, I think, that has led critics to overlook the complexity of recovery -- its existence as a cultural formation with a genuine intellectual and social history that both reflects and helps to construct the larger economic, political, and psychic realities around it.

Personally, I would rather listen to hip-hop than to Lawrence Welk, and prefer reading high modernism to the personal stories in the Big Book. But that doesn't mean that the culture of people whose tastes don't run to transgressive or ironic texts is transparent or not worthy of scrutiny. Neither belletristic nor academic critics of the popular expend much energy on square cultures,
however, except to occasionally talk about how awful they are. I wonder what other cultural formations besides recovery scholars of popular culture have simplified or overlooked in recent years simply because they don't give us aesthetic or intellectual pleasure.

+++Message 6335. . . . . . . . . . . . The two alcoholic employees in To Employers
From: Harriet Dodd . . . . . . . . . . . 2/13/2010 11:37:00 AM

Hello

We are studying the chapter in the Big Book called To Employers at the moment.

Page 149 says "Today I own a little company. There are two alcoholic employees, who produce as much as five normal salesmen."

Do we know who these alcoholics were?

Many thanks,
Harriet

______________________________

From the moderator: it will be useful here to go to the Message Board at

http://health.groups.yahoo.com/group/AAHistoryLovers/messages

and do a search for all the messages using the phrase "To Employers" (e.g. Message 5468) and all the messages entitled "authorship of Chapter 10" (e.g. Messages 3280 and 3284).

The chapter To Employers begins on p. 136 with the statement that this chapter was written by "one member who has spent much of his life in big business."

It is believed by most AA historians (although not one hundred percent of them) that this was Hank Parkhurst. See Hank's story "The Unbeliever" in the first edition of the Big Book.

If this was indeed Hank, then on p. 141 the company which the author of this chapter said he was employed by was Standard Oil of New Jersey.

Then on p. 149, the passage you are asking about says: "Today I own a little company," which would have to be a reference to the Honor Dealers Co., an automobile polish distribution.
The company started out as just Hank Parkhurst and Bill Wilson. They hired Ruth Hock, a nonalcoholic, as their secretary. She typed up the various versions of the Big Book manuscript, and became AA's first secretary. Later on they hired Jim Burwell, another alcoholic, making four of them in all -- three alcoholics and one nonalcoholic.

See Jim Burwell's Big Book story "The Vicious Cycle," 3rd edit. page 246, "Bill and Hank had just taken over a small automobile polish company," and 3rd edit. page 248, "peddling off my polish samples."

In the passage you are asking about, on pp. 149-150, Hank was probably thinking of himself as "the boss," so the "two alcoholic employees" he was referring to would have been Bill Wilson and Jim Burwell.

Glenn Chesnut (South Bend, Indiana)

This is a question for those familiar with Canadian AA History.

I believe the first prison group in Canada was the Intramural Group at Dorchester Penitentiary in New Brunswick, registered with GSO June 22, 1949. The Group is still active.

Does anyone know of an older group of this type in Canada?

Thanks.

Michael

For some years I had, among other duties, that of being college archivist
where
I am a librarian, and I found Light Impressions an excellent source of archival quality supplies and information: http://www.lightimpressionsdirect.com/

Charlie C.
IM = route20guy

+++Message 6338. . . . . . . Re: Speaker tapes of Joe H., Santa Monica CA
From: Roy Levin . . . . . . . . 2/15/2010 2:51:00 AM

It's Joe Hawk, not Joe Hutch. The BigBookAwakening website is run by my AA buddy Dan S. of Santa Monica a former Joe H. sponsee, and indeed, he does sell a set of CDs of Joe's salvation army workshop back in 93. I have these CDs myself. Joe is an excellent presenter of the BigBook based step process.

From: James Bliss <james.bliss@comcast.net>
To: AAHistoryLovers@yahoogroups.com
Sent: Fri, January 29, 2010 7:32:00 PM
Subject: Re: Speaker tapes of Joe H., Santa Monica CA

There is a set for sale at:
http://bigbookawakening.com/

+++Message 6339. . . . . . . Re: Banners -- and photos of Bill and Bob
From: DudleyDobinson@aol.com . . . . . . . . . . . . . . . 2/11/2010 7:26:00 AM

Some countries should include the U.S.A.
I got sober in San Jose, Ca and the local Alano Clubs had pictures of our founders on the walls of meeting rooms. No further comment needed!

Dudley - Birr, Ireland

From: Jon Markle <serenitylodge@mac.com>
(serenitylodge at mac.com)
Personally, I detested the change on chips/tokens when they went from the triangle to a likeness of Bill & Bob (those metal/bronze tokens). I refuse to carry them. It smacks of idolatry worship that I can't abide.

I refuse to attend meetings where there are such depictions on the wall; even large framed pictures are disturbing to me.

I believe that any such representation on our literature, tokens, posters, etc, is simply wrong spirited. The fellowship is not Bill and/or Bob. Holding up one person as "god" simply defeats the whole purpose of our principles. Although I may refer to something one or the other has written, (such as the Steps), that does not mean I worship or idolize them as being infallible or god-like.

- - - -

Original message from <nueveneve@ymail.com>
(nueveneve at ymail.com)

In some Countries (mainly in those very anthropologically linked to ancestral religious and political leadership imagery), one finds pictures of both Bill W. and Dr. Bob on the AA meeting rooms' walls, or even their figurines in carved wood.

Don't know what Bill & Bob would have thought about this, but it just happens.

- - - -

From the moderator: compare Message 4497

"Saints With Glasses: Mexican Catholics in Alcoholics Anonymous"

http://health.groups.yahoo.com/group/AAHistoryLovers/message/4497

"I confess all my errors to the priest since it's the most mortal sin to receive the Lord without confessing all. Here too I have to confess all my errors. Here they talk to us of good things. When I came here and saw the pictures of the founders, I thought, 'I've never seen a saint with glasses before!'"

"His comments drew laughter from the audience. Displaying the portraits of the founders above the lectern echoed the placement of saints' images in a Catholic church. For this man, his A.A. colleagues were confessors and Bill W."
and Dr. Bob his saints."

+++Message 6340. . . . . . . . . . . . Re: Banners with the steps, traditions, and concepts
From: Arthur S . . . . . . . . . . . 2/11/2010 1:47:00 PM

Jim,

Wall banners or placards were not distributed to groups by the NY Office prior to the mid-1970s after Bill W had passed away. Individual groups may have elected to do what they did on an individual basis.

A question posited at the 1974 conference was: "Could we have the Twelve Steps and Twelve Traditions made up in a 2’ x 4’ or other size suitable for hanging in meeting places?" The answer was "The matter will be discussed at a meeting of AAWS." I believe they began production of them in 1975.

A question posited at the 1976 conference that: "There has been much controversy over the alleged misuse of the word "suggested" in reference to the Twelve Steps. Please give all examples of literature changes in wording since the 1975 Conference-changes allegedly made only to insure uniformity in reference to the Twelve Steps, "which are suggested as a program of recovery." The answer was: "In the listing of the Twelve Steps, the word "suggested" was removed from 14 pamphlets. In three pamphlets, it has not been removed. For further information, contact the Conference secretary."

The 1976 Conference Committee on literature recommended that "Present terminology used regarding the word "suggested" when referring to the Twelve Steps is consistent with that employed in the Big Book, the "Twelve and Twelve," and other A.A. literature and should remain as is."

Bill may have been opposed to injecting the word "suggested" into the title of the Steps but he was not opposed to the notion of the Steps being viewed as suggestions. In the 1953 final Conference report, Bill is quoted as saying: "Where variations of the Traditions are concerned, we've gone up and down like a window shade. We even have a Tradition that guarantees the right of any group to vary all of them, if they want to. Let's remember, we are talking about suggested (underlined in the report for emphasis) steps and traditions. And when we say each group is autonomous, that means that it also has a right to be wrong."

Cheers

Arthur

- - - -

From: Baileygc23@aol.com (Baileygc23 at aol.com)

Bill W said and repeated:
There is no dogma.
The one theological proposition is a Power greater than oneself.
Even this concept is forced on no one.

Banners and slogans, plus people instructing others, are dogma.

---

Original message no. 6330 from James Blair
<jblair@videotron.ca> (jblair at videotron.ca)

The first banners on roll up window shades were produced in the New York area and they were titled "Twelve Suggested Steps." Also, cards and other local literature was printed in this manner. This was probably in the 1945-46 period.

Bill was opposed to the title "Twelve Suggested Steps" and twice delegates to the General Service Conference put forward conference actions to change the title from Twelve Steps to Twelve Suggested Steps and their proposed actions were rejected.

I had read a couple of letters in the early GV's on this subject and I brought it up with Frank M.(archivist) on a trip to GSO and he explained it to me.

I have not been able to find any letters by Bill on the matter.

Jim

+++Message 6341 . . . . . . . . . . . . Re: Bridge of Reason
From: J. Lobdell . . . . . . . . . . . . 2/15/2010 9:55:00 AM

The Bridge of Reason occurs in [Moses] Maimonides, eight hundred (or so) years ago, and was picked up by Spengler in his magnum opus, The Decline of the West, greatly publicized in the 1930s. I'm not sure if "the Bridge of Reason leads to the Shore of Faith" is itself in Maimonides, but that's generally where the Bridge has been deemed to lead. My guess is any Big Book use comes from Maimonides through Spengler -- unless it's also in Lewis Browne, the one Jewish religious writer we know Bill read.

+++Message 6342 . . . . . . . . . . . . Re: Bridge of Reason
From: corafinch . . . . . . . . . . . . 2/15/2010 9:13:00 AM
It sounds something like what Charles Fillmore wrote in the "Manifestation" chapter of Christian Healing. Referring to the gulf between spiritual knowledge and the material manifestation, he wrote, "The bridge needed is the structure which thought builds." Fillmore and his wife Myrtle founded Unity Church, a Christian denomination within the New Thought movement which was such an important influence on AA.

However, other writers in the New Thought tradition used similar analogies, so Fillmore is certainly not the only potential source. Thomas Troward, in the Edinburgh lectures, spoke of the subconscious (which he considered to be amenable to conscious suggestion) as the bridge between individual minds and the higher thought or divine mind. Troward capitalized many of these terms, although Fillmore tended to leave them in lower case.

---

--- In AAHistoryLovers@yahoogroups.com, Ben Hammond <mlb9292@...> wrote:
> I have been searching for the source of the phrase "Bridge of Reason" (with caps) from the Big Book, pp. 53 and 56.
>

++++Message 6343. . . . . . . . . . . . Re: Banners with the steps, traditions, and concepts
From: James Blair . . . . . . . . . . . . 2/17/2010 6:54:00 PM

Arthur wrote
> Wall banners or placards were not distributed to groups by the NY Office prior to the mid-1970s after Bill W had passed away. Individual groups may have elected to do what they did on an individual basis. These were made up by N.Y. Intergroup on blinds as well they printed cards with Twelve Suggested Steps on them.

Too bad Frank M. is gone b/c he explained the whole kerfuffle to me.

Jim

++++Message 6344. . . . . . . . . . . . Re: Banners with the steps, traditions, and concepts
From: James Blair . . . . . . . . . . . . 2/17/2010 7:07:00 PM
SUBTOPIC: the "suggested" twelve steps

Arthur wrote
> A question posited at the 1976 conference that: "There has been much
> controversy over the alleged misuse of the word "suggested" in reference
> to
> the Twelve Steps. Please give all examples of literature changes in
> wording
> since the 1975 Conference--changes allegedly made only to insure uniformity
> in reference to the Twelve Steps, "which are suggested as a program of
> recovery." The answer was: "In the listing of the Twelve Steps, the word
> "suggested" was removed from 14 pamphlets. In three pamphlets, it has not
> been removed. For further information, contact the Conference secretary."

I found a 1983 note under literature which states, ""The word "suggested" in
the title of the Twelve Steps not be reinstated."

This suggests to me that it once existed in the literature. I have a friend
who attended the 83' conference and I'll see if I can get in touch with him
and ask if he can shine any light on this.

Jim

+++Message 6345. . . . . . . . . . . . . Re: Banners -- and photos of Bill
and Bob
From: Cindy Miller . . . . . . . . . . . . 2/17/2010 6:02:00 PM

From Cindy Miller, tomper, and Robert Stonebraker

- - - -

From: Cindy Miller <cm53@earthlink.net>
(cm53 at earthlink.net)

How about the big Bill & Bob pictures displayed
on an easel at the large Founder's Day meetings?

> `·.¸¸.·´¯`·.¸.·´¯`·...¸><((((º>

From: "tomper87" <tomper99@yahoo.com> (tomper99 at yahoo.com)

Very nice portraits of Dr. Silkworth, Dr. Bob, and Bill W. were displayed on
the
wall at the first A.A. club in New York. Bill lived upstairs for awhile so
apparently did not mind this.

Picture of this can be seen on the aa.org website on the timeline:
http://www.aa.org/aatimeline/ Just plug in search word clubhouse.

Portraits of someone can just be a sign of respect and do not necessarily indicate idol worship of the individuals.

---

From: Glenn Chesnut <glennccc@sbcglobal.net> (glennccc at sbcglobal.net)

This photo is in the 1935-1944 section of the AA timeline, describing events which took place in 1940, and headed "The first New York clubhouse," with the phrase "Interior of the 24th Street Clubhouse, New York City" under the photo.

But it is not clear that the photo which is posted on the timeline was actually taken back in 1940. Can anyone provide the date when the photo was taken?

---

From: "Robert Stonebraker" <rstonebraker212@comcast.net> (rstonebraker212 at comcast.net)

In effort to interest members in AA history, our local clubhouse has hung large oil paintings of Bill & Bob, also fifteen 8" x 10" photos of the well known early movers and shakers of the 1930s and 1940s era.

Bob S., Richmond, IN

+++Message 6346. . . . . . . . . . . . Big Book Study Guide by Ken W.
From: Woodstock Singh . . . . . . . . . . . . 2/19/2010 12:49:00 PM

I found this work a few years ago. It is easy to find in Google search.

The author claims membership in AA beyond 50 years.

Does anyone know if the author is still among the living?

Does anyone have any additional historical information -- beyond what can already be found by a Google search -- about the author's background and how this work was written?

Jim S.
Pensacola, FL
Ken W., Study Guide to the AA Big Book

"A SPIRITUAL VIEW BEYOND THE LIMITS OF TRADITIONAL RELIGION"

+++Message 6347 . . . . . . . . . . . . Commemorative Little Red Book
From: Tom Hickcox . . . . . . . . . . . . 2/19/2010 3:52:00 PM

Hazelden published a special edition of the Little Red Book in 1996 to commemorate the fiftieth anniversary of its initial publication in 1946. It was supposed to be a more or less exact copy of the first printing but somehow was copied from the 1949 printing, the unstated fifth printing. I don't know how that happened, but I'm sure it is a good story.

I noticed some time back that there are at least two versions of the commemorative edition, the difference being the wording of Step 12. One has "Having had a spiritual experience as the result . . ." as was in the original LRB [and the original Big Book] up until the 12th Printing. The other version has the current wording "Having had a spiritual awakening as the result . . ."

I am aware that Webster did not use the exact wording of the Steps in the early printings of the LRB. The early printings have " . . . God as we understand Him" in Step 3 and sometimes in Step 11. This perhaps is carryover from pamphlets, but I'm not interested in that here. It will have to wait until later.

I thought perhaps the aberrant version [awakening] was the rarer, but I came across another Commemorative Edition this week and it has awakening.

A friend was sent twenty copies of the book when it came out by Bill Pittman who inscribed one of them to him. He tells me that book has "experience" which indicates that the initial press run had that.

I am interested in knowing why there are two versions of this edition and possibly also the relative abundance of each.

I plan on listing all the variations of the Coll-Webb printings of the LRB unless there is a list already available.

Tommy H in Baton Rouge

+++Message 6348 . . . . . . . . . . . . Early AA beginners lessons
From: Glenn Chesnut . . . . . . . . . . . . 2/21/2010 3:39:00 PM

_________________________________________________________
EARLY AA BEGINNERS LESSONS

History of the Beginners Classes: a Speech by Wally P.

Initial growth in Alcoholics Anonymous took place in Cleveland, Ohio. Clarence S. and the guys went out actively pursuing drunks and brought them off bar stools and street corners. We don't do that today, but we were doing it back then [late 1930's and 1940's]. And it worked!

In early 1940, when there were about 1,000 members of AA, more than half were from Cleveland. The book 'AA Comes of Age' talks about it on pages 20 and 21:
"It was soon evident that a scheme of personal sponsorship would have to be devised for the new people. Each prospect was assigned an older AA, who visited him at his home or in the hospital, instructed him on AA principles, and conducted him to his first meeting." So even back in the early days the sponsor was taking the sponsee to meetings and getting together with him, rather than having the sponsee track the sponsor down. 'AA Comes of Age' continues by saying, "But in the face of many hundreds of pleas for help, the supply of elders could not possibly match the demand. Brand-new AA's, sober only a month or even a week, had to sponsor alcoholics still drying up in hospitals."

Because of this rapid growth in Cleveland, the idea of formalized classes started. In the book 'Dr. Bob and the Good Old-timers' it states on page 261, "Yes, Cleveland's results were the best. Their results were in fact so good that many a Clevelander really though AA had started there in the first place." Over half of the fellowship was from Cleveland up and through the mid-1940s.

During the winter of 1941 the Crawford Group (founded in February 1941) organized a separate group to help newcomers through the Steps. By the first issue of the Cleveland Central Bulletin, October 1942, the Crawford "Beginners' Class" was listed as a separate meeting. And in the second issue, in November 1942, there was an article entitled "Crawford Men's Training." This refers to possibly the first "Beginners' Class." "The Crawford Men's Training System has been highly acclaimed to many. Old AA's are asked to come to these meetings with or without new prospects, where new prospects will be given individual attention just as though they were in a hospital. Visiting a prospect in his home has always been handicapped by interruptions. But the prospect not daring to unburden himself completely for fear of being overheard by his relatives and
by
the AA's reticence for the same reason. Hospitalization without question is
the
ideal answer to where the message will be most effective; but the Crawford
training plan strikes us as being the next best."

In the early days they weren't sure if you could get sober if you didn't go
to
treatment. That was one of the early questions -- could a person get sober
without going to a three or five-day detox. Because it was during that detox
that sometimes ten and twenty AA members came to visit the new person. And
each
hour the prospect was awake he would hear someone's story -- over and over
again. And something gelled during these hospital stays. But they were
trying to
do it outside of the hospital and this is where the first of the classes
came
from.

These classes continued at Euclid Avenue Meeting Hall through June 1943 and
at
that time the Central Bulletin announced a second session -- "The Miles
Training
Meeting." The bulletin read, "The Miles Group reports they have enjoyed
unusual
success with their training meetings. The newcomer is not permitted to
attend a
regular AA meeting until he has been given a thorough knowledge of the
work."
The newcomer couldn't go to a meeting until he completed the training
session. A
lot of places didn't allow you to go to AA meetings until you had taken the
classes. You didn't just sit there -- you had already completed the steps
when
you went to your first AA meeting. "From 15 to 20 participate at each
training
meeting and new members are thoroughly indoctrinated."

These meetings grew and spread and visitors came from out of town and out of
state.

In 1943 the Northwest Group in Detroit, Michigan standardized the classes
into
four sessions. "In June 1943 a group of members proposed the idea of a
separate
discussion meeting to more advantageously present the Twelve Steps of the
recovery program to the new affiliates. The decision was made to hold a
Closed
Meeting for alcoholics only for this purpose. The first discussion meeting
of
the Northwest Group was held on Monday night June 14, 1943 and has been held
every Monday night without exception thereafter (as of 1948). A plan of
presentation of the Twelve Steps of the recovery program was developed at
this
meeting. The plan consisted of dividing the Twelve Steps into four categories for easier study." The divisions were:

1. The Admission
2. Spiritual
3. Restitution and Inventory
4. Working and the message

"Each division came to be discussed on each succeeding Monday night in rotation. This method was so successful that it was adopted first by other groups in Detroit and then throughout the United States.

Finally the format was published in its entirety by the Washington, DC Group in a pamphlet entitled 'An interpretation of our Twelve Steps." The first pamphlet was published in 1944 and contains the following introduction: "Meetings are held for the purpose of aquatinting both the old and new members with the Twelve Steps on which our Program is based. So that all Twelve Steps may be covered in a minimum of time they are divided into four classifications. One evening each week will be devoted to each of the four subdivisions. Thus, in one month a new man can get the bases of our Twelve Suggested Steps." This pamphlet was reproduced many times in Washington, DC and then throughout the country and is even still being printed in some areas today.

In the Fall of 1944, a copy of the Washington, DC pamphlet reached Barry C. -- one of the AA pioneers in Minneapolis. He wrote a letter to the New York headquarters requesting permission to distribute the pamphlet. We talk about "Conference Approved Literature" today; but this is the way the Fellowship operated back then. This is a letter from Bobby B., Bill W.'s secretary, printed on "Alcoholic Foundation" stationary. This is what she says:

"The Washington pamphlet, like the new Cleveland one, and a host of others, are all local projects. We do not actually approve or disapprove these local pieces. By that I mean the Foundation feels that each group is entitled to write up their own 'can opener' and to let it stand on it's own merits. All of them have their good points and very few have caused any controversy. But in all things of a local nature we keep hands off -- either pro or con. Frankly, I haven't had the time to more than glance at the Washington booklet, but I've heard some favorable comments about it. I think there must be at least 25 local pamphlets
now being used and I've yet to see one that hasn't some good points."

And then in 1945 the AA Grapevine printed three articles on the "Beginners' Classes." The first one was published in June and it described how the classes were conducted in St. Louis, Missouri. This has to do with the "education plan" and they called it the Wilson Club. "One of the four St. Louis AA groups is now using a very satisfactory method of educating prospects and new members. It has done much to reduce the number of 'slippers' among new members. In brief it is somewhat as follows: Each new prospect is asked to attend four successive Thursday night meetings. Each one of which is devoted to helping the new man learn something about Alcoholics Anonymous, it's founding and the way it works. The new man is told something about the book and how this particular group functions. Wilson Club members are not considered full active members of AA until they've attended these four educational meetings."

In the September 1945 issue of the Grapevine the Geniuses Group in Rochester, NY explained their format for taking newcomers through the Steps. The title of the article was "Rochester Prepares Novices for Group Participation." This is how they perceived the recovery process to operate most efficiently: "It has been our observation that bringing men [and woman] into the group indiscriminately and without adequate preliminary training and information can be a source of considerable grief and a cause of great harm to the general moral of the group itself. We feel that unless a man, after a course of instruction and an intelligent presentation of the case for the AA life, has accepted it without any reservation he should not be included in group membership. When the sponsors feel that a novice has a fair working knowledge of AA's objectives and sufficient grasp of it's fundamentals then he is brought to his first group meeting. Then he listens to four successive talks based on the Twelve Steps and Four Absolutes. They are twenty-minute talks given by the older members of the group and the Steps for convenience and brevity are divided into four sections. The first three Steps constitute the text of the first talk; the next four the second; the next four the third; and the last Step is considered to be entitled a full evening's discussion by itself." This group taught the Steps in order rather than in segments.

In December 1945, the St. Paul, Minnesota Group wrote a full-page
description of
the "Beginners' Meetings." The description of their four one-hour classes
was:
"New members are urged to attend all the sessions in the proper order. At
every
meeting the three objectives of AA are kept before the group: to obtain and
to
recover from those things which caused us to drink and to help others who
want
what we have."

In 1945 Barry C., of Minneapolis, received a letter from one of the members
from
the Peoria, Illinois Group. In the letter, the writer, Bud, describes the
efforts of Peoria, Illinois in regarding the "Beginners' Classes." "In my
usual
slow and cautious matter I proceeded to sell the Peoria Group on the
Nicollet
Group. Tomorrow night we all meet to vote the adoption of our bylaws
slightly
altered to fit local conditions." (No one taught the classes the same way.
They
were taught based on a group conscience.) "Sunday afternoon at 4:30 our
first
class in the Twelve Steps begins. We're all attending the first series of
classes so we'll all be on an even footing. We anticipate on losing some
fare-weather AA hangers-on in the elimination automatically imposed by the
rule
that these classes must be attended. This elimination we anticipate with a
"we"
feeling of suppressed pleasure. It is much as we are all extremely fed up
with
running a free drunk taxi and sobering-up service."

Then sometime prior to 1946 in Akron, Ohio the Akron Group started
publishing
four pamphlets on the AA Program. They were written by Ed W. [**see note at
the
end**] at the direction of Dr. Bob, one of the co-founders of AA. Dr. Bob
wanted
some "blue-collar" pamphlets for the Fellowship. In one of the pamphlets, "A
Guide to the Twelve Steps", it reads: "A Guide to the Twelve Steps of
Alcoholics
Anonymous is intended to be a simple, short and concise interpretation of the
rules for sober living as compiled by the earliest members of the
organization.
The writers and editors are members of the Akron, Ohio Group where
Alcoholics
Anonymous was founded in 1935. Most of the ideas and explanations were
brought
out in a series of instruction classes conducted by veteran members of the
group." So this proves the classes were being taught in Akron, Ohio.

There are a lot of places they were being taught.
Then the classes were actually formalized into a book called "The Little Red Book" in 1946. The inscription on the inside cover says, "The material in this Little Red Book is an outgrowth of a series of notes originally prepared for Twelve Step instruction to AA beginners." So we know the "Little Red Book" came out of these four one-hour classes also. "Few books have had greater record for humble service than the Little Red Book upon which so many members have cut their AA teeth." A manuscript drawn up from these notes was sent to Dr. Bob at the request of USA and Canadian members. He approved the manuscript and the book was published in 1946. Dr. Bob approved of "The Little Red Book." So Dr. Bob not only authorized the publication of the Akron pamphlets, he also endorsed "The Little Red Book," both of which were products of the "Beginners' Classes."

Even our first AA group handbook, originally entitled "A Handbook for the Secretary", published by the Alcoholic Foundation in 1950, had a section on the "Beginners' Classes."

At the time there were only three types of meetings: Open Speaker Meetings, Closed Discussion Meetings, and Beginners' Meetings. There was no such thing as an Open Discussion Meeting in the early days of Alcoholics Anonymous. In the Beginners' Meetings, which are described in the Meeting section, the handbook states: "In larger metropolitan areas a special type of meeting for newcomers to AA is proved extremely successful. Usually staged for a half-hour prior to an open meeting, this meeting features an interpretation of AA usually by an older member presented in terms designed to make the program clear to the new member.

(Note: The Chicago Group held their "Beginners' Classes" a half-hour prior to their Open Meeting. When publishing the group handbook, the New York office only described Chicago's format.)

After the speaker's presentation the meeting is thrown open to questions." In each of the four one-hour classes there was always a session for questions afterwards. "Occasionally, the AA story is presented by more than one speaker. The emphasis remains exclusively on the newcomer and his problem."

The four one-hour classes were taught all over the country. Some other cities
include Oklahoma City, Miami Florida, and Phoenix Arizona.

If these classes were so important, then what happened to them? Most of the people who have joined AA in the last twenty-five years or so have never even heard of them. Ruth R., an old-timer in Miami Florida, who came into AA in 1953, gave some insight into the demise of the "Beginners' Classes." "At that time the classes were being conducted at the Alana Club in Miami -- two books were used: "Alcoholics Anonymous" (Big Book) and the "Little Red Book." Jim and Dora H., Florida AA pioneers, were enthusiastic supporters and they helped organize several of the classes and served as instructors." (Note: Dora was a Panel 7 Delegate to the General Service Office.) Ruth recalled that the classes were discontinued in the mid-1950s as the result of the publication of the book "Twelve Steps and Twelve Traditions" by Alcoholics Anonymous Publishing Inc. In the Miami area the "Twelve and Twelve" replaced both the "Big Book" and the "Little Red Book" and "Step Studies" replaced the "Beginners' Classes." In the process, the period for taking the Steps was expanded and modified from 4 weeks to somewhere in between 12 and 16 weeks. The Fourth Step inventory was modified and became a much more laborious and detailed procedure. What was originally conceived as a very simple program, which took a few hours to complete, evolved into a complicated and confusing undertaking requiring several months.

Studying the Steps is not the same as taking the Steps. In the "Beginners' Classes" you take the steps. The Big Book says, "Here are the steps we took" not "here are the steps we read and talked about." The AA pioneers proved that action, not knowledge, produced the spiritual awakening that resulted in recovery from alcoholism. On page 88, the authors of the Big Book wrote, "It works -- it really does. We alcoholics are undisciplined. So we let God discipline us in the simple way we have just outlined. But this is not all. There is action and more action. Faith without works is dead."

This concludes the description of the "Beginners' Classes" during Wally P.'s talk in Mesa, Arizona on November 23, 1996. Wally P. is an AA Archivist from Tucson, Arizona. For two years he researched and studied areas of the country that held "Beginners' Classes." He then started teaching the classes under the guidance of his sponsor who took the classes in 1953 and never drank again. In March of 1996 Wally mentioned the "Beginners' Classes" as part of his historical presentation at the Wilson House in East Dorset, Vermont. Wally then wrote and published a book entitled "Back to Basics: The Alcoholics Anonymous Beginners'
Classes -- Take all 12 Steps in Four One-Hour Sessions."

**SOURCES**


See also AAHistoryLovers Message 1627 from Bill Lash for another copy of this talk: http://health.groups.yahoo.com/group/AAHistoryLovers/message/1627

**THE AUTHOR OF THE AKRON PAMPHLETS**

Perhaps not Ed W., but Evan W. or Irvin W.

See Message #2469 from jayaa82@aol.com
http://health.groups.yahoo.com/group/AAHistoryLovers/message/2469

"The Akron Pamphlets were commissioned by Dr. Bob but written by Evan W. an Akron member who had been a newspaper writer. Dr. Bob believed that the Big Book might be too complicated for the "blue collar" member or others with little education. The pamphlets are still printed and distributed by the Akron Intergroup. Jay M."

But see First 226 Members Akron, OH AA Group
http://hindsfoot.org/akrn226.doc

There is no "Ed W." on that list, but there is no "Evan W." mentioned either.
Could "Evan W." be the man referred to as Irvin Whiteman in that list? The names Irvin, Irwin, and so on, were regularly confused in the AA oral tradition -- see for example all the different spellings of Irwin Meyerson's name.

++++Message 6349. . . . . . . . . . . . Rockhill Recording: A Talk With Bill
From: BobR . . . . . . . . . . . . 2/21/2010 4:15:00 PM

About a year ago, our Archives here in Suffolk County, New York received a record, Alcoholics Anonymous A Talk With Bill disc 2. We have transferred it to CD.

Although we have disc 2, it seems to cut off and two of us are wondering if there is more to it. Is there a recording of disc 1 out there somewhere so we can fill in the missing pieces?
This recording comes from 1947. Is there any kind of copyright on it still in effect?

I couldn't seem to find the Maimonides reference (although Maimonides is known for bridging science and faith), and the sense in which Spengler used the phrase did not seem to expand on the Big Book meaning. This passage from Systematic Theology (1886) by Augustus Hopkins Strong is somewhat interesting. It is part of a footnote on pp 87-8. Strong has been discussing the various "proofs" for the existence of God:

"The three forms of proof already mentioned, Cosmological, Teleological and Anthropological may be likened to the three arches of a bridge over a wide and rushing river. The bridge has only two defects but these defects are very serious. First is that one cannot get on the bridge; the end toward the outer bank is wholly lacking; the bridge of logical argument cannot be entered upon except by assuming the validity of logical processes; this assumption takes for granted at the outset the existence of a God who has made our faculties to act correctly; we get on the bridge, not by logical processes but only by a leap of intuition; and by assuming at the beginning the very thing which we set out to prove. The second deficiency of the so-called bridge of argument is that when one has gotten on he can never get off. The connection with the further bank is also lacking. All the premises from which we argue being finite, we are warranted in drawing only a finite conclusion. Argument cannot reach the Infinite, and only an infinite being can be called God.

"We can get off from our logical bridge not by logical process but only by another and final leap of intuition and by once more assuming the existence of the infinite Being we had so vainly sought to reach by mere argument. The process seems to be referred to in Job 11:7, 'Canst thou find out God? Canst thou find out the almighty unto perfection?'"

I'm not implying the the Big Book authors were reading this book, but the
allegory seems similar, and may have made it to them by way of sermons or lectures.

--- In AAHistoryLovers@yahoogroups.com, "J. Lobdell" <jlobdell54@...> wrote:
> > The Bridge of Reason occurs in [Moses] Maimonides, eight hundred (or so) years ago, and was picked up by Spengler in his magnum opus, The Decline of the West, greatly publicized in the 1930s. I'm not sure if "the Bridge of Reason leads to the Shore of Faith" is itself in Maimonides, but that's generally where the Bridge has been deemed to lead. My guess is any Big Book use comes from Maimonides through Spengler -- unless it's also in Lewis Browne, the one Jewish religious writer we know Bill read.
>

+++Message 6351. . . . . . . . . . . . Father Ralph Pfau-San Juan Batista-Calif
From: russmuller@sbcglobal.net . . . . . . . . . . 2/20/2010 9:35:00 PM

I was wondering if anyone has any history on a retreat that was held annually by Father Ralph Pfau (1947)
I think it started in San Juan Batista, CA.

There has to be some people who have attended in years past who can tell a story or two!!! If you have ever attended this retreat and have a story to tell, big or small, please pass it on!

"My Retreat Booklet and the way of the Cross"

Chuck Chammerlin attended in 1952 -- John Gray from Santa Cruz, California, was the Group Leader for many years.

Thanks! Russ Muller russmuller@sbcglobal.net
(russmuller at sbcglobal.net)

+++Message 6352. . . . . . . . . . . . Re: Big Book Study Guide by Ken W.
From: Cherie" H. . . . . . . . . . . . . 2/21/2010 11:36:00 PM

A few years ago I was in direct email communication with Ken. He was a member of AAFriendsWorldWide online AA group for some time. That is where I met
him. He has also been a member of other online AA groups.

As far as I know is still alive, although it has been some time since I was in contact with him.

Perhaps he is reading this and might respond?

--
AA Love and Hugs
Cherie'
Warren, MI
DOS 04/26/01

The Primary Purpose Group of Lynbrook NY presents:
An AA History Presentation with 250 Pictures of Early AA with Barefoot Bill from West Milford NJ
Saturday, March 13, 2010, 1:00PM – 5:00PM
Lynbrook Baptist Church
225 Earle Avenue, Lynbrook, NY 11563
Meeting place of the Primary Purpose Group of Lynbrook NY.
Pictures of the Washingtonians, Frank Buchman, Rowland Hazard, Cebra Graves, Ebby T., Bill & Lois W., Bill W.’s parents & grandparents, Lois W.’s parents, Dr. Bob & family, all the OH/VT places, Henrietta Seiberling, Bill D., Ernie G., Clarence S., Sister Ignatia, all the N.Y./N.J. places, Charlie Towns & Dr. Silkworth, Hank P., when the early literature was published, the Rockefeller dinner, gravesites, etc.
It's very exciting, combining the stories with the images!!
Liberal refreshments will be provided.
For more information please visit www.ppglynbrook.net or call Derrick at 516-317-9237.
For the flyer go to www.justloveaudio.com & click on "Events".

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ALCOHOLICS ANONYMOUS HISTORY WEEKEND III
“THE OXFORD GROUP ROOTS OF A.A.”
with Jay S. from Redondo Beach CA
and
Barefoot Bill from West Milford NJ
August 20 – 22, 2010
At The Wilson House
(where Bill W. was born)
378 Village Street
East Dorset, VT 05253

Jay S. is an Oxford Group historian. He will be doing three presentations

Barefoot Bill has been studying and collecting AA history since 1994. He will be doing a presentation on “Bill W. & Dr. Bob’s Oxford Group Experience” and another one on “Oxford Group Meditation – How To Listen To God".

Schedule:
Friday night 8/20/10 9:00 to 10:45pm – Oxford Group (Moral Re-Armament) movie
Saturday morning 8/21/10 9:00 to 10:20am – The Early Roots of A.A.: The Akron Miracle
Saturday morning 8/21/10 10:40 to 11:55am – Bill W. & Dr. Bob’s Oxford Group Experience
Saturday afternoon 8/21/10 1:00 to 2:20pm – Varieties of Spiritual Experience: James, Jung, Shoemaker & You
Saturday night 8/21/10 9:00 to 10:45pm – Oxford Group (Moral Re-Armament) movie
Sunday morning 8/22/10 9:00 to 10:20am – Oxford Group Meditation: How To Listen To God
Sunday morning 8/22/10 10:40 to 11:55am – What Ever Happened to the Oxford Group?

For weekend and overnight reservations please call the Wilson House at 802-362-5524.
For more information please call Barefoot Bill at 201-232-8749 (cell).
Audio CD’s of this event provided by Just Love Audio.
For the flyer go to www.justloveaudio.com & click on "Events".

Hello Group,

I believe I have some history on these records. A few years ago, I purchased an audio CD of what was being titled "Bill W.'s 1st Recorded Talk." It said the talk was made in 1947, but gave no other information. When I listened to it I heard a quote that I recognized. The quote was:

"Perhaps this is not the place to talk at length of my own recovery, of our A.A. program in detail, or of our astounding growth. This room is filled with fellow alcoholics who know and practice the A.A. way of life as well as I. The accomplishments of Alcoholics Anonymous are headlined in the press of the
world.
So I shall be content if I can remind myself, and any who would hear that
Alcoholics Anonymous is not, after all, a personal success story. It is
instead,
the story of our colossal human failures now converted into the happiest
kind of
usefulness by that divine alchemy -- the living grace of God."

I remember this from the 2005 International Convention in Toronto
because I saw this quote on one of the GSO Archives displays panels. Also
from
that CD I recognized the talk Bill was giving was copied from a phonograph
record. In October 2006 while in New York doing some research at the GSO
Archives, I was able to piece together some history of this recording. At
that
time I was the Archivist for Area 9 in Southern Californian and I found that
it
had a Southern California connection other than just the location of his
talk.

On Wednesday April 9, 1947, Bill came to Los Angeles and gave a talk at a
big
open meeting. After the meeting a member from Los Angeles, who was in the
recording business, suggested to Bill that he should record his talks. This
member offered to provide Bill and AA his recording services, for a small
fee,
of course. Sometime during that weekend, Bill shortened his talk and he made
a
wire recording and this recording was pressed into a 16 inch record. Bill
took
the recording back to New York and found a record company there that
would press records as needed. The member in Los Angeles wanted to press a
couple hundred records at one time, but Bill thought this would put an
unnecessary financial burden on the New York Office. Beside he didn't think
they
would sell that many records.

Bill found a company in New York, without ties to AA, called Rockhill
Radio Company, on fiftith Street, that was willing to press one record at a
time
or as many at one time as need. This way the New York office would not have
to
fork out a lot of money all at once or keep track of any inventory. Bill
even
negotiated a deal where the New York office would take all the orders and
handle
the money from sales and this reduced the selling price of the records even
more.

We do not know the member's name from Los Angeles or the company he worked
for.
However, in the file in New York where I found this
information was a yellowed business card from Specialty Records,
2719 W 7th Street Los Angeles with the name "Art" handwritten on the back.
After
some searching I found that Art Rupe started Specialty Records in LA in 1946, but it is not clear if Art was the member that made the suggestion or just someone the AA member put Bill in touch with.

In a letter to the group secretaries from the New York office dated May 6, 1947 it offers these records for sale for $3.30 including shipping. Not everyone had a phonograph that could play 16 inch records so the talk was made on two 12 inch records, having a playing time of about 15 minutes (15 minutes is a very short talk for Bill).

In this letter it stated that Bill was very reluctant on make any kind of records, but finally gave in.

If anyone has a photo of these 2 records, I would love to have a copy for Area 9's file.

hope this helps

Charles from Wisconsin

From: BobR <rriley9945@aol.com>
To: AAHistoryLovers@yahoogroups.com
Sent: Sun, February 21, 2010 3:15:40 PM
Subject: Rockhill Recording: A Talk With Bill

About a year ago, our Archives here in Suffolk County, New York received a record, Alcoholics Anonymous A Talk With Bill disc 2. We have transferred it to CD.

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I own a red record called Milestones of Alcoholics Anonymous by Bill from Rockhill Recording with an address on the label of 10 east 50th street
new
york city.
ELdorado5-1860. it is a 78 record.
Shakey Mike Gwirtz
Phila, PA

--- In AAHistoryLovers@yahoogroups.com, "BobR" <rriley9945@...> wrote:
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+++Message 6356. . . . . . . . . . . . Documentary film request - Miami Convention 1970
From: bludahlia2003 . . . . . . . . . . . . 2/24/2010 5:47:00 PM

We are producing a documentary film on the history of AA. We have had a lot of
help from AA historians and other archives, but at this point, we are actively
looking for photos or home movies of the 1970 AA Convention, held at the
Fountainebleau Hotel in Miami. Ideally, we'd love to have a shot of Bill W at
the podium, giving his closing talk. However, any shots of the convention –
signage, banners, a view from the back of the auditorium etc – would be very
helpful. We are aware of and will be observing the 11th tradition. Thanks for
any help you can give us.

My e-mail address is <bludahlia2003@yahoo.com>
(bludahlia2003 at yahoo.com)

+++Message 6357. . . . . . . . . . . . Re: Re: Rockhill Recording: A Talk With Bill
From: aalogsdon@aol.com . . . . . . . . . . . . 2/23/2010 6:37:00 PM


I have these two recordings framed as well as a third recording made by same company titled MILESTONES OF ALCOHOLICS ANONYMOUS by Bill. The third recording appears to be same vintage, all are red. How can I help you.

-----Original Message-----
From: Charles Knapp <cpknapp@yahoo.com>
To: AAHistoryLovers@yahoogroups.com
Sent: Sun, Feb 21, 2010 10:58 pm
Subject: [AAHistoryLovers] Re: Rockhill Recording: A Talk With Bill

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"Perhaps this is not the place to talk at length of my own recovery, of our A.A. program in detail, or of our astounding growth. This room is filled with fellow alcoholics who know and practice the A.A. way of life as well as I. The accomplishments of Alcoholics Anonymous are headlined in the press of the world. So I shall be content if I can remind myself, and any who would hear that Alcoholics Anonymous is not, after all, a personal success story. It is instead, the story of our colossal human failures now converted into the happiest kind of usefulness by that divine alchemy -- the living grace of God."

I remember this from the 2005 International Convention in Toronto because I saw this quote on one of the GSO Archives displays panels. Also from that CD I recognized the talk Bill was giving was copied from a phonograph record. In October 2006 while in New York doing some research at the GSO Archives, I was able to piece together some history of this recording. At that time I was the Archivist for Area 9 in Southern Californian and I found that it had a Southern California connection other than just the location of his talk.

On Wednesday April 9, 1947, Bill came to Los Angeles and gave a talk at a big open meeting. After the meeting a member from Los Angeles, who was in the recording business, suggested to Bill that he should record his talks. This member offered to provide Bill and AA his recording services, for a small fee, of course. Sometime during that weekend, Bill shortened his talk and he made a wire recording and this recording was pressed into a 16 inch record. Bill
took
the recording back to New York and found a record company there that
would press records as needed. The member in Los Angeles wanted to press a
couple hundred records at one time, but Bill thought this would put an
unnecessary financial burden on the New York Office. Beside he didn't think
they
would sell that many records.

Bill found a company in New York, without ties to AA, called Rockhill
Radio Company, on fiftieth Street, that was willing to press one record at a
time
or as many at one time as need. This way the New York office would not have
to
fork out a lot of money all at once or keep track of any inventory. Bill
even
negotiated a deal where the New York office would take all the orders and
handle
the money from sales and this reduced the selling price of the records even
more.

We do not know the member's name from Los Angeles or the company he worked
for.
However, in the file in New York where I found this
information was a yellowed business card from Specialty Records,
2719 W 7th Street Los Angeles with the name "Art" handwritten on the back.
After
some searching I found that Art Rupe started Specialty Records in LA in
1946,
but it is not clear if Art was the member that made the suggestion or just
someone the AA member put Bill in touch with.

In a letter to the group secretaries from the New York office dated May 6,
1947
it offers these records for sale for $3.30 including shipping. Not everyone
had
a phonograph that could play 16 inch records so the talk was made on two 12
inch
records, having a playing time of about 15 minutes (15 minutes is a very
short
talk for Bill).

In this letter it stated that Bill was very reluctant on make any kind of
records, but finally gave in.

If anyone has a photo of these 2 records, I would love to have a copy for
Area
9's file.

hope this helps

Charles from Wisconsin

From: BobR <rriley9945@aol.com>
To: AAHistoryLovers@yahoogroups.com
About a year ago, our Archives here in Suffolk County, New York received a record, Alcoholics Anonymous A Talk With Bill disc 2. We have transferred it to CD.

Although we have disc 2, it seems to cut off and two of us are wondering if there is more to it. Is there a recording of disc 1 out there somewhere so we can fill in the missing pieces?

This recording comes from 1947. Is there any kind of copyright on it still in effect?

[Non-text portions of this message have been removed]

+Message 6358. . . . . . . . . . . . Author’s Notes in early Little Red Books, 1946 to 1953
From: Tom Hickcox . . . . . . . . . 2/28/2010 9:16:00 PM

Recently, I was reading on Hindsfoot.org <http://hindsfoot.org/ed02.html> about the Author's Note in the 1946 and 1949 printings of the Little Red Book, or, more precisely, "The Twelve Steps" and "The Little Red Book."

I thought it might be a good idea to compare the Author's Notes from the early printings of the Little Red Book. All the versions were taken from volumes in my collection.

The Author's Note in the 1946 printing goes:

"This book was originally prepared as a series of notes for Twelve-step Discussion meetings for new A.A. members. It proved to be very effective and helpful. Many groups adopted it, using mimeographed copies. The demand for this interpretation in book form from both individuals and groups made printing advisable." This is eight lines long in the book.

The next Author's Note is from what must be the first 1947 printing:

"The Interpretation of the 12 steps of the Alcoholics Anonymous program was prepared from a series of notes originally used in Twelve Step discussion meetings for new A.A. members. It proved to be very effective and helpful. Many groups adopted it, using mimeographed copies. The demand for the Interpretation in book form from both individuals and groups made printing advisable." This version is ten lines long in the book.

The Author's Note for the stated Second Printing, January 1947:
"This book was originally prepared as a series of notes for the instruction of new A.A. members and as a source of ideas for Twelve-step Discussion meetings. It proved helpful to both new and old members, seeming to create great interest in the simple A.A. fundamentals they too often missed in first reading the Big Book 'ALCOHOLICS ANONYMOUS.' It sent them back to the Big Book and kept them reading it thus establishing a solidarity of understanding of the A.A. Program that was good for the group as a whole. Many groups adopted it using mimeographed copies. The demand for this interpretation in book form from both individuals and groups made printing advisable." Again a single paragraph but seventeen lines long.

The Author's Note for the unstated Third Printing, 1947:

"The material in this little red book is an outgrowth of a series of notes originally prepared for '12-Steps' instruction to A.A. beginners and as a source of ideas for A.A. discussion meetings. Its distribution is founded on a desire to 'Carry the Message' in recognition of our return to sane living after alcoholism has made life all but impossible.

"Many groups, in meeting the A.A. need for instruction of new members, have adopted this brief summarization of the A.A. Recovery Program expounded in the Big Book, 'Alcoholics Anonymous,' as an outline for study of that book. Worthwhile results have followed the inauguration of weekly classes devoted to guidance of new members in their quest for a better understanding of the '12 Steps' as a way of life.

"These classes, directed by qualified members, have created a solidarity of understanding within our Fellowship that has been good for the groups as a whole. Consequently, there has been a closer adherence to the Big Book, better understanding and application of its philosophy, more effective sponsorship and a noticeable reduction in slips among our members." Note that this is three paragraphs long and very expanded.

The Author's Note for the unstated Fourth Printing, 1948, is exactly the same as the unstated Third Printing.

The title on the half-title pages for the preceding books is "The Twelve Steps."

The Author's Note for the unstated Fifth Printing, 1949, is the same for the first two paragraphs. However, the third paragraph is different:

"These classes, directed by qualified members, have created a solidarity of understanding within our Fellowship. They have brought a closer adherence to the Big Book, better understanding and application of its philosophy, more effective sponsorship and a noticeable reduction in slips among our members."

I would note that the Author's Note in both printings of the 50th Anniversary Edition has a typo in the third paragraph. It has "with" rather than "within" in the first sentence of that paragraph.
The Author's Note for the unstated Sixth Printing, 1950:

"The little (sic) Red Book evolved from a series of notes originally prepared for 'Twelve Step' suggestions to A.A. beginners. It lends supplementary aid to the study of the book, 'Alcoholics Anonymous,' and contains many helpful topics for discussion meetings. Its distribution is prompted by a desire to 'Carry the Message to Alcoholics' in appreciation of our reprieve from alcoholic death.

"Many groups, in meeting the A.A. need for instruction of new members, have adopted this brief summarization of the A.A. Recovery Program expounded in the Big Book, 'Alcoholics Anonymous,' as an outline for study of that book. Worthwhile results have followed the inauguration of weekly classes devoted to guidance of new members in their quest for a better understanding of the '12 Steps' as a way of life.

"These classes, directed by qualified members, have created a solidarity of understanding within our Fellowship. They have brought a closer adherence to the Big Book, better understanding and application of its philosophy, more effective sponsorship and a much higher ratio of sobriety among our members."

It refers to the book as "The little Red Book" and changes the second half of the first paragraph, leaving the second paragraph unchanged. The last phrase of the third paragraph is changed from "a noticeable reduction in slips among our members" to "a much higher ratio of sobriety among our members." I will leave it to the experts to rationalize the change.

The Author's Note to the Seventh Printing, 1951, is identical to the Author's Note for the Sixth Printing.

The Author's Note to the Eighth Printing, 1952, is slightly changed from the Author's Note for the Sixth and Seventh:

"The Little Red Book evolved from a series of notes originally prepared for 'Twelve Step' suggestions to A.A. beginners. It aids in the study of the book, 'Alcoholics Anonymous,' and contains many helpful topics for discussion meetings. Its distribution is prompted by a desire to 'Carry the Message to Alcoholics' in appreciation of our daily reprieve from alcoholic death.

"Many groups, in meeting the A.A. need for instruction of new members, have adopted this brief summarization of the A.A. Recovery Program expounded in the Big Book, 'Alcoholics Anonymous,' as an outline for study of that book. Worthwhile results have followed the inauguration of weekly classes devoted to guidance of new members in their quest for a better understanding of the '12 Steps' as a Way of Life for recovery from alcoholism.

"These classes, directed by qualified members, have created a solidarity of understanding within our Fellowship. They have brought a closer adherence to the Big Book, better understanding and application of its philosophy, more effective sponsorship and a much
higher ratio of sobriety among our members.

"It is our hope that this Little Red Book may open new avenues of thought and be helpful to the individual A.A. member in arriving at his own successful interpretation of the program." "Little" is capitalized in the first sentence, the second sentence is changed, ". .recovery from alcoholism" is added to the last sentence of the second paragraph, and a fourth paragraph is added.

The Author's Note to the Ninth Printing, 1953 is exactly the same as that for the Eighth.

This is a good stopping point. There wasn't an unstated Tenth Printing and printing numbers were assigned starting with the Eleventh Printing. I would note, though, that we have ten different printings here, all different in some respect. Maybe Coll-Webb knew how to count after all!

Tommy H in Baton Rouge

Pamphlet/booklet called Interpretations the Twelve Steps
From: pamelafro88 2/28/2010 11:30:00 PM

have just come across a reference in Australian AA archives that in 1947 '1000 copies "Interpretations the Twelve Steps" received - 6d. each' Does anyone know what this pamphlet/booklet is? Are there any copies still available?

- - -

From the moderator:

If the date is 1947, it can't be the Twelve Steps and Twelve Traditions book that Bill Wilson published in 1953, also a price of five pence sounds much too low for that big a book. (This is assuming that five pence Australian would have been roughly equivalent to five pence in British pounds sterling, prior to the introduction of the modern Australian decimal currency in 1966.)

The most commonly used pamphlet (by far) in AA around that time was one whose formal title was "Alcoholics Anonymous: An Interpretation of the Twelve Steps." It had been printed by local AA groups all over the United States starting from around 1943. It was referred to in different parts of the United States by various names: the Tablemate, the Table Leader's Guide, the Washington DC
Pamphlet, the Detroit Pamphlet, and so on. The pamphlets cost 40 cents each from the Detroit intergroup office several years ago, but would have been much cheaper back in 1947. For an introduction to it, and a copy of it, see:
http://hindsfoot.org/detr0.html
http://hindsfoot.org/Detr1.html
and so on.

Another possibility, though probably less likely, would be the pamphlet entitled "A Guide to the Twelve Steps of Alcoholics Anonymous" which was written and printed in Akron, Ohio at some point during the 1940's. For a copy of it, see:
http://hindsfoot.org/Akr12.html

The Texas Pamphlet was written in Houston, Texas in 1940 but it would seem odd to refer to it as "Interpretations the Twelve Steps." Nevertheless, see AAHistoryLovers messages 3758 and following for a copy of that, if you'd like to look at it:
http://health.groups.yahoo.com/group/AAHistoryLovers/message/3758

Glenn C. (South Bend, Indiana, US)

+++Message 6360. . . . . . . . . . . . Draft Copies: books about drink
From: Charlie C . . . . . . . . . . . . 2/25/2010 7:56:00 AM

Sorry, but just couldn't resist - abebooks.com, the major internet used book site, has in their current newletter the theme of "Draft Copies: Books about Drink." So yes, a history of US beer cans 1930-1980 etc., lol., but also some titles related to sobriety, e.g. Peabody's "The Common Sense of Drinking." You can see the newsletter by going to abebooks.com and scrolling down on the left to "Recently Featured," or here is the direct link:


Charlie C.
IM = route20guy

+++Message 6361. . . . . . . . . . . . The Little Red Books published now by BN Publishing?
To All,

I have just purchased a very nice copy of The Little Red Book, 1957 edition. What I see different is that this copy is published by Hazelden.

I also see you can buy new copies of The Little Red Book published by BN Publishing, but I have not done a page by page audit of the two books to determine what changed. Why would Hazelden give up such a good historical document?

Dougbert

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From the moderator:

Minneapolis AA members Ed Webster and Barry Collins originally published The Little Red Book themselves, under the sponsorship of the Nicollet Group in Minneapolis. They called themselves the "Coll-Webb Co., Publishers" from their two last names.

Roughly around the time of Ed Webster's death on June 3, 1971, the Hazelden Foundation took over publishing it -- see http://hindsfoot.org/ed02.html -- and then for many years Hazelden was given as the publisher.

The current Amazon.com listing for The Little Red Book, however, now has on the copyright page:

Copyright 2007 BN Publishing
www.bnpublishing.net

This may be a subsidiary of Barnes & Noble, but I cannot determine this for sure. See http://www.bn.com/

+++Message 6362. . . . . . . . . . . . Re: Rockhill Recording: A Talk With Bill
From: aalogsdon@aol.com . . . . . . . . . . . . 2/26/2010 12:06:00 PM

The three red 1947 recordings I have bear the same information plus Rockhill Radio. No speed is indicated in the space shown for speed. I have a later recording LAST MAJOR TALK OF "DR BOB" which shows Rockhill Recording made by Rockhill Radio, 18 East 50 Street, New York City, Plaza 9-7979. Speed shown as
33 RPM. It is black in color.

=================================================================

+++Message 6363. . . . . . . . . . . . Re: Pamphlet/booklet called Interpretations the Twelve Steps
From: bevflk@aol.com . . . . . . . . . . . . 3/1/2010 12:29:00 PM

=================================================================

From Beverly, David Jones, john wikelius, Dougbert, and Glenn C.:

---

The original message 6359 from <pamelafro@bigfoot.com> (pamelafro at bigfoot.com) in Australia said:

have just come across a reference in Australian AA archives that in 1947 '1000 copies "Interpretations the Twelve Steps" received - 6d. each' Does anyone know what this pamphlet/booklet is? Are there any copies still available?

---

From Beverly <bevflk@aol.com> (bevflk at aol.com)

If you go to The Detroit Pamphlet you will find it there, ok. I hope this helps you out.

For an introduction to this pamphlet and a copy of it, see:
http://hindsfoot.org/detr0.html
http://hindsfoot.org/Detr1.html
and so on.

---

From: David Jones <jonesd926@aol.com> (jonesd926 at aol.com)

Try these links:

http://www.eskimo.com/~burked/history/tablemat.html
http://aaiitems.com/An_Interpretation_of_Alcoholics_Anonymous_Program_of_the_The_\[9\]

Twelve_Steps-details.aspx [9]

God bless
Dave

---
From the moderator:

The first link is to one of the many online copies of the Detroit Pamphlet which Beverly mentioned above, also called the Washington DC Pamphlet, the Tablemate, the Table Leader's Guide, etc.

The second link is to an early edition of The Little Red Book, see the next message below.

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From johnwikelian <justjohn1431946@yahoo.com>
(justjohn1431946 at yahoo.com)
and Dougbert <dougbert8@yahoo.com>
dougbert8 at yahoo.com

That is the original name for the Little Red Blook first published in 1946. They are still around but purchase price is up there.

Could this be a foreign export of The Little Red Book?

---

From the moderator:

See my comment in the previous message. In 1947 Australia was still using a currency based on and tied to the British system of pounds, shillings, and pence.

Wikipedia says:
"In 1940, an agreement with the U.S.A. pegged the pound to the U.S. dollar at a rate of 1 pound = 4.03 dollars. This rate was maintained through the Second World War and became part of the Bretton Woods system which governed post-war exchange rates. Under continuing economic pressure, and despite months of denials that it would do so, on 19 September 1949 the government devalued the pound by 30.5% to $2.80. The move prompted several other currencies to be devalued against the dollar."

At 240 pence to a pound, a penny would have been worth 1.68 cents in U.S. currency.

If the booklet in question was being sold in Australia for five pence, that would have been 8.40 cents in U.S. currency.

I do not know the price for which Ed Webster's Little Red Book was being sold in 1946 and 1947, but I can hardly imagine them being able to sell a book that big.
for only eight and a half cents a copy. In terms of what the U.S. dollar was
worth in the mid 1940's, eight and a half cents was a pamphlet, not book.

Can Tommy Hickcox or anybody tell us what The Little Red Book was sold for
in its 1946 and 1947 printings?

Glenn C. (South Bend, Indiana, U.S.)

++Message 6364. . . . . . . . . . . . Re: Pamphlet/booklet called
Interpretations the Twelve Steps
From: Tom Hickcox . . . . . . . . . . . . 3/2/2010 12:10:00 AM

Arizona Jack H. has a letter from Charlotte Lappen of the NY Office
to Ed Webster dated August 26th 1947 referencing a price for The
Little Red Book of $1.50.

When Coll-Webb started putting dust jackets on the book with either
the 11th Printing 1955 or 12th 1957, the price on the jacket for both
The Little Red Book and Stools and Bottles was $2.35. This appears
to have been raised to $2.50 for the 13th Printing 1959.

Tommy H in Baton Rouge

---

The original message 6359 from <pamelafro@bigfoot.com>
(pamelafro at bigfoot.com) in Australia said:

have just come across a reference in Australian
AA archives that in 1947 '1000 copies "Interpretations
the Twelve Steps" received - 6d. each' Does anyone
know what this pamphlet/booklet is? Are there any
copies still available?

---

Glenn C. wrote in Message #6363 (making one slight numerical correction):

At 1 pound = 4.03 dollars and 240 pence to a pound, a British / Australian
penny
would have been worth 1.68 cents in U.S. currency.

> If the booklet in question was being sold in Australia for six
> pence, that would have been 10 cents in U.S. currency.
> I do not know the price for which Ed Webster's Little Red Book was
> being sold in 1946 and 1947, but I can hardly imagine them being
> able to sell a book that big for only ten cents a copy.
> In terms of what the U.S. dollar was worth in the mid 1940's, ten cents was a
Can Tommy Hickcox or anybody tell us what The Little Red Book was sold for in its 1946 and 1947 printings?

Glenn C. (South Bend, Indiana, U.S.)

I have long been told that when the Big Book was published in April of 1939, there were only TWO meetings established - one in Akron and one in Brooklyn.

Can anyone confirm this?

And, if true, can anyone tell me on what nights those two meeting actually met?

Thanks,

Old Bill

Hi Bill

There were only two groups in April 1939 (Akron and NY) and they held weekly meetings. Akron meetings were on Wednesday night at T Henry and Clarace Williams' house on 676 Palisades Dr in Akron, Ohio. NY meetings were at Bill and Lois' home, 182 Clinton St, Brooklyn NY on Tuesday nights.

Near the end of April 1939, Bill and Lois were evicted from their home. For a time NY meetings were held at Bert T's tailor shop (and possibly some other locations). In February 1940, the first clubhouse was rented at 334 ½ W 24th St in NY City and meetings were held there.

In early May 1939, led by pioneer member Clarence S, the Cleveland members announced that they would meet separately from Akron and the Oxford Group at the home of Grace and Abby G at 2345 Stillman Rd, Cleveland Heights in Cleveland.

In October 1939, Akron members severed their ties to the Oxford Group. Meetings then moved to Dr Bob's house. In January 1940, Akron meetings moved
to King School on Wednesday night.

Cheers

Arthur

From: schaberg43
Sent: Tuesday, March 02, 2010 11:25 AM
To: AAHistoryLovers@yahoogroups.com
Subject: Times and places of AA Meetings in April 1939

I have long been told that when the Big Book was published in April of 1939, there were only TWO meetings established - one in Akron and one in Brooklyn.

Can anyone confirm this?

And, if true, can anyone tell me on what nights those two meeting actually met?

Thanks,

Old Bill

Henrietta records the meeting that moved to King School as being on Wednesday evening, which is the evening on which the King School Group still meets in Akron. The First Big Book Sold was signed by Bill at Clinton St the night of publication (given by Library of Congress as April 10 1939, a Monday), but Ginny M's notation suggests to me (though not strongly) that the meeting at which the next signatures were added was not that night, and I have a dim recollection of hearing that the Clinton St. meetings were on Tuesday. But that's open to correction and it could have been Monday -- and it could have varied, or they could have gotten together on publication night. Or Bill could have gotten the copies the next day for a regular Tuesday meeting. Or ... The Akron Meeting was evidently on Wednesday, though I don't know if that's held for all 75 years.
In AA Comes of Age they talk about opening the meeting at Denver 1975 International Convention with "let it Begin with Me."

How can I a copy of this?

---

From G.C. the moderator:

http://www.barefootsworld.net/aa6thintl1975.html

The Sixth A.A. International Convention
Denver, CO, 1975
by Nancy O.

"The opening session on Friday night began with a flag ceremony. As the name of each country was called over the public address system, spotlights shown on the flag, and, with music from the country (perhaps its national anthem) being played, its flag was carried down the aisle and onto the stage."

"AAs from 29 countries paraded their flags. When they arrived on the stage, each flag bearer stepped up to the microphone and repeated the conference theme, "Let It Begin With Me," in his or her native language."

But also see the Al-Anon Declaration, where the phrase "Let it begin with me" also occurs:


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+++Message 6369. . . . . . . . . . . . 182 Clinton Street Now For Sale
From: Bill Lash . . . . . . . . . . . . 3/4/2010 8:16:00 AM

+++Message 6370. . . . . . . . . . . . Author of AA pamphlet -- A Member''s Eye View
From: dad_s0n . . . . . . . . . . . . 3/4/2010 11:53:00 AM
A MEMBER’S EYE VIEW

I was asked about 20 minutes ago did I know who the author of that pamphlet was
(or the person whose talk it is of). I have no idea but some feel because I have
a little knowledge of AA's roots that I may have answers to a lot more.

Hope you fellas and gals can help me with this one as well.

David (27 years sober and loving it.)

- - -

From the moderator G.C.

For a read-only copy of the pamphlet see:


This is AAWS conference pamphlet P-41 "A Member’s Eye View of Alcoholics Anonymous." At the beginning it says:

"The author of this paper delivered it first before a class on alcoholism counseling at one of our large universities. A.A. World Services, Inc. wishes to thank him for his generous permission to reprint and distribute this talk."

In the talk, he says on page 10 that Bill W. and Dr. Bob met one another "33 years ago," so 33 + 1935 means that the talk was given in 1968. Dr. Bob was dead by that time, but as the pamphlet says on page 7, Bill W. was still living. The author of the pamphlet says that he first came to A.A. "more than 16 years ago" (see page 27, also page 26) which means c. 1952.

This means he would have come into the program just a little after people like Searcy W. (in Dallas), Sgt. Bill S. (The Psychology of Alcoholism), and Mel B.

(who is such a valued member of the AAHistoryLovers).

LET US BE MINDFUL AT ALL TIMES OF THE PRINCIPLE OF ANONYMITY. The AAHistoryLovers is a public forum. We must use the same guidelines that would be used for an article or (if the person is dead) for an obituary in your local newspaper.

+++Message 6371.......... In Memoriam and Thanks to Michael Alexander [Lazaroff]
From: jlobdell54 . . . . . . . . . . . . 3/2/2010 11:01:00 AM

IIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIII

Michael Alexander [Lazaroff] born in Macedonia July 17 1921 died on February 16 2010 in his 89th year. He was a graduate of the University of Pittsburgh in 1943, a Captain in WW2, and a graduate of Harvard Law in 1949. More to our point, he was the Emeritus Class A Trustee of AA who was New York’s institutional memory going back to his days as a young(er) attorney with Bern Smith; he was the friend who brought Bill W the copy of Tocqueville's DEMOCRACY IN AMERICA that informed the Twelve Concepts (but he told me it wasn't his copy); he was a longtime Trustee and past Chairman of the Board; and he was an unfailingly courteous answerer of historical questions (and I sat next to him at dinners as often as I could). Michael Alexander -- Thanks! Requiescat in Pace.

IIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIII

+++Message 6372. . . . . . . . . . . . RE: Times and places of AA Meetings in April 1939
From: Sober186@aol.com . . . . . . . . . . . . 3/3/2010 2:45:00 PM

IIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIII

Were the Akron meetings before the move to Kings School AA meetings or Oxford Group meetings attended by some drying out drunks?

Jim L. Columbus, OH

IIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIII

+++Message 6373. . . . . . . . . . . . Re: The Little Red Books published now by BN Publishing?
From: Tom Hickcox . . . . . . . . . . . . 3/4/2010 7:43:00 PM

IIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIII

I bought the book Barnes and Noble listed. The one I received is 6" x 9", 88 pages long, with a bright red paperback cover with the title "The Little Red Book" in white letters. It is published and copyrighted by Wilder Publications. However, its text is very close to the Hazelden book.

I compared it with a more or less current version of Hazelden's LRB, The First Harper and Row Edition published in 1987. It is the same general size as the smaller version has been since Hazelden started publishing it in the middle 1960s. The first Hazelden sticker in a Coll-Webb series LRB was in a 21st Printing, 1967.
The Wilder book does not have the Author's Note nor the Dedication. Its Table of Contents is expanded compared with the Hazelden/Harper.

I compared the chapters of two different steps and the texts were almost exactly the same. The Wilder book does not have most of the footnotes and those it has are incorporated into the text rather than being at the bottom of the page. Most of the footnotes suggest that the reader read portions of the Big Book. There was one footnote left out that I think is important, and that is found at the bottom of p. 125 in the Hazelden/Harper book. It doesn't reference the quote taken from Fritz Mayo's story, "Our Southern Friend."

Many of the paragraphs thru the Hazelden/Harper book have been broken into two paragraphs in the Wilder book, but the text was not changed.

The Wilder book lacks "Questions and Answers" and "We Don't Have To - But!"

So, the Wilder book is an approximation of The Little Red Book that AFAIK Hazelden still publishes, lacking some important parts as well as most foot notes, which usually suggest a portion of the Big Book to be read before reading that part of The Little Red Book.

I would have thought Hazelden's copyright would preclude books like this.

Tommy H in Baton Rouge

- - - -

From: James Bliss <james.bliss@comcast.net>
(james.bliss at comcast.net)

One additional item to note about this is that it is not a 1957 edition. Hazelden used 1957 date for many of the copies published since they acquired the rights in 1971.

The true 1957 version does not have Hazelden as its publisher.

- - - -

ORIGINAL MESSAGE:

At 17:53 3/1/2010, Dougbert wrote:

>To All,
>
>I have just purchased a very nice copy of The Little Red Book, 1957 edition. What I see different is that this copy is published by Hazelden.
>
>I also see you can buy new copies of The Little Red Book published by BN Publishing, but I have not done a page by page audit of the two books to determine what changed.
>
>Why would Hazelden give up such a good historical document?
>

Minneapolis AA members Ed Webster and Barry Collins originally published The Little Red Book themselves, under the sponsorship of the Nicollet Group in Minneapolis. They called themselves the "Coll-Webb Co., Publishers" from their two last names.

Roughly around the time of Ed Webster's death on June 3, 1971, the Hazelden Foundation took over publishing it -- see http://hindsfoot.org/ed02.html -- and then for many years Hazelden was given as the publisher.

The current Amazon.com listing for The Little Red Book, however, now has on the copyright page:

Copyright 2007 BN Publishing
www.bnpublishing.net

This may be a subsidiary of Barnes & Noble, but I cannot determine this for sure. See http://www.bn.com/

---

I first met members of the Fourth Dimension Group at a meeting in a small office at 350 Royal Palm Way, Palm Beach, Florida in 1985. On this occasion the chairperson, a tough looking ex-football player, Del H., told me to shut my mouth or get out the door! Actually, the language was a bit more basic than that, but I continue to thank God for the good sense that allowed me to remain in that room and begin listening. I had been reading the Big Book regularly throughout my nine years of sobriety, but had not properly studied it; therefore, was living in great ignorance.

Del had been attending meetings Texas, but not staying sober; then he started STUDYING the Big Book on his own, thereby learning an effective AA program of action. Living in the spirit of said information kept him sober till his death in the 1990s.

The not-so-big meeting (maybe 15 members) placed emphasis on Big Book solutions for the ones who kept getting drunk, as well as newcomers. The members were taught to read out loud at the meetings from the part of the basic text which was applicable to their current situation or problem. Del was adamant concerning not ever telling the seeker the answer - he was supposed to read it aloud at the meeting. This great method made the answer sink in: deep and clear!
Interestingly this group would buy newcomers their breakfast at a coffee shop near an unused nearby real estate office and work them through the 12-Step process in about twelve hours. UNHEARD OF! But yet it worked so well that the group grew by leaps and bounds, and other once-antagonistic groups began sending their hard cases. But after Del's demise, the group eventually folded.

In 1987 the modus operandi changed when yours truly started a somewhat similar style meeting in Santa Monica, California. This new group became a systematic: "teaching-line-and-verse-directly-from-the-Big Book-style-meeting," but this was no longer a 'problem solving' meeting. We studied through page 103 in about thirteen weeks, then started over again.

RICHMOND, INDIANA:

In 1989, my new wife, Deanna and I started a near same format AA meeting in Richmond, Indiana. These meetings were no fun meetings, e.g., no experience, strength or hope, nor were [are] opinions allowed. No fun!! We teach and the audience listens! Yes, but members did come! About 20 of these meetings in now exist in NYC, California, Florida, Ohio, Kentucky and Indiana.

So, this completes your I-am-sure-too-long-of-an-answer: Del H. started the early Florida meetings in the mid 1980s, Then, Yours Truly, started the current 'teaching style' Fourth Dimension Group Meetings in 1987.

For further Fourth Dimension Group information, meeting handouts, AA recordings, 4D meeting schedule [incomplete], popular AA websites and much more, go to: http://www.4dgroups.org

Bob

P.S. There are plans in the making for a 4D history booklet

P.S. For the sake of further research, the full name of now deceased Florida founder, Del H., available upon request.

From jenny andrews . . . . . . . . . . . . 2/22/2010 5:40:00 AM

From tcumming and jennylaurie:

From: t <tcumming@nc.rr.com> (tcumming at nc.rr.com)

The first two paragraphs .... does that make any sense? If the AA's in Cleveland were being stretched so thin answering those "many hundreds of pleas for
help"
just how much time could they devote to "actively pursuing drunks" off barstools
and street corners? Yeah, I know that a lot of those pleas were from family
members rather than the drunks themselves [who might have been on stools or
street corners], but my take on the history of that time is that as soon as that
was determined, the AA's moved on to other prospects that were at their bottom
and wanting to quit drinking ... not needing to be dragged to the meetings.

I am sure it did happen some, but probably not that different than today.
Newly sober member gets enthusiastic about the program and goes out trying to 'save'
his old drinking buddies/family members .... AND IT WORKS!!!! either the buddy
starts coming to meeting too, or more often, they both go out and get drunk together again.

"Initial growth in Alcoholics Anonymous took place in Cleveland, Ohio.
Clarence S. and the guys went out actively pursuing drunks and brought them off bar
stools and street corners. We don't do that today, but we were doing it back then [late 1930's and 1940's]. And it worked!"
"In early 1940, when there were about 1,000 members of AA, more than half were
from Cleveland. The book 'AA Comes of Age' talks about it on pages 20 and 21:
'It was soon evident that a scheme of personal sponsorship would have to be devised for the new people. Each prospect was assigned an older AA, who visited
him at his home or in the hospital, instructed him on AA principles, and conducted him to his first meeting.' So even back in the early days the sponsor
was taking the sponsee to meetings and getting together with him, rather than
having the sponsee track the sponsor down. 'AA Comes of Age' continues by saying, 'But in the face of many hundreds of pleas for help, the supply of elders could not possibly match the demand. Brand-new AA's, sober only a month
or even a week, had to sponsor alcoholics still drying up in hospitals.'"

"Probably just me, but this article comes off as a bad sales pitch that I've heard too many times -- Old AA was so much better than New AA ... New AA is just
plain lazy, and lets treatment centers do all it's work, people in the New AA
just won't help the poor suffering alcoholic. And come to think of it, didn't a
certain series of articles in the Cleveland paper have 'just a little' bit to do
with that flood of hundreds of pleas for help?"
The article goes on to say in the fourth paragraph:

"During the winter of 1941 the Crawford Group (founded in February 1941) organized a separate group to help newcomers through the Steps. By the first issue of the Cleveland Central Bulletin, October 1942, the Crawford 'Beginners' Class' was listed as a separate meeting. And in the second issue, in November 1942, there was an article entitled 'Crawford Men's Training.' This refers to possibly the first 'Beginners' Class.' 'The Crawford Men's Training System has been highly acclaimed to many. Old AA's are asked to come to these meetings with or without new prospects, where new prospects will be given individual attention just as though they were in a hospital .... it was during that detox that sometimes ten and twenty AA members came to visit the new person. And each hour the prospect was awake he would hear someone's story -- over and over again .... 'The Miles Group reports they have enjoyed unusual success with their training meetings. The newcomer is not permitted to attend a regular AA meeting until he has been given a thorough knowledge of the work' .... You didn't just sit there -- you had already completed the steps when you went to your first AA meeting, 'From 15 to 20 participate at each training meeting and new members are thoroughly indoctrinated'' .... etc., etc.

In these quotes, the author of this talk is saying that the participants in the Beginner Classes "WORKED / COMPLETED" the Steps ... yet the quotes he gives from each of those Beginner Classes use the terms:

**given individual attention
**hear someone's story
**given a thorough knowledge of the work
**thoroughly indoctrinated
**more advantageously present the Twelve Steps
**discussed
**for the purpose of acquainting

Studying the steps is not the same as taking the steps. The language quoted from the individual Beginner Meeting sources use terms more in line with introducing, presenting, discussing and studying the 12 Steps ... so the newcomer will be given a fair understanding of what will need to be done to learn how to live
sober while practicing the AA program. I just don't see any of them presenting
their Beginner Meetings as a way to WORK or COMPLETE the 12 Steps in their few
weeks together.

The letter from Bobbie B., Bill W.’s secretary, says (about these pamphlets used
for beginners lessons) that "very few have caused any controversy." And
"Ruth recalled that the classes were discontinued in the mid-1950s as the result of
the publication of the book 'Twelve Steps and Twelve Traditions' by Alcoholics
Anonymous Publishing Inc. In the Miami area the 'Twelve and Twelve' replaced
both the 'Big Book' and the 'Little Red Book' and 'Step Studies' replaced the
'Beginners' Classes.' In the process, the period for taking the Steps was
expanded and modified from 4 weeks to somewhere in between 12 and 16 weeks."

My own perspective as to why the Beginner's classes died away is very different,
and has to do with creating controversy, and the adoption of our 12 Traditions.

The "controversy" part ... when the Grapevine started publishing those articles
on 4 areas where Beginner's Classes were held... well, some were followed up in
the Letters to the Editor column ... and not always with glowing recommendations
[check our group archives for back in 2005 I think, the original GV articles
and the follow-up Letters were posted to this group].

The "12 Traditions" part ... in most places the Beginner Classes were being used as an introduction to the AA program and unfortunately, were REQUIRED to be completed before a new member could join AA by attending regular meetings. After the Traditions were adopted [and the 12&12 was published] it became really hard to reconcile required Beginner Classes with our Third Tradition... "The only requirement for AA membership is a desire to stop drinking."
NOT attending 4-6 Beginner classes, with or without other requirements included in various parts of the country such as having a sponsor vouch for you, passing a qualifying interview with a supervising board, COMPLETING all 12 Steps, etc.

I just can't imagine requiring someone to go to classes and complete all 12 steps before they could join AA. And I can only imagine how many may have rushed to complete the steps in only 4 weeks and then decided that they didn't need
... after all hadn't they finished the Steps and got sober? - what more did AA have to offer. To a 30-day-sober brain that might well have made some sort of sense.

---

ejenny andrews <jennylaurie1@hotmail.com>
(jennylaurie1 at hotmail.com)

These "boot camps" seem much more structured and prescriptive than the account in the Big Book (A Vision for You), viz: "... though they knew they must help other alcoholics if they would remain sober, that motive became secondary. It was transcended by the happiness they found in giving themselves for others. They shared their homes, their slender resources, and gladly devoted their spare hours to fellow-sufferers. They were willing, by day or night, to place a new man (sic) in hospital and visit him afterward... A year and six months later these three had succeeded with seven more. Seeing much of each other, scarce an evening passed that someone's home did not shelter a little gathering of men and women, happy in their release, and constantly thinking how they might present their discovery to some newcomers. In addition to these casual get-togethers, it became customary to set apart one night of the week for a meeting to be attended by anyone or everyone interested in a spiritual way of life. Aside from the fellowship and sociability, the prime object was to provide time and place where new people might bring their problems ... Many a distracted wife has visited this house to find loving and understanding companionship among women who knew her problem, to hear from the lips of their husbands what had happened to them, to be advised how her own mate might be hospitalized and approached when next he stumbled. Many a man, yet dazed from the hospital experience, has stepped over the threshold into freedom. Many an alcoholic who entered there came away with an answer. He succumbed to that gay crowd inside, who laughed at their own misfortunes and understood his. Impressed by those who visited him at the hospital, he capitulated entirely when, later, in an upper room .... he heard the story of some man whose experience closely tallied with his own ... The very practical approach to his problems, the absence of intolerance of any kind, the informality (emphasis added), the genuine democracy, the uncanny understanding which these people had were irresistible
... Under only slightly different conditions, the same thing is taking place in many eastern cities ..."

Original message no. 6348:

EARLY AA BEGINNERS LESSONS
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6348

I am seeking any information on the origins of AA in and around Wytheville, Virginia. There was a recent celebration of the 59th anniversary of the Wytheville Group (Feb. 9th) and there were rumors that the group was founded by one of the Vaughn brothers who were responsible for a booming furniture business


in the area.

Thank you,
Jason Clemons

--
Learning how to live in the greatest peace, partnership, and brotherhood with all men and women, of whatever description, is a moving and fascinating adventure.

Jason Clemons
601 B Washington Street
Blacksburg, VA 24060
(h) (540)552-3819
(c) (540)230-4329

The author of the "Member's Eye View" talk was
Allan McG of Southern California
Info below is from Bob P's unpublished history of AA:

"A Member's-Eye View of Alcoholics Anonymous," one of the most powerful and popular pamphlets in the AA library, almost never saw the light of day.

Trustee Bayard P, an executive with a large advertising agency in New York, while on a business trip to California with his wife, Majorie (also active in the program), look up an old associate at the agency (and fellow AA member), Allan McG.

(Parenthetically, past trustee George D remembers Allan McG as a leader in Southern California AA when he joined in 1961, and says of him, "He was the most interesting man I ever met, the most stimulating. He was brilliantly articulate and touched many, many people.")

When Allan met Bayard and Marjorie P for dinner, he mentioned to them that he was making his annual speech about Alcoholics Anonymous to a class at UCLA which he had done for a number of years. They asked him if he had a manuscript of the talk, which he later showed them; it was called "A Member's Eye View of AA"

"We were absolutely thrilled by it," recalls Bayard. "It was the best thing of the kind we'd ever read, and we asked Allan's permission to take it back to New York and see if it could be an AA publication. Which we did."

Cheers

Arthur

+++Message 6378. . . . . . . . Dr. Elizabeth Beckman
From: michellemirza@ymail.com . . . . . . . . 3/5/2010 12:11:00 PM

Hello! Anyone ever came across the name "Dr. Elizabeth Beckman?" She was a pioneer in the field of Psychology (1940s) and may have taught at a University in Pennsylvania. I was told that one of her students was inspired by her work and went on to become one of our early pioneers in a particular city. Any clue? Your help is greatly appreciated. M
++Message 6379. . . . . . . . . . . . . . . . Re: The Little Red Books published now by BN Publishing?
From: James Bliss . . . . . . . . . . . . 3/5/2010 6:42:00 PM

Hazelden does still publish the Little Red Book:
http://www.hazelden.org/OA_HTML/ibeCCtpItmDspRte.jsp?item=3831&sitex=10020:2

:US [10]

Interesting that they list the year published as 1967. But, this would match the date Tom lists for the first sticker.

I would be interested in the copyright in the front of the BN version of the Little Red Book, the year and what it says.

Jim

++Message 6380. . . . . . . . . . . . . . . . . . . . . . . . . . Re: Author of AA pamphlet -- A Member's Eye View
From: Charles Knapp . . . . . . . . . . . . 3/4/2010 7:21:00 PM

From Charles Knapp, Don B. (Chicago), John Schram, and Gary Becktell.

---

From: Charles Knapp <cpknapp@yahoo.com> (cpknapp at yahoo.com)

Hello,

Allen McG., from Southern California (Area 5) authored this pamphlet. He gave an annual talk to some class at UCLA.

Around 1968 or 1969 a trustee from New York was visiting California and met Allen McG. Allen mentioned to the trustee about his annual talk and showed him a copy of his speech entitled "A Member's View of AA." The Trustee was very impressed and asked if he could take it back to New York and show it to the Conference Literature Committee.

It was very well received with one exception -- it was only one person's view.
Nevertheless it was submitted and approved by the 1970 General Service Conference.

My information came from notes I made off of a tape of Allen.
I do not have his sobriety date, but he did say on tape that he placed only one condition on the use of his speech. He asked that nothing be changed from his original talk. I do not know if his wish was granted, but there is a small disclaimer at the beginning of the pamphlet that makes me believe it was.

I am no longer in So Cal, but maybe someone there can shed more light on this member and his talk.

Hope this helps.

Charles in Wisconsin

---

From Don B.

According to Tex Brown in Chicago, the author was Alan McG.

I knew Tex a long time. His sobriety date was February 1948 and he was 53 years sober when he died. He had been to every International, including Cleveland. When he told you something you could take it to the bank. I spent a lot of time with him, he was a good friend of Tom Powers and many of the real old timers.

Don B.
Panel 53 Area 19 Chicago
Past Delegate

---

From: "John Schram" <lasenby327@surfree.com>
(lasenby327 at surfree.com)

and "Gary Becktell" <gk@kitcarson.net>
(gk at kitcarson.net)

Alan McGinnis wrote "A Member's Eye View Of Alcoholics Anonymous."

At 17:42 3/5/2010, James Bliss wrote:

> Hazelden does still publish the Little Red Book:
Interesting that they list the year published as 1967. But, this would match the date Tom lists for the first sticker.

I would be interested in the copyright in the front of the BN version of the Little Red Book, the year and what it says.

I think there is a bit of confusion starting with the original question. It looks as if the book was listed on the BN web site, which apparently has nothing to do with Barnes & Noble. The books listed are sold thru Amazon, which is how I bought the book.

The copyright statement is © 2010 Wilder Publications. Following this is the statements: "This book is a product of its time and does not reflect the same values as it would if it were written today. Parents might wish to discuss with their children how views on race have changed before allowing them to read this classic work.

"All rights reserved. Printed in the United States of America. No part of this book may be used or reproduced in any manner without written permission except for brief quotations for review purposes only."

Wilder Publications, Inc.
PO Box 243
Blacksburg, VA 24060

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ISBN 13: 978-60459-948-0

I am not competent to comment on the legalities here, but I assume Hazelden still holds the copyright to The Little Red Book. Wilder gives them no credit yet their book is a direct copy.

Coll-Webb came up with a new copyright when they had to update The Little Red Book when the Second Edition Big Book came out with different pagination. That copyright was in 1957 and was used until another copyright was issued in 1975, this time to Hazelden. There are a lot of listings on eBay for the "1957 Edition."

I have suspected the original small format book came out in the middle '60s as the Hazelden address has a zip code and there isn't an ISBN number for the book. Zip codes came out in 1963 and ISBNs in 1968. Hazelden put their sticker in
the 1967 Coll-Webb Little Red Book, the 21st Printing. I had not seen their claim that they started publishing it in 1967, but, as James says, that date fits.

Tommy H in Baton Rouge

The author of the pamphlet "A Member's Eye View" is Allen McG. If you would like to hear him speak, he used to do this really great Beginners' Workshop. A copy of the 5-CD set of one of these Beginners' Workshops he did in Brentwood CA in July 1968 can be purchased by going to http://www.justloveaudio.com/audio_store.php?audio=aa & searching under his name. The topics he talks about on this CD set are:

CD #1 - What is the point of my staying sober?
CD #2 - Is it necessary to have a spiritual experience?
CD #3 - What are the old ideas and how do you let go of them?
CD #4 - After the old ideas, then what?
CD #5 - Recap

Peace.

I remember seeing a schedule of royalties received, by person, by year, for all the AA publications.

I thought I saw it on this site, but I searched and just couldn't find it. Does anybody know where I would find that?

Thanks,

Tomv

I re 182 Clinton Street Now For Sale
From: Michael Oates . . . . . . . . . . . . 3/5/2010 8:58:00 AM
Will there be a drive to buy it like Dr. Bob's 855 Ardmore home?

It is one of the greatest gifts for me to know that I have purpose beyond myself.

Michael S. Oates
D.O.S. 09-23-1993

- - - -

From: Bent Christensen
<bent_christensen5@yahoo.com>
(bent_christensen5 at yahoo.com)

I'm in for $100 if someone will open this for the public :-)

Bent Christensen
Valmuevej 17
6000 Kolding
Tlf. 50 12 17 43 Bemærk nyt nummer!

http://www.pass-it-on.dk/

http://uk.groups.yahoo.com/group/StoreBog_studie/

(From GC the moderator: that Yahoo group is a Danish Big Book study group. "Store Bog" is Danish for Big Book.)

++++Message 6385. . . . . . . . . . . . RE: Times and places of AA Meetings in April 1939
From: J. Lobdell . . . . . . . . . . . . 3/5/2010 9:46:00 AM

From Jared L. and Arthur S.

- - - -

> Were the Akron meetings before the move to Kings School AA meetings or Oxford Group meetings attended by some drying out drunks?
> Asked by Jim L. from Columbus, Ohio.

- - - -

From: "J. Lobdell" <jlobdell54@hotmail.com>
(jlobdell54 at hotmail.com)

As I understand it, the meetings at Henrietta's were OG meetings; those at
Bob's house may be considered AA meetings even when (if) they were officially OG meetings.

- - -

From: "Arthur S" <arthur.s@live.com>
(arthur.s at live.com)

They were both up to October 1939 when meetings moved to Dr Bob's house. Later due to their size meetings moved to King School in January 1940.

The meetings at T Henry and Clarace Williams home were Oxford Group meetings and reputedly continued up to 1954.

When the meetings were at the Williams' home, alcoholics and their spouses usually attended together. After a certain point the alcoholics ("the alcoholic squad") would go to a separate part of the house and meet together by themselves and with prospects - this was the origin of closed meetings.

+++++++++++++++++++++++++++++++Message 6386. . . . . . . . . . . . Re: Author of AA pamphlet -- A Member's Eye View
From: James Bliss . . . . . . . . . . . . 3/9/2010 5:47:00 PM

From James Bliss and Edward <elg3_79@yahoo.com>

You can also download these from XA Speakers at:
http://www.xa-speakers.org/

and search for Allen McG

- - -

Bill Lash wrote:

> The author of the pamphlet "A Member's Eye View" is Allen McG. If you would like to hear him speak, he used to do this really great Beginners' Workshop.
> A copy of the 5-CD set of one of these Beginners' Workshops he did in Brentwood CA in July 1968 can be purchased by going to http://www.justloveaudio.com/audio_store.php?audio=aa <http://www.justloveaudio.com/audio_store.php?audio=aa> & searching under his name. The topics he talks about on this CD set are:
> CD #1 - What is the point of my staying sober?
> CD #2 - Is it necessary to have a spiritual experience?
> CD #3 - What are the old ideas and how do you let go of them?
> CD #4 - After the old ideas, then what?
> CD #5 - Recap
> 
> Peace.
> 
+++Message 6387 . . . . . . . . . . . . Tenth Tradition
From: Liana . . . . . . . . . . . . 7/4/2010 5:31:00 PM

What could the group tell me about the history and development of Tradition 10?

thanks
Liana

---

From the moderator:

This would mean a discussion of how Bill W. made use of an account he had read about the Washingtonian movement -- an account which some have argued was inaccurate in some of the things that it said.

But it would also be interesting to look at the historical development of Bill W's ideas about the issues involved in the Tenth Tradition, if this is possible.

But I don't know whether this is in fact possible.

Do we have earlier and later versions of his ideas about AA taking political stands, and AA involvement in public controversy?

The transmutation of the Oxford Group into Moral Re-Armament in 1938, and its greater and greater involvement in political activism -- on one occasion (Frank Buchman's statement about Adolf Hitler) with disastrous consequences -- may also have pointed out to Bill W. the wisdom of keeping AA out of that kind of thing.

Moral Re-Armament (remember that the old Oxford Group no longer existed by 1938-39) was increasingly poking its fingers into every political and labor controversy it could find.

Although Bill W. TALKED ABOUT the Washingtonians
in his chapter on the Tenth Tradition, it was surely Moral Re-Armament which he was now predicting was going to wither away and lose most of its influence in the world.

And the disputes taking place in American society during the 1930's, 40's, and 50's were often bitter and divisive: conservative politicians had already been claiming that laws forbidding child labor and giving the vote to women were Communist/Socialist plots to destroy American democracy. We had Herbert Hoover vs. Franklin D. Roosevelt, isolationism vs. getting involved in the Second World War, and those who favored U.S. involvement in the Korean war vs. those who wanted us out of Korea. And then the trial of Alger Hiss in 1950 and the arrest of Julius and Ethel Rosenberg in that same year started a Red scare. Senator Joseph McCarthy began his anti-Communist witch hunt in February 1950.

This was all right before the 12 Steps and 12 Traditions book was published. NOT a wise time for a group like AA to get involved in political controversies of ANY sort, if they could avoid it.

It should also be noted that the great teachers of the New Thought movement which had so much influence on early AA (Emmet Fox's Sermon on the Mount and James Allen's As a Man Thinketh) counseled that when we were attacked by somebody else, the worse thing possible was to respond with an angry, out-of-control, bitter counter-attack.

When you were attacked, you should respond by blessing the other person, praying that they might find peace and an end to their anger and so on, and by thinking instead of God and love and the goodness of the universe. If we think about controversy and conflict all the time, we will only find ourselves involved in more and more controversy and conflict -- that was the basic teaching of New Thought -- "as a man thinketh" so shall his life become. It was an unbreakable law of nature, they said.

So there was a deeper underlying spiritual principle involved in the Tenth Tradition, as well as the desire to keep AA out of the bitterly divisive American political scene of that period.

Glenn C. (South Bend, Indiana)
+++Message 6388. ............ You all are co-founders of Alcoholics Anonymous
From: egrott2 ............ 3/10/2010 5:03:00 PM

Somewhere, my mind latched onto the following quote in an address to AA:

"You are all now the co-founders of Alcoholics Anonymous..." ...... of the future?

I had remembered it as being a quote from Lois W. at one of the AA International Conventions but I can't find it referenced anywhere. I don't think I made this up but, well, I never know...

Any help in locating the source of this quote (and the context in which it was said) would be much appreciated.

+++Message 6389. ............ RE: Times and places of AA Meetings in April 1939
From: Arthur S ............ 3/10/2010 10:45:00 PM

Around March/April 1935, Henrietta Sieberling, encouraged by her friend Delphine Weber, organized a Wednesday-night Oxford Group meeting at the home of T Henry and Clarace Williams, 676 Palisades Dr in Akron. The meeting was started specifically to help Dr Bob with his drinking problem. Prior to this OG meetings were held on Thursday nights at the OG West Hill group (address unknown to me). There were no meetings at Henrietta Sieberling's gatehouse home on the Sieberling estate.

When meetings moved to Dr Bob's house in October 1939 it marked the Akron Group's separation from the OG. Up to this time the meetings at the Williams home during 1939 may well have been considered both OG and AA meetings due to the mix of people involved and AA had not as yet evolved the tradition of non-affiliation. The same would be true of meetings held at Bill W's home on Clinton St up to around August 1937.

Since the AA Fellowship marks its beginning as June 1935, the meetings held under the auspices of the OG in Akron and NY were also meetings of the "alcoholic squads" of both cities which later became the AA Fellowship. Perhaps, for the question of whether early fellowship meetings were OG meetings or AA meetings, the most appropriate answer might be "yes." Care should be exercised to not try to retrofit today's standards of what is or isn't an AA meeting to the situation that existed in the latter 1930s.
The fellowship of alcoholics (which consisted of only two groups) began using the name Alcoholics Anonymous well prior to the publication of the Big Book in April 1939 (its foreword begins with "We, of Alcoholics Anonymous, are more than one hundred men and women ..." and later states "When writing or speaking publicly about alcoholism, we urge each of our Fellowship to omit his personal name, designating himself instead as "a member of Alcoholics Anonymous"). When Cleveland separated from Akron and the OG in May 1939 they identified themselves as Alcoholics Anonymous.

The members in Akron had a tremendous affection for T Henry and Clarace Williams and their separation from the OG in October 1939 was painful due to that great affection. I would tend to designate the meetings at Dr Bob's house as unambiguous AA meetings.

---

THIS IS A RESPONSE AND CONTINUATION OF THE DISCUSSION in Message 6385 between Arthur S. and Jared L., which in turn was in answer to the question asked in Message 6372 by Jim L. from Columbus, Ohio:

> Were the Akron meetings before the move to
> Kings School AA meetings or Oxford Group meetings
> attended by some drying out drunks?

---

In that message, "J. Lobdell" <jlobdell54@hotmail.com> (jlobdell54 at hotmail.com) said:

As I understand it, the meetings at Henrietta's were OG meetings; those at Bob's house may be considered AA meetings even when (if) they were officially OG meetings.

---

And "Arthur S" <arthur.s@live.com> (arthur.s at live.com) said:

They were both up to October 1939 when meetings moved to Dr Bob's house. Later due to their size meetings moved to King School in January 1940.

The meetings at T Henry and Clarace Williams home were Oxford Group meetings and reputedly continued up to 1954.

When the meetings were at the Williams' home, alcoholics and their spouses usually attended together. After a certain point the alcoholics ("the alcoholic squad") would go to a separate part of the house and meet together by themselves and with prospects - this was the origin of closed meetings.
In the years after Buchman's intemperate remarks, theologians and philosophers that had helped underpin not-necessarily-religious spirituality also were taking political positions, most of them liberal.

Reinhold Niebuhr, generally credited with the writing the serenity prayer, was a prominent leader in the American socialist party. His contemporaries at Union Theological Seminary included Dietrich Bonhoeffer who founded an anti-Nazi church and wrote prison epistles on religion-less Christianity, and was executed by the Nazis for an alleged attempt to assassinate Hitler.

It probably took tremendous will to resist what were surely great pressures to apply an army of newly sober alcoholics who now were seeking higher purpose to address the political ills of the world.

A personal introduction: I have rejoined the fellowship after 18 years of absence that followed 13 years of sobriety. It is good to be back.

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+++Message 6391. . . . . . . . . . . . RE: Tenth Tradition
From: Jenny or Laurie Andrews . . . . . . . . . . . . 3/11/2010 2:45:00 AM

From Laurie Andrews and Tom (tomvlll)

- - - -

From: Laurie Andrews <jennylaurie1@hotmail.com> (jennylaurie1 at hotmail.com)

Remarkable forbearance from Bill, given that he was a crusty Republican and used to fire off vitriolic letters to Franklin D. Roosevelt when he was drunk!

- - - -

From: "Tom" <tomvlll@yahoo.com> (tomvlll at yahoo.com)

I think another issue which led to the tradition was the problem raised when Marty Mann put Bill Wilson's and Dr. Bob's names on her National Committee on Alcoholism letterhead, naming them as board members (or advisors?).

+++Message 6392. . . . . . . . . . . . RE: Tenth Tradition
From: Arthur S . . . . . . . . . . . . 3/11/2010 12:21:00 PM
What's wrong with the explanation given by Bill W in AA Comes of Age on the origin of Tradition Ten (pages 123-128)? It seems unambiguous and to the point.

Many seeds of the Traditions were spelled out in the Foreword to the First Edition Big Book in April 1939, among them the statement that "We are not allied with any particular faith, sect or denomination, nor do we oppose anyone. We simply wish to be helpful to those who are afflicted."

The Twelve Traditions were defined by Bill W in their long form in an April 1946 Grapevine article ("Twelve Suggested Points for AA Tradition"). During the mid to latter 1940s Bill published a series of explanatory Grapevine articles on the Traditions that can be found in "The Language of the Heart" (and which were used for the writing of the 12&12 in 1953 and AA Comes of Age in 1957). In December 1947, the Grapevine carried a notice that an important new 48-page pamphlet titled "AA Traditions" was sent to each group and that enough copies were available for each member to have one free of charge. It was AA's first piece of literature dedicated totally to the Traditions. Bill wrote another series of articles on the Traditions in the early 1950s which pretty much echoed the 1940s articles.

There is no commentary I can find by Bill W regarding or remotely alluding to the Traditions being influenced by the MRA, conservative politicians, the 2nd World War, Korea, McCarthy, etc. Bill certainly did seek to distance himself and the fellowship from Frank Buchman after his August 1936 PR disaster regarding his Hitler comment (which the press reported out of context and which plagued Buchman for many years). It marked the beginning of the decline of the OG. The NY Group separated from the OG around August 1937 (Sam Shoemaker separated from the OG/MRA in 1941 and had them vacate the premises at Calvary House - his dispute with Buchman was amplified in the press and MRA was losing many adherents).

Bill was inclined to refer to the OG as more of a positive influence on AA than as a negative one (and there were negative influences). In a July 1949 letter to the Rev Sam Shoemaker, Bill W wrote: "So far as I am concerned, and Dr Smith too, the Oxford Group seeded AA. It was our spiritual wellspring at the beginning." Bill later expressed regret that he did not write to Frank Buchman as well. In AA Comes of Age (pg 29) Bill wrote: "Early AA got its ideas of self-examination, acknowledgment of character defects, restitution for harm done and working with others straight from the Oxford Groups and directly from Sam Shoemaker, their former leader in America, and from nowhere else."

According to Nell Wing, Bill W's political viewpoint was conservative Republican and he was reputedly very anti-FDR and anti-New-Deal.

AA history trivia and myth item: contrary to popular belief, the short form of the Traditions were not approved at the 1950 International Convention in Cleveland. What was approved was quite different than the familiar short form of the Traditions we know today. Prior to voting on the matter, Bill W was asked to sum up the Traditions for the convention attendees. In his summation, Bill paraphrased a variation of the Traditions the text of which
is in the book "The Language of the Heart" (pg 121). Notably missing from what Bill recited to the attendees were the principles embodied in Tradition Ten of AA having no opinion on outside issues and not drawing the AA name into public controversy. Nevertheless, the Traditions as recited by Bill were approved unanimously by the attendees.

Cheers

Arthur

In message #6392 from "Arthur S" <arthur.s@live.com> (arthur.s at live.com) http://health.groups.yahoo.com/group/AAHistoryLovers/message/6392

Arthur wrote:

<< What's wrong with the explanation given by Bill W in AA Comes of Age on the origin of Tradition Ten (pages 123-128)? It seems unambiguous and to the point.>>

<<There is no commentary I can find by Bill W regarding or remotely alluding to the Traditions being influenced by the MRA, conservative politicians, the 2nd World War, Korea, McCarthy, etc.>>

Arthur, on page 123, in the first paragraph of Bill W's explanation of why we need the Tenth Tradition, which you cited above, Bill W says: "Our fellowship has never taken sides publicly on any question in this embattled world .... Practically never have I heard a heated religious, political, or reform argument among A.A. members."

AA Comes of Age was written to commemorate the great 20th International Convention in St. Louis in 1955, so in that paragraph Bill W was saying that AA as such never took sides publicly on any of the great political issues of the 20 year period that ran from 1935 to 1955.

My little comment simply listed (especially for members of the AAHistoryLovers who live in other parts of the world, and for our younger members too, who weren't around back then like I was) what the big political issues were which often divided the U.S. so deeply during the course of those twenty years,
the issues on which (fortunately) AA had "never taken sides publicly."

But then on that same page (page 123), in the second paragraph of Bill W's explanation of why we need the Tenth Tradition, he was more explicit in describing these great public political issues:

"In our own times we have seen millions die in political and economic wars often spurred by religious and racial differences. We live in the imminent possibility of a fresh holocaust to determine how men shall be governed and how the products of nature and toil shall be divided among them. That is the spiritual climate in which A.A. was born ...."

Arthur, just look at the specific words which Bill Wilson used there.

"We have seen millions die in political and economic wars often spurred by religious and racial differences." Since Bill was talking about the period between 1935 and 1955, it is clear that he was referring there above all to the Second World War (1939-1945) and the first holocaust (the killing of six million Jews by the Nazis).

"We live in the imminent possibility of a fresh holocaust" referred to the nuclear arms race which began right after the Second World War was over, a race between (in particular) the U.S. and the Soviet Union to see who could build the most nuclear weapons. That is what was threatening the world with (this time around) a nuclear holocaust.

This new threat was being created by a struggle "to determine how men shall be governed and how the products of nature and toil shall be divided among them." If we look at the specific words which Bill W. used, it is clear that this meant the Cold War struggle between Communism and western style democracy.

That's what it was about: Communism had one vision of "how men shall be governed" and of how the goods produced by farmers and factory workers ("the products of nature and toil") should be divided up, and capitalism had a very different theory about how all this should be done.

And this conflict between Communism and capitalism (or however you wish to describe the two sides) was not only threatening the globe with a third world war, it was also grievously tearing up the United States internally at that very time.
Senator Joseph McCarthy began his anti-Communist witch hunt in February 1950. McCarthy himself headed the Senate Permanent Subcommittee on Investigations in 1953 and 1954, and during that time used it for a number of his Communist-hunting investigations.

McCarthyism attacked not only people whom they regarded as Communists or Communist sympathizers, but also regarded three other issues as part of the Communist/Socialist plot to poison, brainwash, and destroy the United States:

1. polio vaccination,
2. fluoridated water,
3. and mental health care services (which could of course include alcoholism treatment centers if they employed psychiatrists and psychotherapists on their staffs).

Then in 1953, a reaction against McCarthyism began: Arthur Miller produced his play, "The Crucible," which portrayed McCarthyism as a new version of the Salem witch trials, and the highly respected broadcast journalist Edward R. Murrow also began criticizing McCarthyism. By 1954, Murrow was attacking McCarthy himself as a dishonest fear-monger.

This Cold War struggle that Bill W. was referring to, what he called the struggle (going on at that time) "to determine how men shall be governed and how the products of nature and toil shall be divided among them," had also already erupted into armed conflict. When North Korean forces invaded South Korea on June 25, 1950, it began the Korean War. When General Dwight Eisenhower became the Republican candidate for president in 1952, he promised to "go to Korea" to end the war. With this promise, Eisenhower was able to defeat Adlai Stevenson in the November elections, and a cease fire ended the major shooting part of the Korean conflict on 27 July 1953. But when I lived in Dallas, Texas, in the early 1960's, there were still some extreme anti-Communists who were viciously attacking Eisenhower as a "Communist fellow traveler" because he worked to end that war.

It was all of this stuff which Bill Wilson was referring to in the first two paragraphs he wrote in his explanation, in Alcoholics Anonymous Comes of Age (pages 123-128), as to why AA needed the Tenth Tradition.
Twelve Steps and Twelve Traditions was published in 1953, and Alcoholics Anonymous Comes of Age was written in celebration of the 20th International Convention in St. Louis in 1955, so there was no need for Bill W. to spell all of these things out for a U.S. audience.

And when they heard Bill W. advising them, there in the 1950's, that AA as an organization should not get involved in any of these controversies on ANY side, AA members of that time knew exactly that this was what he meant.

In AA meetings today, in my part of Indiana, I sometimes hear AA members trying to talk politics before or after the AA meeting, and viciously attacking the political figures whom they oppose. Fortunately, it is only on rare occasions, but even a handful of times is too many. This is behavior which is totally out of bounds for AA people. It doesn't matter in the slightest which side you are attacking and which side you are defending. If it is allowed to play any part in AA fellowship, it will end up destroying the AA program.

Bill Wilson was exactly right in what he said on this topic.

Glenn C. (South Bend, Indiana)

Do any audio recordings exist of the Gabriel Heatter interview with the AA member on "We the People?" There are transcripts <http://www.eskimo.com/%7Eburked/history/heatter.html> available, but I can't find the actual audio.

Radio broadcasts during that period were usually live, but "electrical transcriptions" (usually 16 inch disks) were often made for the use of commercial sponsors, or for rebroadcast for the west coast.

The Great Fact on p. 164 in the Big Book

From: donaldl.mansell . . . . . . . . . . . . 3/16/2010 11:27:00 AM
The term "the Great Fact" appears on pg. 164 in the Big Book, and seems to refer to a deity because of the capital letters. I assume Wilson did not create the term but can find no reference to an original source. Can anyone shed some light on this?

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From the moderator:

The passage you are talking about on page 164 reads as follows:

<<See to it that your relationship with Him is right, and great events will come to pass for you and countless others. This is the Great Fact for us.>>

It seems to me that this passage is saying:

"The Great Fact" = IF your relationship with God is right THEN great events will happen for you and many people.

The words "great fact" also appear one other place in the first 164 pages of the Big Book, on p. 25:

<<The great fact is just this, and nothing less: That we have had deep and effective spiritual experiences* which have revolutionized our whole attitude toward life, toward our fellows and toward God's universe. The central fact of our lives today is the absolute certainty that our Creator has entered into our hearts and lives in a way which is indeed miraculous. He has commenced to accomplish those things for us which we could never do by ourselves.>>

This seems to me to be saying pretty much the same thing:

"The great fact" = WHEN we had the right spiritual experience of God THEN God did revolutionary and miraculous things for us which we could never do by ourselves.

Or in other words, the words "Great Fact" do not seem to me to be referring to God himself, but to the fact of what God has done for us. That would be my reading of it.

Bill Wilson, using early twentieth century literary style, sometimes used capital letters simply to emphasize words, or to indicate that he was pointing
to something very specific (instead of just any old "great fact" among a large number of important factual statements). It doesn't necessarily mean that he is referring to God.

So if you look down to the next paragraph, you can see him capitalizing "Fellowship of the Spirit" and "Road of Happy Destiny." And that's why we still capitalize the words "Big Book."

In the early twentieth century -- in fact, going all the way back to the eighteenth century -- good writers of English capitalized words a whole lot more than authors have been doing over more recent years. I have seen this change taking place personally, over the course of my own lifetime, because I was born the same year that the Big Book was published. I don't capitalize as many words now when I write formal English prose as I did when I was twenty years old. It just looks old fashioned and awkward when you write like that nowadays.

But other members of the group may have a different reading of this passage.

Glenn Chesnut (South Bend, Indiana, U.S.)

We have been asked for Jack Alexander's date of birth and for a photograph of him.

Box 459 for February-March 2008

There is also what appears to be a poorer copy of the same photo, cropped down a bit and (it seems to me) vertically distorted, at http://www.aa.org.mx/Experiencias.htm

Are there any other known photos?

That Box 459 article says that "in failing health, Jack Alexander and his wife Anita retired to Florida, where he died on September 17, 1975," and says that he was 38 years old when he did the Saturday Evening Post article, so he must have
been born c. 1903.

Somewhat puzzlingly, many other places say that Jack Alexander died on September 19, 1975 in St. Louis. Can anyone in our group confirm which date and place is correct?

Thanks!

Glenn Chesnut (South Bend, Indiana)

We have been asked for Milton Maxwell’s date of birth. If we can also obtain his date of death, we might as well post that too.

The request referred to him as Milton Maxwell M.D., but in my checking around he seems to have been a Ph.D., not an M.D.

Can anyone in our group verify which of those is correct?

Thanks!

Glenn Chesnut (South Bend, Indiana)

From Jared Lobdell and Jim Blair

From: "J. Lobdell" <jlobdell54@hotmail.com> (jlobdell54 at hotmail.com)

I find in my notes (unattributed I'm sorry to say) that Milton A. Maxwell, Ph.D., was born August 17 1907 and died October 28 1988.

Btw, Jack Alexander was, I believe, b. February 8 1903, but beyond the fact that he died in Florida in 1975 (perhaps in September), I have no vital statistics on
him.

Milton Maxwell was a Professor of Sociology and definitely a Ph.D. (University of Texas, I believe).

- - -

From: James Blair <jblair@videotron.ca>
(jblair at videotron.ca)

On the cover of his book, The Alcoholics Anonymous Experience, he gives his name as Milton A. Maxwell, Ph.D.

He was a sociologist.

Jim

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+++Message 6399 . . . . . . Milton Maxwell
From: Glenn Chesnut . . . . . . . . . . . 3/19/2010 4:35:00 PM

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Markings: Your Archives Interchange, Vol. 28, No. 3 (Fall 2008)

A Class A Trustee Whose Research and Writing Focused on Alcoholism and the A.A. Fellowship

Milton A. Maxwell was elected to the General Service Board in 1971 and its chairman in 1978.
[WITH PHOTOGRAPH]

Milton A. Maxwell, who served as a Class A (nonalcoholic) trustee and then chairman of the General Service Board, traced his interest in A.A. to his time as a minister when he was approached by a congregant seeking help for a drinking problem.

Years later, he wrote: "Little did I realize in 1939 when, as Leslie S.'s minister, I suggested Alcoholics Anonymous to him, that in 1947 I would be a sociologist doing a Ph.D dissertation on A.A. But such was the case, and the result is a deep interest in the problem of alcoholism and particularly in A.A."

The title of that dissertation is "Social Factors in the Alcoholics Anonymous Program." Maxwell was a sociology professor at Washington State University when he was awarded his Ph.D in 1949.
In his dissertation abstract, Maxwell analyses the power of the A.A. group: "changed social relations are the most effective means for bringing about personality change--and that the social interaction in a primary group has the greatest capacity for bringing about such change."

He wrote or co-wrote 20 articles on the sociological aspects of alcoholism during his tenure at WSU from 1947 to 1965, and nine while a professor at Rutgers University from 1965 to 1975.


Maxwell was elected to the General Service Board of Alcoholics Anonymous as a Class A (nonalcoholic) trustee in 1971 and its chairman in 1978. Among the presentations he gave during his tenure was one on cooperation with non-A.A. professionals, which he delivered in 1971 at the Conference: "A.A.'s No. 1 concern should be the quality of A.A. itselfâ€¦. This is the most important contribution which A.A. can make to the total field. Nevertheless, I believe that A.A. will not have its best future unless it also--and within the Traditions--continually concerns itself with good two-way communication with the non-A.A. alcoholism world."

In another presentation, on anonymity, which he gave at the Conference in 1978, he says: "Originally, being anonymous was a simple response to the prevailing stigma. It was aimed at protecting individuals already in the groups and promised the same protection to anyone thinking about coming in. Then, from experience, emerged the understanding of anonymity's spiritual values--for members personally, each group, and the Fellowship as a whole."

He stepped down from the post in 1982, but continued to be involved with Alcoholics Anonymous World Services and A.A. as trustee emeritus. He was 81 years old at his death in 1988.

The Milton A. Maxwell Collection was donated to the General Service Office Archives by Charlotte Maxwell about a year later.

Among that collection is his pamphlet "Alcohol, Man, and Science," published in 1965 by Washington State University. In it Maxwell challenges the stereotype of the alcoholic: "Alcoholism is a progressive illness with a very gradual, frequently imperceptible, onsetâ€¦. Many alcoholics are hidden from recognition by others, and even from themselves, by the stereotype of late-stage alcoholics--perhaps the Skid Row type or even the 'Lost Weekend' type. But the majority of our alcoholics, at a given time, are not late-stage alcoholics. One study showed that almost 70 percent of the male alcoholic patients at a Seattle private
hospital for alcoholics were married and living with
spouse; 95 percent of them were employed."

In another of his writings--"Hidden Alcoholic
Employees"--Maxwell again took up the case of the alcoholic
who escapes notice: "the alcoholic employee not only
can be a 'hidden man' but usually is. Late-stage alcoholism
which seriously interferes with job performance can seldom
be hidden and is seldom tolerated. But early-stage and even
much of middle-stage alcoholism can be hidden--and most
problem drinkers in industry are in these stages."

In his research, Maxwell investigated the psychology of
the alcoholic. In an article he wrote in 1950 ("Alcohol
Addiction as a Sociogenic Personality Disorder"), he says:
"alcohol effects an illusory adjustment which, in the course
of time, creates new maladjustments, new problems, new
tensions involving family, friends, and job." Also from the
same article: "self-esteem is shaken, guilt and remorse set in,
and alcohol has the capacity of narcotizing this pain ...."

Among Maxwell's works is an article on the Washingtonian
Movement that is familiar to A.A. members. In it Maxwell
compares that temperance society of the 1840s with Alcoholics
Anonymous. Begun in Baltimore in 1841, the Washingtonians
numbered in the tens of thousands (and possibly well over
100,000) within a couple of years. "If there is uncertainty concerning
the number of alcoholics temporarily helped or permanently
rehabilitated ... there is no question that the movement
made a tremendous impact," according to Maxwell.
That impact, though, was relatively brief, with membership
peaking in the mid-1840s and petering out soon thereafter.

In comparing the Washingtonian Movement to A.A.,
Maxwell says that whereas there were obvious similarities,"the differences can be brought out ... by an analysis of the
Alcoholics Anonymous program--its principles, practices
and content."

The most significant differences, and the reasons that A.A.
has endured and the Washingtonians did not, says Maxwell
in his article: are A.A.'s exclusively alcoholic membership;
its singleness of purpose, which includes steering clear of
"outside issues;" that it provides a program of recovery,
including the Twelve Steps; its principle of anonymity; and
the Traditions.

As it was noted in a workshop of the 1983 General Service
Conference, Maxwell's account of the Washingtonians "revealed
that one cause of its collapse was the ego-stroking that
the movement encouraged" and that "a clear-cut primary
purpose became diffused into a muddle of worthy causes."

In his farewell talk as chairman of the General Service
Board, at the 1982 Conference, Maxwell said: "In a general
society characterized by competitive striving for status, recognition, power, and their material symbols, A.A. has a recovery program based upon opposite values--upon learning and an unself-centered way of life .... Furthermore, A.A. has a collective life--Traditions, Concepts, minimum of structure--that is remarkably in harmony with and supportive of the basic recovery program."

Soon after Maxwell had been elected Board chairman, Dr. Jack Norris, who served as a trustee on the Board from 1951 to 1978, had this to say about the new chairman: "I believe Milton Maxwell is too little appreciated in A.A., because he is so quiet. But because of his understanding heart, I think Milton may be A.A.'s greatest nonalcoholic friend in the field of alcoholism."

----Message 6401                Milton Maxwell
From: Charlie C              3/20/2010 5:14:00 PM

Here's that info again Glenn:

I dug around a little, and seeing that Milton Maxwell had been a sociology prof at Washington State in Pullman for many years looked in some standard sources, no luck, but then contacted their library and received the following information from a fellow librarian there. (Most college archives, usually in their libraries, keep some sort of faculty bio file...)

"Milton Andrew Maxwell. Born August 12, 1907 in Beecher Illinois. Attended high school in Rowena, Texas. Parents Daniel and Bertha, father was a "Minister, Evangelical and Reformed Church." Wife (at time of this 1947 paperwork, anyway) was Charlotte Catherine Maxwell. Two children (again, as of 1947), Douglas and Ross.

Degrees were: A.B. in 1929 from Elmhurst (ILL) College, B.D. in 1931 from Chicago Theological Seminary, M.A. in 1944 from University of Texas. Left to come to WSU with his PhD unfinished, but notes say he finished it through U of Texas in 1949. His wife, by the way, received a B.S. in Chemistry in 1933 from the Florida State College for Women.

Held the following positions before WSU:
Social Research Assistant, 1930-1931, Chicago Congregational Union Minister, 1931-1934, 1st Congregational Church, Ault, Colo.
Minister, 1934-1940, Community Church, Flossmoor, Ill.
Minister, 1940-1945, University Community Church, Austin, Tex.
Part-time instructor in Sociology, 1943-1945, University of Texas

Hired at WSU (well, then WSC, as we only became WSU in 1959) in 1945, remained here until 1965 at which point he resigned to take another position. He had some short periods away - resigned in 1960 to "take another position" and returned one year later. Was on sabbatical and
then unpaid personal leave in 1957-1958 at Yale Univ. Center of Alcohol Studies."

Charlie C.
IM = route20guy

"A flittin stane gaithers nae fog"

On silkworth.net is the following:

The Washingtonian Movement: Comparison With Alcoholics Anonymous

By Milton A. Maxwell, Ph.D., Assistant Professor of Sociology, State College of Washington, Pullman, Washington

(From Jim M of silkworth.net - Please note above: By Milton A. Maxwell, Ph.D.)

COMPARISON WITH ALCOHOLICS ANONYMOUS

It is apparent that the Washingtonian societies, when they were most effective in the rehabilitation of alcoholics, had a great many similarities to Alcoholics Anonymous. These similarities might be listed as follows:
1. Alcoholics helping each other.
2. The needs and interests of alcoholics kept central, despite mixed membership, by predominance of numbers, control, or the enthusiasm of the movement.
3. Weekly meetings.
4. The sharing of experiences.
5. The fellowship of the group or its members constantly available.
6. A reliance upon the power of God.
7. Total abstinence from alcohol.

Most Washingtonian groups probably failed to meet this ideal program, or to maintain it for long. Even in itemizing the ideal program, some of the differences between the Washingtonian groups and Alcoholics Anonymous stand out.

The admission of nonalcoholics as members and the incorporation of the "temperance" purpose - the inducement of total abstinence in nonalcoholics - are the most striking differences. Furthermore, at their best, the Washingtonian groups possessed no understanding of alcoholism other than the possibility of recovery through love and sympathy. Their approach to the problem of
alcoholism
and alcohol was moralistic rather than psychological or therapeutic. They possessed no program for personality change. The group had no resource of ideas
to help them rise above the ideational content locally possessed. Except for their program of mutual aid they had no pattern of organization or activity different from existing patterns. There was far too great a reliance upon the pledge, and not enough appreciation of other elements in their program. Work with other alcoholics was not required, nor was the therapeutic value of this work explicitly recognized. There was no anonymity to keep the public from becoming aware of broken pledges, or to keep individuals from exploiting the movement for prestige and fame. Finally, there was not enough understanding of their own therapeutic program to formulate it and thus help the new groups to establish themselves on a sound and somewhat uniform basis.

The differences can be brought out more clearly by a more detailed, comparative analysis of the Alcoholics Anonymous program - its principles, practices and content.

1. Exclusively alcoholic membership.- There are many therapeutic values in the cohesiveness and solidarity which a group with a common problem can achieve. But in the light of the Washingtonian experience, the greatest long-run value of an exclusively alcoholic membership is that it permits and reinforces exclusive attention to the rehabilitation of alcoholics.

2. Singleness of purpose. - As stated in the masthead of an organizational publication (23), Alcoholics Anonymous "is not allied with any sect, denomination, politics, organization or institution; does not wish to engage in any controversy, neither endorses nor opposes any causes. Our primary purpose is to stay sober and help other alcoholics to achieve sobriety."

Nothing can divide groups more quickly - and certainly destroy the therapeutic atmosphere effectively - than religious and political controversy. Strong efforts were made in the Washingtonian movement to minimize sectarian, theological and political differences, but the movement did not avoid attracting to itself the hostile emotions generated by these conflicts. Even if it had been more successful in this regard, it was still caught in all the controversy to which the temperance cause had become liable. Not only that, but within the temperance movement itself it eventually became stranded on the issue of moral suasion versus legal action.
In the light of this experience, the position of Alcoholics Anonymous stands in decided and hopeful contrast. In refusing to endorse or oppose causes, and particularly the temperance cause, A.A. is avoiding the greatest handicap which the Washingtonian movement had. Some temperance leaders may deplore that A.A. does not give them support, but they have no grounds for complaining that they are being opposed or hampered by A.A.

The A.A. program also contains a happy formula for avoiding the religious or theological controversies which could easily develop even within the groups as presently constituted. This is the use of the term "Power" (greater or higher), and particularly the phrase "as we understood Him," in referring to this Power, or God. The tolerance which this phrase has supported is an invaluable asset.

A further value of this single-minded concentration on the rehabilitation of alcoholics is made obvious by the Washingtonian experience. Whenever, and as long as, the Washingtonians were working hard at the reclamation of drunkards, they had notable success and the movement thrived and grew. This would support the idea that active outreach to other alcoholics is a factor in therapeutic success and, at the same time, a necessary condition for growth - and even for survival. Entirely aside from the matter of controversy, then, this singleness of A.A. purpose is a condition of continued therapeutic success and survival.

3. An adequate, clear-cut program of recovery. - Another great asset of Alcoholics Anonymous is the ideology which forms the content and context of its program of recovery, and which has received clear and attractive expression in the book Alcoholics Anonymous (24) and in other A.A. literature. This ideology incorporates the much sounder understanding of alcoholism which has been developed in recent years. It is a pragmatic blend of that which scientific research, dynamic psychology and mature religion have to offer; and through the literature of the movement, the members are kept sympathetically oriented to the developments in these fields.

Accordingly, instead of viewing alcoholism with a moralistic eye on alcohol - as an evil which ought to be abandoned - A.A. sees alcoholism as an illness, symptomatic of a personality disorder. Its program is designed to get at the
basic problem, that is, to bring about a change in personality.

This program is simply and clearly stated in the Twelve Steps - augmented by the "24 hour program" of abstaining from alcohol, and the supporting slogans and emphases such as "First things first," "Live and let live," "Easy does it," "Keep an open mind," honesty, humility, and so forth. Great stress is also put upon regular attendance at the group meetings, which are characterized by the informal exchange of experiences and ideas and by a genuinely satisfying fellowship.

Compared to the Washingtonian brand, the A.A. sharing of experiences is notably enriched by the psychological insights which have been brought into the group by A.A. literature and outside speakers. A thorough analysis and catharsis is specifically asked for in the Twelve Steps - as well as an improvement in relations to other persons. Work with other alcoholics is required, and the therapeutic value accruing to the sponsor of new members is distinctly recognized. The spiritual part of the program is more clearly and inclusively defined; more soundly based, and more frankly made an indispensable condition of recovery.

It appears, furthermore, that the A.A. group activity is more satisfactory to the alcoholic than was the case in many Washingtonian societies. A.A. members seem to find all the satisfaction and values in their groups that the founders of the various orders thought were lacking in the Washingtonian groups.

A decided Washingtonian weakness was its general lack of follow-through. In contrast, A.A. is particularly strong on this point, providing a potent follow-through in a group setting where self-analysis and catharsis are stimulated; where new attitudes toward alcohol, self and others are learned; where the feeling tones are modified through a new quality of relationships; where, in short, a new way of life is acquired - one which not only enables the person to interact with his environment (particularly with other persons) without the use of alcohol, but enables him to do so on a more mature, satisfying basis.

No doubt a similar change occurred in many (though probably not in most) of the alcoholic Washingtonians, but it was more by a coincidence, within and without the societies, of circumstances that were rarely understood and never formulated into a definite, repeatable program. A.A. is infinitely better equipped in this respect.
4. Anonymity. - A comparison with the Washingtonian experience underscores the
sheer survival value of the principle of anonymity in Alcoholics Anonymous.
At the height of his popularity, John B. Gough either "slipped" or was tricked by
his enemies into a drunken relapse. At any rate, the opponents of the
Washingtonian movement seized upon this lapse with glee and made the most of it
to hurt Gough and the movement. This must have happened frequently to less
widely known but nevertheless publicly known Washingtonians. Public
confidence in the movement was impaired. Anonymity protects the reputation of A.A. from
public criticism not only of "slips" but also of failures, internal
tensions,
and all deviant behaviour.

Equally important, anonymity keeps the groups from exploiting prominent
names for the sake of group prestige; and it keeps individual members from exploiting
their A.A. connection for personal prestige or fame. This encourages humility
and the placing of principles above personalities. Such behaviour not only generates outside admiration of A.A. but has therapeutic value for the individual members. There are further therapeutic values in anonymity: it makes
it easier for alcoholics to approach A.A., and it relaxes the new member. It encourages honest catharsis and utter frankness. It protects the new member from the critical eyes of certain acquaintances while he experiments with this new
way of life, for fumbling and failure will be hidden.

5. Hazard-avoiding traditions. - Another decisive contrast to the
Washingtonian movement is the development in Alcoholics Anonymous not only of a relatively
uniform program of recovery but also of relatively uniform traditions for avoiding the usual hazards to which organizations are subject.

In Alcoholics Anonymous there is actually no overhead authority. Wherever
two or three alcoholics get together to attain sobriety on the general basis of the
Twelve Step program they may call themselves an A.A. group. They are free to conduct their activities as they see fit. As would be expected in a fellowship of independent groups, all kinds of practices and policies have been tried. A careful reading of the A.A. publication, A.A. Tradition (25), will reveal how great the variety has been, here and there. Membership has been limited. Conduct of groups has been undemocratic. Leaders have exploited the groups for personal
prestige. The principle of anonymity has been violated. Personal and jurisdictional rivalries have developed. Money, property and organizational difficulties have disrupted A.A. groups. Members and groups, yielding to their own enthusiasms and reflecting the patterns of other institutions around them, have endangered the immediate and ultimate welfare of the A.A. fellowship. These deviations could have been serious had there not existed a considerable uniformity in practice and principle.

In the early days of A.A., the entire fellowship was bound together by a chain of personal relationships - all created on the basis of a common program, a common spirit and a common tradition. This spirit and this pragmatically achieved program and tradition were the only guiding principles, and relative uniformity was not difficult. Alcoholics Anonymous was just a fellowship - small, informal, poor and unpretentious. But with growth, prosperity and prestige, the difficulties of getting all groups and members to see the value of these guiding principles increased. A self-conscious statement and explanation was needed - and this finally emerged in 1947 and 1948 in the "Twelve Points of Tradition," elaborated upon in editorials in The A.A. Grapevine (23) and subsequently published as a booklet (25).

In formulating and stating the reasons for these traditions, Bill W., one of the founders, has continued the extremely valuable function which he, Dr. Bob and other national leaders have performed - that of keeping intact the experienced based program and principles of A.A. Perhaps as important as any other is the tradition of keeping authority in principles rather than letting it become vested in offices and personalities. This tradition is supported by the related principle of rotating leadership, and the concept that leaders are merely the trusted servants of the group or groups. The hazard-avoiding values of these traditions are obvious.

The tradition that membership be open to any alcoholic has value in countering the tendency toward exclusiveness, class-consciousness, cliquishness - and it helps to keep the groups focused on their main job of helping the "alcoholic who still suffers."

The tradition of complete self-support of A.A. groups and activities by the voluntary contributions of A.A. members avoids the dangers inherent in fixed dues, assessments, public solicitations, and the like - and it is conducive
to
self-reliance and self-respect. Furthermore, in minimizing money it
maximizes
fellowship.

The tradition that "any considerable property of genuine use to A.A. should be
separately incorporated and managed" is important in keeping the A.A. groups
from becoming entangled in the problems of property beyond the minimum
necessary
for their own functioning. The tradition of "the least possible
organization"
has a similar value. These last three traditions might be summed up as
precautions against the common tendency to forget that money, property and
organization are only means - and that means find their rightful place only
when
the end is kept clearly in view. For A.A., these traditions should help to keep
the groups concentrated on their prime purpose: helping alcoholics recover.

The existence of these traditions - and their clear formulation - are assets
which the Washingtonian movement never possessed.

What prognosis for Alcoholics Anonymous is suggested by this comparison with
the
Washingtonian movement?

The least that can be said is that the short life of the Washingtonian
movement
simply has no parallel implications for A.A. Despite certain but limited
similarities in origins, purpose and early activities, the differences are
too
great to draw the conclusion of a similar fate for A.A.

Are the differences, then, of such a nature as to assure a long life for
Alcoholics Anonymous? This much can be said with assurance of consensus: (A)
In
the light of our present-day knowledge, A.A. has a sounder program of
recovery
than the Washingtonians achieved. (B) A.A. has avoided many of the
organizational hazards which plagued the Washingtonian societies. The
success
and growth of A.A. during more than a decade of public life, its present
vigour
and its present unity underscore these statements and augur well for the
future.

In the writer's judgment, based on a systematic study (26) of A.A., there is
no
inherent reason why A.A. should not enjoy an indefinitely continued
existence.
How long an existence will depend upon how well the leaders and members
continue
to follow the present program and principles - that is, how actively A.A.
members will continue to reach out to other alcoholics; how thoroughly the
remainder of the A.A. program will continue to be practiced, particularly the steps dealing with catharsis and the spiritual aspects; and, how closely all groups will be guided by the present traditions.

Finally, the writer would suggest that the value in the traditions lies chiefly in the avoidance of factors that can easily interfere with keeping the ideal therapeutic atmosphere found in the small A.A. groups at their best. Most of the personality change necessary for recovery from alcoholism occurs in these small groups - and that work is at its very best when there is a genuinely warm, nonegocentric fellowship. How well this quality of fellowship is maintained in the small, local groups is offered, therefore, as another condition determining how bright the future of A.A. will be.

Whatever the worth of these judgments, they point up the potential value to A.A. of careful, objective research on these and related conditions. This would give Alcoholics Anonymous another asset that the Washingtonians never had.

Yours in service,
Jim M,
http://www.silkworth.net/

Message 6403. . . . . . . . . . . . Did Bill Wilson and Eddie Rickenbacker ever meet?
From: Stephen . . . . . . . . . . . . 3/19/2010 6:56:00 PM

I am researching whether or not Eddie Rickenbacker and Bill Wilson ever met one another during the course of their lives -- during Bill's training at Plattsburg, New York, or in France during WW I, or maybe after AA was founded?

Any information, or suggestions as to where I could look?

Thank you. Steve A.

From G.C. the moderator:

See http://health.groups.yahoo.com/group/AAHistoryLovers/message/4476

Eddie Rickenbacker story in the 12&12 (Tradition One, page 131)
"Countless times, in as many cities and hamlets, we reenacted the story of Eddie Rickenbacker and his courageous company when their plane crashed in the Pacific. Like us, they had suddenly found themselves saved from death, but still floating upon a perilous sea. How well they saw that their common welfare came first. None might become selfish of water or bread. Each needed to consider the others, and in abiding faith they knew they must find their real strength. And this they did find, in measure to transcend all the defects of their frail craft, every test of uncertainty, pain, fear, and despair, and even the death of one."

Bill Wilson also referred to the Eddie Rickenbacker story on a couple of other occasions, see:

http://health.groups.yahoo.com/group/AAHistoryLovers/message/27

"Our numbers are considerable. We have size. There is great security in numbers. You can't imagine how it was in the very first two or three years of this thing when nobody was sure that anybody could stay sober...Then we were like the people on Eddie Rickenbacker's raft. Boy, anybody rock that raft, even a little, and he was sure to be clobbered, that's all, and then thrown overboard. But today it's a different story."

"Along with greater security in numbers, there has come a certain amount of liability. The more people there are to do a job, it often turns out, the less there are. In other words, what is everybody's business is nobody's business. So size is bound to bring complacency unless we get increasingly aware of what's going on."

http://health.groups.yahoo.com/group/AAHistoryLovers/message/57
and http://health.groups.yahoo.com/group/AAHistoryLovers/message/1695

"I remember very well when this committee started (January 1944) It brought me in contact with our great friends at Yale, the courageous Dr. Haggard, the incredible Dr. Jellinek or 'Bunky' as we affectionately know him and Seldon [Bacon] and all those dedicated people."

"The question arose, could an AA member get into education or research or what not? Then ensued a fresh and great controversy in AA which was not surprising
because you must remember that in this period we were like people on Rickenbacker's raft. Who would dare ever rock us ever so little and precipitate us back in the alcohol sea."

++++Message 6404. . . . . . . . . . . . Interesting book: Treatment of Black Alcoholics
From: diazeztone . . . . . . . . . . . . 3/23/2010 4:04:00 PM

Interesting book: Treatment of Black Alcoholics by Frances Larry Brisbane, Maxine Womble.

I found this while researching books and articles written by Milton Maxwell.

http://books.google.com/books?id=DA7SmDh-X5cC&d

LD Pierce
www.aabibliography.com

summary page for milton maxwell
www.aabibliography.com/milton_a_maxwell.html

++++Message 6405. . . . . . . . . . . . H. P. Lovecraft
From: JoeA . . . . . . . . . . . . 3/24/2010 11:51:00 AM

I was wondering if anyone knew if Bill Wilson and HP Lovecraft had ever encountered each other. The Williams were at 182 Clinton Street, and H. P. Lovecraft rented rooms at 169 Clinton Street.

- - - -

169 Clinton Street, Brooklyn, New York. "Something unwholesome -- something furtive -- something vast lying subterrenely in obnoxious slumber -- that was the soul of 169 Clinton St. at the edge of Red Hook, and in my great northwest room 'The Horror at Red Hook' was written."

--HPL in a letter to Bernard Austin Dwyer, March 26, 1927

++++Message 6406. . . . . . . . . . . . Libraries with major holdings on alcoholism
From: nuevenueve@ymail.com . . . . . . . . . . . . 3/24/2010 8:23:00 PM
Hello Group:

Do you know whether there are, anywhere in the world, some libraries with specialized holdings on alcoholism, AA material, other recovery programs, addictions and all related items?

Maybe some of the pharmaceutical companies, but libraries where the general public can have access to the books.

Thank you.

Frances Brisbane was for the longest time the head of the Social Work program at SUNY Stony Brook.

---

Original Message from: diazeztone <eztone@hotmail.com>

Interesting book: Treatment of Black Alcoholics
by Frances Larry Brisbane, Maxine Womble.

I found this while researching books and articles written by Milton Maxwell.

http://books.google.com/books?id=DA7SmDh-X5cC&d

LD Pierce
www.aabibliography.com

I can't swear to it, but my recollection is that Lovecraft left Brooklyn Heights ca 1927, before Bill and Lois were there. It is of course possible they met when HPL visited Samuel Loveman around New Year's Eve 1933 (HPL's only time back while Bill was there?), but unless Bill frequented Dauber & Pine's Bookshop on lower 5th Ave (which I doubt), there's no reason he would have known Loveman.
And HPL was pretty much a teetotaller, besides being a Roosevelt supporter -- not fertile ground for a meeting. But I don't know for sure.

> To: AAHistoryLovers@yahoogroups.com
> From: joeadams1950@gmail.com
> > I was wondering if anyone knew if Bill Wilson and HP Lovecraft had ever encountered each other. The Wilsons were at 182 Clinton Street, and H. P. Lovecraft rented rooms at 169 Clinton Street.
>

Harriet D. has asked us about a line on page 62 in the Big book, in the chapter on How It Works.

This line refers to: "the outlaw safe cracker who thinks society has wronged him."

Do any of our experts on early twentieth century U.S. history or literature or the lives of famous outlaws recognize that as a reference to any specific person or group of people who would have been well known to the average American in 1939?

Did Willie Sutton ever engage in safecracking, or did he just hold a Thompson submachine gun or a pistol on the tellers and demand the money in their cash drawers? And had he become well known enough by 1939, that the general public would have recognized his name?

Harriet Dodd <harriet.dodd@ymail.com> (harriet.dodd at ymail.com)

Do we have any idea on AA recovery rates nowadays?

From the moderator G.C.

Yes, the New York A.A. office carried out Triennial Membership Surveys
during the period 1977 through 1989, which show that, of those people who are in their first month of attending A.A. meetings, 26% will still be attending A.A. meetings at the end of that year.

Also, of those who are in their fourth month of attending A.A. meetings (i.e., those who have completed their initial ninety days, and have thereby demonstrated a certain willingness to really try the program), 56% will still be attending A.A. meetings at the end of that year.

For more details, see: "Alcoholics Anonymous (AA) Recovery Outcome Rates: Contemporary Myth and Misinterpretation" (January 1, 2008), by Arthur S. (Arlington, Texas), Tom E. (Wappingers Falls, New York), and Glenn C. (South Bend, Indiana).

as Adobe Acrobat PDF file http://hindsfoot.org/recout01.pdf
or as an MS Word DOC file http://hindsfoot.org/recout01.doc

++++Message 6411. . . . . . . . . . . . The Big Book and the World's Best Sellers
From: Glenn Chesnut . . . . . . . . . . . . 3/27/2010 2:01:00 PM

From: Harriet Dodd <harriet.dodd@ymail.com> (harriet.dodd at ymail.com)

How many copies of the Big Book (editions 1-4 in total) have been published to date?

How many copies of the 4th edition have been printed and sold since its appearance in 2001?

How does this compare with the total number of copies that have been sold of the Bible and similar types of worldwide books?

From the moderator G.C., see the list of best-selling books at:

The Bible has been around for centuries and centuries. It is estimated that anywhere from 2.5 billion to more than 6 billion copies have been produced.

There have only been two other books up in that league:

It is estimated that 800 million copies of the Koran have been produced since it was written fourteen centuries ago.
It is estimated that 800 million to 900 million copies of Mao Zedong's Little Red Book (Quotations from Chairman Mao) were actually bought (although 6.5 billion copies were printed, two thirds of them, roughly, are still sitting on shelves unsold).

Some other interesting books which are up there in the major leagues are:

- Charles Dickens, "A Tale of Two Cities"
- J. R. R. Tolkien, "The Lord of the Rings"
- H. Rider Haggard, "She"
- Antoine de Saint-Exupéry, "Le Petit Prince" (The Little Prince)
- Dan Brown, "The Da Vinci Code"
- Beatrix Potter, "The Tale of Peter Rabbit"
- Leo Tolstoy, "War and Peace"
- Louise Hay, "You Can Heal Your Life" (a modern New Thought book, a bit like the A.A. classics Emmet Fox's "Sermon on the Mount" and James Allen, "As a Man Thinketh")

This internet article says that 30 million copies of the Alcoholics Anonymous Big Book have been sold.

This puts it in the same league with:

- Harper Lee, "To Kill a Mockingbird"
- Jacqueline Susann, "Valley of the Dolls"
- Margaret Mitchell, "Gone with the Wind"
- Anne Frank, "The Diary of Anne Frank"
- Colleen McCullough, "The Thorn Birds"

It should be noted that Sigmund Freud, Albert Einstein, Plato, Aristotle, and St. Augustine don't make it onto this list of best sellers at all. The moral we can draw from this list, is that the importance and influence of a book often has no correlation to the number of copies that were sold.

+++Message 6412. . . . . . . Re: The outlaw safe cracker
From: elephant_7 . . . . . . . . . . . 3/25/2010 10:58:00 AM

From James R., rriley9945, james.scarpine, and Ben Humphreys

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The "outlaw safe cracker" is one in a series of references: the "retired business man," the "sighing minister," the "politicians and reformers," the
"outlaw safe cracker," and finally "the alcoholic." It seems most likely to me that each of these references points not to a specific historical figure but to an accepted "type" that would have been recognizable to the common reader of the time.

Rather than looking for a specific outlaw safe cracker who might be the referent of this quote, I'd be inclined to look to popular media representations of criminals who feel that society has wronged them prior to 1939. There are probably many newspaper stories, films, and radio programs that feature this character type.

-James R.

---

From: rriley9945@aol.com
(rriley9945 at aol.com)

There is a famous fictional safecracker, Jimmy Valentine, as the central character in the famous O. Henry story "A Retrieved Reformation." This is a fairly well known story and would have been also known back in 1938/1939.

---

From the moderator G.C.

O. Henry (William Sydney Porter, born 1862, became an alcoholic, died 1910 of cirrhosis of the liver, complications of diabetes and an enlarged heart).


His short story "A Retrieved Reformation" <<... tells the tale of safecracker Jimmy Valentine, recently freed from prison. He goes to a town bank to check it over before he robs it. As he walks to the door, he catches the eye of the banker's beautiful daughter. They immediately fall in love and Valentine decides to give up his criminal career. He moves into the town, taking up the identity of Ralph Spencer, a shoemaker. Just as he is about to leave to deliver his specialized tools to an old associate, a lawman who recognizes him arrives at the bank. Jimmy and his fiancée and her family are at the bank, inspecting a new safe, when a child accidentally gets locked inside the airtight vault. Knowing it will seal his fate, Valentine opens the safe to rescue the child. However, the lawman lets him go.>>
http://www.readbookonline.net/readOnLine/1891/

- - - -

From: "planternva2000" <james.scarpine@verizon.net>
(james.scarpine at verizon.net)

WILLIE SUTTON:

http://www.banking.com/aba/profile_0397.htm

"Though he was to gain his fame as a bank robber, his first experience in unauthorized withdrawals from banks and jewelry stores was learned at the knee of a crook named 'Doc' Tate, an expert safecracker. In time, Sutton went on his own with another partner, still cracking safes with all the traditional burglar tools of his day plus a few of his own invention."

"Sutton's technique, with its variations, was used to take roughly 100 banks over a career spanning from the late 1920s to Sutton's final arrest in 1952--with a number of prison terms in between."

See also:
http://www.fbi.gov/libref/historic/famcases/sutton/sutton.htm

It's probably safe to say he was well known in 1938.

If Sutton was Bill's 'outlaw safecracker' who were the 'retired business man, the minister, the politicians and reformers' mentioned in the same paragraph?

- - - -

From: "Ben Humphreys" <blhump272@sctv.coop>
(blhump272 at sctv.coop)

I was born in 1937 and I knew of Willie Sutton well during my childhood. I particularly remember his famous saying I rob banks because that is where the money is. Ben H.

- - - -

Original question from Harriet D., who asked about a line on page 62 in the Big book, in the chapter on How It Works.
>
> This line refers to: "the outlaw safe cracker who thinks society has wronged him."
>
> Do any of our experts on early twentieth century U.S. history or
> literature or
> the lives of famous outlaws recognize that as a reference to any specific
> person
> or group of people who would have been well known to the average American in
> 1939?
> >
> > Did Willie Sutton ever engage in safecracking, or did he just hold a
> Thompson
> submachine gun or a pistol on the tellers and demand the money in their cash
> drawers? And had he become well known enough by 1939, that the general
> public
> would have recognized his name?

+++Message 6413. . . . . . . . . . . . . RE: Libraries with major holdings on
alcoholism
From: J. Lobdell . . . . . . . . . . . . 3/25/2010 7:38:00 AM

From Jared Lobdell and Dick Chalue

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From: "J. Lobdell" <jlobdell54@hotmail.com>
(jlobdell54 at hotmail.com)

BROWN UNIVERSITY:

Start with the Kirk (and John Hay Library) and Center for Alcohol and
Addiction
Studies collections at Brown, parts of them online.

UNIVERSITY OF STIRLING (SCOTLAND):

The University of Stirling (Scotland) has a good practical library and data
base.

RUTGERS UNIVERSITY:

Rutgers has a good collection.

OTHER GOOD PLACES TO LOOK:

The Alcohol & Drug History Society and the Kettil Bruun Society (both with
listservs online) and Loran Archer’s Alcohol Reports website might be able
to
provide information.

---

From: Dick Chalue <dickchalue@yahoo.com>
(dickchalue at yahoo.com)
THE G.S.O. ARCHIVES AT A.A. NEW YORK HEADQUARTERS
has certain kinds of items, such as copies of Bill
W's correspondence and official AA correspondence
with members and groups.


- - -

The original question from <nuevenueve@ymail.com>
(nuevenueve at ymail.com)

Do you know whether there are, anywhere in the world, some libraries with
specialized holdings on alcoholism, AA material, other recovery programs,
addictions and all related items?

Maybe some of the pharmaceutical companies, but libraries where the general
public can have access to the books.

++++Message 6414. . . . . . . . . . . . re: Libraries with major holdings on
alcoholism
From: Charlie C . . . . . . . . . . . . 3/26/2010 9:27:00 AM

One simple and freely available way to see what libraries have is to use
http://www.worldcat.org/. This is the free public version of a shared
cataloging
database long used by public, academic and other libraries. You can do
searches
and narrow down to libraries in your zip code region etc.

Most libraries are open to the public, but it is always a good idea to call
first re access and hours - the worldcat service above gives contact info.
Some
college libraries allow borrowing of books by community users, generally by
purchasing some sort of courtesy user card, fees vary - we charge $25 a year
where I am.

You can also get books from other libraries through inter-library loan - use
the
worldcat record info to make your request thru your local public library.
Depending on the library, they may charge a small fee for each request.

Charlie C.
IM = route20guy

"A flittin stane gaithers nae fog"

++++Message 6415. . . . . . . . . . . . Group Avoids Politics of Alcohol
"Group Avoids Politics of Alcohol," by STEVEN CARROLL
AN ABILITY to avoid the politics surrounding alcohol consumption and a leadership structure described as "benign anarchy" are two of the reasons why Alcoholics Anonymous (AA) has thrived since it arrived here over 70 years ago, according to the author of a new book on the group.

Trinity College Dublin academic Shane Butler said the AA's "inverted pyramid" style of governance has helped it to avoid many of the pitfalls that political and religious institutions have encountered since it was established here in 1946.

"They don't get distracted by institutions," he said. "What they have done is kept their eye on the ball from a point of view of following its only purpose - to help people who are absolutely flattened by alcohol consumption.

"It survived through a policy of never getting involved in alcohol politics . . . they don't contribute to debate or try to tell you whether or not the pubs in Limerick should be open on Good Friday or anything like that."

While researching the book, Benign Anarchy - Alcoholics Anonymous in Ireland, Mr Butler said he learned that the concept of alcoholism was little known when returning Irish-American Conor Flynn moved here to help establish a branch of the AA in 1946.

"He was told by the public that there were no alcoholics in the Free State and that you might have found some if you'd gone up to the North."

Mr Butler said the AA, which has no direct leadership but simply follows a spiritual 12-step programme, seemed destined to collapse. "It's a bit like comparing it to the Fenians in 19th-century Ireland or modern-day organised crime," he said.

"It looks like it couldn't survive as there's no leadership or top-level telling local cumanns what to do, but it has worked and proved itself extremely robust."

At the launch of the book last night, Diarmaid Ferriter, professor of modern Irish history at UCD, said the AA intersected health and religion and was one of few things to arrive here between the 1940s and 1960s that was not challenged by then archbishop of Dublin, Dr John Charles McQuaid.
"When Love Is Not Enough: The Lois Wilson Story"

Irvington Town Hall Theater
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Irvington, New York 10533

Special showing with the author Bill Borchert as our guest. Question and answer with the author, archival exhibit, refreshments.

The program begins at 8 p.m., Sunday, April 25, 2010; the video begins at 9 p.m.

Free admission, no reservation needed, but seating is limited, so get there early.

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WHEN LOVE IS NOT ENOUGH
Winona Ryder and Barry Pepper
CBS Television
Sunday, April 25, 2010
9:00 p.m. Eastern time
8:00 p.m. Central time

The video "is based on the true story of the tested but enduring bond between Bill and Lois Wilson, respective co-founders of Alcoholics Anonymous and Al-Anon Family Groups.

In 1914, Lois Burnham, a young woman from an affluent family, fell in love with Bill Wilson, a young man of modest means. They married in 1918, and after his return from war, they set out to build a life together.

While Lois worked, Bill struggled to find his niche. She believed he was destined for greatness, and despite his increasing reliance on alcohol, she showered him with love and support. After brief periods of success, Bill's addiction to alcohol spiraled out of control until his job, their lifestyle and their dreams were gone.
In late 1934, after years of covering for Bill and trying to manage his illness by herself, Lois witnessed Bill get and stay sober - not because of her but with the support of fellow alcoholics.

As Bill attained lasting sobriety and co-founded AA, Lois was surprised to feel neglected, isolated and resentful. She was not alone in these feelings. There were many - wives, husbands, sisters, brothers - whose lives and relationships had been devastated because of their loved ones' alcoholism. With them she began to apply the principles of AA to her own emotional recovery and co-founded Al-Anon Family Groups in 1951.

Together Lois and Bill Wilson nurtured movements that have helped millions of people around the world. And together they've given the world a noble and inspiring love story."

+++Message 6417. . . . . . . . . . . . 1970 copy of This Is AA pamphlet
From: ckbudnick . . . . . . . . . . . . 4/4/2010 8:12:00 PM

Has the pamphlet "This Is AA" changed between it first being published in 1970 and now? Does anyone know where a copy of the 1970 pamphlet can be viewed?

Thanks,

Chris
Raleigh, NC

+++Message 6418. . . . . . . . . . . . Dr. Bob on Anonymity
From: Craig Keith . . . . . . . . . . . . 4/3/2010 9:08:00 PM

Is this in fact anything that Dr. Bob actually wrote or spoke, in these exact words? Or is this somebody else trying to put their own words into Dr. Bob's mouth?

I've searched the group message archives trying to find some valid historical source where it is attributed to Dr. Bob, but without success:
"Since our Tradition on anonymity designates the exact level where the line should be held, it must be obvious to everyone who can read and understand the English language that to maintain anonymity at any other level is definitely a violation of the Tradition.

The AA who hides his identity from his fellow AA by using only a given name violates the Tradition just as much as the AA who permits his name to appear in the press in connection with matters pertaining to AA.

The former is maintaining his anonymity above the level of press, radio, and films, and the latter is maintaining his anonymity below the level of press, radio, and films—whereas the Tradition states that we should maintain our anonymity at the level of press, radio, and films."

If Dr. Bob actually DID say this, in these exact words, can someone give the historical source?

With gratitude,
Craig Keith
Wimberley, Texas

Did Bill W. or Dr. Bob ever write an article about carrying the A.A. message to corrections facilities? (Prisons, jails, penitentiaries, detention facilities, etc.)

Thanks for your help

Dear A.A. History Lovers, my name is Jim Alhandy and I have been a sober member of A.A. since 1-2-90. I know I am supposed to stop fighting anything or anyone, but this one has me ready to go to the mountain. It is a question that has the hair on the back of my neck standing on edge.
Three times in two days, I heard at three different meetings, that there is literature out of New York that states only "2 or 3% of the people that come to A.A. stay sober."

I read A.A. literature and do not believe this is in print in any A.A. literature anywhere. The Big Book says in the forward, on page xx, that "of Alcoholics who came to A.A. and really tried, 50% got sober at once," and as you know it says on page 58, "Rarely have we seen a person fail who has thoroughly followed our path...."

To me the key words are "and really tried" and "thoroughly followed". I have definitions of my own for those two terms.

I truly believe with all my heart, that it is my job, as a sober member of A.A., to give the new members of A.A. hope, PERIOD.

Please tell me that there is nothing in print from A.A. that says only "2 or 3% stay sober". I disagreed and contradicted by saying, "The Big Book is correct. It is correct today as it was correct when it was printed. If anything, it was underestimated. It has been my experience that 85 or 90% of people that "really tried" stay sober.

I love A.A. Please help me. Please respond to <jimalhandy@gmail.com>(jimalhandy at gmail.com).

Thank You,
Jim Alhandy
See you in Texas

+++Message 6421. . . . . . . . . . . . Re: Modern A.A. success rate
From: Glenn Chesnut . . . . . . . . . . . . 4/5/2010 11:08:00 PM

Jim,

You are certainly correct. There is absolutely no literature coming from the New York GSO stating that only "2 or 3% of the people that come to A.A. stay sober."

If you want further verification, phone New York and ask them for yourself:

A.A. General Services Board, 475 Riverside Dr Ste 832, New York, NY.
Phone 212-870-3400

And you might write their phone number down on a piece of paper, and hand it to anybody you run into who is repeating that kind of nonsense. Because as you say, it that false statement were true, it would cut the heart out of AA’s promise of freedom from slavery to alcohol.

- - - -

There are actually two questions here.

(1) What percentage of the people who go to two or three AA meetings end up staying with the program, and gaining long term sobriety?

The official New York A.A. figures were assembled in a series of Triennial Surveys, made every three years, and published by New York.

See Message 6410, which was posted up just a little over a week ago: http://health.groups.yahoo.com/group/AAHistoryLovers/message/6410

You can read the article to which it refers as an Adobe Acrobat file: http://hindsfoot.org/recout01.pdf
or as an MS Word file: http://hindsfoot.org/recout01.doc

These A.A. Triennial Membership Surveys for 1977 through 1989 show that, of those people who are in their first month of attending A.A. meetings, 26% will still be attending A.A. meetings at the end of that year. And of those who are in their fourth month of attending A.A. meetings (i.e., those who have completed their initial ninety days, and have thereby demonstrated a certain willingness to really try the program), 56% will still be attending A.A. meetings at the end of that year.

According to the really old timers in my part of the U.S. -- I have asked a large number of them this question, and they universally agree -- THE PEOPLE WHO GO BACK OUT AND DRINK are, 90% to 95% of the time, the people WHO QUIT ATTENDING MEETINGS and quit trying to work the program.

If you have severe diabetes, then the combination of insulin injections and watching your diet will do a lot of good, but if you quit the insulin shots and start pigging out on chocolate cake again, you will get very ill -- not because modern medicine "does not work," but because you stopped following the doctors' recommendations.
It's time to quit blaming A.A. if people go to a few meetings, pay no attention to what is said, put out no effort, and then disappear and go back to drinking again.

If you take three or four violin lessons, refuse to practice the violin at home, and then quit going to your lessons, then not even the greatest violin teacher in the world can teach you how to play the violin successfully. Let's get serious here!

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(2) What percentage of people who FAITHFULLY KEEP ON ATTENDING A.A. MEETINGS and who GENUINELY WORK THE STEPS will end up gaining long term sobriety?

As the Big Book says -- and as actual observation shows, in my own experience -- "Rarely have we seen a person fail who has thoroughly followed our path." Even people who have slips -- IF they come back to the tables and start attending meetings again and working the program again -- will eventually gain long term sobriety and die sober, at least 98% of the time, in my own observation over the years.

(Although I can remember two hard core cases from my home group, one who took fifteen years and a term in the state penitentiary, and the other who took twenty years, before they started taking the program seriously. But please, anybody who is reading this, it is NOT necessary for YOU to do it the way they did it!!)

Just keep coming back, and it will work. As the good old timers put it, YOU NEVER FAIL TILL YOU STOP TRYING.

Glenn C. (South Bend, Indiana)

++++Message 6422. . . . . . . . . . . . Who is Mr. T in the Keys to the Kingdom?
From: Henry Cox . . . . . . . . . . . . 4/5/2010 10:19:00 PM

Who is Mr. T in this story at the back of the Big Book, "The Keys to the Kingdom"?
From GC the moderator:

"The Keys to the Kingdom," on pp. 268 ff. in the fourth edition of the Big Book, is the story of Sylvia Kauffmann. She got sober on September 13, 1939.

For more about Sylvia K., see Nancy Olson's short biographies of the people who wrote the stories at the end of the Big Book:

http://www.a-1associates.com/westbalto/HISTORY_PAGE/Authors.htm

On page 273 Sylvia refers to "a visit from Mr. T., a recovered alcoholic."

This was Earl Treat (whose story is "He Sold Himself Short," on pp. 258 ff. in the 4th edit. of the Big Book). He was the one who founded A.A. in Chicago.

For an interesting photograph of Earl Treat, see:
http://hindsfoot.org/mnfound1.html
(Earl is standing between Dr. Bob and Barry Collins, who worked with Ed Webster on printing and distributing the Little Red Book.)

There is another photograph of Earl by himself at:
http://hindsfoot.org/mnfound2.html

Glenn C. (South Bend, Indiana)

AAA periodically surveys its members. This pamphlet is titled:
A.A. Membership Survey

It has a lot of interesting data. Can be purchased from GSO.

John Wikelius
Enterprise, Alabama

AAA periodically surveys its members. This pamphlet is titled:
A.A. Membership Survey

It has a lot of interesting data. Can be purchased from GSO.

John Wikelius
Enterprise, Alabama
THE STORY OF THE WRITING OF THE BIG BOOK

I recently heard that one of the earliest drafts of the Big Book was 400 or so pages long.

How many different versions of these (longer) early drafts of the Big Book do we know about?

How many of these earlier versions still survive, and where can copies of them be found?

Even if copies of some of these drafts no longer exist, can we know anything about what they might have contained?

Who cut them down and shortened them? Bill W., or someone else?

There is a big difference between 400 or more pages, and the present 164 pages.

Ginny M.

Message 6425. . . . . . . . . . . . An addiction even worse stigmatized than alcoholism
From: Mike . . . . . . . . . . . . 3/31/2010 7:42:00 PM

In the 12 & 12, in the chapter on the 3rd Tradition (pp. 141-142) a potential new member confides to the group that he was "the victim of another addiction even worse stigmatized than alcoholism."

He's finally allowed to join. Does anyone know what that stigma was??

Thanks, Mike

- - - -

From GC the moderator: This question gets asked periodically, so it's probably not a bad idea to re-post the answer.

See AAHistoryLovers Message 1973, from Arthur Sheehan:

"WORSE STIGMATIZED":
In the year 1937: On the AA calendar of "year two" the spirit of Tradition 3 emerged. A member asked to be admitted who frankly described himself to the "oldest" member as "the victim of another addiction even worse stigmatized than alcoholism." The "addiction" was "sex deviate."** Guidance came from Dr Bob
(the oldest member in Akron, OH) asking, "What would the Master do?" The member was admitted and plunged into 12th Step work. (DBGO 240-241 12&12 141-142) Note: this story is often erroneously intermingled with an incident that occurred 8 years later in 1945 at the 41st St clubhouse in NYC. (PIO 318).

**Information on this revelation was provided by David S from an audiotape of Bill W at an open meeting of the 1968 General Service Conference. See also the pamphlet The Co-founders of Alcoholics Anonymous. (Publication number P-53, pg 30).

THE BLONDE TRANSVESTITE (a totally different person):
In the year 1945: Bill W was called by Barry L (who would later author Living Sober) from the 41st St clubhouse. Bill persuaded the group to take in a black man who was an ex-convict with bleach-blond hair, wearing women's clothing and makeup. The man also admitted to being a "dope fiend." When asked what to do about it, Bill posed the question, "did you say he was a drunk?" When answered, "yes" Bill replied, "well I think that's all we can ask." The man was reported to have disappeared shortly after. (BW-FH 8, PIO 317-318) Anecdotal accounts erroneously say that this individual went on to become one of the best 12th Steppers in NY. This story is often erroneously intermingled with that of a 1937 incident ("year two" on the AA calendar) involving an Akron member that is discussed in the Tradition Three essay in the 12&12 (pgs 141-142).

 THE STORY OF THE WRITING OF THE BIG BOOK

Ginny and all,

An excerpt from the original "Bill's Story" can be downloaded at http://www.4dgroups.org/ -- click "Downloads," then "Documents," and scroll down to "Bill's Original Story." This is 36 pages:

http://www.4dgroups.org/index.php?option=com_remository&Itemid=26&func=startdown\
Interestingly, "Bill's Story" was titled Chapter 2 at that time, while "There Is a Solution" was tagged as Chapter 1. From my information, these two chapters were started in the Spring of 1938, and the next thing written -- "The Doctors Opinion" -- was produced in July of that year.

However, I cannot remember exactly from what source I learned this information.

I can send interested parties a PDF file of this writing.

Bob S.

+++Message 6427. . . . . . . . . . . . Dr. Bob on Anonymity
From: Karen Reynolds . . . . . . . . . . . . 4/6/2010 1:12:00 AM

Doctor Bob and the Good Oldtimers talks about this on pages 264 and 265. It indicates that D.S. of San Mateo, California quoted Dr. Bob in a February 1969 Grapevine article.

+++Message 6428. . . . . . . . . . . . Re: Dr. Bob on Anonymity
From: M.J. Johnson . . . . . . . . . . . . 4/6/2010 7:06:00 AM

According to the Grapevine Digital Archive http://www.aagrapevine.org/da/ the title of the article is "Dr. Bob on Tradition Eleven" (Vol. 25 No. 9).

It doesn't contain anything more of a quote other than what was included in the original question here.

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On Tue, Apr 6, 2010 at 1:12 AM, Karen Reynolds <karenr110198@gmail.com> wrote:
> > Doctor Bob and the Good Oldtimers talks about this on pages 264 and 265. It indicates that D.S. of San Mateo, California quoted Dr. Bob in a February 1969 Grapevine article.
> >
From Allan Gengler, John Moore, and Baileygc23

- - -

From: "allan_gengler" <agengler@wk.net> (agengler at wk.net)

AA does do a survey periodically and you can find the latest here:

http://www.aa.org/catalog.cfm?origpage=75&product=65


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**ALCOHOLICS ANONYMOUS 2007 MEMBERSHIP SURVEY**
(conference approved literature)

**LENGTH OF SOBRIETY**
33% sober more than 10 years
12% sober between 5-10 years
24% sober between 1-5 years
31% sober less than 1 year

**MEETING ATTENDANCE**
Members attend an average of 2.4 meetings per week

**AGES OF MEMBERS**
2.3% under age 21
11.3% age 21 through 30
16.5% age 31 through 40
28.5% age 41 through 50
23.8% age 51 through 60
12.3% age 61 through 70
5.3% over 70

**HOW MEMBERS WERE FIRST INTRODUCED TO A.A.**
(two responses were permitted)
33% through an A.A. member
33% treatment facility
31% self-motivated
24% family
11% court order
8% counseling agency
7% health professional
4% employer or fellow worker
3% non-A.A. friend or neighbor
3% correctional facility
2% Al-Anon or Alateen member
2% A.A. literature
1% newspaper/magazine/radio/TV
1% member of clergy
1% internet
7% other

From: John Moore <contact.johnmoore@gmail.com> (contact.johnmoore at gmail.com)

First editions of BB (except the first printings) had a chapter near the indexes entitled "Now We Are Thousands." This chapter was dropped, I believe, when the second edition was introduced. It states:

"It had been satisfactorily demonstrated that at least two out of three alcoholics who wished to get well could apparently do so, notwithstanding the fact that their chance of recovery upon any other medical or spiritual basis had been almost nil -- a small percentage at best."

View online at http://www.silkworth.net/bbstories/391.html

GB
John M.
South Burlington VT 05403

From: Baileygc23@aol.com (Baileygc23 at aol.com)

I am seventy nine, and I have seen a lot of people disappear from AA. I have gone to funerals for those who died by using again. I just keep going, and try to stay sober somehow.

From Bill McIntire, James Scarpine, and Glenn Chesnut

ON THE IMPORTANCE (OR UNIMPORTANCE) OF ATTENDING A.A. MEETINGS IN EARLY ALCOHOLICS ANONYMOUS

MEETINGS ALONE WON'T DO IT
I agree!! I have seen NO info that supports those people's statement that "only 2 or 3% of the people that come to A.A. stay sober." Along with good info there is a lot of bogus stuff as well. I am sure you are already aware of this.

I have met countless people who went to countless meetings and never gained much continuous clean time and many of those who did manage to stay dry were just that: dry.

5 yrs to 35 yrs.

However, I have met only a very small handful of people over the last 23 yrs who had truthfully gone thru the steps, that went back out, and I have yet to meet ANYBODY who is current with themselves and has a current experience with the steps who has gone back out -- ever!!!

Which proves to me a couple of things: (1) meetings alone cannot keep me sober. If that were so then "B" at the end of How it Works ("that probably no human power could have relieved our alcoholism") would be a lie!

And (2) I am still here despite myself, NOT because of myself. Not because of how many meetings I go to, how popular I am, not how many men I am sponsoring, not how well I know or think I know the Book, and certainly not by how well I can spew a lot of "AA" stuff!

While I do believe in the supportive power in meetings, there is NOTHING in my experience that supports the message I have heard over the last 15 to 20 yrs, that meetings keep you sober! And to my knowledge, nowhere in our literature does it say that.

However, living by these principles, no matter how many meetings I may go to or not make it to, is still a foolproof way to stay sober! Enuf of my preaching!!! Bill

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THE ONLY MENTION OF MEETINGS is on pages 159-160 in the Big Book, which says ONLY ONE MEETING A WEEK IS NECESSARY

From: "planternva2000" <james.scarpine@verizon.net>
(james.scarpine at verizon.net)
Please tell me I misunderstood your post:

As the Big Book says -- and as actual observation shows, in my own experience -- "Rarely have we seen a person fail who has thoroughly followed our path."

Even people who have slips -- IF they come back to the tables and start attending meetings again and working the program again -- will eventually gain long term sobriety and die sober, at least 98% of the time, in my own observation over the years.

While my own exposure to the first edition Big Book has bee entirely on line, and I no longer have my copies of the second edition, I still have my third and fourth. For the life of me I can find no sentence stating "Here are the steps we took and the meetings we attended, which are suggested as a program of recovery."

The only mention of meetings I can find is on page 159: "In addition to these casual get-togethers (note the word 'casual'), it became customary to set apart one night a week for a meeting to be attended by anyone or everyone interested in a spiritual way of life. Aside from fellowship and sociability, the prime object was to provide a time and place where new people (note 'new people') might bring their problems.

Today there several hundred AA members, Loners, Homers and Internationalists, registered with GSO who do not have access to meetings. At different times in my own early sobriety I was a Loner and later an Internationalist, with meetings few and far between.

The gentleman whose story is on page 310 of "Experience, Strength & Hope" was sober three years and three months without ever having attended a single meeting.

Jim S.

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WHAT THE BIG BOOK ACTUALLY SAYS ABOUT MEETINGS on pp. 159-160

From Glenn Chesnut <glennccc@sbcglobal.net> (glennccc at sbcglobal.net)
"A year and six months later these three had succeeded with seven more. Seeing much of each other, scarce an evening passed that someone's home did not shelter a little gathering of men and women, happy in their release, and constantly thinking how they might present their discovery to some newcomer. In addition to these casual get-togethers, it became customary to set apart one night a week for a meeting to be attended by anyone or everyone interested in a spiritual way of life. Aside from fellowship and sociability, the prime object was to provide a time and place where new people might bring their problems."

"Outsiders became interested. One man and his wife placed their large home at the disposal of this strangely assorted crowd. This couple has since become so fascinated that they have dedicated their home to the word. Many a distracted wife has visited this house to find loving and understanding companionship among women who knew her problem, to hear from the lips of their husbands what had happened to them, to be advised how her own wayward mate might be hospitalized and approached when next he stumbled."

It's talking about early Akron AA. Read Dr. Bob and the Good Oldtimers to see more details about what this paragraph was actually describing. Also read the whole first paragraph, including "scarce an evening passed that someone's home did not shelter a little gathering of men and women."

Most of the early Akron people showed up at Dr. Bob and Anne's house EVERY DAY -- either in the morning, when they sat around while Anne read from the Upper Room (or sometimes a relevant Bible verse) and then discussed the topic raised in that meditational reading -- or in the evening, when they likewise sat around and discussed how the program was working in their lives, and the spiritual problems that they were having to deal with in their life in the world.

One way or another, they stayed in constant daily contact with other A.A. people.

The "one meeting a week" was the Oxford Group style meeting at the home of T. Henry and Clarace Williams. This couple were not alcoholics themselves, and spouses also came to this meeting.
So what the Big Book was describing on pp. 159-160 -- early Akron A.A. -- actually consisted of SEVEN MEETINGS A WEEK:

(1) **ONE BIG MEETING A WEEK**, which was what we would today call an "open meeting," with non-alcoholics also present, at T. Henry and Clarace Williams’ house.

(2) **A SMALLER MEETING** on each of the other six days of the week, held either in the morning before work, or in the evening, at Dr. Bob and Anne's house. This kind of meeting was what we would today call a "discussion meeting" or a "topic meeting."

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+++Message 6431. . . . . . . . . . . . Mel B. and Tom D. 60 years sobriety dinner! From: handlebarick . . . . . . . . . . . . 4/6/2010 8:59:00 AM

Mel B. (Toledo, Ohio) and Tom D. (Lima, Ohio) will be present to answer questions on

Sunday, May 2, 2010 at the “Gratitude for our Sobriety” dinner in Wapakoneta, Ohio

Both men obtained the gift of sobriety in April 1950, and have 60 years of sobriety each.

This event will be held at the First English Lutheran Church, on 107 W. Mechanic St. in Wapakoneta, Ohio.

Wapakoneta is located in western Ohio, about 25 miles from the Indiana border, just off Interstate 75 halfway between Toledo and Dayton, where the interstate crosses U.S. Highway 33.

Fellowship begins at 2:00 pm
Covered dish dinner at 3:00 pm
Ask-It-Basket session with Mel B. and Tom D. at 4:00 pm

Rick Swaney 4-01-1987
Wapakoneta, Ohio

MEL B. WAS THE PRINCIPAL AUTHOR OF PASS IT ON, THE CONFERENCE-PUBLISHED BIOGRAPHY OF BILL W.
http://www.walkindryplaces.com/

He is also the author of:

**New Wine: The Spiritual roots of the Twelve Step Miracle (1991)
**My Search for Bill W. (2000)
**Walk in Dry Places (1996)

And the author (along with Bill P.) of:

**The 7 Key Principles of Successful Recovery (1999)

+++Message 6432. . . . . . . . . . . . Upper Room
From: Charlie C . . . . . . . . . . . . 4/7/2010 7:23:00 PM

Although I don't use it so much these days, I still enjoy the Upper Room devotional, and looking at one recently in a Methodist church where I attend a meeting I noticed that this is their 75th year, the same as AA!

It can help to understand the popularity of the Upper Room in early AA to know that such daily devotionals are not that many in number, and this is one of the earliest and longest running. The Daily GuidePost, a similar title, was not started until 1977 for example. The Methodist church too was then, as it is now, quite large, and very widespread geographically, so undoubtedly many meetings were housed in Methodist churches, thus perhaps giving some exposure to the Upper Room, copies of which are often set out for the taking.

Following is a history of the Upper Room from their website.

"The Upper Room began as a daily devotional guide, which remains at the heart of its ministry. During the 1930s, a group of women in San Antonio, Texas discerned through prayer that families needed a time of worship and Bible study to sustain them through the stress of the economic depression. They asked their church for a devotional guide -- a request that inspired the Board of Missions of the Methodist Episcopal Church, South, to "publish a quarterly devotional booklet to be sold in the local church."

Dr. Grover Carlton Emmons, the first editor of the guide, determined the one-page meditation format and decided that the devotions would be written by
various Christians, both lay and clergy, from around the world. The final decision, the name of the guide, came to him as he heard a speaker describe the outpouring of spiritual power among Jesus' disciples gathered in an upper room on the day of Pentecost. He quickly telegraphed those who were typesetting the first issue, and in April 1935, the first issue of The Upper Room daily devotional guide rolled off the presses.

In the decades since the guide was "prayed into existence," The Upper Room has grown into a global ministry and touched millions of lives. The Upper Room continues to expand in response to the spiritual needs of persons and communities of faith."

Charlie C.
IM = route20guy

THE 75% / 25% RULE-OF-THUMB STILL WORKS TODAY, FOR ALL WHO CAME TO A.A. AND "REALLY TRIED"

Of alcoholics who came to A.A. and really tried, 50% got sober at once and remained that way; 25% sobered up after some relapses, and among the remainder, 

those who stayed on with A.A. showed improvement. (Foreword to the Second Edition, pg xx)

We posed the same question to our home group with the stipulation that they had to "Really Try." How many got sober at once, how many sobered up after some relapses, and what happened to the remainder. Our criteria for "Really Tried"

is as follows:

1. Did you thoroughly follow the path?
2. Did you completely give yourself to this simple program?
3. Did you grasp and develop a manner of living that demands rigorous honesty?
4. Did you have the capacity to be honest?
5. Did you have the willingness to go to any length?
6. Did you take certain steps?
7. Were you fearless and thorough from the very start?
8. Did you let go of your old ideas absolutely?
9. Did you find a Power greater than yourself?
10. Did you ask this Higher Power for help?
11. Did you take the steps?
12. Were you willing to grow along spiritual lines?
For each person that really tried (a yes response to the above questions) in our home group, 50% got sober at once and remained that way; 25% sobered up after some relapses, and among the remainder, those who stayed on with A.A. showed improvement. For my home group, the numbers haven't changed since 1939.

That said, the Foreword to the Second Edition continues, "Other thousands came to a few A.A. meetings and at first decided they didn't want the program. But great numbers of these about two out of three began to return as time passed."

I can only presume that these "thousands" are the people who didn't try. They were not counted with those that tried. They are sometimes referred to as the "passing parade" or "visitors" but rarely take the time to become members.

Kim

I'm very interested in finding archived issues of The Upper Room from the 30's and 40's - ideally electronically... does anyone know where I might find them?

Many thanks in advance.

From James Scarpine, Tim T., and Glenn C.

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You say that this passage in the Big Book on pages 159-160 is "talking about early Akron AA. Read Dr. Bob and the Good Oldtimers to see more
details about what this paragraph was actually describing. Also read the whole first paragraph, including 'scarce an evening passed that someone's home did not shelter a little gathering of men and women.'"

Is it truly talking about early AA? Or is it talking about the Akron Oxford Group? "A year and six months later....." has to mean during the time when the alcoholics were O.G. members, since the split didn't take place till later. It's reasonable to assume that those early members needed frequent contact with one another because there was no "AA program of recovery" available. Yes, they had the O. G. `six step' program, but as we see from different examples in our literature, there were several different versions of those. If meetings were so vital in those early days I'm sure Bill would have made the point in the Big Book. Instead he stressed the importance of the 12 Steps. His comments about the frequent gatherings in members' homes is mentioned in passing, an example of the alcoholic's different social activities.

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From: pvttimt@aol.com (pvttimt at aol.com)

The claim was made that "THE ONLY MENTION OF MEETINGS is on pages 159-160 in the Big Book, which says ONLY ONE MEETING A WEEK IS NECESSARY."

If you go to pagers 159-160, you'll find that the above quote is not what it says at all. The word "necessary" is never mentioned. In fact, the context of this section suggests that lots of homes had meetings lots of nights and that these folks saw a lot of one another.

It's very distressing when people take quotes out of context and "spin" them to mean something else, for whatever reason, or to support whatever agenda. Over the last several years there have been individuals who belong to groups that hold themselves out to be better than the rest of us. These individuals frequently use this "straw man" argument, whereby they set up this false choice: "Meetings alone" vs. doing it their way.

Obviously, in the experience of most sober, long-term AA members, a home group, a sponsor, working the steps, surrendering to some kind of spiritual open-mindedness, reading the literature, trying to carry the message to other
suffering alkies - ALL these things together produce the highest quality of life for the recovered alcoholic. Having "sects" of AA that claim they are better than the rest of us; the "sects" using their own literature; the "sects" interpreting the Big Book in idiosyncratic ways; it strikes me that this only divides our fellowship and unnecessarily complicates what is a fairly straightforward process.

Tim T.

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From: glennccc@sbcglobal.net
(glennccc at sbcglobal.net)

THIS IS THE KIND OF EARLY AKRON A.A.
which was being referred to on pp. 159-160 of the Big Book.

J. D. Holmes (A.A. No. 10) describes the Wednesday night Open Meeting (as we would call it today) at the home of T. Henry and Clarace Williams, where non-alcoholics also took part in the discussions.

He ALSO describes the daily visits either to Dr. Bob's office or to Dr. Bob's home, where the door was never locked, and groups of recovering alcoholics could be found there literally every hour of the day or night.

It was not a get-together-once-a-week program, but a program in which people got together seven days a week.

http://hindsfoot.org/nfirst.html
J. D. Holmes and the First A.A. Group in Indiana
Evansville, April 23, 1940

________________________________________

Based on a talk given by Glenn C. (South Bend) at the archives workshop held at the Courthouse Annex in Peru, Indiana on March 25, 2000, assembled from his notes and Frank Nyikos’ transcription of the tape recordings which Frank made of the speakers.

James D. "J. D." Holmes got sober in Akron, Ohio in September 1936, where he was A.A. No. 10. After the newspaper J. D. worked for in Akron was sold, he moved to Evansville, Indiana, on May 30, 1938, and got a job selling advertising for a newspaper there. He started the first A.A. meeting in Indiana in Evansville on April 23, 1940. Around 1951, J. D. returned to Akron, where he was a writer for
the Akron Beacon-Journal. He died at his home in Akron at the age of 66 on Saturday, May 27, 1961, with 24 years of sobriety.

There's a lot of stuff about J. D. in Dr. Bob and the Good Oldtimers, the official A.A. history of those early Akron years when A.A. was first beginning.

... J. D. was one of the few early A.A. members who were not hospitalized first.

... But in J.D.'s case, they decided he didn't need that kind of hospitalization, so they just invited him to attend the regular Wednesday evening meeting of the "alcoholic squad" (as it was later jokingly referred to) at the home of Oxford Groupers T. Henry and Clarace Williams.

"I met seven other men there who had a drinking problem," J. D. said, "together with Dr. Bob and Bill Wilson. They all told me their stories, and I decided there might be hope for me." They conducted it a little bit like they used to do when they gave you the third degree at a police station -- you know, the bright light shining in your eyes, everything except beating you with a rubber hose -- the old timers weren't kidding around when they did a twelfth step on you!

During this period, J. D. recalled, he saw Dr. Bob every day of the week, either at his office or in his home.

"I was over there four or five times a week in the daytime, and then I'd wind up there at night. I've gone to their home on a morning, opened it up, and gone in," J. D. said. "No one up. I'd just go ahead and start the pot of coffee going. Somebody would holler out, 'Who's down there?' -- thinking maybe it would be a drunk who had stayed overnight. Anne never knew who would be on her davenport when she got up in the morning."

The early A.A.'s in Akron [stuck together constantly]. This was somewhere around early 1938 by now.

J. D. told how "Ernie's mother used to throw a party every two weeks during this period. She'd make the doughnuts, and though everybody was broke, we all brought something. It was nothing unusual to see 25 or 30 people over there drinking coffee and eating doughnuts."

"I've been at those parties when there were calls from Cleveland from people who wanted to come down," he said. "Two men would hop in a car, go to Cleveland, and bring the man down to Akron."
From Jim Bliss, Steven Calderbank, Dave G., and Bill McIntire

From: James Bliss <james.bliss@comcast.net>
(james.bliss at comcast.net)

First Sentence, Chapter 7, "Working with Others," Big Book page 89:

/Practical experience shows that nothing will so much insure immunity from
drinking as intensive work with other alcoholics. It works when other
activities fail./

These statements directly show that we do not get sober and stay that way
without continued work. Work with another alcoholic, at least my reading
from
the Big Book, is working the steps with them. Note the term 'with'. This
does
not mean that they alone are working the steps but that I also am working
the
steps over and over when I work with
other alcoholics.

I agree, going to meetings does not keep me sober, although it may keep me
dry
(which my wife and family do not want to see). For me to stay sober I must
continue to work the program, and this is best done by working with another
alcoholic, through the steps.

I have seen people who claim to have worked the steps go back out, and
perhaps
they have worked the steps. But they have not 'practiced these principles in
all
of our affairs' which, in my reading, is continuing to work the steps. They
also
have not continued to (or at all) work with other alcoholics.

As Bill says in the 12 and 12 in his discussion of step six, '/Only Step
One,
where we made the 100 percent admission we were powerless over alcohol, can
be
practiced with absolute perfection./' The plain reading of this is that I am
supposed to continue to 'practice' the steps. In my opinion, I need to
continue
to work them, striving for perfection, although I know that I will not be
able
to achieve perfection in any of them but the first.

Jim

---

From: steven.calderbank@verizon.net
(steven.calderbank at verizon.net)

No offense Bill, but when you said: "However, I have met only a very small handful of people over the last 23 yrs who had truthfully gone thru the steps,
that went back out, and I have yet to meet ANYBODY who is current with themselves and has a current experience with the steps who has gone back out --
ever!!"

How do you quantify such a statement? It was said with such authority, but I fail to see where such a statement makes much sense. I know that the program of AA works for me 100% of the time that I use it. I have a 100% success rate. That is the only one I can honestly quantify.

And even if the only mention of meetings in the Big Book is the one on pages 159-160, it is also true that the Big Book doesn't use the word sponsor in the first 164 pages. But I am sure most folks would not suggest doing without one.

---

From: David G. <doci333@hotmail.com>
(doci333 at hotmail.com)

Hi Jim and Everyone,

I wrestled with that 2%-3% in my head to.

Years back (~15yrs), I asked an oldtimer about those percentages, and he passed on to me that he had read that; 3-5% of all Americans were possibly alcoholic.
He added that with our alcoholic minds we probably just skewed those percentages over to the Program Of AA because we like the pain and love to live in the disaster mode.

It was enough to quiet the beast in my head.

My side of the street shows that I have a 100% success rate.

The "Oldtimer" is the only documentation that I have. Thanks to all for paving the way.
AA Love and Hugs,

Dave G.
Illinois

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From: BILL MCINTIRE <maxbott@yahoo.com>
(maxbott at yahoo.com)

This is really great information!!! Brings up some points I haven't considered and still follows closely to what I always felt. Meetings are very important! They provide a vital aid to recovery. I think most people's chances improve with close and constant support and helps us to (hopefully) grow in our sobriety but is not what keeps us sober. While early Akron was still in the forming stages of a fellowship there was scarce anybody (support) available. I do not take anything away from the importance of meetings with exception to some peoples belief that that is how one stays sober. A message stressing more importance in meetings as a way to stay sober and much less stressing of the message and the steps and the necessity of a continuously growing spiritual experience to stay sober is, I believe dangerous to our fellowship.

The list of facts this group has sent me I believe supports that fear I think perhaps I am getting a little off base from the topic of history though. For that I apologize. Occasionally I can fall off on personal experience and my history rather than learning more of "our" history of AA

Godspeed, Bill

+++-Message 6437. . . . . . . Re: Modern A.A. success rate
From: Edward . . . . . . . . . . . 4/8/2010 9:01:00 PM

From Ted G. and Jim M.

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From: Ted G. <elg3_79@yahoo.com>
(elg3_79 at yahoo.com)

Dear ones,

Recently I have been delving into the literature which might be charitably

All contain some variant of the claim that only 3-6% of people who come to A.A. get sober, which they further claim is identical to the rate of people who simply stop drinking with no outside help when they've had enough. I believe this commonly repeated "statistic" (amongst people who have a vested interest in discrediting A.A.) to be the source of the rumors heard in meeting rooms.

I highly recommend to all A.A. members with brains like mine (the kind that won't shut off) to read at least the first three books I listed, as their insight into what to avoid saying or doing as a responsible A.A. member is invaluable.

The authors' objections to A.A. are generally not against what is actually in the literature, but against what one hears in rooms nowadays, and when one examines the "alternative" programs of action they present, there are striking similarities to the early A.A. way of doing things .... Which I am sure would cause them great resentment if it were pointed out to them.

Y'all's in service,

Ted G.

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From: Jim M <silkworthdotnet@yahoo.com>
silkworthdotnet at yahoo.com)

Numbers don't lie. You can see them for yourself, that which Allen G. presented to you below - then compare them to the early years of AA statistics when long term sobriety success rates were much, much higher.

When I lived in Columbia, SC, I had a sponsor who would sit down with me and the Big Book and we would study every word, sentence, paragraph and chapter and discuss its historical significance and value. He was and lived like the AA'ers of the early days when the success rates were much higher. He was well loved and is missed by many
AA'ers. He was known from Columbia, SC all the way up to the top - AAWS, Inc.
His primary purpose was truly

to stay sober and help other alcoholics to achieve sobriety and is exactly how he lived his life.

I believe in one alcoholic helping another,
I believe in AA,
I believe in the 12 Steps,
I believe in the 12 Traditions,
I have Hope and Faith,
I know there is a Power greater than myself,
His name is God and His Son died for my sins.

Yours in service,
Jim M,
http://www.silkworth.net/

++++Message 6438. . . . . . . . . . . . Re: Times and places of AA Meetings in April 1939
From: allan_gengler . . . . . . . . . . . . 4/8/2010 1:04:00 PM

The Forward to the Second Editions says there were THREE groups.

From the FORWARD: "A second small group promptly took shape at New York, to be followed in 1937 with the start of a third at Cleveland. Besides these, there were scattered alcoholics who had picked up the basic ideas in Akron or New York who were trying to form groups in other cities. By late 1937, the number of members having substantial sobriety time behind them was sufficient to convince the membership that a new light had entered the dark world of the alcoholic."

++++Message 6439. . . . . . . . . . . . 1 % A.A. success rate statistically impossible
From: Glenn Chesnut . . . . . . . . . . . . 4/9/2010 7:41:00 PM

It is statistically impossible for AA to have only a 1% success rate.

There are about 1 million A.A. members in the U.S., according to the official
A.A. statistics.*

Now if 100 raving alcoholics had to come to A.A. in order for just one of them to get sober (while the other 99 went back to smashing cars, being unable to hold jobs, and getting into fist fights in bars),

that would mean that 99 million raving alcoholics would have had to have come to A.A. meetings and failed, to balance out that paltry 1 million who got sober.

The U.S. population is about 300 million.

That would mean that one third of the people in the U.S., men, women, and children -- AT A BARE MINIMUM -- must be raving alcoholics, running into one another drunkenly on the highways and bumping into one another as they stagger down the pavement.

But according to the National Institutes of Health News for Mar. 17, 1995, only 4.38% of persons aged eighteen and older in the U.S. suffer from alcohol dependence (that is, the kind of chronic hardcore alcoholism which A.A. was developed to treat). That is only around ten million alcoholics in the U.S. -- not a hundred million!

(An additional 3.03% drink too much for their own good, but would be able to quit using their own will power if given a sufficient reason to do so.)


Do you see the problem? There are only about 10 million chronic hardcore alcoholics in the United States. If A.A. were only capable of getting 1% of alcoholics sober, there could be at most only 100,000 A.A. members in the whole United States.**

If A.A. were capable of getting only 2% of alcoholics sober, that would still necessitate that there only be 200,000 A.A. members in the whole United States, and that one sixth of the people in the United States were raving alcoholics, ALL of whom had tried getting sober in A.A., even though only 98% of them succeeded.

How about the 5% figure? If all 10 million of the people in the U.S. who suffer from alcoholism had gone to at least a few A.A. meetings, then it is true, that if 5% of these got sober in A.A., that we could account for a total A.A. membership of 500,000. But that would only be half of the real count, and it

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* A.A. statistics.
** If A.A. were capable of getting only 2% of alcoholics sober, that would still necessitate that there only be 200,000 A.A. members in the whole United States, and that one sixth of the people in the United States were raving alcoholics, ALL of whom had tried getting sober in A.A., even though only 98% of them succeeded.
would require that ALL of the alcoholics in the U.S. had gone to at least a few A.A. meetings -- which we know is not true.

(And anyway, the 5% figure was a blatant error from the beginning. It came originally from a man named Richard K., who belonged to the AAHistoryLovers back then, and who did not know how to read the statistical tables in the A.A. Triennial Surveys. I remember well how a number of us tried to show him how he was misreading the tables -- that the 5% figure at one place was NOT the one-year success rate, merely the percentage of the people at these A.A. meetings who were in their twelfth month of attending A.A.*** -- but he continued to insist that his misreading was correct. And then, God help us, this blatant misreading began being repeated by certain other people on the internet, without these people remotely bothering to check where that figure had come from or who had dreamed it up.)

Now let's look at a serious figure instead.

The A.A. Triennial Membership Surveys for 1977 through 1989 show that, of those people who are in their first month of attending A.A. meetings, 26% will still be attending A.A. meetings at the end of that year. That means that we would have to run 4 million people roughly through a few A.A. meetings in order to come out with 1 million people who stay in A.A. and get a bit of sobriety. With 10 million people in the U.S. classified as alcohol dependent, that means that we would have to conclude that nowadays about 40% of the alcoholics in the U.S. end up with a little bit of contact with A.A. at one time or another during their lives. And in fact, as a ball park estimate, this 40% figure matches up at least reasonably well with some very well done National Institute of Health studies.

SO A 26% ONE-YEAR RETENTION RATE MATCHES UP FAIRLY WELL with the other statistics which we possess -- and with common sense observations we can make -- about A.A. in the modern United States.

And of those who "really try" -- as for example, by continuing to go to A.A. meetings for more than 90 days -- according to the modern A.A. Triennial Membership Surveys, 56% of those people will still be attending A.A. meetings at the end of that year.

Hmmm -- 56% of those who "really try" seem to be able to get sober in modern A.A. -- sounds suspiciously like the old time claims from back in the 1930's and
40’s, when they said that 50% of the people who came to A.A. and "really tried"
were able to get sober.

Glenn C.
South Bend, Indiana

*The official A.A. figures, which show an A.A. membership in the U.S. of
around
one million, are very conservative -- the National Institute of Health
surveys
show that there are quite a few more Americans than that who are sober
because
of having attended A.A.

**By way of comparison, there were 50,000 in attendance at the Minneapolis
convention in 2000, and 50,000 at the Toronto convention in 2005.

***Let's say we have a four-year university program, like the undergraduate
programs at Indiana University, only at this university, nobody ever drops
out,
and nobody is ever flunked out. We enroll 1,000 new students every year:

1st year students: 1,000 = 25% of the 4,000 total
2nd year students: 1,000 = 25% of the 4,000 total
3rd year students: 1,000 = 25% of the 4,000 total
4th year students: 1,000 = 25% of the 4,000 total

Does this mean that 75% of the students are flunked out, and that only 25%
successfully gain their degrees? Of course not! The ratio of 4th year
students
to 1st year students is 1,000/1,000 (or 25/25, which ever way you choose to
phrase it) which means a one hundred percent success rate.

During the 33 years I taught at Indiana University, we in fact performed
these
calculations every year -- although we in fact did have a certain percentage
of
students who dropped out or were flunked out every year -- in order to keep
an
eye on any places where we might have an abnormally high ratio of students
failing to make it, so that we could attempt remedial measures of some sort.

In the A.A. Triennial Surveys, 19% of the people in their first year of
attending A.A. meetings were in their first month of attending A.A., while
5% of
the first year people were in their twelfth month of attending A.A. If we
take
that 5/19 ratio -- 5 divided by 19 -- this comes out to 26%.

+++Message 6440. . . . . . Longest living sober member of AA?
From: RacewayJay . . . . . . . . . . . . . . 4/9/2010 11:48:00 PM
Does anyone know who is the longest living sober member of AA at this time?
I think this was asked a while back but I cannot locate it.

Message 6441 . . . . . . . . . . . . Main editor of 2nd edition AA Big Book: Tom P.
From: mdingle76 . . . . . . . . . . . . 4/9/2010 8:18:00 PM

Dear AAHL,
I have given an interview between Tom P. and Catherine N. (one of the editors for "Pass It On") in which Tom stated being the main editor for the 2nd edition of the AA Big Book. And I know this kind of information can be refuted by others. However, I think we should take it from the horse's mouth (taking the horse to be Bill W.). On June 16, 1954 Bill W. said at the 19th annual Founder's Day (introducing the main speaker, Tom Powers):

"I hope you're going to like this new book. And if you do like it you can credit Tom with 50% of your liking because he is the guy who most painstakingly edited it and the Twelve Steps and Twelve Traditions before that."

Sorry I didn't bring this source in sooner — I always assumed Bill was referring to "AA Comes of Age" — a book that Tom Powers edited, structured, and wrote a lot of. I never paid much attention to the date on the tape until recently.

Matt D.

--- In AAHistoryLovers@yahoogroups.com, Glenn Chesnut <glennccc@...> wrote:
> Message #5003 from <jlobdell54@...>
> (jlobdell54 at hotmail.com) noted that
> "the chief editor for the second edition was
> Edward Hale B."
> It went on to say that other editors included
> "Tom (whether P. – of the 12&12 - or Y. - of the Grapevine - I don't know)."
> ___________________________________
> In a further message (18 May 2008) to
Jared Lobdell added the following remark:

"Thanks very much. My guess had been it was Tom P (rather than Tom Y) but I wasn't sure.
I'd be interested to know which was the story Tom included that some AAs didn't like (or whose author they didn't like)."

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+++Message 6442. . . . . . . . . . . . . RE: Longest living sober member of AA?
From: J. Lobdell . . . . . . . . . . . . 4/10/2010 6:16:00 AM

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From Jared Lobdell, Glenn Chesnut, Steven Calderbank, and Beverly Foulke

- - - -

From: "J. Lobdell" <jlobdell54@hotmail.com>
(jlobdell54 at hotmail.com)

**64 YEARS**

The longest living in the area where I live is Clyde B., June 20, 1946. In a couple of months or so, he will have 64 years of sobriety.

- - - -

From: Glenn C. <glenncce@sbcglobal.net>
(glenncce at sbcglobal.net)

**60 YEARS**

See Message 6431, which was posted four days ago:
"Mel B. and Tom D. 60 years sobriety dinner!"
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6431

Mel B. from Toledo (who is a member of our own AAHistoryLovers group) and Tom D. from Lima, Ohio, will both be celebrating 60 years of sobriety at a dinner in Wapakoneta in May. They both came into the program in April 1950.

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From: bevflk@aol.com (bevflk at aol.com)

**58 YEARS**
This is Beverly Foulke in Tucson, Arizona. I know of a gentlemen here who has 58 yrs. in sobriety. Dr. Silkworth helped him get sober. His name is Matt L. If you need more info on the subject let me know.

---

From: steven.calderbank@verizon.net
(steven.calderbank at verizon.net)

**53 YEARS**

I am sure there are others with more but Bill L. (who will be speaking in San Antonio) has a sobriety date of 10/1/56. 53 years.

From the moderator:

Yes, the Upper Room headquarters in Nashville, Tennessee has copies of all of the issues, from the beginning, in their archives.

I was in correspondence with the present editor several years ago, to see if they would be willing to publish a volume with a whole year's worth of copies from somewhere in the 1935 to 1939 period. But this was not something that they wanted to get involved in.

You can still find copies of the Upper Room from the 1935 to 1939 period on e-bay. I have a few copies myself.

For some of the daily readings from the Upper Rooms
from the 1930's, see:

http://hindsfoot.org/uprm1.html

Glenn C. (South Bend, Indiana)

________________________

P.S. The church in San Antonio where the women first came up with the idea for the Upper Room was the one which I attended when I was a child.

Also see http://hindsfoot.org/archives.html

<<The Upper Room and Early A.A. From 1935 to 1948, most A.A. members read The Upper Room every morning for their morning meditation. Although the Oxford Group had the greatest influence on the development of early A.A., this little paperback booklet may well have been the second greatest influence on early A.A. spirituality. This article gives selections from the readings in some of the issues of The Upper Room published in 1938 and 1939, along with commentary explaining some of the ideas which A.A. drew from this source: the understanding of character and character defects, happiness as an inside job, the Divine Light within, warnings against being too imprisoned by doctrines, dogmas and church creeds, the dangers of resentment, instructions about how to pray, entering the Divine Silence, learning to listen to God, opening the shutters of my mind to let in the Sunlight of the Spirit, taking life One Day at a Time, and above all, remembering that God is present with me at all times: "Nearer is he than breathing, closer than hands or feet.">>

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+++Message 6444. . . . . . . Regarding longest sobriety in A.A.
From: Glenn Chesnut . . . . . . . 4/11/2010 4:08:00 PM

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From: Walt N. <wniez@co______> who writes:

Over the years I have enjoyed the Sobriety Anniversaries website which lists sobriety anniversaries worldwide.

http://www.aahistory.com/newbirth.html

A year ago, I was wondering about the "oldest" sober person in this list and went through it and compiled the following list which starts with Cynthia C, whose code number translates [40 = 1940 and 0313 March 13] (DOS March 13, 1940).
I stopped at Al M (DOS September 27, 1961).

I was communicating with Eddie W (DOS June 16, 1961) whose sobriety date is the same day of the year as mine (only mine was in 1994). Although I'm not certain as to the authenticity of this information, I am always thrilled when I receive congratulations on my sobriety date from Belgium, Canada, New Zealand and many US States.

I thought this list was rather interesting and would like to share it with you.

Thanks for the great work in maintaining the History Lovers Website, and thank you for my sobriety.

Walt N

400313 Cynthia C
400511 Terry M
400815 Duke P
410414 Barry C
410417 Al M
410417 Tex A
411111 Clancy U
421010 Ed W
440610 Mary R
450111 Jack T
450613 Rosa B
450800 Cliff W
450929 Lib S
460106 Stan W
461111 Jack T
470630 Clinton F
470806 Larry S
471104 Steve H
480104 Frank B
480127 Wendy (from Iowa)
480401 Ann C
480614 David P
491231 Vernon L
500228 Leroy B
501117 Joe L
520318 John B
520909 Louise A
520918 William S
521115 Bev S
521225 Bob T
530101 Joseph J
530713 Howard A
530815 Jeff M
531105 Silva C
540419 Jack
540606 Cheeky Charley H
540828 Bill B
550427 Lee E
550715 Neill P5
551022 Jack B
560601 Bill C
560802 Millie W
560817 Richard S
560913 Isabelle Mac T
561229 Pinky H
570214 CJB
570219 Walt T
570330 John O
570404 John G
570424 Jack B
570502 Grace H
571117 Raymond M
571213 Leo R
570821 Jack C
580226 Henry R
580306 Jack H
580824 Frank H
580930 Dave H
581031 Diana H
590111 George S
590207 Ruth H
590407 Len L
590423 Lee L
590704 Rusty W
590919 George L
591217 Donald H
591224 Mike A
600104 Peter N
600205 Paul P
600214 Laurie P
600406 Jeff J
600504 Peter D
600508 Marti P
600717 John B
600725 Tom A
600923 Peter E
601002 Billie S
601027 Al C
601111 Hal K
601125 Keith M
601231 Reuben W
610104 Al W
610214 Tommie D
610306 Rosie (Al-anon) R
610401 Cactus Pete P
610515 Dorothy E
610616 Eddie W
610927 Al M
***Message 6445. . . . . . . . . . . . 1970 copy of This Is AA pamphlet
From: Jim Hoffman . . . . . . . . . . . . 4/6/2010 6:25:00 PM

I have a copy of the 1970 pamphlet in an adobe file, if anyone would like.

Please send me an email at:

<jhoffma6@tampabay.rr.com>
(jhoffma6 at tampabay.rr.com)

We have a 1966 copy in our archives and a 1980 copy that says Revised.

I have not yet compared them, but there seems to have been revisions.
Archives in GSO was kind enough to send me this 1970 adobe copy when I inquired.
The most recent printing seems to be 2009

Momaria

***Message 6446. . . . . . . . . . . . . . . . . . . . . . . . AA # 28 Gene E in NYC
From: jomo . . . . . . . . . . . . 4/10/2010 11:55:00 AM

Gene Edmiston was a member of my home group in 1970's in Southern California.
Gene was among our longest sober members on the W Coast of USA at the time. His story is quite revealing as he first came to AA in NYC just three months after the 1st printing of the Big Book in 1939. Gene was 12 stepped by a friend, Paul Stanley and went to Oxford Group with Bill W, Hank P, Fitz M and the rest of the NYC bunch. "I reached AA in July 4th weekend of 1939. I was the 28th AA member, according to Bill Wilson, in AA." (!!) In his story, Gene talks about the first NY meetings:
"When I reached AA, there were only 3 people in New York including Bill Wilson, that had better than two years' sobriety. Bill had four, Parkhurst had three, and Fitzie Mayo had two. There were less than ten of us around New York. So our meetings for nearly a year, weren't meetings. It was just gatherings, we'd get together, Bill would lead, and we'd talk back and forth to Bill.
"I'll tell you how they got away from the Oxford Group, if you don't mind. See, for the first four years, it was religion, strictly. well, it happened a
few of them were attending the Oxford Group in New York, including Bill, because they weren't affiliated with a church. But some of the other boys were going to Protestant Churches, the Catholic Church, and others, two or three of them.

"I went to the Oxford Group with those boys; wouldn't be over two or three of us at a time. The ladies, wives, would go in and sit down; out the men would come, smoke cigarettes, talk about baseball, everything.

But they weren't stressing their experience of drinking (at the OG meetings). They weren't getting religion there, it was spiritual. They were studying the Lord's Prayer, and "Sermon on the Mount" by Emmett Fox. We used "Sermon on the Mount" for a couple of years after we got our Big Book. That's where they got the idea for the formation of our Program.

"And the reason they didn't bring Christ into the Program is, they wanted it to be spiritual. Practically all religions practice the principles that we are practicing in AA. But we don't say "Christ" in it. They wanted everyone who came in here, not be offended from a religious standpoint. Now if a person of the Jewish faith would come in, and hear Jesus Christ discussed, he wouldn't feel comfortable, don't you see? And they got that idea out of 'Sermon on the Mount'."

Bill W promised Gene that when the BB was reprinted, Gene's story "The Booze Fighter" would be included. But after a year, Gene got drunk and by the time he got back in the early 1940's his chance to get into the BB was lost. Gene was a wonderful, gentle giant of a man, an elder statesman in the finest sense. I knew him for about 8 years in my home group until I moved away in 1979, and Gene passed away a few years after that, he died sober and surrounded by AA friends. His full story can be read at...
http://www.silkworth.net/aahistory/genee_aa38.html

Gene's signature and that of his sponsor Paul Stanley, appear in the first AA Big Book ever sold at a meeting. This book was purchased at Bill and Lois' home at a meeting in 1939 by Virginia McLeod and is now in AA Archives.

The many signatures collected by Virginia in this book include early members including Bill and Bob and Ebby, and some surprises like Jack Alexander. This collection of signatures is fodder for its' own discussion thread. See it at http://www.barefootsworld.net/aa-nellwing.html Nell Wing's story, and scroll to a download link for a Word document.
John M  
South Burlington, Vermont, US


I found this info thru the "pay" version of WorldCat, which you might be able to access at a local college library. The "free" version, WorldCat.org, doesn't give quite the same detail re dates, volumes ...

You could also try contacting the Upper Room, http://upperroom.org, it isn't clear to me from their site what they may have, but presumably they have a library of past issues.

Charlie C.  
IM = route20guy

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From the moderator: see Message 6443  
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6443

From: glennccc@sbcglobal.net  
(glennccc at sbcglobal.net)

Yes, the Upper Room headquarters in Nashville, Tennessee has copies of all of the issues, from the beginning, in their archives.
I was in correspondence with the present editor several years ago, to see if they would be willing to publish a volume with a whole year's worth of copies from somewhere in the 1935 to 1939 period. But this was not something that they wanted to get involved in.

I don't know how difficult it would be to get a look at the materials in their archives. The Upper Room is not a library, which usually means that it is much more difficult for a researcher to gain access to their files.

You can still find copies of the Upper Room from the 1935 to 1939 period on e-bay. I have a few copies myself.

For some of the daily readings from the Upper Rooms from the 1930's, see:

http://hindsfoot.org/uprm1.html

Glenn C. (South Bend, Indiana)

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+++Message 6449. . . . . . . . Re: Regarding longest sobriety in A.A.
From: Donna Whitehurst . . . . . . . 4/11/2010 5:17:00 PM

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From Donna Whitehurst, Cindy Miller, Tom White, Corey Franks, Bernard Wood, and Glenn Chesnut

From: Donna Whitehurst <justme489@yahoo.com>
(justme489 at yahoo.com)

Wow, on the website listed below there is a man listed:

Barry C., April 14, 1941

Does anyone know if he is still around and if he goes to meeting? That would be awesome! This year will be my first international convention; are there generally oldtimers there with more than 50 years? If so, I sure want to meet and talk with them if they are not totally surrounded all the time (smile).

Thank you for everything you do on here!!

Donna W.
From: Cindy Miller <cm53@earthlink.net>  
(cm53 at earthlink.net)

Here in Philadelphia, the 4021 Clubhouse hosted an AA meeting in memory of Ed B.  
a longtime member (1/15/51) who recently passed away with 59 years of sobriety.

He was one of the founders of the Parkside Group -- then known as the Parkside  
Interracial Group -- formed in part because white AA's believed that black  
AA's should meet in their own groups.

From: Tom White <tomwhite@cableone.net>  
(tomwhite at cableone.net)

Was interested in this list because at least in theory I could be on it. My sober date is Oct. 17, 1959, which, coded, would be 591017. I'm a little uncertain if all this concern with length of sobriety is at all in the spirit of the Program. One day at a time and all that... Tom W

From: Corey Franks <erb2b@yahoo.com>  
(erb2b at yahoo.com)

HI... I had a call about two weeks ago from someone in Florida telling me that and asking me at the same time this question. Is there anyone longer than our lady whose here and in New York sometimes who has more than 65 years sober and has been to all the Internationals as she has that you know of? If not, it's Ruthie O.

From: Bernard Wood <bern-donna@earthlink.net>  
(bern-donna at earthlink.net)

Carl D. got sober in Dec 1947 in Muskegon, Michigan (his story was posted here). He was just admitted to the Bay Pines Veterans Administration hospital in St Petersburg, Florida.
From the moderator: <glennccc@sbcglobal.net>
(glennccc at sbcglobal.net)

Folks are responding here to Message #6444 from Walt N.
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6444
which points us to the Sobriety Anniversaries website which lists sobriety
anniversaries worldwide.

http://www.aahistory.com/newbirth.html

Do we have any way in fact of knowing which of the early people on this list
are still living? Such as Cynthia C. who got sober on March 13, 1940 or Mary R.
who got sober on June 10, 1944?

400313 Cynthia C
400511 Terry M
400815 Duke P
410414 Barry C
410417 Al M
410417 Tex A
411111 Clancy U
421010 Ed W
440610 Mary R
450111 Jack T
450613 Rosa B
450800 Cliff W
450929 Lib S
460106 Stan W
461111 Jack T
470630 Clinton F
470806 Larry S
471104 Steve H
480104 Frank B
480127 Wendy (from Iowa)
480401 Ann C
480614 David P
491231 Vernon L
500228 Leroy B
501117 Joe L
520318 John B
520909 Louise A
520918 William S
521115 Bev S
521225 Bob T
530101 Joseph J
530713 Howard A
530815 Jeff M
531105 Silva C
540419 Jack
540606 Cheeky Charley H
540828 Bill B
550427 Lee E
550715 Neill P5
551022 Jack B
560601 Bill C
560802 Millie W
560817 Richard S
560913 Isabelle Mac T
561229 Pinky H
570214 CJB
570219 Walt T
570330 John O
570404 John G
570424 Jack B
570502 Grace H
571117 Raymond M
571213 Leo R
570821 Jack C
580226 Henry R
580306 Jack H
580824 Frank H
580930 Dave H
581031 Diana H
590111 George S
590207 Ruth H
590407 Len L
590423 Lee L
590704 Rusty W
590919 George L
591217 Donald H
591224 Mike A
600104 Peter N
600205 Paul P
600214 Laurie P
600406 Jeff J
600504 Peter D
600508 Marti P
600717 John B
600725 Tom A
600923 Peter E
601002 Billie S
601027 Al C
601111 Hal K
601125 Keith M
601231 Reuben W
610104 Al W
610214 Tommie D
610306 Rosie (Al-anon) R
610401 Cactus Pete P
610515 Dorothy E
610616 Eddie W
610927 Al M

+++Message 6450. . . . . . . . . . . . RE: Regarding longest sobriety in
A.A.
From: J. Lobdell . . . . . . . . . . . . 4/12/2010 11:56:00 AM
One problem with the list for determining the longest sober living person in AA is that, so far as I can tell, none of those listed at the top of the list are living.

Of those who are easily identifiable, Barry C. and Ed W. (founders in Minneapolis and Ed wrote the Little Red Book) are dead for many years (Ed d. 1971?).

Duke P. of Toledo likewise dead, Al M. (Los Angeles founder) also dead, Clancy U. of Hawaii likewise (Dick B could give you a date), Tex A. likewise (I think he died fairly recently, if I have the right "Tex").

I can't place Cynthia C. and should be able to if she got sober in March 1940.

Another problem is that when I get down the list to a point between Stan W. (Jan 6 1946) and Jack T. (Nov 11 1946) I don't find Clyde B. (Jun 20 1946) whom I know and who is alive.

Nor do I find, at the place where he ought to be, Chet H (Apr 4 1949) whom I know and who is alive.

Nor do I find Mel B. (Apr 15 1950) whom many of us know and who is certainly alive -- in fact he's speaking in Wapokoneta soon.

Nor do I find Clancy I. (Oct 31 [I think] 1958) whom most of AA knows and who is certainly alive.

I think it might repay inquiry to check out all those on the list with dates before the longest-sober living person we have found, but I'm not entirely hopeful we'll come up with someone.

And who WAS Cynthia C?

Message 6451. . . . . . . . . . . . Longest living members: any of them solitary?
From: nuevenueve@ymail.com . . . . . . . . 4/13/2010 7:05:00 PM

Hello Group:

Do you know whether some of the longest living AA members were solitary* AAs?
Or who are the ones nowadays?

*Meaning by "solitaries" such people as platform workers, seamen, lost little
town miners, islanders, nomadic workers, disabled people, etc).

Thank you.

Does anyone know where this phrase originated?

Can anyone tell me whereabouts the phrase about "if A.A. is ever destroyed, it
will be destroyed from within" (or something similar) can be found?

Pam F.

In the Foreword to the 4th edition of the Big Book (published in 2001), on page
xxiii, it says that "worldwide membership of A.A." has now grown to "an estimated two million or more, with nearly 100,800 groups meeting in
approximately 150 countries around the world."

How did they define a member of AA when they were assembling this statistic?
What was the name of the person who established the initial contact between AA and the Buddhist world? Where exactly in Thailand did it occur? Do we have any more details beyond the brief reference in As Bill Sees It?

Do you have any historical data on Dwight Goddard? Could he have been the initial contact between A.A. and the Buddhist world? Did Bill W. or Dr. Bob ever meet with Goddard and discuss Buddhism?

I am curious about page 223, As Bill Sees It, which states: "A minister in Thailand wrote (Goddard was a minister in China and Japan), "We took A.A.'s Twelve Steps to the largest Buddhist monastery in this province, and the head priest (we don't have priests in Buddhism) said, 'Why, these steps are fine! For us as Buddhists, it might be slightly more acceptable if you had inserted the word 'good' in your Steps instead of 'God.' Nevertheless, you say that it is God as you understand Him, and that must certainly include the good. Yes, A.A.'s Twelve Steps will surely be accepted by the Buddhists around here.'"

A former member of A.A. was Jack Kerouac the poet. He used Goddard's A Buddhist Bible as his primary text, as he promoted Zen Buddhism and A.A. as being complimentary. He died of alcoholism in 1969 at the age of 47.

One American who made his own attempt to establish an American Buddhist movement was Dwight Goddard (1861-1939). Goddard had been a Christian missionary to China, when he first came in contact with Buddhism. In 1928, he spent a year living at a Zen monastery in Japan. In 1934, he founded "The Followers of Buddha, an American Brotherhood", with the goal of applying the traditional monastic structure of Buddhism more strictly than Senzaki and Sokei-an. The group was largely unsuccessful: no Americans were recruited to join as monks and attempts failed to attract a Chinese Chan (Zen) master to come to the United States. However, Goddard's efforts as an author and publisher bore considerable fruit. In 1930, he began publishing ZEN: A Buddhist Magazine. In 1932, he collaborated with D. T. Suzuki (see below), on a translation of the Lankavatara Sutra. That same year, he published the first edition of A Buddhist Bible, an anthology of Buddhist scriptures focusing on those used in Chinese and Japanese Zen, which was enormously influential.

The timing of Goddard's efforts and Bill W's efforts were very similar. Can you verify any connections?

Thanks,
At the 1986 General Service Conference, Bob P. gave what the 1986 Final Report called "a powerful and inspiring closing talk" titled "Our greatest danger: rigidity."

He said: "If you were to ask me what is the greatest danger facing A.A. today, I would have to answer the growing rigidity - the increasing demand for absolute answers to nit-picking questions; pressure for G.S.O. to 'enforce' our Traditions, screening alcoholics at closed meetings, prohibiting non-Conference approved literature, i.e., 'banning books,' laying more and more rules on groups and members. And in this trend toward rigidity, we are drifting farther and farther away from our co-founders. Bill, in particular, must be spinning in his grave, for he was perhaps the most permissive person I ever met. One of his favorite sayings was 'Every group has the right to be wrong.'"

The above comes from http://www.silkworth.net/aabiography/bobp.html I believe if someone can find his entire speech, it will have the material asked about in it. I know I have seen it in conjunction with this speech but can't seem to locate it.

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On Wed, Apr 14, 2010 at 3:01 AM, pamelafro88 <pamelafro@bigfoot.com> wrote:

> Can anyone tell me whereabouts the phrase about "if A.A. is ever destroyed,
> it will be destroyed from within" (or something similar) can be found?
> 
> Pam F.
This third group of "Clevelanders" were still making the drive to Akron for the Weds meeting. The first meeting in Cleveland was May 11, 1939. This has been well documented in both DBGO and How it Worked.

When Bill said (not an exact quote) by 1937 this thing had jumped over to Cleveland he didn't mean they were having meetings or an AA group (as we know it to be now) in Cleveland but that there was a group of "Clevelanders" who had gotten sober.

John B

--- On Thu, 4/8/10, allan_gengler <agengler@wk.net> wrote:
Subject: [AAHistoryLovers] Re: Times and places of AA Meetings in April 1939

> The Forward to the Second Editions says there were
> THREE groups.
> 
> > From the FORWARD: "A second small group promptly took
> > shape at New York, to be followed in 1937 with the start of
> > a third at Cleveland. Besides these, there were scattered
> > alcoholics who had picked up the basic ideas in Akron or New
> > York who were trying to form groups in other cities. By late
> > 1937, the number of members having substantial sobriety time
> > behind them was sufficient to convince the membership that a
> > new light had entered the dark world of the
> > alcoholic."

Folks,

help me to understand the headcount discrepancy below. If Gene E. was #28, was he #28 for New York? His statement below sort of implies to me that the thought he was #28 in Alcoholics Anonymous. My understanding is that there were still only 2 groups in 1939, a NY gathering and the Akron gathering. Regardless of how many groups, the BB states there were 'about 100' sober when it was first published, but as I recall, there is a footnote somewhere saying it was closer
to 80 but Bill W. rounded it up for convenience or some such thing at publication time.

So if Gene E. was #28 does that mean for New York group? And does that therefore mean that if one got sober, then slipped, he lost his '#' assignment? Probably not, but it is odd claim to make. Point being, the implication here to me is that of the majority of people sober, somewhere between 52-72 additional (to add up to 80-100 in USA) would have had to have been in Akron.

If Gene E. meant he was #28 in all of AA society in 1939, then the 80-100 count is nowhere near accurate as reported in Big Book. Since Gene E. says there 'were less than 10 of us around New York' in 1939, that would lead me to believe that Gene was #28 of anyone who had ever gotten sober via AA in NY. I further would conclude that Bill W. DID count anyone who got sober for some period of time even if they relapsed, disappeared later. How else could there be less than 10 in fellowship in NY yet he is #28?

Regards to all,

Keith R.

--- In AAHistoryLovers@yahoogroups.com, "jomo" <contact.johnmoore@...> wrote:
> Gene Edmiston was a member of my home group in 1970's in Southern California.
> Gene was among our longest sober members on the W Coast of USA at the time.
> His story is quite revealing as he first came to AA in NYC just three months after
> the 1st printing of the Big Book in 1939. Gene was 12 stepped by a friend, Paul
> Stanley and went to Oxford Group with Bill W, Hank P, Fitz M and the rest of the
> NYC bunch. "I reached AA in July 4th weekend of 1939. I was the 28th AA member, according to Bill Wilson, in AA." (!!)
> In his story, Gene talks about the first NY meetings:
> "When I reached AA, there were only 3 people in New York including Bill Wilson, that had better than two years' sobriety. Bill had four, Parkhurst had three, and Fitzie Mayo had two. There were less than ten of us around New York. So our meetings for nearly a year, weren't meetings. It was just gatherings, we'd get together, Bill would lead, and we'd talk back and forth
I'll tell you how they got away from the Oxford Group, if you don't mind. See, for the first four years, it was religion, strictly. well, it happened a few of them were attending the Oxford Group in New York, including Bill, because they weren't affiliated with a church. But some of the other boys were going to Protestant Churches, the Catholic Church, and others, two or three of them.

"I went to the Oxford Group with those boys; wouldn't be over two or three of us at a time. The ladies, wives, would go in and sit down; out the men would come, smoke cigarettes, talk about baseball, everything.

But they weren't stressing their experience of drinking (at the OG meetings). They weren't getting religion there, it was spiritual. They were studying the Lord's Prayer, and "Sermon on the Mount" by Emmett Fox. We used "Sermon on the Mount" for a couple of years after we got our Big Book. That's where they got the idea for the formation of our Program.

"And the reason they didn't bring Christ into the Program is, they wanted it to be spiritual. Practically all religions practice the principles that we are practicing in AA. But we don't say "Christ" in it. They wanted everyone who came in here, not be offended from a religious standpoint. Now if a person of the Jewish faith would come in, and hear Jesus Christ discussed, he wouldn't feel comfortable, don't you see? And they got that idea out of 'Sermon on the Mount'."

Bill W promised Gene that when the BB was reprinted, Gene's story "The Booze Fighter" would be included. But after a year, Gene got drunk and by the time he got back in the early 1940's his chance to get into the BB was lost. Gene was a wonderful, gentle giant of a man, an elder statesman in the finest sense. I knew him for about 8 years in my home group until I moved away in 1979, and Gene passed away a few years after that, he died sober and surrounded by AA friends.

His full story can be read at...

http://www.silkworth.net/aahistory/genee_aa38.html
> Gene's signature and that of his sponsor Paul Stanley, appear in the first AA
> Big Book ever sold at a meeting. This book was purchased at Bill and Lois'
> home at a meeting in 1939 by Virginia McLeod and is now in AA Archives.
> The many signatures collected by Virginia in this book include early members
> including Bill and Bob and Ebby, and some surprises like Jack Alexander.
> This collection of signatures is fodder for its' own discussion thread. See it at
> http://www.barefootsworld.net/aa-nellwing.html Nell Wing's story, and scroll
to a download link for a Word document.
> John M
> South Burlington, Vermont, US
>

+++Message 6459. ............ Re: When Love Is Not Enough, premier Irvington NY, April 25
From: Soberholic ............ 4/15/2010 12:13:00 PM

Looking forward to see this magnificent story of Lois (and Bill) over here too.

This time it would be really nice to have a dvd with subtitles in Scandinavian
and other European languages, too.

This was not the case with "My Name Is Bill W." - the dvd was available with Spanish and French subtitles only.

Makes me sad because of the significance of the Fellowship for so many of us in Europe, too. There was an initiative to get all the paper work concerning rights done in publishing a dvd with Scandinavian subtitles in the case of "My Name Is Bill W." but it led nowhere. So far, at least.

Keep the good thing going on!

+++Message 6460. ............ Re: AA # 28 Gene E in NYC
From: jax760 ............ 4/15/2010 2:42:00 PM

For what it's worth............
Gene was the 23rd member of the New Jersey Group of AA. He is correctly listed as having 6 months of sobriety as of 1/1/1940. His sponsor was Paul Kellogg of Roselle, NJ. Paul and Gussie Kellogg are mentioned frequently in Gene's story as well as in Lois Wilson's diary in 1939.

At that time, July of 1939, when Gene sobered up there were approximately 48 East Coast (NY, NJ, CT, MA & MD) members who had achieved or were struggling to maintain sobriety. This number (and the First One Hundred) does not include many well know NY pioneers who were not succeeding at that time such as Wes W, Oscar V, Freddie B, Russ R, Ebby T and more.

At the time the big book was published on April 1, 1939 there actually were 100 men and women who had recovered or were struggling to stay "recovered." This includes 31 verifiable names from the Eastern Cities. I have been working for some time on documenting, to the extent possible, the names and sober dates of these men and women (The First One Hundred) and the details of their arrival in AA/OG. When complete, I will release this list as part of a larger effort.

For whatever reason, back in the pioneering days, the Akronites counted up their members separately from NY and vice a versa. The likely reason being is that there were literally two separate fellowships (Oxford Group in Akron and the Group of Nameless Drunks in NY) until they were finally, more or less, united as one fellowship after the publication of the Big Book and the beginning of meetings called "Alcoholics Anonymous" in May of 1939 (i.e Cleveland May 11, 1939 at the home of Abby Goldrich).

There are a couple of "inconsistencies" in Gene's story that I don't doubt or cast dispersion on but would point them out. He talks of attending OG meetings in NY with Bill, Hank & Fitz. It has been well documented that NY split from the OG in August of 37....perhaps Gene is thinking of the meetings they went to at Steinway Hall in the summer and fall of 39 when Emmett Fox spoke?

He says Bill told him he was AA # 28...I don't doubt this at all but Bill frequently spoke off the cuff and was bad with numbers in general especially dates of sobriety, dates when things occurred etc. In researching the pioneers and their sobriety dates there is often no rhyme or reasons as to who got numbered and when, whether a slip did or did not reset the sober date, whether...
names and "place of order" was dropped if members left, and I have given up trying to decipher "the numbering systems" the boys and girls used. (It really doesn't matter a whole lot anyway)

He talks of no more than 10 members around NY at the time....I don't doubt that at a typical NY meeting in the summer of 1939 when the "Manhattan Group" was bouncing around from place to place there would only be 10 drunks not counting wives. (See "The Road from the Table on Clinton Street": Bill Wilson's Talk to the Manhattan Group, NYC, 1955) The New Jersey Group would have had a similar number doing meetings in Montclair, South Orange and Green Pond during the Summer and Fall of 1939.

Gene's story is a great look back at what the NY fellowship was like the summer of 39. I especially enjoyed reading about Gene's take on the difference between AA spirituality and the more "specific religious" teaching of the OG...."principles before personalities" was the result. My thanks to John M for recording it and posting it on Silkworth.net where I had stumbled across it last year. I immediately knew that this "gem" was Gene Edmiston from the New Jersey Group of AA.

When I finish my research on the First Forty, The First One Hundred and "The Golden Road of Devotion" it will be released in one form or another for all to see and use as they see fit.

God Bless

Another Layman on The Golden Road of Devotion

--- In AAHistoryLovers@yahoogroups.com, "truthfromgood12" <kroloson@...> wrote:
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Lois' 
> > home at a meeting in 1939 by Virginia McLeod and is now in AA Archives.
> >
> > The many signatures collected by Virginia in this book include early
members
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> > to a download link for a Word document.
> >
> > John M
> > South Burlington, Vermont, US
> >
> >

+++Message 6461 . . . . . . . . . . . . Re: Times and places of AA Meetings
in April 1939
From: allan_gengler . . . . . . . . . . . . 4/14/2010 11:03:00 PM

That's interesting. I double checked DBGO and sure enough it says this in
Chapter 12:

That night, Al went to the meeting at T. Henry's. "I attended several of
these
meetings before I discovered that not all the people there were alcoholics,"
he
said. But in spite of his being Catholic, his reaction to the meetings was
good.

"We went to Akron for several weeks," he said, "before it was finally
decided to undertake the organization of the Cleveland group. Toward the
middle
of May 1939, the first meeting was held in this room. At that meeting, there
were a number of Akron people and all the Cleveland people.

"When we began to have meetings, there was considerable debate as to what
we would call the group. Various names were suggested. No others seemed to be fitting, so we began to refer to ourselves as Alcoholics Anonymous."

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It also refers many times prior to that as the "Cleveland contingent" ..... so I guess that's what the second edition means when it writes "A second small group promptly took shape at New York, to be followed in 1937 with the start of a third at Cleveland."

So they didn't physically meet in Cleveland until May of 1939, but there was clearly a Cleveland group.

--- In AAHistoryLovers@yahoogroups.com, John Barton <jax760@...> wrote:
> This third group of "Clevelanders" were still making the drive to Akron for the Weds meeting. The first meeting in Cleveland was May 11. 1939. This has been well documented in both DBGO and How it Worked.
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>
> --- On Thu, 4/8/10, allan_gengler <agengler@...> wrote:
> Subject: [AAHistoryLovers] Re: Times and places of AA Meetings in April 1939
> The Forward to the Second Editions says there were THREE groups.
> From the FORWARD: "A second small group promptly took shape at New York, to be followed in 1937 with the start of a third at Cleveland. Besides these, there were scattered alcoholics who had picked up the basic ideas in Akron or New York who were trying to form groups in other cities. By late 1937, the number of members having substantial sobriety time behind them was sufficient to convince the membership that a new light had entered the dark world of the alcoholic."
>
I pondered the same question for years Keith. The Big Book came out in April 1935 and Gene got sober in July ... and I did hear Gene say the same thing many many times over the years. He knew what he was told, and he believed he was # 28 in AA, according to Bill W.

However Gene was a newcomer at the time, and a very shaky one, so it fits better in my mind that he was # 28 in NY, no matter what he thought. Too late to quiz him again, but the same statement raised eyebrows in the 1970's just as it does today.

Akron had a lot more members. Maybe if NY had around 30 members and Akron had around 60, you might get close to 100, is what I figure.

Bill and Bob assigned numbers and I am pretty sure, from talking to my aged sponsor, that they did not re use any numbers. In Bill's words from a talk about the creation of the Big Book, he said that AA "boasted" about 100 members, and Bill went on to say it might well have been that, a boast.

John

Dear Donna,

(1) Yes there are heaps of Members at the International with over 50 years continuous Sobriety and the Oldtimers Meeting is one of the major highlights.

(2) We are also looking forward to welcoming you and everyone else from your Group, District, Area and Region, to the Australian Hospitality Room which will be in the La Reina Rooms on the mezzanine floor of the Hilton Palacio del Rio on the corner of Alamo and Market and across the road from the Henry Gonzalez Convention Center.

Thanks and Kind Regards & all the very best for a successful International, from John R on behalf of the interim committee for the Australian DownUnder Rock Solid Boomerang Group which will officially convene in San Antonio from 30 June 2010 and disbanded 5 July 2010. And like all new Groups we will be looking for Members to join the Group, to be of Service and enjoy the Fellowship & Fun and to Share the Hospitality with others. (all the work done by this committee is
done in the normal 12 Step manner of not seeing reward or recognition and to simple stay sober by being of some small service).

**AA AND THE AUSTRALIAN BOOMERANG, BILL W's DETERMINATION**

Why do so many Members muse the following, at the International Conventions?

"We have this unexplained but magnetic attraction to the Australian Boomerang pins we and why so many of us found the Australian Boomerang to be the most essential pin for so many of us to take home from an International, but why???"

As with all questions in the Spiritual Realm of AA's language of the heart, the answers can be found via good sponsorship and from approved literature.

Broken Hill Jack said "when we were active alcoholics we used the determination streak to get a drink, now we are sober we can use that same determination to stay sober, we survived when we were drinking, now we are sober we can kick on by going straight to God as in the first word in the Serenity Prayer and be determined to show others how we have recovered and the benefits of long term sobriety will keep coming back to us, just like the Boomerang".

Bill W's experience and determination via the boomerang can be found on Pages 29 and 30 of 'Pass It On':

- Quote: Page 29/4th paragraph on: 
  
  Encouraged by his grandfather, Bill plunged into a succession of activities with single-minded determination - a trait that remained with him throughout his life. One project that stood out in his memory was the boomerang project.

"My grandfather got in the habit of coming to me with what he thought were impossible projects," Bill recalled. "One day he said to me, 'Will-for that's what he called me-'Will, I've been reading a book on Australia, and it says that the natives down there have something they called boomerangs, which is a weapon they throw, and if it misses its mark, it turns and returns to the thrower. And Will,' he said challengingly, 'it says in this book that nobody but an Australian can make and throw a boomerang'

(Bill W went on) "My hackles rose when he said that no one but an Australian could do it. I can remember how I cried out, "Well, I will be the first white man ever to make and throw a boomerang!" I suppose at this particular juncture I was 11 or 12."
For most children, Bill later reflected, such an ambition might have lasted a few days or at most a few weeks. "But mine was a power drive that kept on for six months, and I did nothing else during all that time but whittle on those infernal boomerangs. I sawed the headboard out of my bed to get just the right piece of wood, and out in the old workshop at night by the light of the lantern I whittled away."

Finally, the day came when Bill made a boomerang that worked. He called his grandfather to watch him as he threw the boomerang. It circled the churchyard near their house and almost struck Fayette in the head as it came back.

"I remember how ecstatically happy and stimulated I was by the crowning success," Bill said. "I had become Number One man."

Success with the boomerang now set Bill to proving himself a Number One man in other activities. He decided that with enough perseverance and determination, he could do anything he set his mind to. Unquote.

Thanks are to God for our Founders, Pioneers and Oldtimers; those who have gone before us who had a determination streak and were prepared to persevere with the growth of AA and to keep coming back to provide a solid foundation for the Fellowship.

+ + + Message 6464. . . . . . . . . . . Re: early issues Upper Room
From: Doug B. . . . . . . . . . . . . 4/12/2010 3:37:00 AM

I have all of the Upper Rooms published from 1935 to 1960 except 4.

2 from 1954....1 from 1958 and 1 from 1959

Since it is still published and they own the copyright....making reprints would be up to them...if you are looking something here or there...I could scan a few....

Write directly to me at my e-mail address:
<dougb@aahistory.com>
(doug at aahistory.com)

Doug B.
http://www.aahistory.com
I have a copy of the early manuscript.

Write me at my e-mail address --

<etatselaer@yahoo.com>
(etatselaer at yahoo.com)

-- and tell me your mailing address and I'll send you one reply.

Although I can't answer your questions, perhaps group members would be interested in more recent history of A.A. in Thailand. (I've been a long-term visitor to Thailand for over ten years, and since retiring about four years ago have been living there over half each year.)

Despite the reference in As Bill Sees It, the fact is that until very recently A.A. in Thailand has been virtually entirely composed of expats, English-speaking travelers, and the like... not Thais.

Just about three or four years ago one or two of our expat members introduced some of the A.A. basics to a friendly English-speaking Thai nurse (Thailand's "Sister Ignatia"?!) who supervises the detox and recovery program at a "treatment center" in Khon Kaen, in northeastern Thailand... She welcomed any help offered, and began to use some of A.A.'s ideas.

Nowadays in Thailand, A.A. is a bit comparable to what it was in the U.S. in, say, 1939. It's exciting! A.A. is (very slowly and laboriously) spreading into indigenous non-English-speaking Thais. Each year recently an indigenous Thai contingent has attended and enjoyed the A.A. conventions in Pattaya and Hua Hin (a translator is utilized for much of the program). Last year there was a small
conference in Bangkok partially organized and funded by G.S.O. and attended by about twenty expat members, two English-speaking Thais, and two representatives from G.S.O.

Two "problems" in the spread of Thai-A.A. are that the word used for "God" in the Thai-language version of the Big Book means "the Christian God" to them, and of course the treatment center employs "A.A." for alcoholism and drug addiction indiscriminately. Neither issue should prevent the full spread of the availability of A.A.'s recovery program to any and all indigenous non-English-speaking Thai alcoholics over the next few years.

--- In AAHistoryLovers@yahoogroups.com, Dougbert <dougbert8@...> wrote:
> What was the name of the person who established the initial contact between AA and the Buddhist world? Where exactly in Thailand did it occur? Do we have any more details beyond the brief reference in As Bill Sees It?
> Do you have any historical data on Dwight Goddard? Could he have been the initial contact between A.A. and the Buddhist world? Did Bill W. or Dr. Bob ever meet with Goddard and discuss Buddhism?
> I am curious about page 223, As Bill Sees It, which states: "A minister in Thailand wrote (Goddard was a minister in China and Japan), "We took A.A.'s Twelve Steps to the largest Buddhist monastery in this province, and the head priest (we don't have priests in Buddhism) said, 'Why, these steps are fine! For us as Buddhists, it might be slightly more acceptable if you had inserted the word 'good' in your Steps instead of 'God.' Nevertheless, you say that it is God as you understand Him, and that must certainly include the good. Yes, A.A.'s Twelve Steps will surely be accepted by the Buddhists around here.'"

In April, 1935, the Big Book was still 4 years away from 'coming out'.

G

----- Original Message ----- From: John Moore
Subject: [AAHistoryLovers] Re: AA # 28 Gene E in NYC

I pondered the same question for years Keith. The Big Book came out in April 1935 and Gene got sober in July ....

++++Message 6468. . . . . . . . . . . . 4021 Clubhouse of Philadelphia old-timers panel April 24  
From: Cindy Miller . . . . . . . . . . . . 4/16/2010 5:12:00 PM

The historic (64 years) 4021 Clubhouse of Philadelphia has a committee of friends who are dedicated to helping it stay afloat in these difficult financial times. They are hosting an Old-Timers Panel on April 24, 2010 at a facility nearby.

Among the speakers will be Clyde B. (63 years).

Also speaking is Liz B. (57 years) from Queens, NY.

And we will have Mary R., who has 50 years in Al-Anon.

The date is April 24, 2010, and the event runs from 12:00-5:00. The address is 801 S. 48th St (Calvary Community Center) Philadelphia, PA.

P.S. Please forgive me if I have any of these sobriety times incorrectly!!

Best,
Cindy Miller

> From: "J. Lobdell" <jlobdell54@hotmail.com>
> (jlobdell54 at hotmail.com)
> > **64 YEARS**
> > The longest living in the area where I live is Clyde B., June 20,
> > 1946. In a couple of months or so, he will have 64 years of sobriety.
> >

++++Message 6469. . . . . . . . . . . . Re: RE: Regarding longest sobriety in A.A.  
From: Luvfrmnana@aol.com . . . . . . . . . . . . 4/18/2010 3:32:00 AM

There is one person listed on the anniversary site that seems to be missing
on
the list that is currently being discussed: Esther C., July 23, 1943. She has
passed away as the site list states. You will find her memorial book and part
of her story on the site also.

In His service,
Peny

+++Message 6470. Early 1970s pamphlet: Is A.A. For You?
From: Boyd 4/15/2010 9:08:00 AM

Does anyone have a photocopy or PDF of the early
1970's version of the A.A. pamphlet, Is A.A. For You?

Thanks, Boyd P.

+++Message 6471. Singleness of purpose
From: Glenn Chesnut 4/21/2010 3:54:00 PM

From: "Dolores" <dolli@dr-rinecker.de> (dolli at dr-rinecker.de)

I have a question, where does the phrase
"Singleness of Purpose" come from? Who used it first?

Dolores

- - -

From the moderator:

I would start by looking at the Twelve Steps and Twelve Traditions, the chapter
on Tradition Five, "Each group has but one primary purpose - to carry its message to the alcoholic who still suffers."

1st line of 5th paragraph refers to: "this singleness of purpose"

And then the 1st line of the next paragraph refers to: "the wisdom of A.A.'s single purpose."

And then several paragraphs further along it says: "Thank heaven I came up with
the right answer for that one. It was based foursquare on the single purpose of A.A."

Also see the chapter on Tradition Eight:

The first paragraph says: "Every time we have tried to professionalize our Twelfth Step, the result has been exactly the same: Our single purpose has been defeated."

Glenn Chesnut (South Bend, Indiana, U.S.)

+++Message 6472. . . . . . . . . . . . Burning desire
From: Dolores . . . . . . . . . . . . 4/15/2010 10:42:00 AM

Greetings, Thank you all for the the information that I have received thru History Lovers. I have a question, where does the phrase "burning desire" come from? Who used it first?

At the beginning of meetings, one often hears the phrase used, "does anyone have a burning desire?"

What does this really mean? as I often find it misused by some members to complain about other members.

Thanks, Dolores

+++Message 6473. . . . . . . . . . . . Re: early issues Upper Room
From: John & Linda Dunn . . . . . . . . . . . . . 4/20/2010 10:17:00 PM

Doug,

I wrote the Upper Room and they sent me copies of April, May and June 1935. October, November and December 1937.

Thought I would pass it on.

John

---

From: Doug B. <doug@aahistory.com>
Subject: Re: early issues Upper Room
I have all of the Upper Rooms published from 1935 to 1960 except 4.

2 from 1954....1 from 1958 and 1 from 1959

==================================================================

+++Message 6474. . . . . . . . . . . . Re: AA and Buddhism
From: JoeA . . . . . . . . . . . . 4/20/2010 6:39:00 AM

==================================================================

As a practicing Rinzai Buddhist, I appreciate this thread. In the civilian world there is a growing body of work for Buddhists in AA and we are used to people twisting our structures to suit their preconceptions (such as the "head priest" notation in Bill W.’s story, quoted previously).

The five basic Precepts of Buddhism are; Avoid killing, avoid lying, avoid stealing, avoid sexual misconduct and avoid intoxication. They are a good expression of my personal work with Steps 10, 11 and 12.

Buddhism will eventual evolve to an American flavor, as it has in every culture it has entered since is moved out of northern India a few centuries BC (or BCE to use the new, hip, politically correct designation). Even when it does, it will not be a problem for Buddhists to approach and use the Steps because of the very reason given by the "high priest." Most Buddhist understand that the origins of AA through a group of Christians means the Christian themes and terms are both key to the message and unavoidable. It is not our charge to cut away the roots of what has grown within the contemporary fellowship.

Rather, in my own jobs of sponsoring and giving free classes through a local recovery center (in Raleigh, North Carolina - not Thailand), I hope to help people find the depth of their own religion in their quest for spirituality and avoid anything that might suggest they convert to my own spirituality. The Higher Power for me is what is true, and what has been shown true throughout my few decades of recovery is that the truth is found by living the principles expounded by the Steps and with all faiths. The effort to delve deeper and wider into the religions reveals more of the practical meaning of the Steps.

And the evidence suggests that the principles of AA have been shown to be true and available to anyone who follows point (c) - "that God (as you understand god) could and would if he were sought."
I recently came across this which tweaked my curiosity.

"The rule for us is perfectly simple. Do not waste time bothering whether you "love" thy neighbor; act as if you did. As soon as we do this we find one of the great secrets. When you are behaving as if you loved someone, you will presently come to love him."

"Some Christian writers use the word charity to describe not only Christian love between human beings, but also God's love for man and man's love for God. About the second of these two, people are often worried. They are told they ought to love God. They can not find any such feeling in themselves. The answer is the same as before. Act as if you did. Do not sit trying to manufacture feelings. Ask yourself, "If I were sure that I loved God, what would I do?" When you have found the answer go and do it.

pp.131-132 Mere Christianity C.S. Lewis

Recognizing the AA fellowship suggestions of "Act as If" and "Fake it till you make it" I decided to follow the trail and the joy in finding the following from William James

"If you want a quality, act as if you already had it."

Although I find this quote all over the internet I could not source it to a particular work of James.

I found this by Norman Vincent Peale

Enthusiasm Makes the Difference p.20

Many years ago the noted psychologist, William James, announced his famous "As If" principle. He said "If you want a quality act as if already had it." Try the "as if" technique. It is packed with power and it works.

I also came across this Wiki Post
Sam Shoemaker gets the credit for originating the "Act As If" and "Fake It Until You Make It" practice that is popular in Alcoholics Anonymous and Narcotics Anonymous circles. Note that Shoemaker invented that clever persuasion technique to help in the religious conversion of doubtful newcomers, not to help anyone to quit drinking or drugging:

"Act As If"

In 1954, the Reverend Samuel M. Shoemaker wrote a story about an unfortunate who came to him admitting that he didn't believe in God and certainly didn't know how to pray. Shoemaker asked him to "try an experiment," as he had nothing to lose. He asked him to get down on his knees and say anything at all that came to his mind, addressing his thoughts to "The Unknown." He then asked if the man could read just one chapter from the Bible, from the book of John. Solely out of respect for Shoemaker, the man obliged, but fighting every step of the way. This went on for some time, until one day the man actually began praying to God and reading the Bible and other works on his own. The man eventually became a spiritual leader within his church. Shoemaker believed that this was possible because the man "acted as if he had faith" until faith came by accident, or "until there was an opening for God to come through."

The slogan "act as if" has been used in AA circles ever since.


The author of this post erroneously gives credit for "inventing" the "technique" to Sam Shoemaker who could have gotten it from either William James or C.S. Lewis. But Sam surely may have introduced this to the fellowship.

I also found this by Sam Shoemaker in the October 1955 Grapevine "The Spiritual Angle"

"When one has done the best he can with intellectual reasoning, there yet comes a time for decision and action. It may be a relatively simple decision: really to enter wholly into the experiment. The approach is more like science than like philosophy. We do not so much try to reason it out in abstract logic; we choose
a hypothesis, act as if it were true, and see whether it is. If it's not, we can
discard it. If it is, we are free to call the experiment a success."

Several other things in the CS Lewis book caught my eye as I found many
similarities with the philosophy of the 12&12. It would appear that Lewis's
writings were an influence on both Sam Shoemaker and Father John Ford who helped
Bill with the 12&12. But one example is given below.

12&12 p.109

From great numbers of such experiences, we could predict that the doubter who
still claimed that he hadn't got the "spiritual angle," and who still considered
his well-loved A.A. group the higher power, would presently love God and call
Him by name.

CF - Lewis "presently come to love him."

If anyone else has any insight on Act as If or Father John Ford's work on the
12&12 I'd be quite interested.

God Bless

John B

Hans Vaihinger, the "Philosophy of As If," was the important figure here.

John,

All of these references that you have given go back, either directly or at
second hand, to a German philosopher who was very famous and extremely well
known in the very late nineteenth and early twentieth century. During that period, all sorts of people read him and were influenced by his ideas, although
he has become little more than a footnote or a sentence or two in modern
works on philosophy and the history of philosophy.


<<Hans Vaihinger (September 25, 1852 - December 18, 1933) was a German
philosopher, best known as a Kant scholar and for his Philosophie des Als Ob (Philosophy of As If), published in 1911, but written more than thirty years earlier.[3]

Vaihinger was born in Nehren, Wuerttemberg, Germany, near Tuebingen, and raised in what he himself described as a "very religious milieu". He was educated at Tuebingen, Leipzig, and Berlin, became a tutor and later a philosophy professor at Strasbourg before moving to the university at Halle in 1884. From 1892, he was a full professor.

In Philosophie des Als Ob, he argued that human beings can never really know the underlying reality of the world, and that as a result we construct systems of thought and then assume that these match reality: we behave "as if" the world matches our models. In particular, he used examples from the physical sciences, such as protons, electrons, and electromagnetic waves. None of these phenomena have been observed directly, but science pretends that they exist, and uses observations made on these assumptions to create new and better constructs. Vaihinger admitted that he had several precursors, especially Jeremy Bentham's Theory of Fictions. In the preface to the English edition of his work, Vaihinger expressed his Principle of Fictionalism. This is that "an idea whose theoretical untruth or incorrectness, and therewith its falsity, is admitted is not for that reason practically valueless and useless; for such an idea, in spite of its theoretical nullity, may have great practical importance."

This philosophy, though, is wider than just science. One can never be sure that the world will still exist tomorrow, but we usually assume that it does. Alfred Adler, the founder of Individual Psychology, was profoundly influenced by Vaihinger's theory of useful fictions, incorporating the idea of psychological fictions into his personality construct of a fictional final goal.>>

Notice that he even influenced people like Alfred Adler. The kind of Neo-Freudian psychiatry that appeared in Adler was a major influence on the way in which early AA’s looked at the psychological aspects of the 12-step program.
Also on page 232 of "Alcoholics Anonymous Comes of Age" the second full paragraph contains the following by Bill Wilson: "...Our society, therefore, will prudently cleave to its single purpose: the carrying of the message to the alcoholic who still suffers...."

I haven't seen where "singleness" is used anywhere there, just "single purpose."

Dr. Earle M's story is important here:

See Message #773 "Dr. Earle M -- Grapevine excerpt"
http://health.groups.yahoo.com/group/AAHistoryLovers/message/773

and Message #3577 "Big Book Story Author Interview: Dr. Earle M."
http://health.groups.yahoo.com/group/AAHistoryLovers/message/3577

Also Message #5563
http://health.groups.yahoo.com/group/AAHistoryLovers/message/5563

Dolores,
Â
How is Munich?
Â
The phrase "burning desire" is a psychological term used to express a urgent need to be addresses. I'm not sure who first coined it, I believe outside of AA and from US.Â I know what you mean about being used incorrectly by many. That is how people behave though.
Â
Love & regards to all.
Â
Joe (Scotland)Â
--- On Thu, 4/15/10, Dolores <dolli@dr-rinecker.de> wrote:

From: Dolores <dolli@dr-rinecker.de>
Subject: [AAHistoryLovers] Burning desire
To: AAHistoryLovers@yahoogroups.com
Date: Thursday, April 15, 2010, 3:42 PM

À

Greetings, Thank you all for the the information that I have received thru History Lovers. I have a question, where does the phrase "burning desire" come from? Who used it first?

At the beginning of meetings, one often hears the phrase used, "does anyone have a burning desire?"

What does this really mean? as I often find it misused by some members to complain about other members.

Thanks, Dolores

[Non-text portions of this message have been removed]

+++Message 6480. . . . . . . . . . . . Re: Act as If
From: Mary Latowski . . . . . . . . . . . . 4/22/2010 8:41:00 AM

Sorry Glenn, I meant "go through the motion earn the emotion, go through the action, earn the reaction"

On Thu, Apr 22, 2010 at 8:38 AM, Mary Latowski <mplatowski@gmail.com> wrote:

> Not sure of the origin of the following but my 1st sponsor used to quote it
> often:
> "Go the the motion and earn the emotion, go the action and earn the reaction"
> Thoughts?
> Mary Pat Latowski
> South Bend
> >
> > On Tue, Apr 20, 2010 at 10:28 AM, jax760 <jax760@yahoo.com> wrote:
>>
> >>
> >>
> >> I recently came across this which tweaked my curiosity.
> >>
> >> "The rule for us is perfectly simple. Do not waste time bothering whether
"you "love" thy neighbor; act as if you did. As soon as we do this we find one of the great secrets. When you are behaving as if you loved someone, you will presently come to love him."

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>> within his church. Shoemaker believed that this was possible because the
>> "acted as if he had faith" until faith came by accident, or "until there
was
>> an opening for God to come through."
>>
>> The slogan "act as if" has been used in AA circles ever since.
>>
>> A Ghost In The Closet: Is There An Alcoholic Hiding?, Dale Mitchell, Page
>> 194.
>>
>> The author of this post erroneously gives credit for "inventing" the
>> "technique" to Sam Shoemaker who could have gotten it from either William
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>> helped Bill with the 12&12. But one example is given below.
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>> God and call Him by name.
>>
>> CF - Lewis "presently come to love him."
If anyone else has any insight on Act as If or Father John Ford's work on the 12&12 I'd be quite interested.

God Bless

John B

[Non-text portions of this message have been removed]

I have never seen SINGLENESS in print, so I suspect it is just an adjective made up to describe the purpose of the AA fellowship. The single purpose is not exactly the same as the sole purpose or the primary purpose.

Sole/Primary/Single Purpose

Sole Purpose of AA:

"Sobriety - freedom from alcohol - through the teaching and practice of the Twelve Steps, is the sole purpose of an A.A. group. Groups have repeatedly tried other activities and they have always failed. If we don't stick to these principles, we shall almost surely collapse. And if we collapse, we cannot help anyone." (a statement by Bill W. which was reaffirmed as a guiding principle of A.A. by the members of the A.A. General Service Conferences of 1969, 1970 and 1972.)

Primary Purpose (Individually):

"Our primary purpose is to stay sober and help other alcoholics to achieve sobriety." (from the AA Preamble)

Primary Purpose (Group):

"Each group has but one primary purpose to carry its message to the alcoholic who still suffers." (Tradition 5)

Single Purpose (much like the sole purpose):
"Our Society, therefore, will prudently cleave to its single purpose: the carrying of the message to the alcoholic who still suffers." (A.A. Comes of Age, page 232)

If you consider "teaching and practice of the Twelve Steps" the same as "carrying of the message," then the sole purpose and the single purpose are the same. In reference to the individuals primary purpose, I used to have an old Akron pamphlet that talked about the individuals "secondary" purpose, "to be restored back into the society from which we came," but alas, I can no longer find the pamphlet.

----- Original Message -----
From: Glenn Chesnut<mailto:glennccc@sbcglobal.net>
To: AAHistoryLovers group<mailto:AAHistoryLovers@yahoogroups.com>
Sent: Wednesday, April 21, 2010 1:54 PM
Subject: [AAHistoryLovers] Singleness of purpose

From: "Dolores" <dolli@dr-rinecker.de><mailto:dolli@dr-rinecker.de>>

I have a question, where does the phrase "Singleness of Purpose" come from? Who used it first?

Dolores

- - - -

From the moderator:

I would start by looking at the Twelve Steps and Twelve Traditions, the chapter on Tradition Five, "Each group has but one primary purpose - to carry its message to the alcoholic who still suffers."

1st line of 5th paragraph refers to: "this singleness of purpose"

And then the 1st line of the next paragraph refers to: "the wisdom of A.A.'s single purpose."

And then several paragraphs further along it says: "Thank heaven I came up with the right answer for that one. It was based foursquare on the single purpose of A.A."

Also see the chapter on Tradition Eight:

The first paragraph says: "Every time we have tried to professionalize our Twelfth Step, the result has been exactly the same: Our single purpose has been defeated."

Glenn Chesnut (South Bend, Indiana, U.S.)
Apropos: "If you have a resentment you want to be free of, if you will pray for the person or the thing you resent, you will be free. If you will ask in prayer for everything you want for yourself to be given them, you will be free ... Even when you don't really want it for them, and your prayers are only words and you don't mean it, go ahead and do it anyway. Do it every day for two weeks and you will find you have come to mean it..." (Freedom from Bondage, Big Book).

Also, "If you don't like people, put up with them as well as you can. Don't try to love; you can't, you'll only strain yourself." (E.M. Forster)

Hans Vaihinger, the "Philosophy of As If," was the important figure here.

John,

All of these references that you have given go back, either directly or at second hand, to a German philosopher who was very famous and extremely well known in the very late nineteenth and early twentieth century. During that period, all sorts of people read him and were influenced by his ideas, although he has become little more than a footnote or a sentence or two in modern works on philosophy and the history of philosophy.


<<Hans Vaihinger (September 25, 1852 - December 18, 1933) was a German philosopher, best known as a Kant scholar and for his Philosophie des Als Ob (Philosophy of As If), published in 1911, but written more than thirty years earlier.[3]

Vaihinger was born in Nehren, Wuerttemberg, Germany, near Tuebingen, and raised in what he himself described as a "very religious milieu". He was educated
at Tuebingen, Leipzig, and Berlin, became a tutor and later a philosophy professor at Strasbourg before moving to the university at Halle in 1884. From 1892, he was a full professor.

In Philosophie des Als Ob, he argued that human beings can never really know the underlying reality of the world, and that as a result we construct systems of thought and then assume that these match reality: we behave "as if" the world matches our models. In particular, he used examples from the physical sciences, such as protons, electrons, and electromagnetic waves. None of these phenomena have been observed directly, but science pretends that they exist, and uses observations made on these assumptions to create new and better constructs. Vaihinger admitted that he had several precursors, especially Jeremy Bentham's Theory of Fictions. In the preface to the English edition of his work, Vaihinger expressed his Principle of Fictionalism. This is that "an idea whose theoretical untruth or incorrectness, and therewith its falsity, is admitted is not for that reason practically valueless and useless; for such an idea, in spite of its theoretical nullity, may have great practical importance."

This philosophy, though, is wider than just science. One can never be sure that the world will still exist tomorrow, but we usually assume that it does. Alfred Adler, the founder of Individual Psychology, was profoundly influenced by Vaihinger's theory of useful fictions, incorporating the idea of psychological fictions into his personality construct of a fictional final goal.>>

Notice that he even influenced people like Alfred Adler. The kind of Neo-Freudian psychiatry that appeared in Adler was a major influence on the way in which early AA's looked at the psychological aspects of the 12-step program.

http://clk.atdmt.com/UKM/go/197222280/direct/01/
Do you have a story that started on Hotmail? Tell us now

[Non-text portions of this message have been removed]

++++Message 6483. . . . . . . . . . . Act as if ...
From: Jenny or Laurie Andrews . . . . . . . . . . . . 4/23/2010 3:27:00 AM

PS: One of the corny sayings we hear in AA is, "Fake it to make it." I wonder where that first appeared?

http://clk.atdmt.com/UKM/go/197222280/direct/01/
We want to hear all your funny, exciting and crazy Hotmail stories. Tell us now

[Non-text portions of this message have been removed]

+++++Message 6484. . . . . . . . . . . . Re: Act as If
From: Mary Latowski . . . . . . . . . . . . . . . . 4/22/2010 8:38:00 AM

Not sure of the origin of the following but my 1st sponsor used to quote it often:

"Go the the motion and earn the emotion, go the action and earn the reaction"

Thoughts?
Mary Pat Latowski
South Bend

On Tue, Apr 20, 2010 at 10:28 AM, jax760 <jax760@yahoo.com> wrote:

> 
> > I recently came across this which tweaked my curiosity.
> > 
> > "The rule for us is perfectly simple. Do not waste time bothering whether
> > you "love" thy neighbor; act as if you did. As soon as we do this we find
> > one of the great secrets. When you are behaving as if you loved someone,
you
> > will presently come to love him."
> > 
> > "Some Christian writers use the word charity to describe not only
Christian
> love between human beings, but also God's love for man and man's love for
> God. About the second of these two, people are often worried. They are
told
> they ought to love God. They can not find any such feeling in themselves.
> The answer is the same as before. Act as if you did. Do not sit trying to
> manufacture feelings. Ask yourself, "If I were sure that I loved God, what
> would I do?" When you have found the answer go and do it.
> >
> > pp.131-132 Mere Christianity C.S. Lewis
> >
Recognizing the AA fellowship suggestions of "Act as If" and "Fake it till you make it" I decided to follow the trail and the joy in finding the following from William James:

"If you want a quality, act as if you already had it."

Although I find this quote all over the internet I could not source it to a particular work of James.

I found this by Norman Vincent Peale in "Enthusiasm Makes the Difference" p.20.

Many years ago the noted psychologist, William James, announced his famous "As If" principle. He said "If you want a quality act as if already had it."

Try the "as if" technique. It is packed with power and it works.

I also came across this Wiki Post:

Sam Shoemaker gets the credit for originating the "Act As If" and "Fake It Until You Make It" practice that is popular in Alcoholics Anonymous and Narcotics Anonymous circles. Note that Shoemaker invented that clever persuasion technique to help in the religious conversion of doubtful newcomers, not to help anyone to quit drinking or drugging:

"Act As If"

In 1954, the Reverend Samuel M. Shoemaker wrote a story about an unfortunate who came to him admitting that he didn't believe in God and certainly didn't know how to pray. Shoemaker asked him to "try an experiment," as he had nothing to lose. He asked him to get down on his knees and say anything at all that came to his mind, addressing his thoughts to "The Unknown." He then asked if the man could read just one chapter from the Bible, from the book of John. Solely out of respect for Shoemaker, the man obliged, but fighting every step of the way. This went on for some time, until one day the man actually began praying to God and reading the Bible and other works on his own. The man eventually became a spiritual leader within his church. Shoemaker believed that this was possible because the man "acted as if he had faith" until faith came by accident, or "until there was an opening for God to come through."

The slogan "act as if" has been used in AA circles ever since.


The author of this post erroneously gives credit for "inventing" the technique to Sam Shoemaker who could have gotten it from either William...
> James or C.S. Lewis. But Sam surely may have introduced this to the
> fellowship.
>
> I also found this by Sam Shoemaker in the October 1955 Grapevine "The
> Spiritual Angle"
>
> "When one has done the best he can with intellectual reasoning, there yet
> comes a time for decision and action. It may be a relatively simple
> decision: really to enter wholly into the experiment. The approach is more
> like science than like philosophy. We do not so much try to reason it out
> in
> abstract logic; we choose a hypothesis, act as if it were true, and see
> whether it is. If it's not, we can discard it. If it is, we are free to
> call
> the experiment a success."
>
> Several other things in the CS Lewis book caught my eye as I found many
> similarities with the philosophy of the 12&12. It would appear that Lewis's
> writings were an influence on both Sam Shoemaker and Father John Ford who
> helped Bill with the 12&12. But one example is given below.
>
> 12&12 p.109
>
> From great numbers of such experiences, we could predict that the doubter
> who still claimed that he hadn't got the "spiritual angle," and who still
> considered his well-loved A.A. group the higher power, would presently
> love
> God and call Him by name.
>
> CF - Lewis ..."presently come to love him."
>
> If anyone else has any insight on Act as If or Father John Ford's work on
> the 12&12 I'd be quite interested.
>
> God Bless
>
> John B
>
>

[Non-text portions of this message have been removed]

+++Message 6485. . . . . . . . . . . . . Re: Singleness of purpose
From: Kimball ROWE . . . . . . . . . . . . 4/23/2010 1:36:00 PM

If you consider sources other that literature, then there are the "blue"
cards
from GSO that were printed as general guidance for open and closed meetings:

This is an open meeting of Alcoholics Anonymous. We are glad you are all
especially the newcommers. In keeping with our singleness of purpose and our Third Tradition which states that "The only requirement for A.A. membership is a desire to stop drinking," we ask that all who participate confine their discussion to their problems with alcohol.

This is an closed meeting of Alcoholics Anonymous. In support of A.A.'S singleness of purpose, attendance at closed meetings is limited to persons who have a desire to stop drinking. If you think you have a problem with alcohol, you are welcome to attend this meeting. We ask that when discussing our problems, we confine ourselves to those problems as they relate to alcoholism.

I don't know when they were first published, but they both refer to "singleness"

----- Original Message ----- 
From: Glenn Chesnut<mailto:glennccc@sbcglobal.net>
To: AAHistoryLovers group<mailto:AAHistoryLovers@yahoogroups.com>
Sent: Wednesday, April 21, 2010 1:54 PM
Subject: [AAHistoryLovers] Singleness of purpose

From: "Dolores" <dolli@dr-rinecker.de>
(dolli at dr-rinecker.de)

I have a question, where does the phrase "Singleness of Purpose" come from? Who used it first?

Dolores

- - - -

From the moderator:

I would start by looking at the Twelve Steps and Twelve Traditions, the chapter on Tradition Five, "Each group has but one primary purpose - to carry its message to the alcoholic who still suffers."

1st line of 5th paragraph refers to: "this singleness of purpose"

And then the 1st line of the next paragraph refers to: "the wisdom of A.A.'s single purpose."

And then several paragraphs further along it says: "Thank heaven I came up with the right answer for that one. It was based foursquare on the single purpose of A.A."

Also see the chapter on Tradition Eight:

The first paragraph says: "Every time we have tried to professionalize our
Twelfth Step, the result has been exactly the same: Our single purpose has been defeated."

Glenn Chesnut (South Bend, Indiana, U.S.)

[Non-text portions of this message have been removed]

WARNING: OPINION FOLLOWS

I do not know where "burning desire" came from, nor who spoke it first. But I do believe that "burning desires," as I understand them, have been with us from the very start. In the Big Book of Alcoholics Anonymous, pg 159-160, it describes two types of meetings (similar to closed and open meetings). The description that best fits the open meeting talks about a "time and a place where new people might bring their problems." This is my understanding of a "burning desire."

pg 159-160

A year and six months later these three had succeeded with seven more. Seeing much of each other, scarce an evening passed that someone's home did not shelter a little gathering of men and women, happy in their release, and constantly thinking how they might present their discovery to some newcomer. In addition to these casual get-togethers, it became customary to set apart one night a week for a meeting to be attended by anyone or everyone interested in a spiritual way of life. Aside from fellowship and sociability, the prime object was to provide a time and place where new people might bring their problems.

----- Original Message -----  
From: Dolores<mailto:dolli@dr-rinecker.de>  
To: AAHistoryLovers@yahoogroups.com<mailto:AAHistoryLovers@yahoogroups.com>  
Sent: Thursday, April 15, 2010 8:42 AM  
Subject: [AAHistoryLovers] Burning desire  

Greetings, Thank you all for the the information that I have received thru History Lovers. I have a question, where does the phrase "burning desire" come from? Who used it first?
At the beginning of meetings, one often hears the phrase used, "does anyone have a burning desire?"

What does this really mean? as I often find it misused by some members to complain about other members.

Thanks, Dolores

[Non-text portions of this message have been removed]

+++Message 6487. ............ An Alcoholic's Savior
From: Bill Lash ............ 4/23/2010 9:30:00 PM

An Alcoholic's Savior
New York Times, 4/20/10

[Non-text portions of this message have been removed]

+++Message 6488. ............ Re: Regarding longest sobriety in A.A.
From: Jim ............. 4/24/2010 8:50:00 PM

How about Tom I. sober since 1957.

Paul Martin of Chicago passed away last August. I believe he had 62 years.

--- In AAHistoryLovers@yahoogroups.com, "J. Lobdell" <jlobdell54@...> wrote:
> One problem with the list for determining the longest sober living person in AA is that, so far as I can tell, none of those listed at the top of the list are living.
> Of those who are easily identifiable, Barry C. and Ed W. (founders in Minneapolis and Ed wrote the Little Red Book) are dead for many years (Ed d. 1971?).
> Duke P. of Toledo likewise dead, Al M. (Los Angeles founder) also dead, Clancy U. of Hawaii likewise (Dick B could give you a date), Tex A. likewise (I think he died fairly recently, if I have the right "Tex").
>
> I can't place Cynthia C. and should be able to if she got sober in March 1940.
> >
> > Another problem is that when I get down the list to a point between Stan W. (Jan 6 1946) and Jack T. (Nov 11 1946) I don't find Clyde B. (Jun 20 1946) whom I know and who is alive.
> > Nor do I find, at the place where he ought to be, Chet H (Apr 4 1949) whom I know and who is alive.
> > Nor do I find Mel B. (Apr 15 1950) whom many of us know and who is certainly alive -- in fact he's speaking in Wapokoneta soon.
> > Nor do I find Clancy I. (Oct 31 [I think] 1958) whom most of AA knows and who is certainly alive.
> > I think it might repay inquiry to check out all those on the list with dates before the longest-sober living person we have found, but I'm not entirely hopeful we'll come up with someone.
> > And who WAS Cynthia C?
>
> +++++Message 6489 . . . . . . . . . . . . Re: Re: When Love Is Not Enough - Ebby?
> From: John Theede . . . . . . . . . . . . 4/26/2010 2:15:00 PM
>
> Hi:
> I was sort of surprised to see that the film shown on the evening of April 25 on CBS portrayed Ebby as having such a continuous contact with Bill all through his drinking days.Â I have read Mel B's book about Ebby, and it mentions nothing about him being employed at the same brokerage house in NYC as Bill at the same time as Bill was employed there.Â Ernie Kurtz's book about AA (Not God) also mentions that Ebby and Bill hadn't seen each other for a few years when Ebby showed up to see him in 1934, stating that Bill hadn't seen Ebby since a Burr and Burton school reunion.Â Â
> ???
--- On Thu, 4/15/10, Soberholic <soberholic@yahoo.com> wrote:

From: Soberholic <soberholic@yahoo.com>
Subject: [AAHistoryLovers] Re: When Love Is Not Enough, premier Irvington NY, April 25
To: AAHistoryLovers@yahoogroups.com
Date: Thursday, April 15, 2010, 9:13 AM

Looking forward to see this magnificent story of Lois (and Bill) over here too.

This time it would be really nice to have a dvd with subtitles in Scandinavian and other European languages, too.

This was not the case with "My Name Is Bill W." - the dvd was available with Spanish and French subtitles only.

Makes me sad because of the significance of the Fellowship for so many of us in Europe, too. There was an initiative to get all the paper work concerning rights done in publishing a dvd with Scandinavian subtitles in the case of "My Name Is Bill W." but it led nowhere. So far, at least.

Keep the good thing going on!

[Non-text portions of this message have been removed]
debate, just if anyone has any experience with this and could point me in the correct direction......

Our District is wanting to change our service structure to where the current chairman "appoints" the treasurer and secretary of the district. In the past these positions have been filled through elections. The rationale is that the chairman/person would be able to appoint people to these positions that he/she feels comfortable with and personally knows that they can perform the duties.

Tradition 2 states, in part, that "....our leaders are but trusted servants they do not govern..." One (of the many) definitions of govern it to "appoint." What if there are two people equally qualified in every way but the chairperson chose his/her buddy because they are comfortable?

Now the question. After reading the scenario, does anyone know where I could find out more about this and educate myself? Is there anything in literature anywhere that has dealt with this in the past? I would greatly appreciate hearing from you and pointing me in the right research direction.

Thank you for everything that is done in this group! It is such a treasure trove of information!!

Yours in the fellowship
Donna W.

+++++Message 6492. . . . . . . . . . . . Re: Re: Regarding longest sobriety in A.A.
From: Jim Hoffman . . . . . . . . 4/27/2010 5:17:00 PM

Here in Largo, Florida we just (4-14-10) lost Carl D. D.O.S Dec. 17, 1947
Originally Grand Rapids, MI.
We still have with us Alice S. sober since 1948 - Originally NYC.

----- Original Message ----- 
From: Jim
To: AAHistoryLovers@yahoogroups.com
Sent: Saturday, April 24, 2010 8:50 PM
Subject: [AAHistoryLovers] Re: Regarding longest sobriety in A.A.

How about Tom I. sober since 1957.

Paul Martin of Chicago passed away last August. I believe he had 62 years.

--- In AAHistoryLovers@yahoogroups.com, "J. Lobdell" <jlobdell54@...> wrote:
> One problem with the list for determining the longest sober living person
in AA is that, so far as I can tell, none of those listed at the top of the list are living.
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>
> I think it might repay inquiry to check out all those on the list with dates before the longest-sober living person we have found, but I'm not entirely hopeful we'll come up with someone.
>
> And who WAS Cynthia C?
>
> [Non-text portions of this message have been removed]

Excerpt from published papers by Silkworth. Notice the use of quotes around the term moral psychology. I would suggest we look to William James for
Silkworth's understanding:

"To be converted, to be regenerated, to receive grace, to experience religion, to gain an assurance, are so many phrases which denote the process, gradual or sudden, by which a self hitherto divided, and consciously wrong inferior and unhappy, becomes unified and consciously right superior and happy, in consequence of its firmer hold upon religious realities.

This at least is what conversion signifies in general terms, whether or not we believe that a direct divine operation is needed to bring such a moral change about.

William James VRE - Lecture IX

Reclamation of the Alcoholic
By William D. Silkworth, M.D., New York, N.Y.
Medical Record, April 21, 1937

MORAL PSYCHOLOGY

We believe that this decision is in the nature of an inspiration. The patient knows he has reached a lasting conclusion, and experiences a sense of great relief. These individuals, introverts for the most part, whose interests center entirely in themselves, once they have made their decision, frequently ask how they can help others.

Case IV (Hospital No. 1152). - A broker, who had earned as much as $25,000 a year, and had come, through alcohol, to a position where he was being supported by his wife, presented himself for treatment carrying with him two books on philosophy from which he hoped to get a new inspiration: His desire to discontinue alcohol was intense, and he certainly made every effort within his own capabilities do so. Following the course of treatment in which the alcohol and toxic products were eliminated and his craving counteracted, he took up moral psychology. At first, he found it difficult to rehabilitate himself financially, as his old friends had no confidence in his future conduct. Later he was given an opportunity, and is now a director in a large corporation. He gives part of his income to help others in his former condition, and he has gathered about him a group of over fifty men, all free from their former alcoholism through the application of this method of treatment and "moral psychology."

To such patients we recommend "moral psychology," and in those of our patients
who have joined or initiated such groups the change has been spectacular.

God Bless

John B

--- In AAHistoryLovers@yahoogroups.com, "martinholmes76@..."<martinholmes76@...> wrote:

> where did the term "the need for moral psychology" come from in the Dr's Opinion?

++++Message 6494. . . . . . . . . . . . Re: Question regarding Area appointing trusted servants rather than electing....
From: Jim Robbins . . . . . . . . . . . . 4/27/2010 2:44:00 PM

You might look at the AA Service Manual, Concept I.

On 4/21/2010 1:58 PM, luv2shop wrote:

> Hi everyone!
> I have a question but first here is the scenario. I am truly not looking for a debate, just if anyone has any experience with this and could point me in the correct direction.....
> Our District is wanting to change our service structure to where the current chairman "appoints" the treasurer and secretary of the district. In the past these positions have been filled through elections. The rationale is that the chairman/person would be able to appoint people to these positions that he/she feels comfortable with and personally knows that they can perform the dutites. Tradition 2 states, in part, that "....our leaders are but trusted servants they do not govern..." One (of the many) definitions of govern it to "appoint." What if there are two people equally qualified in every way but the chairperson chose his/her buddy because they are comfortable?
> Now the question. After reading the scenario, does anyone know where I could find out more about this and educate myself? Is there anything in literature anywhere that has dealt with this in the past? I would greatly appreciate hearing from you and pointing me in the right research direction.
> Thank you for everything that is done in this group! It is such a treasure trove of information!!
> Yours in the fellowship
> Donna W.
The phrase "burning desire" occurs numerous times in "The Law of Success" by Napoleon Hill, a protege of Andrew Carnegie, beginning of page 55. The book was published in 1928.


The phrase also occurs in the first paragraphs of chapter 1 of "Think and Grow Rich", also by Hill, published by the Ralston Society in 1938:

'TRULY, "thoughts are things," and powerful things at that, when they are mixed with definiteness of purpose, persistence, and a BURNING DESIRE for their translation into riches, or other material objects.

'A little more than thirty years ago, Edwin C. Barnes discovered how true it is that men really do THINK AND GROW RICH. His discovery did not come about at one sitting. It came little by little, beginning with a BURNING DESIRE to become a business associate of the great Edison.' (Emphasis in the original)

Hill was the author of popular "self-help" "how-to-succeed-in-business" books through the 20s, 30s and into the 40s. Perhaps someone can indicate any evidence that Bill W. or someone else in early AA read these books. It certainly sounds like the sort of publication that might have attracted Bill's attention.

Another opinion:
I believe that the term "Burning Desire" comes from oral tradition AA and has filtered from the treatment centers into the Discussion Meeting format.
It is certainly not a requirement to ask for "burning desires" at the end of a discussion meeting. There is a certain type of personality common in AA that will always wait till the last minute to share. Where I come from we say "If you have a burning desire then get with someone after the meeting". It is also worth pointing out that in the reference posted earlier about our early days they only set apart ONE NIGHT to let the newcomer talk about his problems. The rest of the time they were trying to grow in understanding and effectiveness in carrying this message to the alcoholic who still suffered. Maybe if these folks today were busier carrying the message they wouldn't have so many "burning issues". Charlie P. Austin, Tx

-----Original Message-----
From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Kimball ROWE
Sent: Friday, April 23, 2010 12:50 PM
To: AAHistoryLovers@yahoogroups.com
Subject: Re: [AAHistoryLovers] Burning desire

WARNING: OPINION FOLLOWS

I do not know where "burning desire" came from, nor who spoke it first. But I do believe that "burning desires," as I understand them, have been with us from the very start. In the Big Book of Alcoholics Anonymous, pg 159-160, it describes two types of meetings (similar to closed and open meetings). The description that best fits the open meeting talks about a "time and a place where new people might bring their problems." This is my understanding of a "burning desire."

pg 159-160

A year and six months later these three had succeeded with seven more. Seeing much of each other, scarce an evening passed that someone's home did not shelter a little gathering of men and women, happy in their release, and constantly thinking how they might present their discovery to some newcomer. In addition to these casual get-togethers, it became customary to set apart one night a week for a meeting to be attended by anyone or everyone interested in a spiritual way of life. Aside from fellowship and sociability, the prime object was to provide a time and place where new people might bring their problems.

----- Original Message ----- 
From: Dolores<mailto:dolli@dr-rinecker.de>
To: AAHistoryLovers@yahoogroups.com<mailto:AAHistoryLovers@yahoogroups.com>
Sent: Thursday, April 15, 2010 8:42 AM
Subject: [AAHistoryLovers] Burning desire

Greetings, Thank you all for the the information that I have received thru History Lovers. I have a question, where does the phrase "burning desire" come from? Who used it first?

At the beginning of meetings, one often hears the phrase used, "does anyone have a burning desire?"
What does this really mean? as I often find it misused by some members to complain about other members.

Thanks, Dolores

[Non-text portions of this message have been removed]

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Yahoo! Groups Links

+++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++

+++Message 6497 . . . . . . . . . . . . RE: Re: When Love Is Not Enough - Ebby?
From: Arthur S . . . . . . . . . . . . 4/28/2010 11:00:00 PM

+++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++

Itâs poetic license and not historical accuracy.

Ebby and Bill did not drink all that much together (save for the notorious airplane incident from Albany, NY to Manchester, VT).

Ebby (and his family) lived in Albany, NY and Vermont and Bill lived in Brooklyn, NY some 140 miles or so from Albany.

The same inaccuracy was contained in âMy Name Is Bill W.â

Ebby (and his family) were actually close to Lois and her family due to their vacationing and socialization at Emerald Lake each summer over a number of years.

I read the book âWhen Love Is Not Enoughâ and it has many historical inaccuracies (I was very disappointed). Havenât seen the movie yet.

Cheers

Arthur

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com]
On Behalf Of John Theede
Sent: Monday, April 26, 2010 1:15 PM
To: AAHistoryLovers@yahoogroups.com
Subject: Re: [AAHistoryLovers] Re: When Love Is Not Enough - Ebby?

Hi:
I was sort of surprised to see that the film shown on the evening of April 25 on CBS portrayed Ebby as having such a continuous contact with Bill all through his drinking days. I have read Mel B’s book about Ebby, and it mentions nothing
about him being employed at the same brokerage house in NYC as Bill at the
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time as Bill was employed there. Ernie Kurtz's book about AA (Not God) also
mentions that Ebby and Bill hadn't seen each other for a few years when Ebby
showed up to see him in 1934, stating that Bill hadn't seen Ebby since a
Burr
and Burton school reunion.

?????

--- On Thu, 4/15/10, Soberholic <soberholic@yahoo.com
<mailto:soberholic%40yahoo.com> > wrote:

From: Soberholic <soberholic@yahoo.com <mailto:soberholic%40yahoo.com> > wrote:
Subject: [AAHistoryLovers] Re: When Love Is Not Enough, premier Irvington
NY,
April 25
To: AAHistoryLovers@yahoogroups.com
<mailto:AAHistoryLovers%40yahoogroups.com>
Date: Thursday, April 15, 2010, 9:13 AM

Looking forward to see this magnificent story of Lois (and Bill) over here
too.

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and other European languages, too.

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done in publishing a dvd with Scandinavian subtitles in the case of "My Name
Is
Bill W." but it led nowhere. So far, at least.

Keep the good thing going on!

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Hi Art and others:
You are not alone in using a critical eye regarding the movie, as well as the book(s) upon which it was based.

There are/were several inaccuracies, and some of you may recall that I did a specific historical critique of the Lois Book when it was first released in 2005. I had e-mail correspondence with Bill Borchert at that time, as well as with Stepping Stones folks who gave the book a glowing endorsement in the FORWARD. Supposedly, the publisher, Hazelden, was going to make historical corrections when a second printing was done. I'm currently trying to get a copy of the 2008 printing to see what was changed, if anything. The paperback version I received today is the same as the original hardback as far as I have searched thus far.

I don't want to further challenge Bill Borchert personally (although he has now written THREE major stories about AA history...My Name is Bill, The Lois Wilson Story, and this movie: When Love Is Not Enough), but I do want to let AA historians know what I personally know about the Burnhams, and Vermont AA history...thus my own book, in a few months, which covers such things.

Today I got a paperback, thinking it was a new printing, but it shows the original 2005 text.

My concern, as a current historian, is that it is very likely that such distortions will be taken as facts (good history) unless we Do share our concerns, and with members of AAHL particularly, because we can share openly as a closed group. Borchert enjoys a lot of special support in getting out his messages, and I'm sure that many folks will think he is the one to believe. That makes me rather sad!

During the movie I lost track of just what time-frames were associated with certain scenes, but I recall that Rogers (Lois' brother) was in the scene where Ebby was depicted in the kitchen talking with Bill. If that is so, then there is specific inaccuracy there. We all know that Ebby had that talk in 1934. Well, in 1932-34 Rog was living with my family continuously in Wallingford, Vermont. Rog went to live in his family house in Manchester shortly after the 1929 crash. He was working in a small woodworking mill in Vermont. That is where my father met him and thus we became a "family" together for years. Also, in 1933 my brother and I visited in Ebby's house (next door to us) with him in Manchester. His court troubles started at that time. He didn't go to NYC until just before that 1934 kitchen meeting. He was staying with Rowland Hazard in
Glastenbury, VT just before going to NYC.

Another item which we all might want to consider is: the oft-repeated story about Ebby being a classmate of Bill at Burr & Burton Seminary in Manchester.

In 2007 I went to talk with the archivist at B&B when I was researching my book, and learned there is no record of Ebby ever being a student there. That doesn't mean that he wasn't, just because records are scarce, but I do have my mother's actual B&B catalog for years 1911-12 listing student names, and Ebby's name is not there. (My mother was a high school classmate of Bill at Burr and Burton. She graduated in 1912, but Bill didn't until 1913, after much travail.)

Another bit of book-minutia relates to the oft-mentioned airplane trip which Ebby and Bill took from Albany to Manchester to appear before the welcoming committee at the opening of the new airport. Last August while I was again in Vermont doing research, I found among the Manchester Journal newspaper archives, the article (with a picture) of the Inaugural Landing ...and it was made by a well-known pilot from Boston on July 4, 1928.

These may seem as minutia, but they are examples of how the public may be impressed by poor history, rather than real history.

GLENN: I hope you will encourage more dialogue on this subject of historical accuracy.

Les Cole

Colorado Springs, CO

To: AAHistoryLovers@yahoogroups.com
From: arthur.s@live.com
Date: Wed, 28 Apr 2010 22:00:26 -0500
Subject: RE: [AAHistoryLovers] Re: When Love Is Not Enough - Ebby?

It’s poetic license and not historical accuracy.

Ebby and Bill did not drink all that much together (save for the notorious airplane incident from Albany, NY to Manchester, VT).

Ebby (and his family) lived in Albany, NY and Vermont and Bill lived in Brooklyn, NY some 140 miles or so from Albany.

The same inaccuracy was contained in “My Name Is Bill W.”

Ebby (and his family) were actually close to Lois and her family due to
their
vacationing and socialization at Emerald Lake each summer over a number of
years.

I read the book “When Love Is Not Enough” and it has many historical
inaccuracies (I was very disappointed). Haven’t seen the movie yet.

Cheers

Arthur

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com]
On Behalf Of John Theede
Sent: Monday, April 26, 2010 1:15 PM
To: AAHistoryLovers@yahoogroups.com
Subject: Re: [AAHistoryLovers] Re: When Love Is Not Enough - Ebby?

Hi:
I was sort of surprised to see that the film shown on the evening of April
25 on
CBS portrayed Ebby as having such a continous contact with Bill all through
his
drinking days. I have read Mel B's book about Ebby, and it mentions nothing
about him being employed at the same brokerage house in NYC as Bill at the
same
time as Bill was employed there. Ernie Kurtz's book about AA (Not God) also
mentions that Ebby and Bill hadn't seen each other for a few years when Ebby
showed up to see him in 1934, stating that Bill hadn't seen Ebby since a
Burr
and Burton school reeninon.

?????

--- On Thu, 4/15/10, Soberholic <soberholic@yahoo.com
<mailto:soberholic%40yahoo.com> > wrote:

From: Soberholic <soberholic@yahoo.com <mailto:soberholic%40yahoo.com> >
Subject: [AAHistoryLovers] Re: When Love Is Not Enough, premier Irvington
NY,
April 25
To: AAHistoryLovers@yahoogroups.com
<mailto:AAHistoryLovers%40yahoogroups.com>
Date: Thursday, April 15, 2010, 9:13 AM

Looking forward to see this magnificent story of Lois (and Bill) over here
too.

This time it would be really nice to have a dvd with subtitles in
Scandinavian
and other European languages, too.

This was not the case with "My Name Is Bill W." - the dvd was available with
Spanish and French subtitles only.
Makes me sad because of the significance of the Fellowship for so many of us in Europe, too. There was an initiative to get all the paper work concerning rights done in publishing a dvd with Scandinavian subtitles in the case of "My Name Is Bill W." but it led nowhere. So far, at least.

Keep the good thing going on!

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I am curious as to where, when and how the use of the "minority voice report" was installed as a function of AA business meetings.

The question arose from a vote that was recently taken in our District Meeting regarding an AA function over the Founders Day weekend that includes a history skit, and then a spaghetti dinner. Apparently a few members felt it was not OK for the District to ask for donations to cover the cost of the meal, and when the project was approved by a vote of 5-2, those who did not support the project have demanded a "minority voice report" at the following months meeting.

While I am pretty well versed in Roberts Rules of Order, I cannot recall any such function, other than a motion to reconsider which requires a 2/3 vote.
I cannot find mention of the minority voice report otherwise and was hoping someone knew where and when this became a part of AA business meeting protocol.

thanks,

Mark in the North Georgia Mountains

[Non-text portions of this message have been removed]
I got this from someone who said he got it from an un-named archivist. Can anyone verify that this is an early draft of Bill's Story.

THE ORIGINAL "BILL'S STORY"

This is the first printed draft of the Big Book, which was mailed to various individuals for their comments and also as a fund raising tool. It is unclear at what time during the writing of the Big Book "Bill's Story" became chapter one. The language in this draft is in many ways different than the final manuscript. This illustrates the process of having many individuals add their opinions to the contents.

[archivist's note: All pages are 8.5" by 14"; marked text (underlined) means more than one letter was typed over another, or text was crossed out with x's though still readable]

[handwriting: "Wilson's original story"]

Page 1.
1. When I was about ten years old my Father and mother
2. agreed to disagree and I went to live with my Grandfather,
3. and Grandmother. He was a retired farmer and lumberman. As I
4. see him in retrospect, he was a very remarkable man After he
5. returned from Civil War he settled in the small Vermont
town where I was later to grow up. His original capital con-
6. sisted of a small, unimproved hillside farm, as sweet and
7. willing helpeem, and enormous determination to succeed in
8. whatever he attempted. He was a man of high native intelli-
gence, a voracious reader, though little educated in the
9. school sense of the word. There was plenty of financial
10. sense in his make-up and he was a man of real vision. Under
11. other conditions he might well have become master of an in-
dustry or railroad empire.
12. My Grandmother brought into the world three children,
13. one of whom was my Mother. I can still seem to hear her tell-
ing of the struggle of those early days. Such matters as
14. cooking for twenty woodchoppers, looking after the diary,
15. making most of the clothes for the family, long winter rides
16. at twenty below zero to fetch my Grandfather home over snow-
17. bound roads, seeing him of long before daylight that he and
18. the choppers might have their access thawed out so that work
19. might begin on the mountaintop at daylight- this is the thought
20. of tradition upon which they nourished me. They finally
achieved their competence and retired late in life to enjoy
a well earned rest and the respect and affection of their
neighbors. They were the sort of people, I see now, who
really made America.

But I had other ideas - much bigger and better ones
so I thought. I was to be of the war generation which dis-
ipated the homely virtues, the hard earned savings, the
pioneering tradition, and the incredible stamina of your parents
parents
Grandfather and mine.
I too was ambitious - very ambitious, but very un-
disciplined. In spite of everyone's effort to correct that con-
dition. I had a genius for evading, postponing or shirking
those things which I did not like to do, but when thoroughly
interested, everything I had was thrown into the pursuit of
my objective. My will to succeed at special undertakings on
which my heart were set was very great. There was a persis-
tence, a patience, and a dogged obstinacy, that drove me on.
My Grandfather used to love to argue with me with the object
of convincing me of the impossibility of some venture or
another in order to enjoy watching me 'tilt at the windmill'
had erected. One day he said to me - I have just been
reading that no one in the world but an Australian can make
and throw a boomerang. This spark struck tinder and every-
thing and every activity was instantly laid aside until it
could be demonstrated that he was mistaken. The woodbox was
not filled, no school work was done, nor could I hardly be
persuaded to eat or to go to bed. After a month or more of
this thing a boomerang was constructed which I threw around
the church steeple. On its return trip it went into trans-
ports of joy because it all but decapitated my Grandfather
who stood near me.
I presently left the country school and fared forth
into the great world I had read about in books. My first
journey took me only five miles to an adjoining town where I
commenced to attend a seminary well known in our section of
the state. Here competition was much more severe and I was
challenged on all sides to do the seemingly impossible. There
was the matter of athletics and I was soon burning with the
ambition to become a great baseball player. This was pretty
discouraging to begin with, as I was tall for my age, quite
awkward, and not very fast on my feed, but I literally worked
at it while others slept or otherwise amused themselves and
in my second year became captain of the team, whereupon my
interest began to languish, for by that time someone had told
me I had no ear for music, which I have since discovered is
almost true. Despite obstacles I managed to appear in a few
song recitals whereupon my interest in singing disappeared
and I got terribly serious about learning to play the violin.
This grew into a real obsession and to the consternation of
my teachers, grew in the last year and everyone else it be-
75. came the immediate cause of my failing to graduate. This was
76. my first great catastrophe. By this time I had become Presi-
77. dent of the class which only made matters worse. As in every
78. thing else I had even very good in certain courses of study

Page 4.
79. which took my fancy, and with others just the opposite,
80. indolence and indifference, being the rule. So it was that
81. the legend of infallibility I had built up around myself
82. collapsed.
83. In the ensuing summer I was obliged for the first
84. time to really address myself to the distasteful task of re-
85. pairing my failure. Although my diploma was now in hand, it
86. was by no means clear to my grandparents and parents what
87. they had better next try to do with me. Because of my interest
88. in scientific matters and the liking I had to fussing with
89. gadgets and chemicals, it had been assumed that I was to be
90. an engineer, and my own learnings were towards the electrical
91. branch of the profession. So I went to Boston and took the
92. entrance examination to one of the leading technical schools
93. in this country. For obvious reasons I failed utterly. It
94. was a rather heartbreaking matter for those interested in me
95. and it gave my self-sufficiency another severe deflation.
96. Finally an entrance was effected at an excellent
97. military college where it was hoped I would really be disci-
98. plined. I attended the University for
99. almost three years
100. and would have certainly failed to graduate or come anywhere
101. near qualifying as an engineer, because of my laziness and
102. weakness mathematics. Particularly Calculus, in this
103. subject a great number of formulas have to be learned and
104. the application practiced. I remembered that I absolutely
105. refused to learn any of them or do any of the work whatever

Page 5.
106. until the general principles underlying the subject had
107. been made clear to me. The instructor was very patient,
108. but finally through up his hands in disgust as I began to
109. argue with him and to hint pretty strongly that perhaps he
110. didn't quite understand them himself. So I commenced an in-
111. vestigation of the principles underlying Calculus in the
112. school library and learned something of the conceptions of
113. the great minds of Leibnitz and Newton whose genius had
114. made possible this useful and novel mathematical device.
115. Thus armed I mastered the first problem in the textbook and
116. commenced a fresh controversy with my teacher, who angrily,
117. but quite properly, gave me a zero for the course. Fortunate-
118. ly for my future at the University, I soon enabled to
119. leave the place gracefully, even heroically, for the
120. United States of America had gone to war.
121. Being students of a military academy school
122. the student boy almost to a man bolted for the first
123. officers training camp at Plattsburgh. Though a bit under
124. age, I received a commission a second lieutenant and got
125. myself assigned to the heavy artillery. Of this I was
126. secretly ashamed, for when the excitement of the day had
subsided and I lay in my bunk, I had to confess I did not want to be killed. This bothered me terribly this suspicion that I might be coward after all. I could not reconcile it with the truly exalted mood of patriotism and idealism which possessed me when I hadn't time to think. It was very very damaging to my pride, though most of this damage was repaired later on when I got under fire and discovered I was just like other people, scared to death, but willing to face the music. After graduating from an army artillery school, I was sent to a post which was situated near a famous old town on the New England coast ones famous for its deepsea whaling, trading and Yankee seagoing tradition. Here I made two decisions. The first one, and the best, to marry. The second decision was most emphatically the worst I ever mad took up with I made the acquaintance of John Barleycorn and decided that I liked it him. My wife to be Here I set out upon two paths and little did I realize how much they were diverge. In short I got married and at about the same time, took my first drink and decided that I liked it. But for undying loyalty of my wife and her faith through the years, I should not be alive today. She was a city bred person and represented a background and way of life for which I had secretly longed. Her family spent long summers in our little town. All of them were highly regarded by the natives. This was most complimentary for among the countrymen there existed strong and often un-reasonable prejudices against city folks. For the most part, I felt differently. Most city people I knew had money, assurance, and what then seemed to me great sophistication. and Most of them had family trees. There were servants, fine houses, gay dinners, and all of the other things with which I was wont to associate power and distinction. All of them, quite unconsciously I am sure, could make me feel very inadequate and ill at ease. I began to feel woefully lacking in the matter of poise and polish and worldly know-ledge. Though very proud of the traditions of my own people, I sometimes indulged in the envious wish that I had been born under other circumstances and with some of these advan-tages. Since then immemorial I suppose the country boyshav thought and felt as I did have thought and felt as I did. These feelings of inferiority are I suspect responsible for the enormous determination many of them have felt to go out to the cities in quest of what seemed to them like true success. Though seldom revealed, these were the sentiments that drove me on from this point. The war fever ran high in the city near my post and I soon discovered that young officers were in great demand at the dinner tables of the first citizens of
176. the place. Social differences were layed aside and every-
177. thing was done to make us feel comfortable, happy, and heroic.
178. A great many things conspired to make me feel that I was im-
179. portant. I discovered that I had a somewhat unusual power
180. over men on the drill field and in the barracks. I was about
181. to fight to save the world for democracy. People whose
182. station In life I had envied were receiving me as an equal.

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183. My marriage with a girl who represented all of the best
184. things the city had to offer, was close at hand, and last,
185. but not least, I had discovered John Barleycorn, Love, ad-
186. venture, war, applause of the crowd, moments sublime and
187. hilarious with intervals hilarious - I was a part of life
188. at last, and very happy.
189. The warnings of my people, the contempt
190. which I had felt for those who drank, were put aside with
191. surprising alacrity as I discovered what the Bronx cocktail
192. could really do for a fellow. My imagination soared - my
193. tongue loosened at last - wonderful vistas opened on all
194. sides, but best of all my self consciousness - my gaucheries
195. and my ineptitudes disappeared into thin air. I seemed to
196. the life of the party. To the dismay of my bride I used to
197. get pretty drunk when I tried to compete with more ex-
198. perienced drinkers, but I argued, what did it matter, for
199. so did everyone else at sometime before daylight. Then
200. came the day of parting, of a fond leave taking of my brave In
201. wife. Amid that strange atmosphere which was the mixture
202. of sadness, high purpose, the feeling of elation that pre-
203. cedes an adventure of the first magnitude. Thus many of us
204. sailed for 'over there' and none of us knew if we should re-
205. turn. For a time, loneliness possessed me, but my new
206. friend Barleycorn always took care of that. I had, I thought
207. discovered a missing link in the chain of things that make
208. life worth while.

Page 9.
209. Then w were in dear old England, soon to cross
210. the channel to the great unknown. I stood in Winchester
211. Cathedral the day before crossing hand in hand with head
212. bowed, for something had touched me then I had never felt
213. before. I had been wondering, in a rare moment of sober
214. reflection, what sense there could be to killing and
215. carnage of which I was soon to become an enthusiastic part.
216. Where could the Deity be - could there be such a thing -
217. Where now was the God of the preachers, the thought of which
218. used to make me so uncomfortable when they talked about him.
219. Here I stood on the abyss edge of the abyss into which
220. thousands were falling that very day. A feeling of despair
221. settled down on me - where was He - why did he not come-
222. and suddenly in that moment of darkness, He was there. I
223. felt an all enveloping, comforting, powerful presence.
224. Tears stood in my eyes, and as I looked about, I saw on the
225. faces of others nearby, that they too had glimpsed the great
226. reality. Much moved, I walked out into the Cathedral yard,
227. where I read the following inscription on a tombstone. ‘Here
228. lies a Hampshire Grenadier, Who caught his death drinking
229. small good beer - A good soldier is ne'er forgot, whether
A
230. he dieth by musket or by pot.’ The squadron of bombers
231. swept overhead in the bright sunlight, and I cried to myself
232. ‘Here's to adventure’ and the feeling of being in the great
233. presence disappeared, never to return for many years.
234. --

Page 10.

235. I was twenty two, and a grisled veteran of foreign wars.
236. I felt a tremendous assurance about my future, for was not
237. I the only officer of my regiment save one, who had re-
238. ceived a token of appreciation from the men. This quality
239. of leadership, I fancied, would soon place me at the head
240. of some great commercial organization which I would manage
241. with the same constant skill that the pipe organist does
242. his stops and keys.
243. The triumphant homecoming was short lived. The
244. best that could be done was to secure a bookkeeping job in
245. the insurance department of the one of the large railroads.
246. I proved to be a wretched and rebellious bookkeeper and could
247. not stand criticism, nor was I much reconciled to my salary,
248. which was only half the pay I had received in the army. When
249. I started to work the railroads were under control of the
250. government. As soon as they were returned my road was re-
251. turned to its stockholders, I was promptly let out because I
252. could not compete with the other clerks in my office. I was
253. so angry and humiliated at this reverse that I nearly became
254. a socialist to register my defiance of the powers that be,
255. which was going pretty far for a Vermonter.
256. To my mortification, my wife went out and got a
257. position which brought in much more than mine had. Being ab-
258. surdly sensitive, I imagined that her relatives an my newly
259. made city acquaintances were snickering a bit at my predica-
260. ment.

Continue...

Page 11.

261. Unwillingly, I had to admit, that I was not
262. really trained to hold even a mediocre position. Though
263. I said little, the old driving, obstinate determination to
264. show my mettle asserted itself. Somehow, I would show these
265. scoffers. To complete my engineering seemed out of the ques-
266. tion, partly because/my distaste for mathematics, My only
267. other assets were my war experiences and a huge amount of
268. ill-assorted reading. The study of law suggested itself, and
269. I commenced a three year night course with enthusiasm. Mean-
270. while, employment showed up and I became a criminal investi-
271. gator for a Surety Company, earning almost as much money as
272. my wife, who spiritedly backed the new undertaking. My day-
time employment took me about Wall Street and little by little, I became interested in what I saw going on there. I began to wonder why a few seemed to be rich and famous while the rank and file apparently lost money. I began to study economics and business. Somewhat to the dismay of our friends, we moved to very modest quarters where we could save money. When we had accumulated $1,000.00, most of it was placed in utility stocks, which were then cheap and unpopular. In a small way, I began to be successful in speculation. I was intrigued by the romance of business, industrial and financial leaders being my heroes. I read every scrap of financial history I could lay hold of. Here I thought was the road to power. Like the boomerang, episode, I could think of nothing else.

How little did I see that I was fashioning a weapon that would one day return and cut me to ribbons. As so many of my heroes commenced as lawyers, I persisted in the course, thinking it would prove useful. I also read many success books and did a lot of things that Horatio Alger's boy heroes were supposed to have done. Characteristically enough I nearly failed my law course as I appeared at one of the final examinations too drunk to think or write. My drinking had not become continuous at this time, though occasional embarrassing incidents might have suggested that it was getting real hold. Neither my wife or I had much time for social engagements and in any event we soon became unpopular as I always got tight and boasted disagreeably of my plans and my future. She was becoming very much concerned and frequently we had long talks about the matter. I waived her objections aside by pointing out that red blooded men almost always drank and that men of genius frequently conceived their vast projects while pleasantly intoxicated, adding for good measure, that the best and most majestic constructions of philosophical thought were probably so derived.

By the time my law studies were finished, I was quite sure I did not want to become a lawyer. I know that somehow I was going to be a part of that then alluring maelstrom which people call Wall Street. How to get into business there was the question. When I proposed going out on the road to investigate properties, my broker friends laughed at me. They did not need such a service and pointed out that I had no experience. I reasoned that I was partly qualified as an engineer and as a lawyer, and that practically speaking I had acquired very valuable experience as a criminal investigator. I felt certain that these assets could not be capitalized. I was sure that people lost money in securities because they did not know enough about managements, properties, markets, and ideas at work in a given situation. Since no one would hire me and remembering that we now had a few thousand dollars, my wife and I conceived...
the hare-brained scheme of going out and doing some of this
work at our own expense, so we each gave up our employment
and set off in a motorcycle and side car, which was loaded
down with a tent, blankets, change of clothes and three
huge volumes of a well known financial reference service.
Some of our friends thought a lunacy commission should be ap-
pointed and I sometimes think they were right. Our first ex-
plot was fantastic. Among other things, we owned two shares
of General Electric, then selling at about $300.00 a share.
Everyone thought it was too high, but I stoutly maintained
that it would someday sell for five or ten times that figure.
So what could be more logical than to proceed to the main of-
fice of the company in New York and investigate it. Naive
wasn't it? The plan was to interview the officials and get
employment there if possible. We drew seventy five dollars

from our savings as working capital, vowing never to draw
another cent. We arrived at Schenectady, I did talk with
some of the people of the to company and became wildly en-
thusiastic over GE. My attention was drawn to the radio end
of the business and by a strange piece of luck, I learned
much of what the company thought about its future. I was
then able to put a fairly intelligent projection of the
coming radio boom on paper, which I sent to one of my brokers
in town. To replenish our working capital, my wife and I
worked on a farm nearby for two months, she in the kitchen,
and I in the haystack. It was the last honest manual work
that I did for many years.
The cement industry then caught my fancy and we
soon found ourselves looking at a property in the Lehigh
district of Eastern Pennsylvania. An unusual speculative
situation existed which I went to New York and described to
one of my broker friend. This time I drew blood in the
shape of an option on hundred shares of stock which
promptly commenced to soar. Securing a few hundred dollars
advance on this deal, we were freed of the necessity of work,
and during the coming year following year, we travelled all
over the southeast part of the United States, taking in power
projects, an aluminum plant, the Florida boom, the Birmingham
steel district, Muscle Shoals, and what not. By this time
my friends in New York thought it would pay them to really
hire me. At last I had a job in Wall Street. Moreover, I

had the use of twenty thousand dollars of their money.
For some years the fates tossed horseshoes and golden bricks
into my lap and I made much more money than was good for me.
It was too easy.
take
By this time drinking had gotten to be a very
important and exhilarating place in my life. What was a
few hundred dollars when you considered it in terms of ex-
citement and important talk in the gilded palaces of jazz up-
town. My natural conservativeness was swept away and I began
to play for heavy stakes. Another legend of infalability commenced to grow up around me and I began to have what is called in Wall Street a following which amounted to many paper millions of dollars. I had arrived, so let the scoffers scoff and be damned, but of course, they didn’t, and I made a host of fair weather friends. I began to reach for more power attempting to force myself onto the directorates of corporations in which I controlled blocks of stock.

By this time, my drinking had assumed serious proportions. The remonstrances of my associates terminated in a bitter row, and I became a lone wolf. Though I managed to avoid serious scrapes and partly out of loyalty, extreme drunkenness, I had not become involved with the fair sex; there were many unhappy scenes in my apartment, which was a large one, as I had hired two, and had gotten the real estate people to knock out the walls between them.

In the spring of 1929 caught the golf fever. This illness was about the worst yet. I had thought golf was pretty tepid sport, but I noticed some of my pretty important friends thought it was a real game and it presented an excuse for drinking by day as well as by night. Moreover some one had casually said, they didn't think I would ever play a good game. This was a spark in a powder magazine, so my wife and I were instantly off to the country she to watch while I caught up with Walter Hagen. Then too it was a fine chance to flaunt my money around the old home town. And to carom lightly around the exclusive course, whose select city membership had inspired so much awe in me as a boy. So Wall Street was lightly tossed aside while I acquired drank vast quantities of gin and acquired the impeccable coat of tan, one sees on the faces of the well to do. The local banker watched me with an amused skepticism as I whirled good fat checks in and out of his bank.

IN October 1929 the whirling movement in my bank account ceased abruptly, and I commenced to whirl myself. Then I felt like Stephen Leacock's horseman, it seemed as rapidly though I were galloping in all directions at once, for the great panic was on. First to Montreal, then to New York, to rally my following in stocks sorely needing support. A few bold spirits rushed into the breach, but it was of no use. I shed my own wings as the moth who gets to near to the candle flame. After one of those days of shrieking inferno on the stock exchange floor with no information available, I lurched drunkenly an the hotel bar to an adjoining brokerage office there at about 8 o’clock in the evening I feverishly searched a huge pile of ticker tape and tore of about an inch of it. It bore the inscription P.F.K. 32. The stock had opened at 52 that morning, I had controlled over one hundred thousand shares of it, and had a sizable block myself. I knew that I was finished, and so were a lot of my friends.
I went back into the bar and after a few drinks, my composure returned. People were beginning to jump from every story of that great Tower of Babel. That was high.

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that I was not so weak. I realized that I had been care-
less, especially with other peoples money. I had not paid attention to business and I deserved to be hurt. After a few more whiskey, my confidence returned again, and with it an almost terrifying determination to somehow capitalize this mess and pay everybody off. I reflected that it was just another worthwhile lesson and that there were a lot of reasons why people lost money in Wall Street that I had not thought of before.

My wife took it all like the great person she is. I think she rather welcomed it the situation thinking it might bring me to my senses. Next morning, I woke early, shaking badly from excitement and a terrific hangover. A half bottle of Gin quickly took care of that momentary weakness and I soon as business places were open I called a friend in Montreal and said - "Well Dick, they have nailed my hide to the barn door" - said he "The hell they have, come on up". That is all he said and up W went.

I shall never forget the kindness and generosity of this friend. Moreover I must still have carried one horseshoe with me, for by the spring of 1930, we were living in our accustomed style and I had a very comfortable credit balance on the very security in which I had taken the heaviest licking, with plenty of champaigne and sound Canadian whiskey, I began to feel like Napoleon returning to Melba. Infallible again. No St Helena for me. Accustomed as they were to the ravages of fire water in Canada in those days, I soon began to outdistance most of my countrymen both as a serious and a frivolous drinker.

Then the depression bore down in earnest. and I, having become worse than useless, had to be reluctantly go. We were stony broke again, and even our furniture looked like it was gone, for I could not even pay next months rent on our swank apartment.

We wonder to this day how we ever got out of Montreal. But we did, and then I had to eat humble pie. We

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grew to live with my Father and Mother-in-law where we happily found never failing help and sympathy. I got a job at what seemed to be a mere pittance of one hundred dollars a week, but a brawl with a taxi driver, who got very badly hurt, put an end to that. Mercifully, no one knew it, but I was not to have steady employment for five
years, nor was I to draw a sober breath if I could help it.

Great was my humiliation when my poor wife was

obliged to go to work in a department store, coming home ex-

hausted night after night to find me drunk again. I became

a hanger-on at brokerage shops, but was less and less wel-

come as my drinking increased. Even then opportunities to

make money pursued me, but I passed up the best of them by

getting drunk at exactly the wrong time. Liquor had ceased

to be a luxury; It had become a necessity. What few

dollars I did make were devoted to keeping my credit good at

the bars. To keep out of the hands of the police and for

reasons of economy, I began to buy bathtub gin, usually two

bottles a day, and sometimes three if I did a real workman-
lke job. This went on endlessly and I presently began to

awake real early in the morning shaking violently. Nothing

would seem to stop it but a water tumbler full of raw liquor.

If I could steal out of the house and get five or six

glasses of beer, I could sometimes eat a little breakfast.

Curiously enough I still thought I could control the situation

the

and there were periods of sobriety which would revive a flag-

ing hope of my wife and her parents. But as time wore on

matters got worse. My mother-in-law died and my wife's health

became poor, as did that of my Father-in-law. The house in

which we lived was taken over by the mortgage holder. Still

I persisted and still I fancied that fortune would again shine

upon me. As late 1932 I engaged the confidence of a man

who had friends with money. In the spring and summer of that

year we raised one hundred thousand dollars to buy securities

at what proved to be an all time low point in the New York

stock exchange. I was to participate generously in the

profits, and sensed that a great opportunity was at hand. So

???

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prodigious bender a few days before the deal was to be

closed.

In a measure this did bring me to senses.

Many times before I had promised my wife that I had stopped

forever. I had written her sweet notes and had inscribed

the fly leaves of all the bibles in the house with to that

effect. Not that the bible meant so much, but after all

it was the book you put your hand on when you were sworn in

at court. I now see, however, that I had no sustained de-
sire to stop drinking until this last debacle. It was only

then that I realized it must stop and forever. I had come

to fully appreciate that once the first drink was taken,

there was no control Why then take this one? That was it-

never was alcohol to cross my lips again in any form. There

was, I thought, absolute finality in this decision. I had

been very wrong, I was utterly miserable and almost ruined.

This decision brought a great sense of relief, for I knew

that I really wanted to stop. It would not be easy, I was

sure of that, for I had begun to sense the power and cunning

of my master - John Barleycorn. The old fierce determination
to win out settled down on me - nothing, I still thought, could overcome that aroused as it was. Again I dreamed of my wife smiling happily, as I went out to slay the dragon. I would resume my place in the business world and recapture the lost regard of my friends and associates. It would take a long time, but I could be patient. The picture of myself as a reformed drunkard rising to fresh heights of achievement, quite carried me away with happy enthusiasm. My wife caught the spirit for she saw at last that I really meant business.

But in a short while I came in drunk. I could give no real explanation for it. The thought of my new resolve had scarcely occurred to me as I began. There had been no fight - someone had offered me a drink, and I had taken it, casually, remarking to myself that one or two would not harm a man of my capacity. What had become of my giant determination? How about all of that self searching I had done? Why had not the thought of my past failures and my new ambitions come into my mind? What of the intense desire to make my wife happy? Why hadn't these powerful incentives arisen in my mind to stay my hand as I reached out to take that first drink? Was I crazy? I hated to think so, but I had to admit that a condition of mind resulting in such an appalling lack of perspective came pretty near to being just that.

Then things were better for a time. I was constantly on guard. After two or three weeks of sobriety I began to think I was alright. Presently this quiet confidence was replaced by cocksureness. I would walk past my old haunts with a feeling of elation - I now fully realized the danger that lurked there. The tide had turned at last - and now I was really through. One afternoon on my way home I walked into a bar room to make a telephone call, suddenly I turned to the bartender and said "Four Irish whiskies - water on the side" - As he poured them out with a surprised look, I can only remember thinking to myself - "I shouldn't be doing this, but here's how to the last time". As I gulped down the fourth one, I beat on the bar with my fist and said, "for God's sake, why have I done this again?" Where had been my realization of only this morning as I passed this very place, that I was never going to drink again.

I could give no answer, mortification and the feeling of utter defeat swept over me. The thought that perhaps I could never stop crushed me. Then as the cheering warmth of these first drinks spread over me, I said - "Next time I shall manage better, but while I am about it, I may as well get good and drunk". And I did exactly that.

I shall never forget the remorse, the horror of the next morning. The courage to rise and do battle was simply not there. Before daylight I had stolen out of the house, my brain raced uncontrollably. There was a terrible feeling of impending calamity.

feared even to cross a street, less I collapse and be run
over by an early morning truck. Was there no bar open? Ah, yes, there was the all night place which sold beer - though it was before the legal opening hour, I persuaded the man behind the food counter that I must have a drink or perhaps die.

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on the spot. Cold as the morning was, I must have drunk a dozen bottles of ale in rapid succession. My writhing nerves were stilled at last and I walked to the next corner and bought a paper. It told me that the stock market had gone to hell again - "What difference did it make anyway, the market would get better, it always did, but I'm in hell to stay - no more rising markets for me. Down for the count - what a blow to one so proud. I might kill myself, but no - not now," These were some of my thoughts - then I felt dazed - I groped in a mental fog - mere liquor would fix that - then two more bottles of cheap gin. Oblivion.

The human mind and body is a marvelous mechanism, for mine withstood this sort of thing for yet another two years. There was little money, but I could always drink. Sometimes I stole from my wife's slender purse when the early morning terror of madness was upon me. There were terrible scenes and though not often violent, I would sometimes do such things as to throw a sewing machine, or kick the panels out of every door in the house. There were moments when I swayed weakly before an open window or the medicine chest in which there was poison - and cursed my self for a weakling. There were flights from the city to the country when my wife could bear with me no longer at home. Sometimes there would be several weeks and hope would return, especially for her, as I had not let her know how defeated I really was, but there was always the return to the conditions still worse. Then came a night I when the physical and mental torture was so hellish that I feared I would take a flying leap through my bedroom window sash and all and somehow managed to drag my mattress down to the kitchen floor which was at the ground level. I had stopped drinking a few hours before and hung grimly to my determination that I could have no more that night if it killed me. That very nearly happened, but I was finally rescued by a doctor who prescribed chloral hydrate, a powerful sedative. This relieved me so much that next day found me drinking apparently without the usual penalty, if I took some sedative occasionally. In the early spring of 1934 it became evident to everyone concerned that something had to be done and quickly. I was thirty pounds underweight, as I could eat nothing when drinking, which was most of the time. People had begun to fear for my sanity and I freely had the feeling myself that I was becoming deranged. With the help of my brother-in-law, who is a physician I was placed in a well known institution for the bodily and mental rehabilitation of alcoholics. It was
628. thought that if I were thoroughly cleared of alcohol and
629. the brain irritation which accompanies it were reduced, I
630. might have a chance. I went to the place desperatly hoping
631. and expecting to be cured. The so-called bella donna
632. treatment given in that place helped a great deal. My mind
633. cleared and my appetite returned. Alternate periods of
634. hydro-therapy, mild exercise and relaxation did wonders for
635. me. Best of all I found a great friend in the doctor who
636. was head of the staff. He went far beyond his routine duty
637. and I shall always be grateful for those long talks in which
638. explained that when I drank I became physically ill and that
639. this bodily condition was usually accompanied by a mental
640. state such that the defense one should have against alcohol
641. became greatly weakened, though in no way mitigating my
642. early foolishness and selfishness about drink, I was greatly
643. relieved to discover that I had really been ill perhaps for
644. several years. Moreover I felt that the understanding and
645. fine physical start I was getting would assure my recovery,
646. Though some of the inmates of the place who had been there
647. many times seemed to smile at that idea. I noticed however
648. that most of them had no intention of quitting; they merely
649. came there to get reconditioned so that they could start in
650. again. I, on the contrary, desperately wanted to stop and
651. strange to say I still felt that I was a person of much more
652. determination and substance than they, so I left there in
653. high hope and for three or four months the goose hung high.
654. In a small way I began to make some progress in business.
655. Then came the terrible day when I drank again
656. and could not explain why I started. The curve of my de-
657. clining moral and bodily health fell of like a ski jump.
658. After a hectic period of drinking, I found myself again in

[archivist's note: the typewritten manuscript text continues correctly with page 23, but line numbers 659 - 679 remain unknown ]

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680. Everyone became resigned to the certainty that I
681. would have to be confined somewhere ore else stumble
682. along to a miserable end, but there was soon to be
683. proof that indeed it is often darkest before dawn,
684. for this proved to be my last drinking bout, and I am
685. supremely confident that my present happy state is to be
686. for all time.
687. Late one afternoon near the end of that
688. month of November I sat alone in the kitchen of my home.
689. As usual, I was half drunk and enough so that the keen
690. edge of my remorse was blunted. With a certain satis-
691. faction I was thinking that there was enough gin se-
692. creted about the house to keep me fairly comfortable
693. that night and the next day. My wife was at work and I
694. resolved not to be in too bad shape when she got home.
695. My mind reverted to the hidden bottles and at I carefully
696. considered where each one was hidden. These things must
697. be firmly in my mind to escape the early morning tragedy
698. of not being able to find at least a water tumbler full
of liquor. Just as I was trying to decide whether to risk
concealing one of the full ones within easy reach of my
side of the bed, the phone rang.
At the other end of the line Over the
wire came the voice of an old school friend and drinking
companion of boom times. By the time we had exchanged
greetings, I sensed that he was sober. This seemed
strange, for it was years since anyone could remember his
coming to New York in that condition. I had come to think
of him as another hopeless devotee of Bacchus. Current
rumor had it that he had been committed to a state institu-
tion for alcoholic insanity. I wondered if perhaps he had
not just escaped. Of course he would come over right away
and take dinner with us. A fine idea that, for I then
would have an excuse to drink openly with him. Yes, we
would try to recapture the spirit of other days and per-
haps my wife could be persuaded to join in, which in self
defense she sometimes would. I did not even think of the
harm I might do him. There was to be a pleasant, and I

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hoped an exciting interlude in what had become a round
drearv waste of loneliness. Another drink stirred my
fancy; this would be an oasis in the dreary waste. That
was it - an oasis. Drinkers are like that.
The door opened and there he stood, very
erect and glowing. His deep voice boomed out cheerily -
the cast of his features - his eyes - the freshness of
his complexion - this was my friend of schooldays. There
was a subtle something or other instantly apparent even to
my befuddled perception. Yes - there was certainly some-
thing more - he was inexplicably different - what had
happened to him?
We sat at the table and I pushed a
lustv glass of gin flavored with pineapple juice in his
direction. I thought if my wife came in, she would be re-
lieved to find that we were not taking it straight -
"Not now", he said. I was a little crest
fallen at this, though I was glad to know that someone
could refuse a drink at that moment - I knew I couldn't.
"On the wagon?" - I asked. He shook his head and looked
at me with an impish grin .
"Aren't you going to have anything?" -
I ventured presently.
"Just as much obliged, but not tonight"
I was disappointed, but curious. What had got into the
fallow - he wasn't himself.
"No, he's not himself - he's somebody
is
else - not just that either - he was his old self, plus
something more, and maybe minus something". I couldn't put
my finger on it - his whole bearing almost shouted that
something of great import had taken place.
"Come now, what's this all about", I
750. asked. Smilingly, yet seriously, he looked straight at me
751. and said "I've got religion".
752. So that was it. Last summer an alco
753. alcholic crackpot - this fall, washed in the blood of the
754. Lamb. heavens, that might be even worse. I was thunder-
755. struck, and he, of all people. What on earth could one

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756. say to the poor fellow.
757. So I finally blurted out "That's
758. fine", and sat back waiting for a sizzling blast on sal-
759. vation and the relation of the Cross, the Holy Ghost, and
760. the Devil there. Yes, he did have that stary edy
761. eyed look, the old boy was on fire all right. Well, bless
762. his heart, let him rant. It was nice that he was sober
763. after all. I could stand it anyway, for there was plenty
764. of gin and I took a little comfort that tomorrow's ration
765. wouldn't have to be used up right then.
766. Old memories of Sunday School - the profit
767. temperance pledge, which I never signed - the sound of the
768. preacher's voice which could be heard on still Sunday
769. mornings way over on the hillside beyond the railroad
770. tracks,- My grandfather's quite scorn of things some
771. church people did to him - his fair minded attitude that
772. I should make up my mind about these things myself - his
773. spheres
774. convictions that the fears really had their mooxx music -
775. but his denial of the right of preachers to tell him how
776. he should listen - his perfect lack of fear when he men-
777. tioned these things just before his death - these memories
778. surged up out of my childhood as I listened to my friend.
779. My own gorge rose for a moment to an all time high as my
780. anti-preacher - anti-church folk sentiment welled up in-
781. side me. These feelings soon gave way to respectful at-
782. tention as my former drinking companion rattled on.
783. Without knowing it, I stood at the great turning point of
784. my life - I was on the threshold of a fourth dimension
785. of existence that I had doubtfully heard some people des
786. cribe and others pretend to have.
787. He went on to lay before me a simple
788. proposal. It was so simple and so little
789. complicated with the theology and dogma
790. I had associated with religion that by
791. degrees I became astonished and delighted.
792. I was astonished because a thing so simple
793. could accomplish the profound result I now
794. beheld in the person of my friend. To say that
795. I was delighted is putting it mildly, for I
796. relized that I could go for his program also.
797. Like all but a few u human beings I had truele
798. believed in the existence of a power greater
799. than myself true athiests are really very scarce.
800. It always seemed to me more difficult and illogical
801. to be an athiest than to believe there is a
802. certain amount of law and order and purpose
underlying the universe. The faith of an atheist
in his convictions is far more blind than that
of the religionist for it leads inevitably to
the absurd conclusion that the vast and ever
changing cosmos originally grew out of a cipher,
and now has arrived at its present state thru
a series of haphazard accidents, one of which
is man himself. My liking for things scientific
had encouraged to look into such matters as
a theory of evolution the nature of matter itself
as seen thru the eyes of the great chemists
physicists and astronomers and I had pondered
much on the question of the meaning of life itself.
The chemist had shown me that material matter
is not all what it appears to be. His studies
point to the conclusion that the elements and there
meriad combinations are but in the last last
analysis nothing but different arrangements
of that universal something which they are pleased
to call the electron. The physicist and the
astronomer had shown me that our universe.
moves and evolves according to many precise
and well understood laws. They tell me to the
last second when the sun will be next eclipsed
at the place I am now standing, or the very day
several decades from now When Hallyes comet
will make its turn about the sun. Much to my
interest I learned from these men that great
cosmic accidents occur bringing about conditions
which are not exceptions to the law so much
as they result in new and unexpected developments
which arise logically enough once the so called
accident has occurred. It is highly probable for
example-that our earth is the only planet in the
solar system upon which man could evolve - and it
is claimed by some astronomers that the chance
that similar planets exist elsewhere in the universe
is rather small. There would have to be a vast
number of coincidences to bring about the exact
conditions of light, warmth, food supply, etc.
to support life as we know it here. But I used to
ask myself why regard the earth as an accident
in a system which evidences in so many respects the
greatest law and order' If all of this law
existed then could there be so much law and no
intelligence? And if there was an intelligence
great enough to materialize and keep a universe in
order it must necessarily have the power to create
accidents and make exceptions.
The evolutionist brought great logic to bear
on the proposition that life on this planet began
with the lowly omebia , which was a simple cell
residing in the oceans of Eons past. Thru countless
& strange combinations of logic and accident man
and all other kinds of life evolved but man possessed
857. a consciousness of self, a power to reason and to
858. choose, and a small still voice which told him the
859. difference between right and wrong and man became
860. increasingly able to fashion with his hands and
861. with his tools the creations of his own brain.
862. He could give direction and purpose to natural laws
apparently
863. and so he, created new things for himself and of
864. [line number skipped in the typewritten manuscript]
865. and do he apparently created new things for himself an
866. [line number skipped in the typewritten manuscript]
867. out of a tissue composed of his past experience
868. and his new ideas. Therefore man tho’ resembling
869. other forms of life in many ways seems to me
870. very different. It was obvious that in a limited
871. fashion he could play at being a God himself.
872. Such was the picture I had of myself and the
873. world in which I lived, that there was a mighty
874. rhythm, intelligence and purpose behind it all
875. despite inconsistencies. I had rather strongly
876. believed.
877. But this was as far as I had ever got toward
878. the realization of God and my personal relationship
879. to Him. My thoughts of God were academic and
880. speculative when I had them, which for some years
881. past had not been often. That God was an intelligence
882. power and love upon which I could absolutely rely
883. as an individual had not seriously occurred to me.
884. Of course I knew in a general way what theologians
885. claimed but I could not see that religious persons
886. as a class demonstrated any more power, love and
887. intelligence than those who claimed no special
888. dispensation from God tho’ I grant de that
889. christianity ought to be a wonderful influence
890. I was annoyed, irked and confused by the attitudes
891. they took, the beliefs they held and the things
892. they had done in the name of Christ. People like
893. myself had been burned and whole population put
894. to fire and sword on the pretext they did not
895. believe as christians did. History taught that
896. christians were not the only offenders in this
897. respect. It seemed to me that on the whole
898. it made little difference whether you were
899. Mahadem, Catholic, Jew, Protesant or Hotentot.

Continued...

900. You were supposed to look askance at the other
901. fellows approach to God. Nobody could be saved
902. unless they fell in with your ideas. I had a
903. great admiration for Christ as a man, He practiced
904. what he preached and set a marvelous example.
905. It was not hard to agree in Principle with
906. His moral teachings bit like most people, I preferred
907. to live up to some moral standard but not to others.
908. At any rate I thought I understood as well as any
909. one what good morals were and with the exceptions
910. of my drinking I felt superior to most christians
911. I knew. I might be weak in some respects but at
912. least I was not hypocritical. So my interest in
913. christianity other than its teaching of moral
914. principles and the good I hoped it did on
915. balance was slight.
916. Sometimes I wished that I had been religiously
917. trained from early childhood that I might have the
918. comfortable assurance about so many things I found
919. it impossible to have any definite convictions
920. upon. The question of the hereafter, the many
921. theological abstractions and seeming contradictions
922. - these things were puzzling and finally annoying
923. for religious people told me I must believe
924. a great many seemingly impossible things to be one
925. [line number skipped]
926. of them. This insistence on their part plus a
927. powerful desire to possess the things of this life
928. while there was yet time had crowded the idea of
929. the personal God more and more out of my mind as the
930. years went by. Neither were my convictions strengthen
931. by my own misfortunes. The great war and its
932. aftermath seemed to more certainly demonstrate the
933. omnipotence of the devil than the loving care of
934. an all powerful God
935. Nevertheless here I was sitting opposite a
936. man who talked about a personal God who told me
937. how hw had found Him, who described to me how I
938. might do the same thing and who convinced me
939. utterly that something had come into his life
940. which had accomplished a miracle. The man was
941. transformed; there was no denying he had been re-
942. born. He was radiant of something which soothed
943. my troubled spirit as tho the fresh clean wind of
944. mountain top blowing thru and thru me I saw and
945. felt and in a great surge of joy I realized
946. that the great presence which had made itself felt
947. to me that war time day in Winchester Cathedral
948. had again returned.
949. As he continued I commenced to see myself as in
950. as in an unearthly mirror. I saw how ridiculous and
951. futile the whole basis of my life had been. Standing in
952. the middle of the stage of my lifes setting I had been
953. feverishly trying to arrange ideas and things and people
954. and even God, to my own liking, to my own ends and to
955. promote what I had thought to be true happiness. It was
956. truly a sudden and breath taking illumination. Then the
957. idea came - " The tragic thing about you is, that you
958. have been playing God." That was it. Playing God. Then
959. the humor of the situation burst upon me, here was I a
960. tiny grain of sand of the infinite shores of Gods great
961. universe and the little grain of sand, had been trying
962. to play God. He really thought he could arrange all of
the other little grains about him just to suit himself.
And when his little hour was run out, people would
weep and say in awed tones- 'How wonderful'.
So then came the question - If I were no
longer to be God than was I to find and perfect
the new relationship with my creator - with the Father
of Lights who presides over all ? My friend laid down
to me the terms and conditions which were simple but
not easy, drastic yet broad and acceptable to honest
men everywhere, of whatever faith or lack thereof. He did not
tell me that these were the only terms - he merely said that
they were terms that had worked in his case. They were spiritual
principles and rules of practice he thought common to all of the
worthwhile religions and philosophies of mankind. He regarded them
as stepping stones to a better understanding of our relation to the
spirit of the universe and as a practical set of directions setting
forth how the spirit could work in and through us that we might
become spearheads and more effective agents for the promotion
of Gods Will for our lives and for our fellows. The great thing
about it all was its simplicity and scope, no really religious
persons belief would be interfered with no matter what his training ,
For the man on the street who just wondered about such things, it ws
Was a providential approach, for with a small beginning of faith
and a very large dose of action along spiritual lines he could be
sure to demonstrate the Power and Love of God as a practical
workable twenty four hour a day design for living.
This is what my friend suggested I do. One: Turn my face
to God as I understand Him and say to Him with earnestness - complete
honesty and abandon- that I henceforth place my life at His
disposal and direction forever. TWO: that I do this in the presence
of another person, who should be one in whom I have confidence and if
I be a member of a religious organization, then with an appropriate
member of that body. TWO: Having taken this first step, I should
next prepare myself for Gods Company by taking a thorough and ruth-
less inventory of my moral defects and derelictions. This I should
do without any reference to other people and their real or fancied
part in my shortcomings should be rigorously excluded." Where have I
failed-is the prime question. I was to go over my life from the
beginning and ascertain in the light of my own present understanding
where I had failed as a completely moral person. Above all things in
making this appraisal I must be entirely honest with myself. As an
aid to thoroughness and as something to look at when I got through
I might use pencil and paper. First take the question of honesty.
Where, how and with whom had I ever been dishonest? With respect to
anything. What attitudes and actions did I still have which were not
completely honest with God with myself or with the other fellow. I ws
warned that no one can say that he is a completely honest
person. That would be superhuman and people aren't that way.
Nor should I be misled by the thought of how honest I am in
some particulars. I was too ruthlessly tear out of the past all
of my dishonesty and list them in writing. Next I was to explore
another area somewhat related to the first and commonly a very
defective one in most people. I was to examine my sex conduct
since infancy and rigorously compare it with what I thought that
conduct should have been. My friend explained to me that peoples
1018. ideas throughout the world on what constitutes perfect sex conduct
1019. vary greatly Consequently, I was not to measure my defects in this
1020. particular by adopting any standard of easy virtue as a measuring
1021. stick, I was merely to ask God to show me the difference between
1022. right and wrong in this regard and ask for help and strength and
1023. honesty in cataloguing my defects according to the true dictates
1024. of my own conscience. Then I might take up the related questions
1025. of greed and selfishness and thoughtlessness. How far and in what
1026. connection had I stayed and was I straying in these particulars?
1027. I was assured I could make a good long list if I got honest enough
1028. and vigorous enough. Then there was the question of real love for
1029. all of my fellows including my family, my friends and my enemies
1030. Had I been completely loving toward all of these at all times
1031. and places. If not, down in the book it must go and of course
1032. everyone could put plenty down along that line.

(Resentments, self-pity, fear, pride.)

1033. my friend pointed out that resentment, self-pity, fear, in-
1034. feriority, pride and egotism, were things attitudes which
1035. distorted ones perspective such and usefulness to entertain such
1036. sentiments and attitudes was to shut oneself off from God and
1037. people about us. Therefore it would be necessary for me to
1038. examine myself critically in this respect and write down my
1039. conclusions.
1040. Step number three required that I carefully go over my
1041. personal inventory and definitely arrive at the conclusion that
1042. I was now willing to rid myself of all these defects moreover
1043. I was to understand that this would not be accomplished by
1044. [line number skipped]
1045. myself alone, therefore I was to humbly ask God that he take
1046. these handicaps away. To make sure that I had become really
1047. honest in this desire, I should sit down with whatever person
1048. I chose and reveal to him without any reservations whatever
1049. the result of my self appraisal. From this point out I was
1050. to stop living alone in every particular. Thus was I to ridx keep
1051. myself free in the future of those things which shut out
1052. God's power, It was explained that I had been standing in my
1053. own light, my spiritual interior had been like a room darkened
1054. by very dirty windows and this was an undertaking to wipe them
1055. off and keep them white. Thus was my housekeeping to be ac-
1056. complished, it would be difficult to be really honest with my-
1057. self and God and perhaps to be completely honest with another
1058. person by telling another the truth, I could however be ab-
1059. solutely sure that my self searching had been honest and effective.
1060. Moreover I would be taking my first spiritual step towards my
1061. fellows for something I might say could be helpful in leading
1062. the person to whom I talked a better understanding of himself.
1063. In this fashion I would commence to break down the barriers
1064. which my many forms of self will had erected. Warning was
1065. given me that I should select a person who would be in no way
1066. injured or offended by what I had to say, for I could not expect
1067. to commence my spiritual growth at the expense of another.
1068. My friend told me that this step was complete, I would surely
1069. feel a tremendous sense of relieve accompanying by the absolute
1070. conviction that I was on the right road at last.
1071. Step number four demanded that I frankly admit that my
1072. deviations from right thought and action had injured other people
1073. therefore I must set about undoing the damage to the best of my
1074. ability. It would be advisable to make a list of all the
1075. persons I had hurt or with whom I had bad relations. People I
1076. disliked and those who had injured me should have preferred
1077. attention, provided I had done them injury or still entertained
1078. any feeling of resentment towards them. Under no circumstances
1079. was I to consider their defects or wrong doing, then I was to
1080. approach these people telling them I had commenced a way of life
1081. which required that I be on friendly and helpful terms with every
1082. body; that I recognized I had been at fault in this particular
1083. that I was sorry for what I had done or said and had come to set
1084. matters right insofar as I possibly could. Under no circumstances
1085. was I to engage in argument or controversy. My own wrong doing
1086. was to be admitted and set right and that was all. Assurance was
1087. to be given that I was prepared to go to any length to do the
1088. right thing. Again I was warned that obviously I could not
1089. make amends at the expense of other people, that judgment and
1090. discretion should be used lest others should be hurt. This sort
1091. of situation could be postponed until such conditions became such
1092. that the job could be done without harm to anyone. One could
1093. be contented in the meanwhile by discussing such a matter frankly
1094. with a third party who would not be involved and of course on a
1095. strictly confidential basis. Great was to be taken that one
1096. did not avoid situations difficult or dangerous to oneself on
1097. such a pretext. The willingness to go the limit as fast had
1098. to be at all times present. This principle of making amends
1099. was to be continued in the future for only by keeping myself free
1100. of bad relationships with others could I expect to receive the
1101. Power and direction so indispensible to my new and larger useful-
1102. ness. This sort of discipline would helped me to see others as
1103. they really are; to recognize that every one is plagued by various
1104. of self will; that every one is in a sense actually sick with
1105. some form of self; that when men behave badly they are only dis-
1106. playing symptoms of spiritual ill health.
1107. one is not usually angry or critical of another when he
1108. suffers from some grave bodily illness and I would
1109. presently see senseless and futile it is to be disturbed
1110. by those burdened by their own wrong thinking. I was to
1111. entertain towards everyone a quite new feeling of tolerance
1112. patience and helpfulness I would recognize more and more
1113. that when I became critical or resentful I must at all
1114. costs realize that such things were very wrong in me
1115. and that in some form otro or other I still had the very
1116. defects of which I complained in others. Much emphasis
1117. was placed on the development of this of mind toward others.
1118. No stone should be left unturned to acheive this end.
1119. The constant practice of this principle frequently ask-
1120. ing God for His help in making it work under trying
1121. circumstances was absolutely imperative. The drunkard
1122. especially had to be most rigorous on this point for one
1125. burst of anger or self pity might so shut him out from his
1124. new found strength that he would drink again and with us
1125. that always means calamity and sometimes death.
1126. This was indeed a program, the thought of some of the
to
1127. things I would have admit about myself to other people
1128. was most distasteful - even appalling. It was only to o
1129. plain that I had been ruined by my own colosal egotism
1130. and selfishness, not only in respect to drinking but with
1131. regard to everything else. Drinking had been a symptom
1132. of these things. Alcohol had submerged my inferiorities
1133. and puffed up my self esteem, body had finally rebelled
1134. and I had some fatally affected , my thinking and action
1135. was woefully distorted thru infection from the mire of
1136. self pity, resentment, fear and remorse in which I now
1137. wallowed. The motive behind a certain amount of generosity,
1138. kindness and the meticulous honesty in some directions
1139. upon which I had prided myself was not perhaps not so
1140. good after all. The motive had been to get personal
1141. satisfaction for myself, perhaps not entirely but on the
1142. whole this was true. I had sought the glow which comes
applause
1143. with thexflaws and Praise rendered me by others.
1144. I began to see how actions good in themselves might avail
1145. little because of wrong motive , I had been like the man
1146. who feels that all is well after he has condesendingly
1147. taken turkeys to the poor at Xmas time . How clear it
1148. suddenly became that all of my thought and action, both
1149. good and bad, had arisen out of a desire to make myself
1150. happy and satisfied. I had been self centered instead of
1151. God centered. It was now easy to understand why the taking
this
1152. of a simple childlike attitude toward God plus a drastic
1153. program of action which would place himx would bring
1154. results. How evident et became that mere faith in God
1155. was not enough. Faith had to be demonstrated by works
1156. and there could be no works or any worth while demonstrations
1157. until I had fitted myself for the undertaking and had be-
1158. come a suitable table agent thru which God might express Himself.
1159. There had to be a tremendous personal housecleaning, a
1160. sweeping away of the debris of past willfullness , a restoring
1161. of broken relationships and a firm resolve to make God's
1162. will my will. I must stop forcing things , I must stop
1163. trying to mold people and situations to my own liking.
1164. Nearly every one is taught that human willpower and ambition
1165. if good ends are sought are desirable attributes. I too
1166. had clung to that conception but I saw that it was not good
1167. enough, nor big enough , nor powerful enough . My own will had
1168. failed in many areas of my live. With respect to
1169. alcohol it had become absolutely inoperative . My ambitions,
1170. which had seemed worthy at some time, had been frustrated.
1171. Even had I been successful , the pursuit of my desires
1172. would have perhaps harmed others add their realization
1173. would have added little or nothing to anyone's peace,
1174. happiness or usefulness. I began to see that the clashing
ambitions and designs of even those who sought what to them seemed worthy ends, have filled the world with discord and misery. Perhaps people of this sort created more havoc than those confessedly immoral and crooked.

I saw even the most useful people die unhappy and defeated. All because some one else had behaved badly or they had

[archivist's note: the rest of this manuscript is currently missing]

The District Committee can do whatever the majority agrees upon. I would vote against such a motion. We have more Traditions than the formal Twelve. AA's other Traditions are dictated by what's done over time and in concert with what other similar AA entities do. The long-established method of seating treasurers and secretaries is by election. I have never heard of it being done any other way. If the District officers are chosen by one person on the basis of friendship, personal preference or subjective evaluation, we have completely bypassed the "loving God" as expressed in the group conscience. It sounds like a power grab and demagogic to me. I do think that the DCM should have the authority to appoint Standing Committee Chairpersons as he/she may have a good sense on these appointments and later would have the choice, if the Chairs failed in their duties, to replace them. A call to GSO might provide a little guidance here.

lee

--- In AAHistoryLovers@yahoogroups.com, Jim Robbins <jrobbins1123@...> wrote:
> You might look at the AA Service Manual, Concept I.
> 
> On 4/21/2010 1:58 PM, luv2shop wrote:
> > Hi everyone!
> > > I have a question but first here is the scenario. I am truly not looking for a debate, just if anyone has any experience with this and could point me in the correct direction.....
> > > Our District is wanting to change our service structure to where the current chairman "appoints" the treasurer and secretary of the
district. In the past these positions have been filled through
elections. The rationale is that the chairman/person would be able to
appoint people to these positions that he/she feels comfortable with
and personally knows that they can perform the duties. Tradition 2
states, in part, that "...our leaders are but trusted servants they
do not govern..." One (of the many) definitions of govern it to
"appoint." What if there are two people equally qualified in every way
but the chairperson chose his/her buddy because they are comfortable?

Now the question. After reading the scenario, does anyone know where I
could find out more about this and educate myself? Is there anything
in literature anywhere that has dealt with this in the past? I would
greatly appreciate hearing from you and pointing me in the right
research direction.

Thank you for everything that is done in this group! It is such a
treasure trove of information!!

Yours in the fellowship
Donna W.

---

The Women & Spirit Exhibition is touring the US and will be in Cleveland Ohio
from 09-MAY. Part of the exhibition is devoted to Ignatia and her work. The
material has been provided by the Sisters of Charity of St Augustine.
The link above is to the website which gives dates etc of where the
exhibition will be.

Regards
Fiona

---

RE: minority voice report
From: Tim DeRan
5/2/2010 5:05:00 PM
"I am curious as to where, when and how the use of the "minority voice report" was installed as a function of AA business meetings....

While I am pretty well versed in Roberts Rules of Order, I cannot recall any such function, other than a motion to reconsider which requires a 2/3 vote. I cannot find mention of the minority voice report otherwise and was hoping someone knew where and when this became a part of AA business meeting protocol."


tmd

[Non-text portions of this message have been removed]

Concept V, found in the "secret" AA Service Manual, allows for the "Right of Appeal", assuring that minority opinion will be heard.

It's testimonial of our co-founder Bill W.'s incredible foresight for drafting the 12 Concepts... relinquishing the power and authority to the fellowship.

In service,

Remi

doclandis@aol.com wrote:
> > I am curious as to where, when and how the use of the "minority voice report" was installed as a function of AA business meetings.
> > The question arose from a vote that was recently taken in our District Meeting regarding an AA function over the Founders Day weekend that includes a history skit, and then a spaghetti dinner. Apparently a few members felt it was not OK for the District to ask for donations to cover the cost of the meal, and when the project was approved by a vote of 5-2, those who did not support the project have demanded a "minority voice report" at the following months meeting.
> > While I am pretty well versed in Roberts Rules of Order, I cannot recall any such function, other than a motion to reconsider which requires a 2/3
vote.
I cannot find mention of the minority voice report otherwise and was
hoping someone knew where and when this became a part of AA business meeting
protocol.
>
thanks,
>
Mark in the North Georgia Mountains
>
[Non-text portions of this message have been removed]
>

++++Message 6505 . . . . . . . . . . . . RE: Re: Question regarding Area appointing trusted servants rather than electing....
From: Tim DeRan . . . . . . . . . . . . 5/2/2010 5:02:00 PM

"Is there anything in literature anywhere that has dealt with this in the past? I would greatly appreciate hearing from you and pointing me in the right research direction."

You're best source of any information on this is the Service Manual. After that you might look in AA Comes Of Age. But, there is little that I know of that speaks to this question.

However, I would point out something that I know of from personal experience both in the organization and structure of AA and outside of it. One of the reasons positions such as you speak of is to have a diversity of opinions, experience and training. Having someone appoint people they are comfortable with is dangerous in that while it might not happen, it could lead to a committee of yes men who follow along behind the appointing authority. And, being selected to sit in a position by someone has the possiblity of making the appointed in debt to the appointer.

In the end that tradition about ultimate authority in the group conscience is the ultimate authority and if an area, district or whatever decided to follow down a path they also have to live with the consequences of that choice. Much thought and deliberation needs to go into making decisions such as these.

tmd

[Non-text portions of this message have been removed]
IN MEMORY OF Dr. SAM
By B. W.
On Thursday October 31st 1963 Dr. Sam Shoemaker, The great Episcopal clergyman and first friend of A. A. Passed from our sight and hearing. He was one of those few without whose ministration A. A. could never have been born in the first place nor prospered since
From his teaching Dr Bob and I absorbed most of the principles that were later embodied in the Twelve Steps of A. A. Our ideas of self-examination, acknowledgement of character defects, restitution for harms done, and working with others came straight from Sam. Therefore he gave to us the concrete knowledge of what we could do about our illness; he passed to us spiritual keys by which so many of us have since been liberated
We who in A. A. early time were privileged to fall under the spell of his inspiration can never be the same again.
We shall bless Sam's memory forever
Reprinted by permission from the book "And thy neighbor" by Sam Shoemaker

Perhaps it derives from Concept Five: "Throughout our structure, a traditional 'Right of Appeal' ought to prevail, so that minority opinion will be heard and personal grievances receive careful consideration." Bill elaborates on this in his essay on the concept.

To: aahistorylovers@yahoogroups.com
From: doclandis@aol.com
Date: Sat, 1 May 2010 15:14:06 -0400
Subject: [AAHistoryLovers] minority voice report

I am curious as to where, when and how the use of the "minority voice report" was installed as a function of AA business meetings.

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a history skit, and then a spaghetti dinner. Apparently a few members felt it was not OK for the District to ask for donations to cover the cost of the meal, and when the project was approved by a vote of 5-2, those who did not support the project have demanded a "minority voice report" at the following months meeting.

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thanks,

Mark in the North Georgia Mountains

[Non-text portions of this message have been removed]

http://clk.atdmt.com/UKM/go/195013117/direct/01/

[Non-text portions of this message have been removed]

+ + + + Message 6508. . . . . . . AA Historical books Reprinted and now available a low prices
From: tuchypalmieri . . . . . . . 5/3/2010 4:21:00 AM

Reprinted by Healing-habits.com available @ amazon
Classic republished Gems

"When Man Listens" Cecil Rose Was very Rare
A book of how to Listen to God.
In His preface Cecil Rose writes ?The chapters of this book are an attempt to set down briefly the simple elements of Christian living. I believe that there is nothing in them which cannot be found in the New Testament?. What Cecil Rose wrote was a model for living that went beyond the Christian faith. It became one of the sources of the 12 Step recovery program. Which has brought many people to God. It embodies universal principles that serves all of mankind. It is an excellent guide for ; People of the Christian faith People who are
struggling
with their 12 step program. People seeking to deepen their Spiritual/
religious
connection People who are seeking to live a life of honor and integrity in a
world in filled with the opposite It is my honor and pleasure to have Cecil
Roses work reborn through this reprinting so that the masses can have access
to
his words and the principles he speaks of.

"Twice Born men" Harold Begbie.
A Famous English Author of the early 1900's writes stories of downtrodden
people
who were saved by the works of the Salvation Army. A movement that started
in
England and has spread to 116 countries today

"The Genius of Fellowship/ conversion of the Church" Sam Shoemaker
The Man who started it all.
Sam Shoemaker a pioneer in both the Oxford group movement and AA. presents
in
his book "The conversion Of The Church" How the Church needs to operate like
a
fellowship and that in reality the Fellowship is the Church. Sam mentions in
his
Forward that the original church was often called the fellowship. AA is
often
referred to as the Fellowship. Sam devotes an entire Chapter to the genius
of
fellowship. There he emphasizes the Importance of fellowship in The Church.
"When the Church is alive the desire for fellowship is alive. Sam gives his
definition of real fellowship. "the core and genius of real fellowship as I
see
it, is the power to live and work with people upon the basis of absolute
love
and honesty"

"Children of the second Birth" Sam Shoemaker
The movement that helped Bill W to recover
An early Sam Shoemaker book originally published in the 1920s, Children of the
Second Birth is filled with stories of men and women who had their lives
changed
by turning to God; stories of people who, under the guidance of Sam,
utilized
the Oxford Group principles and found miracles. These men and women came from
the depths of desperation and despair to places of happiness and joy. The
touching journeys that they went through gave others the hope that they too
could have a new life filled with peace and serenity. People today can
achieve
the same results as the people mentioned in this book. All that is required is
to follow what they did. May these true-life accounts help you or your loved
ones find the Happiness of God.
"Life Changers 13th edition" Harold Begbie

Frank Buchman The man who started the oxford movement
Life Changers is comprised of century-old stories of men who had their lives changed so profoundly and so dramatically that the original book was reprinted 12 times. Now 100 years later, with its 13th printing, this precious classic is set to change the lives of many more men and women. The words in this book are as true today as they were then. Life Changers is also about a man, Frank Buchman, who was first and foremost a teacher. Buchman could change the lives of students and scholars in the course of a single conversation; changing those lives so profoundly and persuasively that the world was in disbelief. Buchman started a movement that reached the shores of America and lives today in the form of many 12-step programs. While the original movement was founded on Christianity, its principles and ideas moved beyond religion and Christianity into a more generic spiritual movement.

The Common Sense of Drinking
Written by Richard Peabody in the early 1930s, "The Common Sense of Drinking" describes alcoholism and the behavior of many alcoholics. Divided into four sections, the book carefully details the condition of alcoholism, along with the diagnosis of the disease, first steps towards successful treatment, and "the cure made effective." Republished in 2009 by Tuchy Palmieri as "To Drink or Not To Drink: The Common Sense of Drinking," this book, although somewhat dated in parts, still serves as a wonderful resource for anyone interested in studying the early research on the condition of alcoholism.

Twice Born Ministers

Twice-Born Ministers is a book of 12 personal stories of 12 ministers who were reborn and re-energized to do the real work of ministry by helping people to become faithful followers in every sense of the word, specifically being reborn themselves to Christ and to his calling for them to do his work.

Inspired Children
Olive M. Jones written by the former President of The National Education Association. It is a book about how the Oxford Group principles work in lives of children. True stories about real children and how their lives have been transformed by employing the principles and making God real to children. Sam Shoemaker in his introduction makes the point that he knew most of the children and that they were the happiest children he has ever known.
Hi Lee, When I read what you have written. I thought of the General Service Conference. That the Groups are the most important members and they vote to send a GSR to the Area meeting. Here on the Continent, Intergroup is the next group. There we express our voice in AA, by voting for the Chair, Sec. and Treasurer. And this goes on to our Region and I believe in the States, Districts, where again the members vote for the Chair, Sec and Treas. The way you said it was suggested seems like a business and AA is not a Business, we are a Fellowship. Our inverted Triangle helps us to remember that in service we are trusted servants. All about this can be read in the "Language of the Heart", a highly recommended book. In this structure that Bill W. gave us, we have a voice. Please let me know how things turned our in your group. Yours in AA, Dolores

----- Original Message ----- 
From: lee 
To: AAHistoryLovers@yahoogroups.com 
Sent: Sunday, May 02, 2010 5:57 AM 
Subject: [AAHistoryLovers] Re: Question regarding Area appointing trusted servants rather than electing.... 

The District Committee can do whatever the majority agrees upon. I would vote against such a motion. We have more Traditions than the formal Twelve. AA's other Traditions are dictated by what's done over time and in concert with what other similar AA entities do. The long-established method of seating treasurers and secretaries is by election. I have never heard of it being done any other way. If the District officers are chosen by one person on the basis of friendship, personal preference or subjective evaluation, we have completely bypassed the "loving God" as expressed in the group conscience. It sounds like a power grab and demagogic to me. I do think that the DCM should have the authority to appoint Standing Committee Chairpersons as he/she may have a good sense on these appointments and later would have the choice, if the Chairs failed in their duties, to replace them. A call to GSO might provide a little guidance here. 
lee 

--- In AAHistoryLovers@yahoogroups.com, Jim Robbins <jrobbins1123@...> wrote: 
> 
> You might look at the AA Service Manual, Concept I. 
>
On 4/21/2010 1:58 PM, luv2shop wrote:

Hi everyone!

I have a question but first here is the scenario. I am truly not looking for a debate, just if anyone has any experience with this and could point me in the correct direction......

Our District is wanting to change our service structure to where the current chairman "apPOINTS" the treasurer and secretary of the district. In the past these positions have been filled through elections. The rationale is that the chairman/person would be able to appoint people to these positions that he/she feels comfortable with and personally knows that they can perform the duties. Tradition 2 states, in part, that "...our leaders are but trusted servants they do not govern..." One (of the many) definitions of govern it to "appoint." What if there are two people equally qualified in every way but the chairperson chose his/her buddy because they are comfortable?

Now the question. After reading the scenario, does anyone know where I could find out more about this and educate myself? Is there anything in literature anywhere that has dealt with this in the past? I would greatly appreciate hearing from you and pointing me in the right research direction.

Thank you for everything that is done in this group! It is such a treasure trove of information!!

Yours in the fellowship
Donna W.

---

In my experience and from what I've seen around the Fellowship, an "appointed" service position is many times "Ad Hoc."

Ad Hoc can mean two things: 1) specific length of time or to accomplish a specific goal, or 2) service in a specific task or position.
The AAWS Board and its service committees, for as long as I can remember, have had Appointed Committee Members who serve Ad Hoc assisting the work of the committee. I remember when the Fourth Edition stories were being reviewed, Trustees Literature Committee had AAs as Appointed Committee Members to help with its work. An old friend and past Delegate, who has since passed away, applied for such a position when the Board request was made, and his first 'assignment' was assisting in editing down the second AA history book that languished through a few General Service Conference in the early 1990s and never received approval to publish. The result of the editing was "Collected Observations of AA" that was (and possibly still is, in geographic-related sections from the AA Archives at GSO) available to archivists working within the service structure. His next task was reviewing submitted Fourth Edition personal stories for further consideration by Trustees Literature. Then, when it came close to the time for final Conference approval of the Fourth Edition, his work was done.

As to my Delegate Area and its Appointments, we have a few: Area Archivist and Area Newsletter Editor come to mind. These are non-rotating service positions that are loosely reaffirmed every two years, at the beginning of the year following an Area election year. Our current Newsletter Editor has been serving for over 10 years.

The Area Chairperson appoints these trusted servants and the Assembly ratifies the selections by acclamation.

Hope this helps with your question; Ad Hoc is one effective way to look at appointments. Example 1, I served my Area twice as Historian, once to complete its history and a second time to update it, both times before the Assembly's approval to publish it. Example 2, I was later appointed Area Archivist and served for 5 years before my election to the Area Secretary Committee—-to establish an archives repository and manage the archival items.

Rick, Illinois

<SNIP>
In the end that tradition about ultimate authority in the group conscience is the ultimate authority and if an area, district or whatever decided to follow down a path they also have to live with the consequences of that choice. Much thought and deliberation needs to go into making decisions such as these.
[Non-text portions of this message have been removed]

[Non-text portions of this message have been removed]

++++Message 6511. . . . . . . . . . . . Re: Re: Question regarding Area appointing trusted servants...
From: Baileygc23@aol.com . . . . . . . . . . . . 5/5/2010 4:27:00 AM

Benign anarchy and democracy is as Bill W said. He also said, They do not govern.
In a message dated 5/5/2010 12:53:11 A.M. Eastern Daylight Time, dolli@dr-rinecker.de writes:

Our inverted Triangle helps us to remember that in service we are trusted servants.

[Non-text portions of this message have been removed]

Donna,

Our Area used to allow the Area Chairperson to appoint the Area Secretary. A while back it was the decision of the Area Fellowship that the Secretary should be an elected position. It was decided that this change would better serve the Area by allowing the Ultimate Authority to decide who would be allowed to serve.

Now, that is not saying that this is the way everyone should do things, which leads me to my suggestion of literature one might consider in instances like this.

It begins with Tradition 4 - Each group should be autonomous except in matters affecting other groups or AA as a whole. - Any response from GSO will most likely refer you to this Tradition. Each Group, Intergroup, District, or Area is free do conduct their business however they wish provided that, in doing so, they don't interfere with any other AA body's ability to do the same. Translation: Your District can absolutely allow your chair to appoint other positions if they want to. If, at some point, they decide it doesn't work, they can change it back.

The guiding principles for this can be found in the 12 Concepts, a.k.a. "the best kept secret in AA." In particular Concept 2 which speaks to the delegation of authority, and Concept 10 which speaks to service authority. More importantly however, I would refer you to Concept 9 which speaks to the importance of good service leaders and "sound and appropriate methods of choosing them . . . ."

The bottom line is this: I doubt that you will ever find any definitive answer
as to how your district should conduct your business, but, I am convinced that,
by reviewing the guiding principles that our founders labored to leave us as
their legacy, one can find Good Orderly Direction.

Good luck.

GVR

--- In AAHistoryLovers@yahoogroups.com, "luv2shop" <justme489@...> wrote:
> Hi everyone!
> I have a question but first here is the scenario. I am truly not looking for
a debate, just if anyone has any experience with this and could point me in the
correct direction.....
>
> Our District is wanting to change our service structure to where the current
chairman "appoints" the treasurer and secretary of the district. In the past these positions have been filled through elections. The rationale is that the
chairman/person would be able to appoint people to these positions that he/she
feels comfortable with and personally knows that they can perform the duties.
Tradition 2 states, in part, that "...our leaders are but trusted servants they
do not govern..." One (of the many) definitions of govern it to "appoint."
What if there are two people equally qualified in every way but the chairperson
chose his/her buddy because they are comfortable?
>
> Now the question. After reading the scenario, does anyone know where I could
find out more about this and educate myself? Is there anything in literature anywhere that has dealt with this in the past? I would greatly appreciate hearing from you and pointing me in the right research direction.
>
> Thank you for everything that is done in this group! It is such a treasure trove of information!!
>
> Yours in the fellowship
> Donna W.
>

+++Message 6513. . . . . . . . . . . . RE: Re: Question regarding Area
appointing trusted servants rather than electing....
From: J. Lobdell . . . . . . . . . . . . 5/5/2010 5:57:00 AM
When my wife was appointed as a Trustees' Committee Member in 2000, she submitted the same kind of resume (cv) required for application to be considered as a Director or Trustee, through the Delegate from her Area, was interviewed by the Secretary and the current Trustee Chairman of the Committee, then her name was submitted to the Conference (with the names of nominated Trustees and Directors) and approved. In the appointment of the Area Archivist, I believe the local Area (59) -- like Rick's Area -- requires at least Area Committee (if not Assembly) approval, so that, if if the Archivist is appointed, it's the Area Committee that does the appointing. The Appointed Committee Members of Trustees' Committees serve regular four-year terms, or at least that was what my wife served -- not ad-hoc for a specific task. Also, Area 59 has ad-hoc Committees, but those AAs serving as Chairs, and the members of the Committees, are appointed for a term certain of two years. In the most recent panel, the Committees (Literature, Corrections, Treatment, CPC, PI, etc.) elected their own chairmen/ chairwomen, from among their members.

> To: AAHistoryLovers@yahoogroups.com
> From: ricktompkins@comcast.net
> Date: Mon, 3 May 2010 20:37:26 -0500
> Subject: RE: [AAHistoryLovers] Re: Question regarding Area appointing trusted servants rather than electing....

> In my experience and from what I've seen around the Fellowship, an "appointed" service position is many times "Ad Hoc."

> Ad Hoc can mean two things: 1) specific length of time or to accomplish a specific goal, or 2) service in a specific task or position.

> The AAWS Board and its service committees, for as long as I can remember, have had Appointed Committee Members who serve Ad Hoc assisting the work of the committee. I remember when the Fourth Edition stories were being reviewed, Trustees Literature Committee had AAs as Appointed Committee Members to help with its work. An old friend and past Delegate, who has since passed away, applied for such a position when the Board request was made, and his first 'assignment' was assisting in editing down the second AA history book that languished through a few General Service Conference in the early 1990s and never received approval to publish. The result of the editing was "Collected Observations of AA" that was (and possibly still is,
in geographic-related sections from the AA Archives at GSO) available to archivists working within the service structure. His next task was reviewing submitted Fourth Edition personal stories for further consideration by Trustees Literature. Then, when it came close to the time for final Conference approval of the Fourth Edition, his work was done.

As to my Delegate Area and its Appointments, we have a few: Area Archivist and Area Newsletter Editor come to mind. These are non-rotating service positions that are loosely reaffirmed every two years, at the beginning of the year following an Area election year. Our current Newsletter Editor has been serving for over 10 years.

The Area Chairperson appoints these trusted servants and the Assembly ratifies the selections by acclamation.

Hope this helps with your question; Ad Hoc is one effective way to look at appointments. Example 1, I served my Area twice as Historian, once to complete its history and a second time to update it, both times before the Assembly’s approval to publish it. Example 2, I was later appointed Area Archivist and served for 5 years before my election to the Area Secretary Committee---to establish an archives repository and manage the archival items.

Rick, Illinois

<SNIP>

In the end that tradition about ultimate authority in the group conscience is the ultimate authority and if an area, district or whatever decided to follow down a path they also have to live with the consequences of that choice. Much thought and deliberation needs to go into making decisions such as these.

[Non-text portions of this message have been removed]
The New Busy think 9 to 5 is a cute idea. Combine multiple calendars with Hotmail. http://www.windowslive.com/campaign/thenewbusy?tile=multicalendar&ocid=PID28326:

+++Message 6514. . . . . . . . . . . . Judge sentences man to get AA sponsor
From: diazeztone . . . . . . . . . . . . 5/9/2010 4:33:00 PM

Judge sentences a man to "obtain an Alcoholics Anonymous sponsor." Has any one heard of this before?

St Cloud, Minnesota, News

Dwight King Alexander, 34, St. Cloud; terroristic threats, Nov. 21, 2009; imposition of sentence stayed on five years probation and 58 days in jail, fined $50 plus surcharges, ordered to complete a chemical dependency evaluation and domestic abuse program and follow recommendations, abstain from alcohol and non-prescribed mood-altering substances, undergo random urinalysis, provide a DNA sample, have no same or similar violations during probation, remain law abiding, have no contact with the victim, sign releases, attend weekly Alcoholics Anonymous meetings, obtain an Alcoholics Anonymous sponsor and participate in domestic violence court and comply with requirements. Judge: Grunke.

LD Pierce
aabibliography.com
+++Message 6515. . . . . . . . . . . . Why was Fitz’s alcoholic problem so complex?
From: martinholmes76@ymail.com . . . . . . . . . . . . 5/10/2010 4:17:00 AM

In the Big Book, in the Doctor's Opinion (p. xxxi) it says "this man's alcoholic problem was so complex". Why was his problem so complex?

- - -

From Glenn C., the moderator: in trying to evaluate why Dr. Silkworth might have made this comment about Fitz Mayo, it would be well to run through some background.

Dr. Silkworth's entire statement on the matter is found in the Big Book 4th ed., on pp. xxxi-xxxii:

<<When I need a mental uplift, I often think of another case brought in by a physician prominent in New York. The patient had made his own diagnosis and deciding his situation hopeless, had hidden in a deserted barn determined to die. He was rescued by a searching party, and, in desperate condition, brought to me. Following his physical rehabilitation, he had a talk with me in which he frankly stated he thought the treatment a waste of effort, unless I could assure him, which no one ever had, that in the future he would have the "will power" to resist the impulse to drink.

His alcoholic problem was so complex and his depression so great, that we felt his only hope would be through what we then called "moral psychology", and we doubted if even that would have any effect.

However, he did become "sold" on the ideas contained in this book. He has not had a drink for a great many years [Fitz got sober in October 1935]. I see him now and then and he is as fine a specimen of manhood as one could wish to meet.>>

- - -

The man in this story who had hidden in a barn was Fitz Mayo. His story in the BB is "Our Southern Friend."

- - -

From silkworth.net:
"Our Southern Friend"

John H. F. (Fitz) M., Cumberstone, Maryland


They Lost Nearly All

"Pioneer A.A., minister's son, and southern farmer, he asked, 'Who am I to say there is no God?'"

Fitz' date of sobriety was October 1935. He was Bill's second or third success at 12th stepping after he returned from Akron in 1935. The first was Hank P. ("The Unbeliever" in the 1st edition), and the second probably William R., "A Business Man's Recovery" in the 1st edition.)

Fitz has been described as a blue blood from Maryland. Alcoholism may have run in his mother's side of the family. Fitz was, reportedly, quite handsome, with chiseled features. He had the quiet, easy charm of the landed gentry. Indeed, he was quite the Southern gentleman. Lois W. said Fitz was an impractical, lovable dreamer. His intellectual, scholarly qualities gave him common ground with Bill who - like Fitz - was also a dreamer.

He was the son of an Episcopalian minister. Alcoholism may have run in his mother's side of the family. They never drank at home, but when Fitz took his first drink when at college, he discovered that it removed his fear and sense of inferiority.

He attempted to enlist during World War I, but could not pass the physical. This added to his sense of inferiority.

He had a good job with a large corporation until the Great Depression. Later he worked at various jobs: traveling salesman, teacher and farmer. But he couldn't stop drinking. He was drunk when his mother-in-law died, when his own mother died, when his child was born.

His wife had heard of Towns Hospital in New York and urged him to go there.
Finally he agreed.

Another patient told him about a group of men who were worse than he was but who didn't drink any more. This patient had tried the program but had slipped. He knew it was because he hadn't been honest. He asked Fitz if he believed in God. Fitz did not. Later, in his bed, the thought came: "Can all the worth while people I have known be wrong about God?" He took a look at his own history and suddenly a thought like a Voice came: "Who are you to say there is no God?"

Bill & Lois W. and Fitz M. and his wife became devoted friends, and visited one another often. Fitz frequently came up for the Tuesday night meeting at the Wilson home in Brooklyn. It was while Bill and Lois were visiting Fitz in Maryland in the summer of 1936 that Bill C., committed suicide. (See page 16 of the Big Book.) And Fitz, as well as Hank P. often joined Bill and Lois at Oxford Group house parties before A.A. broke away from the Oxford Group.

During the writing of the Big Book, Fitz insisted that the book should express Christian doctrines and use Biblical terms and expressions. Hank and Jim B. opposed him. The compromise was "God as we understood Him."

When the group was trying to decide on a name for the book, Fitz, because of his close proximity to Washington, was asked to go to the Library of Congress and find out how many books were called "The Way Out." His sister, Agnes, came to their assistance when the printer refused to release the book he was holding - the first printing of Alcoholics Anonymous. Agnes loaned A.A. $1,000, the equivalent of nearly $12,000 today.

Fitz later started A.A. in Washington. Florence R. ("A Feminine Victory" in the 1st edition) joined him in Washington. It was Fitz who was called on to identify her body when she died. He sent one of his early sponsees (who never recovered) to see his old friend Jim B. in Washington ("The Vicious Cycle") when Jim was just coming off a binge.

In World War II, Fitz at last was able to join the Army, where he was found to be suffering from cancer. He died October 4, 1943, eight years after he stopped drinking. Fitz is buried on the grounds of Christ Episcopal Church at Owensville, MD, where his father had once been pastor. He is buried just a
ANY IDEAS AS TO WHY DR. SILKWORTH WOULD HAVE REGARDED FITZ' PSYCHOLOGICAL PROBLEMS AS "SO COMPLEX"?

What was their version of moral psychology mentioned in the Big Book in the Doctor's opinion?

From Glenn C., the moderator

(BB 4th ed. p. xxvii) Dr. Silkworth had been unable to devise a method of "moral psychology" which would help alcoholics, until Bill Wilson came to him as a patient, and devised a program of recovery which Dr. Silkworth allowed him to try out on other patients, a program involving a kind of "moral psychology" which repeatedly brought long term sobriety to apparently hopeless cases:

<<We doctors have realized for a long time that some form of moral psychology was of urgent importance to alcoholics, but its application presented difficulties beyond our conception. What with our ultra-modern standards, our scientific approach to everything, we are perhaps not well equipped to apply the powers of good that lie outside our synthetic knowledge.

Many years ago one of the leading contributors to this book [Bill W.] came under our care in this hospital and while here he acquired some ideas which he put into practical application at once.>>

(BB 4th ed., pp. xxxi-xxxii) The "moral psychology" developed in Bill Wilson's program of recovery was even able to get Fitz Mayo sober in October 1935, even though Dr. Silkworth and the other staff did not believe it could work on someone with all of Fitz's complex problems:

<<His alcoholic problem was so complex and his depression so great, that we felt his only hope would be through what we then called "moral psychology", and we doubted if even that would have any effect.
However, he did become "sold" on the ideas contained in this book. He has not had a drink for a great many years. I see him now and then and he is as fine a specimen of manhood as one could wish to meet.

I earnestly advise every alcoholic to read this book through, and though perhaps he came to scoff, he may remain to pray.>>

IT APPEARS TO ME as though "moral psychology" meant the AA program of recovery as it existed c. October 1935, which would mean something like the kind of roughly devised six step program which Bill W., Earl Treat, and Ebby described: http://hindsfoot.org/steps6.html

Looking at the way Dr. Silkworth spoke of it, this "moral psychology" seems to have involved helping people learn how to better apply good moral principles to their lives, and it also seems to have involved helping them learn how to pray and turn to a higher power for help.

It was very different from Freudian psychiatry, which had no room for God or morality in most people's sense of that word. And even Jung taught no strongly moral message in the sense in which Bill Wilson and the early AA's understood moral behavior.

Dr. Silkworth had the vision of a kind of psychology which was very different from any of the various kinds of psychology and psychiatry which were dominating the western world during the 1930's. But let us remember that the word "psychotherapy" meant (in the original Greek) "psyches therapeia," the "healing of the soul," or in Latin the "cura animarum."

How could you truly heal a sick soul, without putting it back on a good moral path, and restoring its relationship with God? Dr. Silkworth was a very wise and insightful man, it strikes me, who was willing to buck the secularizing and atheistic tendencies of his times.

Glenn Chesnut (South Bend, Indiana, US)

+++Message 6517 . . . . . . Re: Why was Fitz's alcoholic problem so complex?
From: John Barton . . . . . . . 5/10/2010 10:47:00 PM
With respect to the additional info provided Fitz was second behind Hank to surrender and recover. William Ruddell didn't meet Bill or get sober until February of 1937. This is verified in Ruddell's first edition story as well as Lois's diary.

God Bless

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+++Message 6518. . . . . . . . . . . . Historical definition of substantial unanimity
From: Lonnie . . . . . . . . . . . . 5/10/2010 11:10:00 PM

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I'm looking for the historical definition of "substantial unanimity" as used in the pamphlet "The AA Group... Where It All Begins" at the bottom of page 26.

Our group is struggling with an issue that has split the group at a 50/50 vote, and the question has been posed as to how we will define "substantial unanimity".

Any thoughts / help appreciated!

Lonnie V.

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+++Message 6519. . . . . . . . . . . . Re: Historical definition of substantial unanimity
From: Sober186@aol.com . . . . . . . . . . . . 5/10/2010 9:31:00 PM

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Bill W. used the term in an article in the October 1946, and defined it at that time as a two thirds vote. The same idea is contained in the pamphlet, "The AA Group ... Where It All Begins" (p. 34-35): If one is in a hurry, skip to the last sentence.

"The group conscience is the collective conscience of the group membership and thus represents substantial unanimity on an issue before definitive action is taken. This is achieved by the group members through the sharing of full information, individual points of view, and the practice of AA principles. To be fully informed requires a willingness to listen to minority opinions with an open mind.

"On sensitive issues, the group works slowly -- discouraging formal motions until a clear sense of its collective view emerges. Placing principles before personalities, the membership is wary of dominant opinions. Its voice is heard when a well-informed group arrives at a decision. The result rests
on more than a 'yes' or 'no' count -- precisely because it is the spiritual expression of the group conscience. The term 'informed group conscience' implies that pertinent information has been studied and all views have been heard before the group votes."

Within The e-AA Group, "substantial unanimity" means a 2/3 majority whenever possible.

Jim L
Central Ohio

+++Message 6520. . . . . . . . . . . . Re: Judge sentences man to get AA sponsor
From: John Moore . . . . . . . . . . . . 5/11/2010 6:13:00 AM

From John Moore, Jim in Central Ohio, Rotax Steve, and Elisabeth

- - -

From: John Moore <contact.johnmoore@gmail.com>
(contact.johnmoore at gmail.com)

Yes, courts have been sending drunks, and others, to AA for as long as I have been sober. Getting a sponsor is a requirement of many facilities and it is no surprise that the courts do to sometimes.

The first I heard of it was in 1972 in my home group and outrage prevailed because you cannot force someone to come to AA, or to get a sponsor...it is supposed to be voluntary. That view turned out to be short sighted because alkies were coming and getting sober and doing well in spite of all predictions to the contrary.

Last couple years I had a commitment on Wed nites at a halfway house and there was a stack of court papers and resident papers to be signed each week. Not unusual to sign 20 or 30 of them at a meeting. Some told me that they had to find a sponsor to satisfy the terms of their release or their residency in treatment. It is not easy because many AAs felt they were being used by the system, and one man told me he refuses to sponsor anyone who is in treatment, detox or under court orders.

Personally I don't care. I had great men get drunk under my sponsorship, and had total losers become fine men in spite of how they arrived. If a man is willing, I try to help if I possibly can.

John M
South Burlington, Vermont

- - -

From: Sober186@aol.com (Sober186 at aol.com)
Not exactly the same sentence, but one local judge says he never sentences a person to attend AA. He gives them an option of either going to jail for x number of days or attending a few AA meetings a week for the same length of time. He says they seem to always like the AA option. He also says he makes it clear if he catches them skipping the AA meetings, they will serve the full jail time. Very few skip the meetings.

We also had a Juvenile court judge in a small town sentencing youngsters to attend AA meetings. Sometimes they were a little disruptive. A few members of AA made an appointment with the judge and explained the concept of Open and Closed meetings. He then only sentenced them to Open AA meetings.

AA membership does not require having a sponsor, but that makes no difference. A judge can do anything the judge wishes until he gets over ruled by a higher court. (Of course he may not get re elected)

Jim in Central Ohio

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From: "Rotax Steve" <gallery5@mindspring.com>
(gallery5 at mindspring.com)

I see it at every meeting I go to. Recently my home group has been flooded with court cards.

I have often wondered how and when the courts started sending people to AA?

I try to be involved more with CPCPI and it bugs me when people are "sentenced to AA". I try to tell judges that AA is not punishment and that those who are sent there by the courts consider it so.

I would say that perhaps 1 in 15 do stay after there court card requirements are finished (but usually not for very long) so that is good but what's not good are the other 14 who can be disruptive and use the group for therapy which waters down the whole meeting. Long standing members try to steer topics toward the program for discussion but it's difficult.

~ Rotax Steve

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From: "Elisabeth" <elisabeth98043@yahoo.com>
(elisabeth98043 at yahoo.com)

No! It's amazing that he didn't order him to do a 5th step ... excuse the sarcasm ...
Greetings to my fellow AA History Lovers:

A.A. has a long history of cooperation with the professional community, especially local judiciary. In meetings I often hear this modification to our Third Tradition that often "the desire to stop drinking may belong to the judge!"

It is well known that various U.S. courts have ruled that people cannot be ordered to attend A.A. meetings http://www.ca9.uscourts.gov/datastore/opinions/2007/09/07/0615474.pdf but I can readily attest that in Maryland district and circuit judges as well as the state Motor Vehicle Administration still routinely order offenders to attend A.A. meetings.

Back in the 1980's the Maryland court systems in conjunction with the Division of Parole and Probation developed the Drinking Driver Monitor Program (DDMP).

Prior to start of the DDMP courts were sending offenders to mandatory AA meetings, but nothing on the scale that was seen after the start of the DDMP.

Within a few years the number of court-ordered DWI offenders was enormous. To make a long story short, the service structure of our area (Area 29) decided (after much debate, see this link: http://www.intoaction.org/files/general12step/courtslips.pdf to issue a "Call for Unity" and respectfully ask that groups in Maryland no longer sign DDMP attendance slips. Most groups voluntarily agreed to stop signing slips. The problems associated with the influx of "slip signees" decreased dramatically.

Today judges and the MVA continue to send DWI offenders to AA, but usually the offenders sent are repeat offenders (and usually have been diagnosed by a treatment professional as having an alcohol use disorder), rather than first-time offenders. Most DDMP monitors no longer require that an attendance slip be signed by an AA member, but that the attendee must record
information about the meeting, such as the date, time, location and name of the meeting, meeting topic, name of the meeting leader or secretary, and the name of the last person to speak. This eliminates the need to have a slip signed (and makes it difficult for the attendee to falsify).

I first came into AA in 1987 in the midst of the court signing debate carrying a court slip. I encountered much hostility at the time, but eventually the judge's desire for me to attend A.A. meetings developed into my own. There's another saying that I often hear in meetings, "I first came to meetings because I had to, then I came because I wanted to, finally I came because it's Tuesday night and it's 8 o'clock."

The General Service Office has a number of pdf's available online about this very topic:


In this posting I haven't mentioned the controversy of treatment centers sending people that self-identify as drug addicts. I'll skip that hot topic entirely.

With warm regards,

Rick B.
Hagerstown, Maryland

---

From: "diazeztone" <eztone@hotmail.com>
(eztone at hotmail.com)

My main point in posting this was that I have always seen people sentence to AA.
I was one of them. My AA history website is dedicated to the Judge who sentenced me!!

However this is the first case I have heard of (in my 15 years sober) of the court requiring a documented must get "An AA Sponsor"

I give my own opinion on this in a page on the aabibliography web site:

LD Pierce
www.aabibliography.com

- - -

From: "planternva2000" <planternva2000@yahoo.com>
(planternva2000 at yahoo.com)

So?

For years the local treatment facilities have been requiring inmates to get a 'temporary' sponsor and home group. Some get sober, some don't. I think one of our traditions says something about it not being AA's business what outside enterprises do.

Jim S.

+++Message 6522. . . . . . . Re: Judge sentences man to get AA sponsor
From: Craig Keith . . . . . . . 5/13/2010 6:53:00 PM

As I recall, it was the latter part of 1934 when a judge in effect sentenced one Ebby T. to attend Oxford group meetings.

That's the first "court ordered" person I've heard about.

+++Message 6523. . . . . . . Re: Historical definition of substantial unanimity
From: Tom Hickcox . . . . . . . 5/11/2010 4:52:00 PM

From Tommy H. and kevinr1211

- - -

From: Tom Hickcox <cometkazie1@cox.net>
(cometkazie1 at cox.net)

In the current pamphlet, the material quoted below (less the last sentence which does not have quotation marks) is on pp. 26-27. That "substantial unanimity' means a 2/3 majority whenever possible” is not attributed.
Tommy H in Baton Rouge

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At 00:31 5/11/2010, Sober186@aol.com wrote:

>Bill W. used the term in an article in the October 1946, and defined it at
>that time as a two thirds vote. The same idea is contained in the
>pamphlet, "The AA Group ... Where It All Begins" (p. 34-35): If
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>hurry, skip to the last sentence.
>
>"The group conscience is the collective conscience of the group membership
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>sharing of
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>principles. To be fully informed requires a willingness to listen
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>
>"On sensitive issues, the group works slowly -- discouraging formal motions
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>is heard when a well-informed group arrives at a decision. The result rests
>on more than a 'yes' or 'no' count -- precisely because it is the spiritual
>expression of the group conscience. The term 'informed group conscience'
>implies that pertinent information has been studied and all views have been
>heard before the group votes."
>
>Within The e-AA Group, "substantial unanimity" means a 2/3 majority
>whenever possible.

---

From: "kevinr1211" <analystkmr@hotmail.com>
(analystkmr at hotmail.com)

In our basic text, chapter 2, a statement is made that defines AA's
unanimity,
its the famous line beginning with "We have a way out on which we can
absolutely
agree..."

In my experience, when it is hard to get a group to agree on an issue beyond
our
basic tenets of our basic purpose of staying sober, several principles
outside
unanimity can be used, especially when there is a stated divide, as you
describe. I question the very premise of your question: should you be even
using
the "substantial unanimity" principle when the opposite seems to be the
case?
Not everything in life is resolved. -k.

In the original question, "Lonnie" <lvanderslice@...> wrote:
<<Our group is struggling with an issue that has split the group at a 50/50 vote, and the question has been posed as to how we will define "substantial unanimity.">

Hi All, I am particularly curious about the "Pause Prayer" (Big Book pp. 87–88):

"As we go through the day we pause, when agitated or doubtful, and ask for the right thought or action. We constantly remind ourselves we are no longer running the show, humbly saying to ourselves many times each day "Thy will be done." We are then in much less danger of excitement, fear, anger, worry, self-pity, or foolish decisions. We become much more efficient. We do not tire so easily, for we are not burning up energy foolishly as we did when we were trying to arrange life to suit ourselves."

This reference to present moment guidance is somewhat different than the emphasis on anticipating the day (future) or reviewing the day (past).

I would love to know what the history of this emphasis was and are there any particular stories about this present moment focus?

Thanks, Amelia B

We had our monthly Tradition meeting today.

I thought I had noted who the "awfully tough Irishman" mentioned in the chapter on the 5th Tradition, but I hadn't.

I searched A.A.H.L.'s archive and the question is asked but not answered.

Who was he?
Tommy H in Baton Rouge

---

FROM THE CHAPTER IN THE 12+12 ON THE FIFTH TRADITION:

[From the moderator: and please note that the main point in this section is that the "primary purpose" which AA must uphold with a total "singleness of purpose" is TO TALK ABOUT RECOVERING FROM ALCOHOLISM, NOT to talk to people about RELIGION.

Conservative Protestant evangelicals are NOT to start preaching to Roman Catholics that they must have a revivalist style born again experience where they take Jesus as their personal savior, and vice versa, Roman Catholics are NOT to start preaching to Protestants that they have to follow Roman Catholic dogmas about the Trinity and the Blessed Virgin Mary, and BOTH groups are NOT to start preaching Christianity at all to Jews, Buddhists, Hindus, Muslims, etc.

Read what follows, and you will see that this is so.]

---

"Each group has but one primary purpose - to carry its message to the alcoholic who still suffers."

"Restless one day, I felt I'd better do some Twelfth Step work. Maybe I should take out some insurance against a slip. But first I'd have to find a drunk to work on.

"So I hopped the subway to Towns Hospital, where I asked Dr. Silkworth if he had a prospect. 'Nothing too promising,' the little doc said. 'There's just one chap on the third floor who might be a possibility. But he's an awfully tough Irishman. I never saw a man so obstinate. He shouts that if his partner would treat him better, and his wife would leave him alone, he'd soon solve his alcohol problem. He's had a bad case of D.T.'s, he's pretty foggy, and he's very suspicious of everybody. Doesn't sound too good, does it? But working with him may do something for you, so why don't you have a go at it?'

"I was soon sitting beside a big hulk of a man. Decidedly unfriendly, he stared at me out of eyes which were slits in his red and swollen face. I had to agree with the doctor - he certainly didn't look god. But I told him my own story. I explained what a wonderful Fellowship we had, how well we understood each other. I bore down hard on the hopelessness of the drunk's dilemma. I insisted that few drunks could ever get well on their own steam, but that in our groups we could do together what we could not do separately. He interrupted to scoff at this and asserted he'd fix his wife, his partner,
and his alcoholism by himself. Sarcastically he asked, "How much does your scheme cost?"
"I was thankful I could tell him, "Nothing at all.'
"His next question: "What are you getting out of it?"
"Of course, my answer was "My own sobriety and a mighty happy life.'
"Still dubious, he demanded, "Do you really mean the only reason you are here is to try and help me and to help yourself?"
""Yes,' I said. "That's absolutely all there is to it. There's no angle.'
"Then, hesitantly, I ventured to talk about the spiritual side of our program.
What a freeze that drunk gave me! I'd no sooner got the word "spiritual" out of my mouth than he pounced. "Oh!' he said. "Now I get it! You're proselytizing for some damn religious sect or other. Where do you get that "no angle" stuff? I belong to a great church that means everything to me. You've got a nerve to come in here talking religion!"
""Thank heaven I came up with the right answer for that one. It was based foursquare on the single purpose of A.A. 'You have faith,' I said. 'Perhaps far deeper faith than mine. No doubt you're better taught in religious matters than I. So I can't tell you anything about religion. I don't even want to try. I'll bet, too, that you could give me a letter-perfect definition of humility. But from what you've told me about yourself and your problems and how you propose to lock them, I think I know what's wrong.'
""Okay,' he said. 'Give me the business.'
""Well,' I said, 'I think you're just a conceited Irishman who thinks he can run the whole show.'
"This really rocked him. But as he calmed down, he began to listen while I tried to show him that humility was the main key to sobriety. Finally, he saw that I wasn't attempting to change his religious views, that I wanted him to find the grace in his own religion that would aid his recovery. From there on we got along fine.
""Now," concludes the oldtimer, "suppose I'd been obliged to talk to this man on religious grounds? Suppose my answer had to be that A.A. needed a lot of money; that A.A. went in for education, hospital, and rehabilitation? Suppose I'd suggested that I'd take a hand in his domestic and business affairs? Where would we have wound up? No place, of course."
Years later, this tough Irish customer liked to say, "my sponsor sold me one idea, and that was sobriety. At the time, I couldn't have bought anything else."

+++Message 6526. . . . . . . . . . . . Re: The Irishman in the chapter on Tradition Five in the 12 and 12
From: Dov . . . . . . . . . . . . 5/13/2010 4:12:00 PM
According to Fr Ed Dowling quoted in p.47 of "Not God" Morgan R(yan) was fresh out of Greystone asylum which does not fit the 12&12 Tradition Five description of the Irishman in Towns Hospital. (Note that Fr Dowling is quoted as saying that Morgan R was the only Roman Catholic in New York not the only Roman Catholic in AA).

I was wondering whether another early Irish AA, Tom M. was a candidate. "Old Tom" is described (in AA Comes of Age) as the brusque Irish janitor of the AA clubhouse who announced Father Ed as 'some bum from St. Louis'. That would seem at first sight to match the tough Irishman description in the 12 and 12. However he was brought into AA by Bill & Lois from Rockland State asylum, which would rule him out too.

However I do not know of any need to believe that the incident took place in early AA because according to an article by Leonard Blumberg, (Professor of Sociology, Temple University, Philadelphia Vol. 38. No. 11, 1977, "The Ideology of a Therapeutic Social Movement: Alcoholics Anonymous") Dr. Silkworth continued to work at Towns until his death in 1951 (http://www.silkworth.net/silkworth/silkworth_bio.html).

By 1951 there may well have been more than one tough Irishman in AA which could make it very difficult to identify the individual mentioned in Tradition Five.

--- In AAHistoryLovers@yahoogroups.com, Tom V <tomvlll@...> wrote:
>  
> If the story goes back to the very early AA
> period, Morgan Ryan, who was the only Roman Catholic AA member at the time the Big Book was published, had an obviously Irish last name.
> 
> ---
>
> From: kodom2545 <kodom2545@...>
> 
> Do we know who the Irishman is in the chapter on Tradition Five in the Twelve Steps and Twelve Traditions, pp. 151-154?
>
> It was a man in Towns Hospital whom Dr. Silkworth indicated as someone who might be a possible candidate for the A.A. program.
>
> God Bless,
Hi All,

I searched but could not seem to find the answer to this question, forgive me if I didn't look hard enough. In Sylvia K's story "The Keys To The Kingdom" do we know who the Doctor in Evanston is?

Thanks,

-Mike Margetis

Brunswick, MD

---

For short biographies of the authors of the stories in the Big Book see:

http://www.a-lassociates.com/westbalto/HISTORY_PAGE/Authors.htm

http://silkworth.net/aabiography/storyauthors.html

The following account is given there:

According to member list index cards kept by the Chicago group, Sylvia's date of sobriety was September 13, 1939. Because of slips by Marty Mann ("Women Suffer Too,") Sylvia may have been the first woman to achieve long term sobriety....

She moved to Chicago thinking a new environment would help. She tried all sorts of things to control her drinking: the beer diet, the wine diet, timing, measuring, and spacing of drinks. Nothing worked.

The next three years saw her in sanitariums, once in a ten-day coma from which she very nearly died. She wanted to die, but had lost the courage to try.

For about one year prior to this time there was one doctor who did not give up on her. He tried everything he could think of, including having her go to mass every morning at six a.m., and performing the most menial labor for his
charity
patients. This doctor apparently had the intuitive knowledge that
spirituality
and helping others might be the answer.

In the 1939 this doctor heard of the book Alcoholics Anonymous and wrote to
New
York for a copy. After reading it he tucked it under his arm and called on
Sylvia. That visit marked the turning point of her life.

Then he told her of the handful of people in Akron and New York who seemed
to
have worked out a technique for arresting their alcoholism. He asked her to
read
the book and to talk with a man who experiencing success by using this plan.
This was Earl Treat ("He Sold Himself Short"), the "Mr. T." to whom she
refers
on page 309.

Earl suggested she visit Akron .... Sylvia stayed two weeks with the Snyders
(Clarence Snyder, "The Home Brewmeister) in Cleveland. She met Dr. Bob, who
brought other A.A. men to meet her ....

She went back to Chicago where she eventually got sober. She worked closely
with
Earl Treat, and her personal secretary, Grace Cultice, became the first
secretary at the Intergroup office in Chicago, the first in the country.

This phrase may be creating confusion because readers tend to assume that
Silkworth was referring to some type of therapeutic modality. By "moral
psychology," did he actually mean a type of clinical or counseling
psychology in
which the concept of morals was prominent, or did he mean something outside
of
the therapeutic realm?

In the 19th century, "moral psychology" was a branch of ethics. Ethics had
originally been strictly theological, then philosophical. Then a more
naturalistic approach evolved, including attention to human decision-making,
emotion, motivation and character development. I believe this was the sense
in
which Silkworth used the term. Yes, he was writing in the 20th century and by
that time things had changed somewhat, due to the influence of William James
and
William MacDougal. But even at the time he was writing, no branch of
clinical or
medical psychology, as far as I can tell, was using the term "moral psychology" to describe itself. Silkworth was probably going back to the traditional use of the phrase as a psychologically-informed approach to conduct.

Silkworth may have been thinking of the Emmanuel Movement or its spin-offs, of the social-psychology approach then used by Dr. Riggs in Stockbridge, or of the various work-cure places where the wealthy could go to chop wood and do other menial labor. Or maybe he was thinking of the Keeley-cure alumni associations where people who dried out at Keeley clinics got together to strengthen one another's resolve. There were also the religiously-based missions such as Calvary, and of course the Oxford Group. None of these specifically said they were based on "moral psychology," however.

I certainly don't read him as saying that other doctors did not feel this way. In fact, he is saying the opposite: that medical people have always known that people acquire the motivation and strength to stop drinking for complex reasons not within the doctor's control. We would now put those reasons and that process in the general realm of "spirituality," but I don't think that word was in Silkworth's vocabulary at the time.

Doctors, like most people, were inclined to become moralistic about alcohol over-consumption, but of course they had to be on guard not to communicate this explicitly to the patient. It just wasn't, and isn't, part of the role, rarely does any good, and may do harm. I don't think Silkworth was saying anything more complicated than that. Certainly not that there were doctors (Freudian or otherwise) who didn't believe morals had anything to do with solving drinking problems.

--- In AAHistoryLovers@yahoogroups.com, "martinholmes76@..." <martinholmes76@...> wrote:
> What was their version of moral psychology mentioned in the Big Book in the Doctor's opinion?
> 
> What was their version of moral psychology mentioned in the Big Book in the Doctor's opinion?
> 
> From Glenn C., the moderator
> 
> (BB 4th ed. p. xxvii) Dr. Silkworth had been unable to
> devise a method of "moral psychology" which would help
> alcoholics, until Bill Wilson came to him as a patient, and
> devised a program of recovery which Dr. Silkworth
> allowed him to try out on other patients, a program
> involving a kind of "moral psychology" which repeatedly
> brought long term sobriety to apparently hopeless cases:
> >
> > "We doctors have realized for a long time that some form
> > of moral psychology was of urgent importance to alcoholics,
> > but its application presented difficulties beyond our concep-
> > tion. What with our ultra-modern standards, our scientific
> > approach to everything, we are perhaps not well equipped
> > to apply the powers of good that lie outside our synthetic
> > knowledge."
> > <snip>

> +++++Message 6529 . . . . . . . . . . . . Re: Sylvia K's Doctor
> From: Michael . . . . . . . . . . . . 5/17/2010 9:56:00 AM

From Mike M., tcumming, and Don B.

- - - -

From: "Michael" <mfmargetis@yahoo.com>
(mfmargetis at yahoo.com)

Thank you "tcumming" for answering the question.

"page 22 pf AA COMES OF AGE identifies Sylvia's doctor as a DR BROWN"

Next question: What do we know about Dr. Brown? With everything he was trying to do to help Sylvia he seemed incredibly enlightened and open minded.

Thanks,

-Mike Margetis

- - - -

From Don B., Chicago historian and archivist

Her doctor was Dr. Seth Brown from Evanston, which was where Earl Treat lived
..... and Earl contacted Dr. Brown, Sylvia came through Akron before returning
to Chicaoo ... but she got drunk on the train home ...... but stayed sober everafter ...... D.O.S. 9/13/39
Hi All,

I searched but could not seem to find the answer to this question, forgive me if I didn't look hard enough. In Sylvia K's story "The Keys To The Kingdom" do we know who the Doctor in Evanston is?

Thanks,

-Mike Margetis
Brunswick, MD

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For about one year prior to this time there was one doctor who did not give up on her. He tried everything he could think of, including having her go to mass every morning at six a.m., and performing the most menial labor for his charity patients. This doctor apparently had the intuitive knowledge that spirituality and helping others might be the answer.

In the 1939 this doctor heard of the book Alcoholics Anonymous and wrote to New York for a copy. After reading it he tucked it under his arm and called on Sylvia. That visit marked the turning point of her life.
> Then he told her of the handful of people in Akron and New York who
seemed to have worked out a technique for arresting their alcoholism. He
asked her to read the book and to talk with a man who experiencing
success by using this plan. This was Earl Treat ("He Sold Himself
Short"), the "Mr. T." to whom she refers on page 309.
>
> Earl suggested she visit Akron .... Sylvia stayed two weeks with the
Snyders (Clarence Snyder, "The Home Brewmeister) in Cleveland. She met
Dr. Bob, who brought other A.A. men to meet her ....
>
> She went back to Chicago where she eventually got sober. She worked
closely with Earl Treat, and her personal secretary, Grace Cultice,
became the first secretary at the Intergroup office in Chicago, the
first in the country.
>
[Non-text portions of this message have been removed]

+++Message 6530. . . . . . . Dave B.'s uncle in New Hampshire
From: M.J. Johnson . . . . . . . 5/16/2010 12:15:00 AM

I've read the information that has been published both on
silkworth.net and in the archives on Dave B.'s story, "Gratitude in
Action" (p. 193, 4th edition of the Big Book).

http://silkworth.net/aabiography/4thed/DaveB.html

On page 195, Dave B. describes driving a 1931 Ford from Cape Cod up to
Canada. On the way, "we stopped at my uncle's place in New Hampshire".

Does anyone know anything about Dave's uncle? His name, or where in New
Hampshire he may have lived?

In gratitude,

- M.J.

+++Message 6531. . . . . . . Akron honors Dr. Bob by re-naming
part of Olive Street
From: momaria33772 . . . . . . . 5/20/2010 8:49:00 AM

Dr. Bob's Way coming to Akron
Portion of Olive St. will be designated for AA co-founder

By Stephanie Warsmith
Beacon Journal staff writer

Published on Tuesday, May 18, 2010

Each year, thousands travel to Akron to recognize Dr. Bob Smith for co-founding Alcoholics Anonymous. This year, Akron will thank Dr. Bob in a special way — by naming part of a street after him.

Akron City Council on Monday voted to designate the section of Olive Street from North Main Street to North Howard Street "Dr. Bob's Way." This section of Olive is on the north end of St. Thomas Hospital, which featured the first hospital specialty unit to treat alcoholism as a medical condition. The street designation will help celebrate the 75th anniversary of AA starting in Akron on June 10.

"I think it's a good piece of legislation and a good way to honor Dr. Bob," said Councilman Jeff Fusco. Summit County Councilwoman Ilene Shapiro urged council members to redesignate the street and create a historical marker. "I think it's a lovely tribute to his memory," she said.

The city didn't want to rename Olive because of the inconvenience this would cause to St. Thomas staff who have documents printed with the current street name, said Deputy Mayor Dave Lieberth. Signs with the new designation will be added on Olive at Main, Howard and Schiller Avenue after a ceremony June 14 at St. Thomas.

Stephanie Warsmith can be reached at 330-996-3705 or swarsmith@thebeaconjournal.com.

Or go the the site directly http://www.ohio.com/news/94046929.html

+++++++++++++++++++++++++++++++
+++Message 6533. . . . . . . . . . . Re: The AA version of moral psychology
From: Jim . . . . . . . . . . . . 5/18/2010 3:48:00 AM

+++++++++++++++++++++++++++++++

The subject of "Moral Psychology" was brought up some years ago on "aahistory/buffs" as to its meanings. I have found the following:

Post 292 -on AAHistoryLovers
kyyank@a <mailto:kyyank@a> ...
Date: Sun,Jun 23,2002, 11:26pm
Re: Moral psychology
Friends,
Re: Recent WDS "moral psychology" posting: Silky frequently challenged both clergy and psychologists to assist in the public education of the moral deficiencies found within the alcoholic population as a means to recognize early warning signs. The difference between the use of "psychology" (Jung), "spiritual awakening" (WDS), and "spiritual experience" (James) are in most cases interchangeable, but explained in detail in the new book: "SILKWORTH - The Little Doctor Who Loved Drunks" Hazelden Education and Information Services. All of the WDS speeches and private writings are also included within this book.

----------------------------------------

The following was taken from the new Silworth book mentioned above:

"Doctor Silkworth presented Alcoholics Anonymous as having two distinct parts - moral psychology and group psychology. In a 1939 article, he blamed those who relapsed of "taking the path of least resistance - group psychology." These people, he believed, attended meetings, engaged in Twelve Step work, spoke at AA meetings, yet relapsed because they ignored the importance of moral psychology, what Silkworth called "the vital principle of Alcoholics Anonymous."

He believed alcoholism had both a physiological and a psychological component. Without hesitation, Dr. Silkworth always made a case that the physiological preceded the psychological. In this regard, he said, "AA can not do anything about the physiological phase. Once an alcoholic, always an alcoholic. But, the plan of Alcoholics Anonymous can arrest the psychological compulsion to drink." It is thought that Bill Wilson later referred to this Silkworth statement at an AA convention.

Interestingly enough, Silkworth's description of the early warning signs of alcoholism form the basis for the Short Michigan Alcoholism Screening Test (SMAST), now used worldwide in alcoholism diagnosis.

Silsworth Alcohol Screening Test
(early warning signs)

1. Do you notice you can drink more than your friends?
2. Do you cheat about how much you can drink?
3. Is your work or personal life ignored?
4. Do you eat less when drinking?
5. Is liquor essential in your life?
6. Do you deny any of this?
7. Do you believe you can stop at any time?
8. Do you resent advice about your drinking?

In 1947, Dr. Silkworth was again approached by AA for help in off-setting the public reaction to continued relapse among alcoholics. There was still a large school that believed the alcoholic relapse was indicative of a failed cure. Silkworth admonishes this population with his article "Slips and Human Nature." Also in this article, Silkworth likens alcoholism to other chronic diseases. In another first by a medical doctor, he equates relapse with a failed program, much as a tuberculosis patient might relapse if he, too, discontinued the
prescribed medication and lifestyle. He wrote, "The alcoholic 'slip' is not a symptom of a psychotic condition. There is nothing 'screwy' about it at all. The patient simply didn't follow directions."

Silkworth had also supported Dr. Haggard, a researcher at Yale, in his description of relapse. "Slips and Human Nature" mimics the thoughts of Haggard, or vise versa. In the paper, Silkworth had tired of the discussions on relapse as a moral failure, and the subsequent blame on the "alcoholic behavior," and attributed relapse more to simple human nature:

Lets get it clear, once and for all, that alcoholics are human beings just like other human beings - then we can safeguard ourselves intelligently against most of the slips. Both in professional and lay circles, there is a tendency to label everything that an alcoholic may do as "alcoholic behavior." The truth is simple human nature!

Silkworth went on to say

The slip is a relapse! It is a relapse that occurs after the alcoholic has stopped drinking and started on the A.A. program of recovery .... No one is startled by the fact that relapses are not uncommon among arrested tubercular patients. But here is a startling fact - the cause is often the same as the cause which leads to "slips" for alcoholics."

-Above excerpt from, "SILKWORTH, The Little Doctor Who Loved Drunks" -by Dale Mitchel

On aaHistorybuffs
<http://groups.yahoo.com/group/aaHistorybuffs/messages> , see the following posts on the subject of Dr. Silkworth's moral psychology mentioned in the Doctors Opinion, Big Book, page xxxi, 4th paragraph:

http://groups.yahoo.com/group/aaHistorybuffs/message/366
http://groups.yahoo.com/group/aaHistorybuffs/message/366
http://groups.yahoo.com/group/aaHistorybuffs/message/453
http://groups.yahoo.com/group/aaHistorybuffs/message/453
http://groups.yahoo.com/group/aaHistorybuffs/message/581
http://groups.yahoo.com/group/aaHistorybuffs/message/581
http://groups.yahoo.com/group/aaHistorybuffs/message/668
http://groups.yahoo.com/group/aaHistorybuffs/message/668

There may be a few others to look into as well. I believe that Barefoot Bill (Lash) also posted a few articles which contain "moral psychology"

Yours in service,
From: Arthur S . . . . . . . . . . . . 5/19/2010 11:19:00 AM

For the History Lovers going to San Antonio for the A.A. International Convention, July 1-4, 2010.

Would it be possible to somehow take a poll and pick a date, time and location to gather together and see what we look like up close and personal?

I've met some History Lovers folks at the National Archives Workshops and would love to meet more at the International.

I never cease to be amazed at how absolutely terrible I am at preconceiving how email authors might look like and how they actually turn out in person.

Cheers

Arthur

I think Arthur has a great idea.

I plan to spend a lot of my time in the A.A. ONLINE HOSPITALITY SUITE

which the Advance Program says will be located in the Grand Hyatt Hotel (the main convention hotel) in Crockett Suite A/B.

I phoned the New York GSO on Friday, and they said that the A.A. Online hospitality suite was for all AA-related online groups, including groups like the AAHistoryLovers, and they encouraged us to drop in and spend time there whenever we wished. So this seems like it could be a very good place to meet.

The hospitality rooms will be open on Thursday through Saturday, they told me, but not on Sunday.

And Thursday would probably not be a good day to meet, given that we have given folks no advance warning. Since no convention activities are scheduled until
the party and dance at 7:00 p.m. on Thursday evening, most people will most likely have their travel plans set up so that they will be arriving on Thursday afternoon or evening.

So some time on Friday or Saturday would seem like it would give the most people an opportunity to attend.

ADVANCE PROGRAM
A.A. International Convention
San Antonio, Texas -- July 1-4, 2010

THURSDAY, July 1, 2010

7:00 p.m. -- convention begins Thursday night with a Party in the Park right outside Halls C & D of the Convention Center in Hemisfair Park. Start in the park; hop on into the Convention Center and swing over to the Grand Hyatt San Antonio for dancing fun.

FRIDAY, July 2, 2010

9:00 a.m.-5:30 p.m.
A.A. topic meetings, workshops, panels, special interest meetings, and regional meetings will be held Friday and Saturday at the Henry B. Gonzalez Convention Center and the Grand Hyatt San Antonio.

8:00 p.m.
Friday night we all come together in the Alamodome Stadium for the Flag Ceremony and Opening A.A. Meeting.

SATURDAY, July 3, 2010

9:00 a.m.-5:30 p.m.
A.A. topic meetings, workshops, panels, special interest meetings, and regional meetings will be held Friday and Saturday at the Henry B. Gonzalez Convention Center and the Grand Hyatt San Antonio.

8:00 p.m.
Saturday night Old-timers A.A. Meeting.

SUNDAY, July 4, 2010

9:00 a.m.-11:00 a.m.
Sunday morning the Closing A.A. Meeting.
I am looking forward to seeing lots of the wonderful people in the
AAHistoryLovers in San Antonio.

Glenn Chesnut, Moderator
AAHistoryLovers

+++Message 6536. . . . . . . . . . . . Searching for Letter to Alcoholic
Foundation by Bill McI., 1946
From: sonja400@rogers.com . . . . . . . . . . . . 5/24/2010 11:59:00 AM

Hi, folks,

I'm new to this group. I'd like help finding a particular letter - I'd like
to see the original before a copy of it goes into our Toronto newsletter. I
don't know how to search online for it.

It is a letter to Alcoholic Foundation by Bill McI., Secretary for Toronto
AA Central Group. It is dated March 20, 1946. It starts off as follows:

"Dear Bobbie:
I realize that I am reporting in rather late, but AA has been moving very
rapidly here since the first of the year and moving in the right direction.
We started off with our New Year's party which was a grand success and quite
different from a year previous when four of us sat in a morgue like
atmosphere
drinking ginger ale and wondering if it was worth it. This year we had well
over 100 happy, laughing sober people. Truly a tribute to the way AA works."

Perhaps someone can not only find this particular letter for me, but also
tell me how I go about searching for specific articles. Sonja

+++Message 6537. . . . . . . . . . . . RE: Akron honors Dr. Bob by
renaming part of Olive Street
From: Arthur S . . . . . . . . . . . . 5/24/2010 11:12:00 AM

I know this is being done with the best of intentions but if Dr Bob made
anything clear prior to his death it was that he did not want this kind of
recognition.

It seems that more and more, the respect for AA's anonymity Traditions are
either dissolving or being trivialized (always with the best of intentions
of course).

Cheers

Arthur

---

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of momaria33772
Sent: Thursday, May 20, 2010 7:50 AM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Akron honors Dr. Bob by re-naming part of Olive Street

Dr. Bob's Way coming to Akron
Portion of Olive St. will be designated for AA co-founder

By Stephanie Warsmith

Beacon Journal staff writer

Published on Tuesday, May 18, 2010

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"I think it's a good piece of legislation and a good way to honor Dr. Bob," said Councilman Jeff Fusco. Summit County Councilwoman Ilene Shapiro urged Please see Dr. Bob, council members to redesignate the street and create a historical marker. "I think it's a lovely tribute to his memory," she said.

The city didn't want to rename Olive because of the inconvenience this would cause to St. Thomas staff who have documents printed with the current street name, said Deputy Mayor Dave Lieberth. Signs with the new designation will be added on Olive at Main, Howard and Schiller Avenue after a ceremony June 14 at St. Thomas.

Stephanie Warsmith can be reached at 330-996-3705 or swarsmith@thebeaconjournal.com <mailto:swarsmith%40thebeaconjournal.com>. Or go the site directly http://www.ohio.com/news/94046929.html
Every issue of "Markings" is on-line on the AA Website, and I believe, so are the last 10 years of Box 459....

Good Luck!

-cindy miller

[This is with reference to a question which Charles Bishop, Jr., asked about a particular issue of Box 459.]

The letter sounds like it may have been written to Margaret (Bobbie; aka lambie pie) Berger. If so, it may be on file at GSO Archives in NY city. You can go there to see it or call GSO Archives and perhaps they could read you or send you a copy of the letter. There policy won't allow it to be photocopied.

Yours'
Shakey Mike Gwirtz
Phila PA USA

From Roy Levin and Darice

- - -

From: Roy Levin <royslev@yahoo.com> (royslev at yahoo.com)

Silkworth, a neurologist rather than a psychiatrist, uses terms that are somewhat vague, and often not in the sense we use them today, e.g. "psychopaths...they are always going on the wagon for keeps..." That's not the ordinary sense a modern psychiatrist uses when he used the word psychopath.
By "problem so complex" he could mean simply a very depressed alcoholic. Fitz M. was no different than any of a dozen early low bottom pioneers "desperate cases" "beyond human aid."

Don't get too attached to Silkworth's descriptions, he was a pioneer and a medical benefactor, but the experience we now have in describing the alcoholics based on 75 years of experience is actually more sophisticated. However, his early description of the "allergy" the phenomena of craving and his early encouragement of Bill W. and "the altruistic movement growing up among them" makes him immortal in the hearts and minds of AAs, and will keep his section in the Big Book forever.

--

From: "Jordan F" <daricedavis@yahoo.com>
(daricedavis at yahoo.com)

I am grateful for this question. I have some thoughts about potential features involved in Fitz's alcoholic problem being so complex. However, I cannot know of another's essential struggle. My experience, strength and hope gives me a sense of three areas in the background material from Glenn C. which could have been a barrier to the spiritual awakening necessary for depth recovery.

[See original message no. 6515
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6515
from <martinholmes76@ymail.com> martinholmes76 at ymail.com] Such issues certainly have shortstopped my recovery journey when present. Perhaps they did likewise to Fitz's.

The first barrier was this member made his own diagnosis. Yes, we do identify ourselves each of us as alcoholic, but we are way too close to see ourselves objectively. This is why A.A. is based on a "buddy system" of one alcoholic talking with another alcoholic. My arrogance and egotism, represented by acting like the "doctor" in my own case, have stood in the way of my surrendering to God, and then talking with others like me who are alcoholic and listening to their view points. This was a major threat to my staying H.O.W. --

Honest, Open, and Willing.

This is a "we" program ... we help each other, we work together, we are of service to others. Each of us don't go off in our little corners and figure out our own stuff by ourselves. We seek out each other and do outreach to get others input. I don't ever have to go through all the circumstances that brought me to A.A. alone ever again.
The second barrier was this member marked his case hopeless. It's never helpful for me recovery when I put on my "God suit" and take over a pseudo-omnipotent position like this one. That's God's job and rôle in life; not mine. I can't be doing my job with my life to the best of my ability when I'm seeking to take on God's part in this thing. God does not need my help; I need his help. God, as I understand God, needs me to do my part: To seek God's guidance as to God's will and the power to carry that will out in all my affairs.

The third barrier occurred when the individual hid himself away in the barn. When I isolate or withdraw from others I generally am seeking to hide my behavior from exposure and scrutiny because I know I'm on an ineffective path. I am in flight from reality when I am pushing people away who can otherwise prompt and inspire me to stay in the solution regarding my life's challenges by what they say about their journeys in recovery. I'm pushing away help while simultaneously acting based on self-will run riot.

And, if those three features were not trouble enough for me as I trudge on my path to recovery, this member described themselves as the child of a minister. I have heard numerous ministers in A.A. describe how their professional affiliation as a minister had been twisted in their minds by their drinking and/or using careers to support their disease prior to commencing a program of recovery.

Although I am not a minister's kid, I am a doctor's kid, and I can report that my mind was twisted with the extremes of entitlement and the self-serving values of money, property, and prestige I picked out of my affluent upbringing. They filled some of the empty spaces inside me until I could learn new tools hear, but they also stood in the way of my being teachable, too. So, I get a special chuckle when I hear A.A. speakers from similar circumstances describe their particular twist on this same theme.

That's my contribution to the topic.

Warm regards,

Darice
+++Message 6541. . . . . . . . 14th National Archives Workshop: 
Macon, Georgia, Sept. 23-26
From: Shakey1aa@aol.com . . . . . . . . . . . . 5/20/2010 8:37:00 PM

14th Annual NAW

National Archives Workshop
Thursday September 23 - Sunday September 26, 2010

Learn how to research and write the AA story from:

MEL B.

Author of Pass It On, Ebby: The Man Who Sponsored
Bill W., New Wine, My Search for Bill W., Walk
in Dry Places, The 7 Key Principles of Successful
Recovery

BILL B.

Author of My Name is Bill W., When Love Is Not
Enough: the Lois Wilson Story, 1000 Years of
Sobriety, Sought Through Prayer and Meditation,
50 Quiet Miracles

CONFERENCE FLIER:

http://aanationalarchivesworkshop.com/

YIS
Shakey Mike Gwirtz
Phila, PA

+++Message 6542. . . . . . . . . . . . Re: Why was Fitz''s alcoholic
problem so complex?
From: shakey . . . . . . . . . . . . 5/25/2010 12:50:00 AM

Where in the literature does it i.d. "fitz" as the man the doctor was
talking
about ? Fitz got drunk in a barn and went home the next morning(read his
story)
and the man Dr S talks about was rescued by a searching party at a barn.It
has
similarities yet enough difference to make me ask for documentation. Where
in
our literature is "Fitz" i.d'd as that man?
Yours in Service  
Shakey Mike Gwirtz  
Phila, PA USA


 ++++Message 6543. . . . . . . . . . . . Re: The AA version of moral psychology  
From: CBBB164@AOL.COM . . . . . . . . . . . . 5/22/2010 1:52:00 PM


From Cliff Bishop and Roy Levin

- - - -

From: "Cliff Bishop" CBBB164@AOL.COM (CBBB164 at AOL.COM)  
It seems to me Dr. Silkworth provided his own definition of "Moral Psychology" in offering his opinion. In the same paragraph where that term is used, he referred to the "powers of good that lie outside our synthetic knowledge."

Two paragraphs later, he states, "They believe in themselves, and still more in the Power which pulls chronic alcoholics back from the gates of death." This is what our Program of Recovery is about. Plugging into that Power; our Higher Power 

Makes sense to me.

In God's love and service,

Cliff Bishop  
214-350-1190  
http://www.ppgaadallas.org/  

- - - -

From: Roy Levin <royslev@yahoo.com> (royslev at yahoo.com)  
My take on it was that he was using a euphemism for what we call in AA today the "spiritual" program, or what Silkworth must have considered a "religious" approach. Such approaches were beyond "the synthetic knowledge" BB pg xxv of "modern" (1930s) scientists like medical doctors. In other words, occasionally a drunk sobered up through the Salvation Army or Oxford Group whereas the docs couldn't reach them. The one line in the Big Book which I believe is a complete exaggeration (for which I forgive WD Silkworth) is the line on page xxvii (4th ed.):" Though the aggregate of recoveries resulting from psychiatric effort is considerable, we physicians must admit we have made little impression
upon the problem as a while.. Many types do not respond to the ordinary psychological approach."

Poor Doc Silkworth, he had to give some credit to his profession. But even today I doubt if there is an considerable aggregate of recoveries to alcoholism with just head shrinking. Every AA knows that a good psychiatrist, the minute he suspects a patient to be an alkie, will insist he go to AA meetings or refuse to treat the man further.

Remember Silkworth withheld his name from the first edition/first printing, because he thought the other docs might consider him a crackpot for allowing Bill W. to come into Town's Hospital and talk God to the drunks. But to his credit as a sincere healer rather than an "M-Diety" he cared for what got his patients well, rather than who came up with the therapy. Bill's "altruistic movement" worked and the croakers' cures didn't, so he encouraged the AAs and let his name be used in future printings.

In short, "moral psychology" were the words Silkworth used because he didn't want to come right out and say "the only thing that seems to help these drunks is some 'Good Ol' Time Religion." But he knew that was the only thing that worked, and he could see that Bill and his boys could package it and pitch it to their fellow alkies better than any professional preachers.

+Message 6544 . . . . . . Re: Judge sentences man to get AA sponsor
From: LES COLE . . . . . . . 5/16/2010 10:24:00 PM

Hi: In 2007 while I was doing research in Bennington, VT I tried to find a court record concerning Ebby's day in court, but there are no records for the Magistrate Court back to 1934. The only information we have relates to Rowland Hazzard, Sebra Graves and Shep Cornell interceding with the magistrate, Collins Graves, to have Ebby released to their custody instead of sentencing Ebby to a mental hospital as a "public nuisance". Those three were members of a local Oxford Group and were drinking buddies (at least Sebra and Rowland were, although Shep's inclinations are not clear). They persuaded Ebby to follow OG principles so his drinking could be controlled. The judge apparently did not give Ebby such a sentence...just a release to custody. Sebra was well known in the community, as well as being the son of the magistrate, so it would
appear that all were satisfied to handle the matter that way. Of course Ebby was so convinced that the OG program was great that he also "carried the message" to Bill Wilson shorty thereafter.

---

Much has been written about the OG influence upon Bill, but I discuss that from a different point of view in my forthcoming book about the "Role of Vermont in AA history".

---

Another bit of minutia... I interviewed Van Graves during that trip. He was Sebra's brother, and DID have the title of "Judge", and he made a very specific point to me that his father, Collins, was NOT a "Judge"... he was "head of a family agency". A little family rivalry there, I guess.

Les Cole
Colorado Springs, CO

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To: AAHistoryLovers@yahoogroups.com
From: ckeith@moment.net
Date: Thu, 13 May 2010 17:53:57 -0500
Subject: [AAHistoryLovers] Re: Judge sentences man to get AA sponsor

As I recall, it was the latter part of 1934 when a judge in effect sentenced one Ebby T. to attend Oxford group meetings.

That's the first "court ordered" person I've heard about.

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+++Message 6545. . . . . . . Re: AAHistoryLovers get-together in San Antonio
From: Glenn Chesnut . . . . . . . . 5/25/2010 5:25:00 PM

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The original message was: 6534
From: "Arthur S" <arthur.s@live.com> (arthur.s at live.com)
Date: Wed May 19, 2010 at 11:19 am

For the History Lovers going to San Antonio for the A.A. International Convention, July 1-4, 2010. Would it be possible to somehow take a poll and pick a date, time and location to gather together
and see what we look like up close and personal?

- - - -

The follow-up message was: 6535
From: Glenn Chesnut <glennccc@sbcglobal.net> (glennccc at sbcglobal.net)
Date: Date: Sun May 23, 2010 at 10:24 pm

Glenn said, "I think Arthur has a great idea. I plan to spend a lot of my
time
in the A.A. ONLINE HOSPITALITY SUITE which the Advance Program says will be
located in the Grand Hyatt Hotel (the main convention hotel) in Crockett
Suite
A/B."

See the ADVANCE PROGRAM at:

The AA Online hospitality room will be open on Thursday through Saturday and
would be the ideal place for members of the AAHistoryLovers to meet,
according
to the New York GSO. And it makes good sense to me too -- that's where all
the
AA online groups are going to be hanging out for at least part of the time.

I believe that it would be grossly unfair (this year) to schedule any AAHL
get-together on Thursday, since we have given no advance notice, and
everyone
will already have their travel plans set up. No official convention events
start
until the party and dance at 7 p.m. on Thursday evening, which means that a
lot
of people will not be arriving until Thursday afternoon or evening.

Charles Grotts (see next message) also points out a possible conflict at
3:30
p.m. on Friday. But we need to remember that there are so many excellent
things
on the program, that it may not be possible to avoid all conflicts.

MY SUGGESTIONS:

Since no one has sent in any alternate suggestions for a meeting time on
Friday
or Saturday, my suggestion therefore is that we schedule two get-togethers
in
the AA Online Hospitality Suite in the Grand Hyatt Hotel. That way, if
someone
has to miss one of them because of a conflict, the other get-together will
still
provide opportunity to meet folks. If we wanted to, we could even designate
one
of these as the "primary get-together."

1:00 to 3:00 p.m. Friday afternoon
AND

3:00 to 5:00 p.m. Saturday afternoon

Perhaps at the next International we could start earlier -- at least ten
months
in advance at a minimum -- and schedule an AAHistoryLovers get-together to
be
held a day or two before the convention officially began.

OTHER PEOPLE RESPONDED TO ARTHUR'S AND GLENN'S MESSAGES AS follows:

From: Charles Grotts <chuckg052284@yahoo.com> (chuckg052284 at yahoo.com)

Also there's a workshop on Friday, July 2 at 3:30 p.m.: "AA in Cyberspace:
Carrying the Message."

From: paula <tgirl21791@yahoo.com> (tgirl21791 at yahoo.com)

i'll be there!!

keep the group posted and i can't wait to meet you f2f!

paula
area 93
southern california

From: bevflk@aol.com (bevflk at aol.com)

That sounds good to me

Bev

From: "Chuck Parkhurst" <ineedpage63@cox.net> (ineedpage63 at cox.net)

I am VERY excited about this idea and meeting all of you
"heavy hitters." Please make sure that this gets posted
on AAHL so all can attend. Thanks!

In Service with Gratitude,

Chuck Parkhurst

From: "gildell" <gildell@mac.com> (gildell at mac.com)
Great idea Arthur! (From one who has seldom posted, but who reads everything!)
I will arrive Wed. and can be flexible about times. I would love to meet up
with anyone who is there.

Michael G.
(former ICYPAA Archives Ch.)

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From: Shakey1aa@aol.com (Shakey1aa at aol.com)
Cc: jim.myers56@yahoo.com, the_archivist@excite.com, jaredlobdell@aol.com

I have been planning to meet with 20 or so AAHL members in San Antonio. It
will
be on Wednesday June 30 or Thursday July 1. This will be before the
International Convention actually begins (the convention starts with the
party
and dance at 7 p.m. that Thursday evening). It will be a location where we
can
sit down and meet for a couple hours.

I have a location and time but I was asked not to announce it until a couple
days (or maybe a week) before the event. I won't give the info out till then
so
that it won't jeopardize someone's job.

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+++Message 6546. . . . . . . . . Re: Back issues of Markings and Box 459
From: M.J. Johnson . . . . . . . . 5/24/2010 6:22:00 PM

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Point to note: Back issues of "Markings" on aa.org only go back to 1997,
which is volume 17 of that publication. Only volume 24 (2004) through
present are sequentially represented.

I'd be interested in getting electronic copies of any other Markings back
issues not hosted on aa.org that folks may be able to point me to.

Much obliged,

- M.J.

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On Sat, May 22, 2010 at 5:30 PM, Cindy Miller <cm53@earthlink.net> wrote:
> 
> Every issue of "Markings" is on-line on the AA
> Website, and I believe, so are the last 10 years
> of Box 459....
> 
>
+++(Message 6547. . . . . . . . . . . . Re: Historical definition of substantial unanimity
From: Sober186@aol.com . . . . . . . . 5/15/2010 2:21:00 PM

From Sober186 (Jim in Central Ohio) and Roy Levin

- - -

From: Sober186@aol.com (Sober186 at aol.com)

I apologize, I made a mistake. When I searched "AA substantial majority", I did not notice that I had been directed to e-AA.org, a site for electronic-AA groups. The quote I forwarded is in the e-AA 'Groups' booklet. It has no validity for AA as a whole.

The quote from Bill W. was accurate as printed in the October 1946 issue of The Grapevine.

Jim in Central Ohio

- - -

Original question from: Lonnie V. <lvanderslice@gmail.com> (lvanderslice at gmail.com)

Our group is struggling with an issue that has split the group at a 50/50 vote, and the question has been posed as to how we will define "substantial unanimity."

- - -

From: Roy Levin <royslev@yahoo.com> (royslev at yahoo.com)

One thing is for sure, a 50/50 vote is NOT substantial unanimity. Such a motion which might be divisive is usually postponed or tabled. A group conscience by the way, is not exactly the final vote, but the sounding of all opinions, making sure the "minority opinion" is heard. The vote is the final result of sounding out the group conscience. In an important vote to the format or future of a group often a long time is taken to make sure most opinions are heard from almost all members. On trivial issues often we limit debate to "three pros" "three cons" etc. each one has one minute in the interest of saving time.
I found the following quote attributed to Bill W.
Where can it be found?

"Sobriety, freedom from alcohol through the teaching and practicing of the 12 Steps, is the sole purpose of an AA group."

With 1 minute of additional research, IT is attributed to Bill W. in a Grapevine article in 1958. I do not know which Grapevine issue.

Jim

On 5/23/2010 6:11 PM, gbaa487 wrote:
> I found the following quote attributed to Bill W.
> Where can it be found?
> "Sobriety, freedom from alcohol through the teaching and practicing of the 12 Steps, is the sole purpose of an AA group."
>

I am not sure about this quote being attributed to Bill W., but it is contained in the pamphlet 'Problems Other Than Alcohol' on the 4th page, including the front cover when counting. This pamphlet can be found at: http://www.aa.org/pdf/products/p-35_ProOtherThanAlcohol1.pdf
Jim

On 5/23/2010 6:11 PM, gbaa487 wrote:
> freedom from alcohol through the teaching
> and practicing of the 12 Steps

+++Message 6551. . . . . . . Was Silkworth a religious man?
From: martinholmes76@ymail.com . . . . . . . . . . . . 5/24/2010 5:05:00 AM

Was Dr. Silkworth a religious man?

--from the Barking Big Book Study Saturday night

+++Message 6552. . . . . . . Belladonna treatment and hydrotherapy
From: martinholmes76@ymail.com . . . . . . . . . . . . 5/24/2010 5:02:00 AM

In Bill's story he mentions the Belladonna treatment and Hydrotherapy.

What are these treatments?

+++Message 6553. . . . . . . Re: Searching for Letter to Alcoholic Foundation by Bill McI., 1946
From: SONJA THOMASON . . . . . . . . . . . . 5/24/2010 6:33:00 PM

Searching for Letter to Alcoholic Foundation by Bill McI., 1946

Hi, all,

I wrote in a little while ago asking about a letter written back in 1946 from
the Toronto Secretary to Bobbie in New York. I would like to find a reliable
copy of the letter online - I shouldn't have used the word "original"!!
We're running a copy of it in our newsletter and there are a couple of things in it
I'd like to check in it. Here's the letter below. But, I'd like to see it from an online source (I think there are a couple of mistakes in this version below which I don't believe would be on the "original"). That was all I meant when I used that word "original". Can anyone help me find this online. I
don't really know where to start. Many thanks.

Toronto
A.A.
Central Group
ALCOHOLICS ANONYMOUS
1170 Yonge St.
March 20, 1946
Phone MI-9951

Mrs. Margaret B.
National Headquarters
Alcoholics Anonymous
New York, NY

Dear Bobbie:

I realize that I am reporting in rather late but A.A. has been moving very rapidly here since the first of the year and moving in the right direction. We started off with our New Year's party which was a grand success and quite different from a year previous when four of us sat in a morgue like atmosphere drinking ginger ale and wondering if it was worth it. This year we had well over 100 happy, laughing sober people. Truly a tribute to the way A.A. works.

A second group had formed before Christmas and their method of leaving had left rather a bitter taste. I am very glad to be able to say that most of that bitterness and resentment has gone and the two groups are constantly moving closer together. Later we are going to have an East End Group and this, I am sure, will have the hearty support of both groups and might be the weld needed to join all Toronto groups in the proper A.A. spirit. As you already know a small but solid group has started in Hamilton. A week ago, we chartered a bus and about 22 went over for their meeting. There was a member from Dundas, Ontario and one from Simcoe, a good indication of how A.A. is getting into even the towns and villages around us. As you can see, we also modernized our stationery. Another reason for the delay is I wanted to use the new letter (or is that just another alibi). Also enclosed find our new pamphlet and enclosure we are using for mailing and the members to carry in their pockets. We have a number of other groups send us their pamphlets on A.A. and are trying to have 6 or so different kinds on hand to keep the new man interested and give him something to carry with him. Would appreciate it greatly if you could send us a list of books which we could use as suggested reading. At present "Remember September" and the "Glass
"Crutch" is going the rounds but would like to get something with more meat in it. As the member progresses he is reaching for something more than sobriety.

To meet this need, we would like to stock our library with those that have proven help/al. This Sunday, March 24th we are holding our 3rd Anniversary Meeting at the Knights of Columbus Hall from 3 p.m. until midnight. A buffet supper from 5-6 and the meeting to start at 7 p.m. with Clarence Snyder of Cleveland, Ohioas guest speaker. I am enclosing a clipping of our advertisement.

We had this in both evening papers today and in the morning paper tomorrow the 21st. This get-together should do a lot to unify the various groups and comes at a very opportune time as we are trying to obtain some hospitalized plan for alcoholics. There has been a great deal of pressure put on the Provincial Government by the Temperance Groups (note clippings also our Dr. Little's name in connection with their cause). This publicity and show of strength should help our appeal for a better deal for the alcoholic. Could your office forward us any State legislation concerning methods of hospitalizing alcoholics, such as Alabama and Connecticut? Any information or definite form of procedure in use would help us greatly. Medicine is still not too interested in us here in Canada.

However, that too will come. We have a great many doctors who are sympathetic toward our work and several who are going all out for us. I am enclosing various clippings pertaining to A.A. since the first of the year. We haven't selected a reporter for the Grapevine but will in the near future. I might say our Women's Group under Mrs. P. is really doing a fine job. They run their own show but have the willing help of both men's groups if they need it. This is all the news for the present. To date we have received a letter regarding our donation to the National Fund. Do we get that later? I wondered if it had been overlooked ill die turmoil caused by renovating the club rooms.

With very best regards to yourself and Bill and all New York AA from Toronto.

Sincerely,

Bill McI (Secretary)
From Cindy Miller, CloydG, Bob and Judy Schultz, and Laurie Andrews

---

Message #6537 from "Arthur S" <arthur.s@live.com> (arthur.s at live.com) said:

"I know this is being done with the best of intentions but if Dr Bob made anything clear prior to his death it was that he did not want this kind of recognition. It seems that more and more, the respect for AA's anonymity Traditions are either dissolving or being trivialized (always with the best of intentions of course)."

---

From: Cindy Miller <cm53@earthlink.net> (cm53 at earthlink.net)

Here, here!

cindy miller

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From: "CloydG" <cloydg449@sbcglobal.net> (cloydg449 at sbcglobal.net)

Isn't it a bit awkward to be a celebrity in an anonymous program? I mean, I go to a lot of meetings inside of and outside of my home town. I hear people introduce themselves by first and last names. A lot say that we're only anonymous outside of AA, but are we? The traditions do not mention that so I guess my question is Author, have I missed something?

---

From: bsdds@comcast.net (bsdds at comcast.net)

In my opinion, this is out of respect and reverence and posthumously. I am not for it or against it but to me, its more worthwhile than a "movie."

Bob and Judy Schultz
101A Melbourne Park Circle
Charlottesville, Virginia 22901-3924
434-295-7257

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From: Jenny or Laurie Andrews <jennylaurie1@hotmail.com> (jennylaurie1 at hotmail.com)

PS: And of course Bill W always declined honours for himself too.

________________________________________________________________________
+++Message 6555. . . . . . . . . . . . Re: Bill W. quote on purpose of an 
AA meeting 
From: Tom Hickcox . . . . . . . . . . . . 5/25/2010 9:14:00 PM 

From M.J. Johnson, Tom Hickcox, Laurence Holbrook, Rotax Steve, Bob 
Stonebraker, 
Jay Lawyer, Lester Gother, Byron Bateman, Jason Clemons, Jim Myers, Charles 
Knapp, and glhughes227 

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Original message #6548 from <gbaa487@yahoo.com> (gbaa487 at yahoo.com) said: 

> I found the following quote attributed to Bill W. 
> Where can it be found? 
> 
> "Sobriety, freedom from alcohol through the teaching 
> and practicing of the 12 Steps, is the sole purpose 
> of an AA group."

---

From: "M.J. Johnson" <threeeyedtoad@gmail.com> (threeeyedtoad at gmail.com) 

This seems to be inaccurate. Searching the Grapevine Digital Archive 
just for the phrase "teaching and practicing" among all issues from the 
1950s yields no results. Searching for the phrase "teaching and practicing 
of the 12 Steps" (and "Twelve Steps") does not appear anywhere in the 
Grapevine archives.

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From: Tom Hickcox <cometkazie1@cox.net> (cometkazie1 at cox.net) 

As Bill Sees It, p. 79, quoted from a letter dated 1966. 

As given, the quote is slightly different, "This is why sobriety - 
freedom from alcohol - through the teaching and practice of 
A.A.'s 12 Steps, is the sole purpose of the group."

Hyphens rather than commas, and "practice" rather than 
"practicing" make it not an exact quote. 

Tommy H in Baton Rouge 

---

From: "Laurence Holbrook" <email@LaurenceHolbrook.com> (email at 
LaurenceHolbrook.com) 

Also from: From: "Rotax Steve" <gallery5@mindspring.com> (gallery5 at
mindspring.com)

As Bill Sees It [The A.A. Way of Life], Article 79 "Whose Responsibility."
The reference listed is "letter 1966."

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From: "Robert Stonebraker" <rstonebraker212@comcast.net> (rstonebraker212 at comcast.net)

also from "Jay Lawyer" <ejlawyer@midtel.net> (ejlawyer at midtel.net)

and "lester gother" <lgother@optonline.net> (lgother at optonline.net)

Bill Wilson wrote this sentence in a small pamphlet titled, "Problems Other Than Alcohol, (excerpts)," in 1958. The catalogue number is F-8. GSO will send 50 of these free with an order, if requested.

Bob S.

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From: "Byron Bateman" <byronbateman@hotmail.com> (byronbateman at hotmail.com)

At the start of the narrative, underneath the inside title, it says it is
"By Bill." Also, the small excerpt from that pamphlet credits Bill on the front page. The copyright is February 1958.

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From: Jason Clemons <jasonrclemons@gmail.com> (jasonrclemons at gmail.com)

*Problems Other Than Alcohol:*
What Can Be Done About Them?*
by Bill W. -- A.A. Grapevine, February, 1958

One way to find the article is
http://www.barefootsworld.net/aa-problemsother.html

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From: Jim Myers <jim.myers56@yahoo.com> (jim.myers56 at yahoo.com)

Doing a quick search on silkworth.net, I was able to find the 1958 Grapevine article written by Bill Wilson titled, "Problems Other Than Alcohol: What Can Be Done About Them?"

Here is the article in pdf format:

Look to the 4th column, 2nd paragraph.
Yours in service,
Jim M,
http://www.silkworth.net/

- - - -

From: Charles Knapp <cpknapp@yahoo.com> (cpknapp at yahoo.com)

"Sobriety -- freedom from alcohol -- through the teaching and practice of the Twelve Steps, is the sole purpose of an A.A. group," Bill wrote this in the February 1958 issue of the A.A. Grapevine.

The AA Grapevine Digital Archives can find just about any quote of Bill W.

Charles from Wisconsin

- - - -

From: glhughes227@yahoo.com (glhughes227 at yahoo.com)

Also from: From: "planternva2000" <planternva2000@yahoo.com> (planternva2000 at yahoo.com)

It in Language of the Heart, p. 223, in the article Problems Other Than Alcohol from Grapevine, February 1958. That article has been printed in pamphlet form as well with the same title.

It's part of the meeting format of the Three Legacies group in New Orleans.

"An AA group, as such, cannot take on all the personal problems of its members, let alone those of nonalcoholics in the world around us. The AA group is not, for example, a mediator of domestic relations, nor does it furnish personal financial aid to anyone. Though a member may sometimes be helped in such matters by his friends in AA, the primary responsibility for the solutions of all his problems of living and growing rests squarely upon the individual himself. Should the AA group attempt this sort of help, its effectiveness and energies would be hopelessly dissipated. This is why sobriety - freedom from alcohol -
through the teaching and practice of AA's 12 Steps, is the sole purpose of the group. If we don't stick to this cardinal principle, we shall almost certainly collapse. And if we collapse we cannot help anyone."

(Letter from Bill W dated 1966 and quoted in "As Bill Sees It", page 79)

At 20:10 5/25/2010, James Bliss wrote:

With 1 minute of additional research, it is attributed to Bill W. in a Grapevine article in 1958. I do not know which Grapevine issue.

Jim

- - - -

Thanks, Jim. That would be the February 1958, Vol. 14, No. 9, issue of the Grapevine, which you can find on their Digital Archive. The article is titled "Problems other than Alcohol: What can be done about them?" by Wilson. It is also in the pamphlet Jim referenced in his earlier post.

This raises a of question in my mind. As Bill Sees It/The A.A. Way of Life attributes it to a "Letter 1966". The pamphlet is copyrighted 1958, so I wonder why it wasn't attributed to the pamphlet rather than to a letter from almost a decade later? Maybe to give us something to worry about. <bg>

The issues Wilson addresses in the GV article are as alive and well today as they were fifty-two years ago.

Tommy H in Baton Rouge

I posted part of this previously in Message #6493, http://health.groups.yahoo.com/group/AAHistoryLovers/message/6493

But I want to add some additional information
and, because of its importance, discuss it in more detail.

Cliff and Roy's take appear correct. Silkworth wrote about "moral psychology" fully two years before the Big Book was published. He first mentions it in a March 1937 paper and then elaborates in an April 1937 paper. (excerpt below)

Reclamation of the Alcoholic
By William D. Silkworth, M.D., New York, N.Y.
Medical Record, April 21, 1937

MORAL PSYCHOLOGY

We believe that this decision is in the nature of an inspiration. The patient knows he has reached a lasting conclusion, and experiences a sense of great relief. These individuals, introverts for the most part, whose interests center entirely in themselves, once they have made their decision, frequently ask how they can help others.

Case III (Hospital No. 993). - A man of thirty-eight, who had been drinking heavily for five years, had lost all of his property and was practically disowned by his family, was brought to the hospital with a gastric hemorrhage. His general condition was typical of allergic alcoholism and apparently he was mentally beyond hope. Following through elimination and medical rehabilitation, he made a satisfactory physical return. He then took up moral psychology and, in two years' time has entirely recovered his lost fortune and has been elected to a prominent public position. On meeting this patient recently, we experienced a strange sensation; while we recognized the features, a different man seemed to be speaking, as if a self-confident stranger had stepped into this man's body.

Case IV (Hospital No. 1152). - A broker, who had earned as much as $25,000 a year, and had come, through alcohol, to a position where he was being supported by his wife, presented himself for treatment carrying with him two books on philosophy from which he hoped to get a new inspiration: His desire to discontinue alcohol was intense, and he certainly made every effort within his own capabilities do so. Following the course of treatment in which the alcohol and toxic products were eliminated and his craving counteracted, he took up moral psychology. At first, he found it difficult to rehabilitate himself financially, as his old friends had no confidence in his future conduct. Later
he was given an opportunity, and is now a director in a large corporation. He
gives part of his income to help others in his former condition, and he has
gathered about him a group of over fifty men, all free from their former
alcoholism through the application of this method of treatment and "moral
psychology."
To such patients we recommend "moral psychology," and in those of our
patients who have joined or initiated such groups the change has been spectacular.

The use of quotes around the term "moral psychology" would indicate a
euphemism by Silkworth. My studies have shown that Silkworth was on the same page as
William James and knew all about the many case histories of religious
"conversion" saving drunks. James recognized many in the professional field
would prefer to substitute the word moral or morality for "personal"
religion (i.e. "spirituality")

"To some of you personal religion, thus nakedly considered, will no doubt seem
too incomplete a thing to wear the general name. "It is a part of religion,"
you will say, "but only its unorganized rudiment; if we are to name it by itself, we had better call it man's conscience or morality than his religion."
... "Rather than prolong such a dispute, I am willing to accept almost any name
for the personal religion of which I propose to treat. Call it conscience or morality, if you yourselves prefer, and not religion--under either name it will
be equally worthy of our study." VRE - Lecture II

Moral Pyschology - "We had to find a 'spiritual basis' for life or else"........"though we work out our solution on the spiritual as well as altruistic planes..."

God Bless

John B

--- In AAHistoryLovers@yahoogroups.com, CBBB164@... wrote:
> From Cliff Bishop and Roy Levin
> ...- - -
> From: "Cliff Bishop" CBBB164@... (CBBB164 at AOL.COM)
> It seems to me Dr. Silkworth provided his own definition of "Moral
> Psychology" in offering his opinion. In the same paragraph where that term is
> used, he referred to the "powers of good that lie outside our synthetic
> knowledge."
> Two paragraphs later, he states, "They believe in themselves, and still
more in the Power which pulls chronic alcoholics back from the gates of death." This is what our Program of Recovery is about. Plugging into that Power; our Higher Power

Makes sense to me.

In God's love and service,

Cliff Bishop

214-350-1190

http://www.ppgaadallas.org/

- - - -

From: Roy Levin <royslev@...> (royslev at yahoo.com)

My take on it was that he was using a euphemism for what we call in AA today the "spiritual" program, or what Silkworthy must have considered a "religious" approach. Such approaches were beyond "the synthetic knowledge" BB pg xxv of "modern" (1930s) scientists like medical doctors. In other words, occasionally a drunk sobered up through the Salvation Army or Oxford Group whereas the docs couldn't reach them. The one line in the Big Book which I believe is a complete exageration (for which I forgive WD Silkworthy) is the line on page xxvii (4th ed.) ;" Though the aggregate of recoveries resulting from psychiatric effort is considerable, we physicians must admit we have made little impression upon the problem as a while. Many types do not respond to the ordinary psychological approach."

Poor Doc Silkworthy, he had to give some credit to his profession. But even today I doubt if there is an considerable aggregate of recoveries to alcoholism with just head shrinking. Every AA knows that a good psychiatrist, the minute he suspects a patient to be an alkie, will insist he go to AA meetings or refuse to treat the man further.

Remember Silkworthy withheld his name from the first edition/first printing, because he thought the other docs might considier him a crackpot for allowing Bill W. to come into Town's Hospital and talk God to the drunks. But to his credit as a sincere healer rather than an "M-Diety" he cared for what got his patients well, rather than who came up with the therapy. Bill's altruistic
> movement" worked and the croakers' cures didn't, so he encouraged the AAs and
> let his name be used in future printings.
>
> In short, "moral psychology" were the words Silkworth used because he didn't
> want to come right out and say "the only thing that seems to help these drunks
> is some 'Good Ol' Time Religion." But he knew that was the only thing that
> worked, and he could see that Bill and his boys could package it and pitch it to
> their fellow alkies better than any professional preachers.
>
> Members,

When referring to a person we do not like, on p. 77 of the Big Book, the authors suggest that we take the "bit in our teeth." Can someone offer me clarity on what that expression means and where it originated? A source reference for the information would be good as well. I have conducted a step 8 and 9 workshop and that expression comes up as a question.

In Service with Gratitude,

Chuck Parkhurst

---

From the moderator:

There is a big space between a horse's front teeth and back teeth, where the bit of the bridle is placed, so the horse cannot spit it out of his mouth. The reins are attached to the bit, so the rider can pull the horse's head to the left or the right, and direct the way the horse is going.

For full description and pictures, see http://en.wikipedia.org/wiki/Horse_teeth

If the horse is able to work the bit out of that notch, and get the bit where he can clench it between his teeth, the rider will
lose control of the horse, and the horse
will be able to go wherever he wishes to go,
not in the direction the rider wants him to
go.

Hence the metaphor "to get the bit in your
teeth" means to seize control and take
aggressive action.

Glenn C. (South Bend, Indiana, U.S.)

++++Message 6560. . . . . . . . . . . . Re: bit in our teeth
From: bsdds@comcast.net . . . . . . . . . . . . 5/28/2010 2:20:00 PM

As a retired dentist from Texas, I know what it means and suspect the origin
is
to control "intolerant" behavior. Bits are devices placed in a horse's mouth
to
communicate directions from the rider and generally attached to a bridle. It
does not restrict movement necessarily and the reference champing (not
chomping)
at the bit is a description of a horse that is impatient and "ready for
action."
Since the Big Book was written in Yankee territory, I suppose is is an
English
bit!!! Professionally speaking, I do not suggest this literally! :)
For full description and pictures, see http://en.wikipedia.org/wiki/Horse_teeth

If the horse is able to work the bit out of that notch, and get the bit where he can clench it between his teeth, the rider will lose control of the horse; and the horse will be able to go wherever he wishes to go, not in the direction the rider wants him to go.

Hence the metaphor "to get the bit in your teeth" means to seize control and take aggressive action.

Glenn C. (South Bend, Indiana, U.S.)

FROM Shakey Mike in India and Dr. Strecker
From: Jim Myers . . . . . . . . . . . . 5/26/2010 2:32:00 AM

FROM Shakey Mike and Jim Myers

- - -

From: Shakey1aa@aol.com <Shakey1aa@aol.com> (Shakey1aa at aol.com)

This post is on 2 subjects
1. New Information about another Philadelphian "carrying our message" in this case to India
2 Dr Edward A Strecker- Alcohol-One Man's Meat

I am leaving next week to go to India to speak at "The Convention in The Clouds Shimla, India. 6600 feet up in the Himalayas. I have been honored to be asked to be the speaker there at the 75th Anniversary of AA. Our Founders day. I will be speaking about "Our AA History"; Working the steps as they did before the Big Book was written and showing slides of AA interest that were sent to me by AAHL members as well as other sources. (silkworth.net and hindsfoot.org etc)

Michelle, our GSO Archivist, has sent me information that a man from Philadelphia, PA in 1941 contacted New York about AA and corresponded with Ruth Hock after reading about AA in the Saturday Evening Post Jack Alexander article that was spearheaded by Jimmy Burwell and the members of the Philadelphia Mother Group. This AA Group included Members (alcoholics) as well as
associate members (non Alcoholics) who were doctors, and members of the clergy. 
The interesting part of this correspondence from a man referred to L.B.E. is 
that he got sober with the help of Dr. S. Naturally, any one familiar with 
AA in Philadelphia would think that Dr. S would be Dr. Dudley Saul of the Saul 
Clinic and a Associate Member of the Philadelphia Mother Group but this is not so. 
L.B.E. writes "The last time I was in the USA I saw quite a lot of Dr. S and 
talked with him quite a bit on the subject. Buddie W and Francis C who works 
with him, were compatriots of mine in Philadelphia many years ago." I 
recognized Francis C as Francis Chambers who co authored a significant book about 
alcoholism called "Alcoholism-One Man's Meat" The Dr S. is therefor Dr. 
Edward Strecker . A man famous in medicine. A friend to the alcoholic. Some may have 
heard of the Strecker Institute. 

The following is the biography of Dr Strecker from the University 
Of Pennsylvania ; 
Edward A. Strecker (1886-1959) 

Clinician, teacher, researcher, author and gentlemen - Edward Adam 
Strecker lived each role fully during his active and inspiring career that 
spanned nearly half a century. 
After graduating from Jefferson Medical College in 1911, Dr. Strecker 
joined Pennsylvania Hospital in 1913, serving as chief medical officer at 
The Institute of Pennsylvania Hospital from 1920 to 1928, He continued his 
association with the hospital until his death in 1959. Dr. Strecker served as 
professor and head of nervous and mental diseases at Jefferson Medical 
College; 
professor and head of the Department of Psychiatry at the University of 
Pennsylvania School of Medicine and later professor and emeritus professor and 
chair of psychiatry at the University of Pennsylvania Graduate School of 
Medicine. In addition, he was clinical professor of psychiatry and mental 
diseases at Yale University and was the first professor of psychiatry at 
Seton Hall College of Medicine. He was president of the American Psychiatric 
Association in 1943. 
He possessed an outstanding ability to examine patients, investigate 
etiologic and dynamic factors and make accurate diagnoses and constructive 
recommendations for treatment. A skilled psychotherapist, Dr. Strecker was also 
a superb teacher, whose colorful language created an unforgettable clinical 
picture. He made psychiatry comprehensible and exciting to medical students, 
psychiatric nurses and other mental health professionals, producing a 
profound 
effect on psychiatric teaching in Philadelphia. 
Dr. Strecker's main interest in the early 1920's was to develop the 
psychiatric outpatient department of The Institute of Pennsylvania Hospital. 
Under his direction, psychotherapy in that department flourished, and many young
psychiatrists sought to have the privilege of studying therapeutic approaches from such a highly skilled and innovative clinician. He also sought to relate psychiatry to the general practice of medicine.

A prolific writer, he authored ten books and more than 200 papers, on such diverse subjects as alcoholism, childhood behaviors, encephalitis, head trauma, sex offenders, war neuroses, and civilization and culture. He authored five editions of the best-known standard textbook at that time, Fundamentals of Psychiatry.

Many honors were bestowed on Dr. Strecker, including four honorary doctoral degrees. He served the nation in both World War I and World War II, was named a consultant to President Roosevelt and received a presidential citation from President Truman.

This outstanding physician and human being serves as a model for psychiatrists and a continuing source of pride for Pennsylvania Hospital."

The Institute introduced thousands to A.A. I remember as a 5th year pharmacy student visiting the Institute as one of my rotations.

Strecker believed in vitamin therapy and reconditioning the alcoholic physically and nutritionally. The book Alcohol One Man's meat is an excellent book on our disease. It was published in 1939.

India Archives is unaware of this 1st contact to AA. Ruth Hock wrote back July 25, 1941 and "expressed her surprise and encouragement that the message of A.A. has been carried as far as India." This put A.A. in India prior to the established year 1956. The 5 pages of information from GSO on AA in India will be presented to them on June 10th; The 75th anniversary of AA. Any AAHL who would want copies of this information will find it available online on Silkworth.net after my return. Jim M, Mitchell K and myself will attempt to list the history of AA in every country of the world on silkworth.net. Any help by AAHL members on the histories of each country would be greatly appreciated.

Yours in Service,
Shakey Mike Gwirtz
Philadelphia, PA USA

- - - -

From: jim.myers56@yahoo.com (jim.myers56 at yahoo.com)

I would like to thank Mike for this posting. As Mike has shown, he has come up with a piece of AA history that corrects that which was previously know - namely that of communication about Alcoholics Anonymous in the Country of India prior to the established year of 1956. I'm sure you can see the significance
of this piece of AA history - accuracy! I'm sure I would be speaking for both, Mitchell and Mike as well as many others who has an interest in AA's history, that it is very important to document AA's history, where ever it may be in the world, as accurate as possible. It has been my intention to document AA history on silkworth.net as accurately as I possibly can, regardless of where or what that AA history may be, and along the way, I have had to update/correct some AA history on the site, and I'm sure there will be more updating of such information.

I would like to touch on the subject that Mike has brought up - that of documenting Global Localized Alcoholics Anonymous History. There is no doubt about it. This will be quite an undertaking - to document Alcoholics Anonymous history from Country's around the Globe.

This brings me to the point, that some years back, I attempted to do just that, which Mike has already pointed out - documenting Global localized AA histories the best I could at the time when I began this undertaking. A member of AAHL known as "t" was helping me do this at the time. "t" also supplied me with much more information regarding AA history as well, some of which, is still not on silkworth.net yet.

The pages to list the Global localized AA histories has already been created on silkworth.net some years back and for the most part, there is very little Global localized AA histories listed on these pages, though I have, I believe, created pages for just about every Country in the World. I believe these pages will have to be updated (nothing major I hope) in order to move forward with such a large project as listing the Global localized AA histories. But I believe it can be done with the participation of many, including members of AAHL - in spreading the word about this project, searching, researching, locating such AA histories worldwide, and sending them to Mike, Mitchell or myself to be included on silkworth.net's, "The Global Map Listing."

There are pages to help assist folks in preparing their localized AA history as well. I did not put together or write these pages, nor do I take any credit
for its content, rather I found the information somewhere on the internet some years back and found this information useful in preparing one's local AA history. This page can be found here: http://www.silkworth.net/image_map/history_project.html, as well as a link to this page from The Global Map Listing index page.

Gathering Worldwide localized AA history has been a dream of mine for some years now, making such histories accessible from a single location on the World Wide Web - silkworth.net - and eventually adding more sophisticated software to be able to translate the entire website into many different languages. Though I have to admit, it hasn't had much attention in a few years.

So, I second that which Mike mentioned to you - having as much participation by you and anyone else you know who may be interested in also participating in this project - hopefully, on a Global scale. To view the current status of, "The Global Map Listing," follow this link, http://www.silkworth.net/image_map/world.html, and then click anywhere on the map selecting a country or region of the map. You will then get an idea of how it is currently set up. Any suggestions on your part, to improve upon what has been done so far, will be accepted with much gratitude!

Mike (Shakey) and myself will be working together on silkworth.net. Mitchell K. has also expressed his willingness to also help with silkworth.net. Please feel free to contact us about this AA history project.

Your's in service,
Jim M,
http://www.silkworth.net/

=================================================================

"Let us also remember to guard that erring member - the tongue, and if we must use it, let's use it with kindness and consideration and tolerance." -Dr. Bob,
Sunday, July 30, 1950
http://silkworth.net/aahistory/drbob_farewell.html
=================================================================

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+++Message 6562. . . . . . . . . . . . San Antonio: History of AA in New Jersey
From: John Barton . . . . . . . . 5/27/2010 11:20:00 AM

1-2:30 PM, Sat. July 3, Bonham Room in the
Grand Hyatt -- presentation on the History of
AA in New Jersey

Hello AAHL, looking forward to meeting all of you in San Antonio

I wanted to let you know through the efforts of an Ad-Hoc Committee of Area
44/45 the New Jersey Archives Committees of both Northern New Jersey, Area
44
(Joint Committee Area 44 and NNJ Intergroup) and Southern New Jersey, Area
45
will be hosting a hospitality suite at the Grand Hyatt in the Bonham Room from
Thursday July 1st through Saturday July 3rd. We will have the New Jersey
Archives Displays out for all to see and will have beverages, snacks,
souvenir
buttons and bookmarks to mark the occasion.

On Sat July 3rd from 1-2:30 PM the committee and the area archivist will
give a
presentation on the History of AA in New Jersey and we invite you all to
attend.

Looking forward to seeing all of you

God Bless

John B.

Area 44 History & Archives Chair

+++Message 6563. . . . . . . . Re: Shakey Mike in India and Dr. Strecker
From: bruceken@aol.com . . . . . . . . 5/28/2010 12:52:00 PM

When you are ready to work on the history of AA in various countries, I may
be able to help with the Soviet Union, China, and Cuba.
As a traveler with the San Francisco based "Creating a Sober World" and
some independent groups, I joined others in carrying the message to those
three
countries.
I also plan to be in San Antonio and if we have a get-together there,
perhaps we can chat!
I'm 81 years old so I don't recommend waiting too long!!! The New York
Archives, however, have quite a few of the documents associated with those
trips.
Bruce K.
San Francisco

I, too, would like to find as many as possible, electronic back issues of Box 4-5-9 prior to VOL. 47, No. 5/ OCTOBER-NOVEMBER 2001. I would be most greatful to those of you who have electronic copies stored on your computers or CD's for sending me a copy of any you may have.

Your's in service,
Jim M,
http://www.silkworth.net/

"Let us also remember to guard that erring member - the tongue, and if we must use it, let's use it with kindness and consideration and tolerance." -Dr. Bob,
Sunday, July 30, 1950
http://silkworth.net/aahistory/drbob_farewell.html

--- On Mon, 5/24/10, M.J. Johnson <threeeyedtoad@gmail.com> wrote:

From: M.J. Johnson <threeeyedtoad@gmail.com>
Subject: [AAHistoryLovers] Re: Back issues of Markings and Box 459
To: AAHistoryLovers@yahoogroups.com
Date: Monday, May 24, 2010, 6:22 PM

Â

Point to note: Back issues of "Markings" on aa.org only go back to 1997, which is volume 17 of that publication. Only volume 24 (2004) through present are sequentially represented.

I'd be interested in getting electronic copies of any other Markings back issues not hosted on aa.org that folks may be able to point me to.

Much obliged,

- M.J.

---

On Sat, May 22, 2010 at 5:30 PM, Cindy Miller <cm53@earthlink.net> wrote:
Every issue of "Markings" is on-line on the AA Website, and I believe, so are the last 10 years of Box 459....

[Non-text portions of this message have been removed]

Hi,
The name is Beverly. It refers to the sedative and antispasmodic drug Belladonna. Formerly used to relieve some of the effects of alcohol withdrawal. I hope this helps you out.

From Glenn C. <glennccc@sbcglobal.net> (glennccc at sbcglobal.net)

According to the internet, in the belladonna treatment, the patient was given a mixture of belladonna (deadly nightshade), xanthoxylum (prickly ash), and hyoscyamus (henbane).

But statements about this on the internet are not totally dependable. I wish that someone who was a real expert (like Bill White) could tell us whether this was the mixture actually used by Dr. Silkworth at Townes Hospital.

It was supposed to help prevent some of the worst effects of delerium tremens when alcoholics were being detoxed.

Tranquillizers are used for detoxing instead in modern alcoholism treatment centers.

"Hydrotherapy" could refer to all sorts of things. Going into a so-called Turkish bath to "sweat out" the alcohol was sometimes practiced at that period. Wealthy people would also go to soak in hot baths at spas like the one in French Lick, Indiana, and in many similar spas in the U.S. and Europe.

At the other extreme, when Father Ralph Pfau ("Father John Doe" of the Golden Books) was sent to a mental institution at one point during his active alcoholism, they wrapped him up in a blanket and then kept the blanket continually soaked in cold water until his body temperature dropped so low that
he became nearly comatose. This (like running electrical shocks through the brain, which they did to him at another mental institution) was a way of calming mental patients down.

Tranquilizers and antipsychotics like Thorazine (chlorpromazine) are used instead at modern mental institutions and alcoholism treatment centers.

But again, we need a real expert (like Bill White) to tell us what kind of hydrotherapy was actually used for treating alcoholics at Townes Hospital. Do NOT trust everything that appears on the internet.

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In a message dated 5/26/2010 12:30:39 P.M. US Mountain Standard Time, <martinholmes76@ymail.com> writes:

> In Bill's story he mentions the Belladonna treatment and Hydrotherapy.
> >
> > What are these treatments?
> >

+++Message 6566. . . . . . . . . . . . Re: Searching for Letter to Alcoholic Foundation by Bill McI., 1946
From: ricktompkins . . . . . . . . . . 5/26/2010 9:15:00 PM

From Rick Tompkins and Joseph Herron

- - - -

From: "ricktompkins" <ricktompkins@comcast.net> (ricktompkins at comcast.net)

Dear Sonja,

The letter was written and mailed to the Alcoholic Foundation, so your place to start is the AA Archives at GSO, of course.

Bobbie would have replied within the week in 1946; the best practices of archival correspondence has the initial letter and its reply.

Contact (CALL) the General Service Office and ask to speak with Michelle Mirza, Archives Director.

Explain your search and verification request, and if Michelle can't assist you one of the assistants or interns may be able to help.
Follow up your request with a written letter and the text of what you are asking to verify. Remember a few things:

1) The AA Archives is within its rights to ask you what your purpose and subsequent action might be.

2) You will not receive a photocopy of Bill McI.’s letter but you might receive a photocopy of Bobbie's reply if her reply is used for AA historical information.

3) What does your local (Toronto) Archives have on this communication? Where did you say the initial source was?

4) Bill McI.’s letter is a report. Bobbie would be writing her reply as AF Staff to the Toronto Group and just might have follow-up news, encouragement, and/or questions in her letter.

5) The details in the letter can be checked against the original as you READ IT to one of the Archives Staff. Ask if this is possible.

6) Call GSO around mid-morning 10:30 EDT and keep trying until you speak to one of Archives staff.

Hope this helps you---I doubt that "online" records will come your way. Let us know what happens, and good luck!

Yours in fellowship,

Rick, Illinois

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From: "Joseph Herron Jr." <joseph_blackwolf@sbcglobal.net> (joseph_blackwolf at sbcglobal.net)

Sonja,

Hi, Maybe I can help you out on this subject. You can reach the GSO Archivist, Michelle Miza (Non-Alcoholic) at mizam@aa.org or archives@aa.org and submit your request about this particular letter to her and the staff and they will be happy to research it for you.

Joseph H.
From: Kimball ROWE . . . . . . . . 5/29/2010 5:07:00 PM

From Kimball Rowe and cindygillie

- - -

"Kimball ROWE" <roweke@msn.com> (roweke at msn.com)

It was my understanding that this honor was being bestowed on him not due to his role as an A.A. co-founder, but due to his medical work in the only ward in Ohio to treat alcoholism as a disease (at that time). I think Dr. Bob was quite pleased, even boasting of having treated over 5000 patients. Not an anonymity issue.

If it were to honor his role as a co-founder, then sadly, they re-named the wrong street.

In his passing, I interpreted his last remarks as to not make a big deal about his role as a co-founder, he did not want this kind of recognition. Just keep it simple.

Dr. Bob's not here to ask, but I think he would be please and punch about the re-naming of Olive Street and horrified about "Founders Day" And yet, as I write this someone is preparing to make the trek to Ohio to see the location of a miracle, put yet another rock on his headstone, not realizing the real miracle is contained in the simple instructions left behind in a rather large blue book.

off the soap box

- - -

Dr. Bob's Way coming to Akron
Portion of Olive St. will be designated for AA co-founder

by Stephanie Warsmith, Beacon Journal staff writer
Tuesday, May 18, 2010

<<Each year, thousands travel to Akron to recognize Dr. Bob Smith for co-founding Alcoholics Anonymous. This year, Akron will thank Dr. Bob in a special way - by naming part of a street after him. Akron City Council on Monday voted to designate the section of Olive Street from North Main Street to North Howard Street "Dr. Bob's Way.">>

<<This section of Olive is on the north end of St. Thomas Hospital, which...>>
featured the first hospital specialty unit to treat alcoholism as a medical condition.>>

- - - -

From: "Cindy" <cindygillie@yahoo.com> (cindygillie at yahoo.com)

I love reading here but rarely post. This one caught me though! I find it sad that people misunderstand the tradition about anonymity. We are only to be anonymous at the level of press etc. We are to do this to avoid poisoning AA with our personal failings - but in my opinion, since Dr. Bob is dead and died sober there is no longer any possible detriment to AA to have him known as a founder. Rather, he is an example of the power of the program. I do not know if he would like this honor, but I only say that I find no problem with the lack of anonymity in this case.

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+++Message 6568. . . . . . Re: Akron honors Dr. Bob by re-naming part of Olive Street
From: Arthur S . . . . . . . . . . 5/26/2010 10:43:00 PM

From Arthur S., Dudley Dobinson, and James M.

- - - -

"Arthur S" <arthur.s@live.com> (arthur.s at live.com)
Dear Cloyd, Bob and Judy

The anonymity Traditions have the objective of humility (not secrecy). By General Service Board policy (affirmed by 4 Conferences) the anonymity of deceased members is supposed to be respected and protected the same as living members unless their family approves otherwise.

Cheers

Arthur

Some literature references below.

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In AA Comes of Age (p 10):

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Meeting a few months after Dr. Bob's death, the first General Service Conference of Alcoholics Anonymous voted in 1951 to present each of Dr. Bob's heirs, young Bob and Sue, with a scroll which struck a final note. It
read as follows:

DR. BOB IN MEMORIAM

Alcoholics Anonymous herein records its timeless gratitude for the life and works of Dr. Robert Holbrook S., a Co-Founder.

Known in affection as "Dr. Bob" he recovered from alcoholism on June 10, 1935; in that year he helped form the first Alcoholics Anonymous Group; this beacon he and his good wife Anne so well tended that its light at length traversed the world. By the day of his departure from us, November 16, 1950, he had spiritually and medically helped countless fellow sufferers.

Dr. Bob's was the humility that declines all honors, the integrity that brooks no compromise; his was a devotion to man and God which in bright example will shine always.

The World Fellowship of Alcoholics Anonymous presents this testament of gratitude to the heirs of Dr. Bob and Anne S.

=====================================  

AA Comes of Age (p 134):

=====================================  

These experiences taught us that anonymity is real humility at work. It is an all-pervading spiritual quality which today keynotes A.A. life everywhere. Moved by the spirit of anonymity, we try to give up our natural desires for personal distinction as A.A. members both among fellow alcoholics and before the general public. As we lay aside these very human aspirations, We believe that each of us takes part in the weaving of a protective mantle which covers our whole society and under which We may grow and work in unity.

We are sure that humility, expressed by anonymity, is the greatest safeguard that Alcoholics Anonymous can ever have.

=====================================  

AA Comes of Age (p 136-137):

=====================================  

This was particularly true of anonymity. Today I hope I have come to a time in my A.A. life when I can obey because I really want to obey, because I really want the Traditions for myself as well as for A.A. as a whole. Therefore each of our Twelve Traditions is really an expression of the deflation that each of us has to take, of the sacrifice that we shall all have to make in order to live and work together.

Dr. Bob was essentially a far more humble person than I. In some ways he was a sort of spiritual "natural," and this anonymity business came rather easily to him. He could not understand why some people should want so much publicity. In the years before he died, his personal example respecting
anonymity did much to help me keep my own lid on. I think of one affecting instance in particular, one that every A.A. ought to know. When it was sure that Dr. Bob was mortally afflicted, some of his friends suggested that there should be a suitable monument or mausoleum erected in honor of him and his wife Anne-something befitting a founder and his lady. Of course this was a very natural and moving tribute. The committee went so far as to show him a sketch of the proposed edifice. Telling me about this, Dr. Bob grinned broadly and said, "God bless 'em. They mean well. But for heaven's sake, Bill, let's you and I get buried just like other folks."

A year after his passing, I visited the Akron cemetery where Dr. Bob and Anne lie. The simple stone says not a word about Alcoholics Anonymous. Some people may think that this wonderful couple carried personal anonymity too far when they so firmly refused to use the words "Alcoholics Anonymous" even on their own burial stone. For one, I do not think so. I think that this moving and final example of self-effacement will prove of more permanent worth to A.A. than any amount of public attention or any great monument.

====================================
From: DudleyDobinson@aol.com (DudleyDobinson at aol.com)

Hi. Tradition Eleven clearly states at what level we should maintain anonymity.

Further clarification can be got from the pamphlet "Understanding Anonymity". On page Eleven it says we should "use last names within the Fellowship, especially for election of group officers and service jobs."

Personally I believe it is most important to respect other members anonymity and to be willing to break mine outside the rooms if I see an alcoholic needing seeking help.

Dudley from Ireland.

Ps Any member would have a real problem finding me in the telephone book looking for Dudley

====================================
From: jwm_az@yahoo.com (jwm_az at yahoo.com)

I agree that Dr Bob would most likely be taken aback at the notion of having a street named after him.

Regarding the use of last names at (closed) meetings, however, none other than Dr Bob himself decried NOT using one's full name at AA mtgs as a violation
of anonymity - we are anonymous at the public level (press, radio and film), but not at meeting level: see "Dr Bob and The Good Oldtimers," around pg 264 (sorry, I'm travelling and don't have my copy at hand) for his opinion on this. If something bad befalls one of us - whether relapse, accident or other dire events it is important to know exactly who the person is . . . It is difficult to go to a hospital and ask which room "Joe from AA" (or James) is in . . .

-James M. (This forum isn't a mtg) Campbell, California
4/1/89

+++Message 6569. . . . . . . . . . . . Split from the Oxford Group: New York, Cleveland, Akron
From: and25g . . . . . . . . . . . . . 5/30/2010 2:55:00 PM

Question about the split from the Oxford Group in (1) New York, (2) Cleveland, and (3) Akron.

- - - -

Hi group

I was talking to one of old timers and he was sure that first AA group to split from the Oxford Group was the one in Cleveland.

For some reasons, I always thought that Bill W and the group in Brooklyn decided to hold independent meetings in Bill's house in Brooklyn. And Dr Bob did not the group in Akron to become separate for some time.

Would you have any facts on this topic?

Thank you
Andrew from Brooklyn

- - - -

From Glenn C. <glenncce@sbcglobal.net>
(glenncce at sbcglobal.net)

I think we've had a good, thorough answer to this question in single comprehensive AAHL message, but I just used the search box at the top of our Message Board at
I think the following is basically the right
dating, but will leave it to the real experts
in our group to make any necessary corrections:

(1) NEW YORK -- Aug. 37

http://health.groups.yahoo.com/group/AAHistoryLovers/message/6460
says that "It has been well documented that NY split from the OG in August
of 37."

(2) CLEVELAND -- May 39

http://health.groups.yahoo.com/group/AAHistoryLovers/message/5321
says that "On May 11, 1939 the first meeting of “Alcoholics Anonymous” using the
name 'Alcoholics Anonymous' was held in Cleveland. The group had been forced
to split from the Akron Oxford Group due to its Catholic members having trouble
within their churches regarding attendance at Oxford Group meetings."

(3) AKRON -- Nov. 39 - Jan. 40

From the website which Al Welch manages:
http://westbalto.a-lassociates.com/LETTERS%20ETC/chronologyofaagroups.htm

November-December 1939 -- the Akron group withdrew from the Oxford Group
association. Instead of holding meetings at the home of T. Henry and
Clarence Williams (non-alcoholic Oxford Group members) the alcoholics started holding
their meetings in Dr. Bob's and other members homes.

January 1940 -- the Akron group started meeting at King School.

+++Message 6570. . . . . . . . Re: 1970 copy of This Is AA pamphlet
From: ronald beauregard . . . . . . . 5/30/2010 2:03:00 AM

>> On Tue, 4/6/10, Jim Hoffman <jhoffma6@tampabay.rr.com> wrote:
>>
>> I have a copy of the 1970 pamphlet in an adobe
>> file, if anyone would like. Please send me an
>> email at: <jhoffma6@tampabay.rr.com>
We have a 1966 copy in our archives and a 1980 copy that says Revised.

I have not yet compared them, but there seems to have been revisions. Archives in GSO was kind enough to send me this 1970 adobe copy when I inquired.
The most recent printing seems to be 2009

Momaria

Hi, thanks for the info on the Archives workshop.

As I live in Europe, I won't have a chance to get to the workshop and was wondering if there will be any written material or tape or such on the subject that I could receive. I am willing to send the money to pay for the cost incurred in doing this.

I have written up the history of US servicemen on the European continent. I would like to learn if I did it ok and how i could add to it or wharever.

Yours in AA, Dolores

Possibly we are talking about two different writings here. While page 79 in "AS Bill Sees It" is very similar to page 223 in "Language Of The Heart," it is not an exact quote. Bill may have written to someone repeating the same ideas from his original article.

Jim S.

--- In AAHistoryLovers@yahoogroups.com, Tom Hickcox <cometkazie1@...> wrote:

> Thanks, Jim. That would be the February 1958, Vol. 14, No. 9, issue of the Grapevine, which you can find on their Digital Archive. The article is titled "Problems other than Alcohol: What can be done about them?" by Wilson. It is also in the pamphlet Jim referenced in
his earlier post.
>
> This raises a question in my mind. As Bill Sees It/The A.A. Way
> of Life attributes it to a "Letter 1966". The pamphlet is
> copyrighted 1958, so I wonder why it wasn't attributed to the
> pamphlet rather than to a letter from almost a decade later? Maybe
> to give us something to worry about. <bg>
>
> The issues Wilson addresses in the GV article are as alive and well
> today as they were fifty-two years ago.
>
> Tommy H in Baton Rouge
>
> +++++Message 6573. . . . . . . . . . . . RE: bit in our teeth
From: Stef . . . . . . . . . . . . 5/28/2010 2:55:00 PM

From Stef and Laurence Holbrook

---

From: "Stef" <stef@donev.com> (stef at donev.com)

Chuck, this is from The Phrase Finder at
http://www.phrases.org.uk/meanings/343900.html

Meaning: Take control of a situation.

Origin: A bit is a mouthpiece that is used to control a horse's movements. It is
normally fitted so that pressure on the reins presses the bit against the soft
parts of the horse's mouth, causing it to turn its head. This expression
alludes to a horse biting on the bit and taking control away from the rider.

Cheers, Stef

---

From: "Laurence Holbrook" <email@LaurenceHolbrook.com>(email at LaurenceHolbrook.com)

"Take the bit between your teeth" means "Take control of a situation."

The earliest known use of the phrase is in John Dryden's satirical poem The
Medal, 1682:

But this new Jehu spurs the hot-mounted horse, Instructs the beast to know his native force, To take the bit between his teeth and fly
To the next headlong steep of anarchy.

+ + + Message 6574. . . . . . . . Belladonna treatment
From: Glenn Chesnut . . . . . . . . . . . 5/30/2010 4:32:00 PM

What exactly was the belladonna treatment used on Bill W. at Towns Hospital, when he came in for initial detoxing?

Pass It On (p. 101) makes no mention of xanthoxylum (prickly ash) or hyoscyamus (henbane) being included in the mixture.

It says instead that alcoholics were given belladonna and castor oil (a powerful laxative).

Someone who remembered Towns Hospital <<described it as simply a place where alcoholics were "purged and puked." The purging was most probably the effect of the liberal does of castor oil that the patients were given, together with belladonna. The belladonna treatment at Towns had been developed by Dr. Sam Lambert, a reputable New York physician, but it was the chief of staff, Dr. Silkworth, who would in time to come have the most impact on the treatment of alcoholism.>>

---

http://health.groups.yahoo.com/group/AAHistoryLovers/message/6565 noticed that some internet references claimed that Bill W. was given a mixture of belladonna (deadly nightshade), xanthoxylum (prickly ash), and hyoscyamus (henbane).

But it has not been verified that Dr. Silkworth was using anything other than belladonna by itself.

+ + + Message 6577. . . . . . . . AAHL -- SAN ANTONIO -- 3-5:00 Sat. July 3
From: Glenn Chesnut . . . . . . . . . . . . . . . . . . 6/4/2010 5:58:00 PM

Main AAHistoryLovers get-together at the San Antonio International 3:00-5:00 p.m., Saturday, July 3, 2010 in the AA Online hospitality suite (Crockett Suite A/B) at the Grand Hyatt Hotel (the main convention hotel).
The AA Online hospitality room will be open continuously from Thursday through Saturday. The New York GSO has suggested this to us as an ideal place for members of the AAHistoryLovers to meet. So if you have some free time, come in and sit down and have a cup of coffee and chat. I'll be there when I'm not otherwise involved, and so will some of our other members, I believe.

Glenn Chesnut, Moderator
AAHistoryLovers

OTHER EVENTS:

=================================================================
Friday, July 2, 2010
=================================================================

12 noon - 1:00 p.m.
GSO Archives, in the Henry B Gonzalez Convention Center -- we will have some tables and chairs at our disposal and Michelle Mirza, the GSO Archivist, has agreed to briefly chat with us. A good chance to learn more about the historical resources in the New York AA Archives.

1:30-3:00 p.m.
Arthur S. of the AAHistoryLovers will be one of the 3 speakers participating in the Archives AA History Workshop at the MRW (Marriott River Walk).

****3:30-5:00 p.m.
AN ADDITIONAL GOOD OPPORTUNITY to meet a few AAHL members for anyone who can't make the Saturday afternoon meeting: all members of the AAHistoryLovers who want to, can meet and discuss Arthur's talk in the AA Online hospitality suite, Crockett Suite A/B, at the Grand Hyatt Hotel. Or just sit down and have a cup of coffee, and have an informal conversation with some of the other AAHL members sitting around the table.

=================================================================
Saturday, July 3, 2010
=================================================================

1:00-2:30 p.m.
There will be a presentation on the History of AA in New Jersey in the hospitality suite at the Grand Hyatt in the Bonham Room.

****3:00-5:00 p.m.
MAIN A.A. HISTORY LOVERS GET-TOGETHER
In the AA Online hospitality suite (Crockett Suite A/B) at the Grand Hyatt Hotel. No program, just come in and sit down and have a chat, and get to know
some of your fellow AAHL members over a good cup of coffee.

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[as revised 6/4/10]

++++Message 6578. . . . . . . . . . . . Re: Dr. Strecker
From: Cindy Miller . . . . . . . . . . . . 6/1/2010 9:08:00 AM

In 1913, Dr. Edward A. Strecker joined the hospital as an assistant physician. Over his 46 years of service, he became a preeminent author and teacher of psychiatry. In 1920, Dr. Strecker established one of the first psychiatric outpatient community clinics in the world at Pennsylvania Hospital's 8th and Spruce Street campus.

A pioneer in the treatment of alcoholism, Dr. Strecker was one of the first to insist that alcoholism be treated as a disease, not a moral failing. In 1935, Pennsylvania Hospital's West Philadelphia department was the first psychiatric institution to hire a recovering person as an addiction counselor. Dr. Strecker and his former alcoholic patient, Francis Chambers, Jr., developed the "dual therapy" approach for alcoholics, combining abstinence and psychological counseling. The Institute's substance abuse unit was named "The Strecker Program" in his honor; in 1989 it was named "Treatment Center of the Year" by the American Council on Alcoholism.

In Service,
Cindy Miller

++++Message 6579. . . . . . . . . . . . Bondage of Self
From: M.J. Johnson . . . . . . . . . . . . 6/1/2010 12:50:00 PM

Could anyone provide insight into the origin of the phrase "bondage of self," as used in the 3rd Step prayer on page 63 of the Big Book?

Many thanks!

++++Message 6580. . . . . . . . . . . . Ad Hoc Religions
From: mdingle76 . . . . . . . . . . . . 6/1/2010 3:40:00 PM

Dear AAHL Group,
I'm trying to locate an article written by Gerald Heard about AA called "The Ad
anyone here know how I could receive an electronic copy of this? Any help in finding this article would be greatly appreciated.

Many thanks,

Matt D.
East Ridge, NY

+++Message 6581. ....... Gatherings
From: Bill Lash ............ 6/1/2010 10:30:00 AM

59th Stepping Stones Family Groups Picnic
Saturday, June 5, 2010 from 12:00noon - 5:00pm
Stepping Stones (historic home of Bill & Lois W.)
62 Oak Road
Bedford Hills, NY 10536
For further details go to www.steppingstones.org/annualpicnic.pdf

**********
Bill W. Day (a celebration of the founding of AA)
June 6, 2010
at The Wilson House (where Bill W. was born)
378 Village Street
East Dorset, VT 05253
Gravesite ceremony is at 1:00PM, speaker meeting is at 2:00PM, & the barbeque is at 3:00PM.
www.wilsonhouse.org

**********
Founders' Day Weekend 75th Anniv. of AA
June 11-13, 2010
in Akron, OH (the birthplace of AA)
For further details go to http://foundersdayregistration.akronaa.org/

**********
2010 International Convention of AA
July 1-4, 2010
in San Antonio, TX
For further details click here www.aa.org/subpage.cfm?page=199

+++Message 6582. ....... Re: Split from the Oxford Group: New York, Cleveland, Akron
From: allan_gengler ............ 5/30/2010 10:15:00 PM

I think the following excerpt for DBATGO indicates, it wasn't just one thing but kind of a wave that happened. In this case the women are the blame/cause. But
Akron appears to be the final break from the OG:

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Whatever Bill's advice to Doc about the Oxford Group matter might have been, Bob E. felt that the women had a lot to do with the final split. This belief was not farfetched. The wives all considered themselves members of A.A. and had a great deal to say. Furthermore, Anne was extremely protective of Dr. Bob, who evidently was taking quite a beating at the time. Remember what Smitty said: His mother, though timid by nature, was capable of rising to great heights when someone threatened her family or the principles of A.A.

"Henrietta [Seiberling] didn't like the book," said Bob E. (who had joined the Akron group early in 1937). "She and Anne had a little falling-out over that. Then Clarace Williams and Anne had a falling-out over something. What it was, no one ever found out.

"There were some hot conversations on the telephone. It was a three-way thing between Clarace, Henrietta, and Anne. The women decided it, as was usually the case in things like that. And Doc went along with Annie."

About that time, Doc went to New York to see Bill, who, in a letter dated December 1939, said: "Thanks for your visit and also for your suits. I don't know what I'd done without them." And not a word of what they had talked about! (They could hardly have foreseen the establishment of A.A. archives.)

It was probably following this visit that Dr. Bob went to talk with T. Henry Williams, who told Bill about the conversation in a letter two months later. Noting that "boys were all over 21," T. Henry told Bill: "I have nothing to hold them here. Bob came over and insisted that the boys were not satisfied and felt we were unfriendly and insisted they meet elsewhere. He also insisted that I make a statement telling them they were free to leave. Do you think we would turn them out, after what it has meant to us? Our door is open, and we love every one of the boys, and they will always be welcome."

John and Elgie R. remembered when the decision was made. "There was a meeting that night," said John, who always managed to get in a good word for every person he mentioned. "Boy, I never heard two men talk like they did [Dr. Bob and T. Henry]. They passed confidence and praise to each other. And they both deserved it.

"It was a hard time for the group," John said. "There were a lot of us who liked T. Henry. And we didn't know whether to leave or not."

"At the last meeting, they voted," said Elgie. "The ones who were going to stay with T. Henry-okay. And the ones who were going with Doc-okay. That's the
way they said goodbye. But they had argued over it all for a month or more."

Among those who stayed were Lloyd T., who had been Clarence's sponsor, and Bill J. Others, including Rollie H., the baseball player, stayed for a time and changed their minds later.

"Henrietta [Seiberling] told Dr. Bob that it was the worst mistake he had ever made," according to Elgie, who remembered her saying, "How could you do this? You'll be sorry."

"Bob and Anne just went," Elgie said. "There was nothing to say. I could never figure out why she was so incensed." (Although Henrietta later went with the A.A.'s, she was not active in Akron for long after that. A short time later, she moved to New York, where she remained until her death, in 1979.)

The Oxford Group meetings in Akron were held at the Palisades Drive home of T. Henry Williams and his wife, Clarace [not "Clarence"] Williams. T. Henry Williams claimed to be a direct descendant of Roger Williams, the 17th century founder of Providence Plantations.

John Lee
Pittsburgh

Hi Group,

Can any anybody give me a precise definition and the origin for each of these terms?

1. Stepper
2. Two-Hatter
3. Two-Stepper
4. 13 Stepping

Dougbert
The Book of James had a huge impact on early AA and the Big Book, as we all know. The James Club was passed around as one of the potential names for this young, emerging fellowship. Please refer to James 3:3 for a reference to bits in horses mouths:

James 3:2b-8 "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison."

I searched the archives and googled. I could not find a topic concerning who wrote / edited the "Daily Reflections" book or how the book was put together.

Edie
How did Frank Buchman, the Rev. Sam Shoemaker, and other Oxford Group members react to the alcoholics splitting off and forming their own separate group?

~ Rotax Steve

If you listen to Clarence Snyder's tapes, you can hear the story of how he started the first group to use the name Alcoholics Anonymous from the title of the newly published book (April 1939).

If you listen to Jimmy Burwell's tapes (Jimmy "The Atheist") he talks about how as early as 1937 the drunks among the early Oxford Groupers were meeting in Bill's house at 182 Clinton Street, and often at Stewart's Cafeteria nearby. They were calling themselves "an anonymous group of drunks" but the book hadn't come out yet.

Clarence always claimed the Cleveland break away was officially the first group to call itself Alcoholics Anonymous and to limit attendance to alcoholics only.

Bill's group later came under fire from the Oxford Group as being an "unauthorized meeting." By the time Clarence was officially pulling the Clevelanders out of the Akron Oxford group in 1939, Bill's "unauthorized" meeting was being expelled in 1939 by the official NYC Oxford groups with a pronouncement that "We no longer will tolerate pickpockets and dipsomaniacs."

So Clarence bases his claim to be the first group is because of his official use of the title "Alcoholics Anonymous" after the name of our book, whereas the NYC drunks claim a de facto existence two years before the publication of the book.

Look for these recordings of Clarence S. and Jimmy B. on www.recoveryspeakers.org and other sites.

- - -

Earlier message from Glenn C. <glennccc@sbcglobal.net>
I think we've had a good, thorough answer to this question in single comprehensive AAHL message, but I just used the search box at the top of our Message Board at http://health.groups.yahoo.com/group/AAHistoryLovers/messages and I can't find it.

I think the following is basically the right dating, but will leave it to the real experts in our group to make any necessary corrections:

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============================================
(3) AKRON -- Nov. 39 - Jan. 40
============================================

From the website which Al Welch manages: http://westbalto.a-1associates.com/LETTERS%20ETC/chronologyofaagroups.htm

November-December 1939 -- the Akron group withdrew from the Oxford Group association. Instead of holding meetings at the home of T. Henry and Clarace Williams (non-alcoholic Oxford Group members) the alcoholics started holding their meetings in Dr. Bob's and other members homes.

January 1940 -- the Akron group started meeting at King School.

+++Message 6589 . . . . . . . . . . . Re: How was the Daily Reflections book written and put together? From: Patricia . . . . . . . . . 6/4/2010 8:27:00 PM
I was my home group's GSR at the beginning of the project which created Daily Reflections. Each group was notified by their GSR that you could submit comments or stories and they would be considered by the panel to be used in the publication.

Feb. 14th happens to be my friend and fellow home group member Peter R. Patricia

++++Message 6590. . . . . . . . . . . . Re: Belladonna treatment
From: John Moore . . . . . . . . . . . . 6/3/2010 9:54:00 PM

*Info on the Belladonna Treatment from two sources
John

**
*
**

*The*

*Belladonna*

*Treatment*

*from*

*"Bill's Story"*

**

*The "Big Book" of*

*Alcoholics Anonymous*

*Page 7*

*"Under the so-called belladonna treatment my brain cleared."*

**

*The belladonna treatment is described by Bill Pittman:

*AA The Way It Began*

"Upon Wilson's arrival at Towns Hospital, he was placed in a bed and the Towns-Lambert Treatment was begun. Dr. Lambert described the belladonna treatment as follows: *

Briefly stated, it consists in the hourly dosage of a mixture of belladonna, hyoscyamus and xanthoxylum. The mixture is given every hour, day and night, for about fifty hours. There is also given about every twelve hours a vigorous catharsis of C.C. pills and blue mass. At the end of the treatment, when it is evident that there are abundant bilious stools, castor oil is given to clean out thoroughly the intestinal tract. If you leave any of the ingredients out, the reaction of the cessation of desire is not as clear cut as when the three are mixed together. The amount necessary to give is judged by the physiologic action of the belladonna it contains. When the face becomes flushed, the throat dry, and the pupils of the eyes dilated, you must cut down your mixture or cease giving it altogether until these symptoms pass. You must, however, push this mixture until these symptoms appear, or you will not obtain a clear cut cessation of the desire for the narcotic... *(17, p. 2126; 209,p.186) *

The exact contents of each ingredient is outlined below: *

Belladonna Specific
Tincture belladonnae = 62. gm.  
Fluidextracti xanthoryli.  
Fluidextracti hyoscyami = .31 gm.  
(210) *

Belladona - Atropa belladonna *

Deadly nightshade; a perennial herb with dark purple flowers and black berries. Leaves and root contain atropine and related alkaloids which are anticholinergic. It is a powerful excitant of the brain with side effects of delirium (wild and talkative), decreased secretion, and diplopia.  
(211,p.112) *

Xanthoxylum - Xanthoxylum Americanum *

The dried bark or berries of prickly ash. Alkaloid of Hydrasts. Helps with chronic gastro-intestinal disturbances. Carminative and diaphoretic.  
(211, p.269)" *

**

**

**

Fom Bill Wigmore's Austin Recovery<http://chipsontheweb.net/exit/exit_aust.htm> *

(Austin Recovery is a treatment center with various facilities in Austin Texas US. Link to their site, quite a lot of info on Ebby T found there also: *http://www.austinrecovery.org/AboutUs.aspx )<http://chipsontheweb.net/exit/exit_aust.htm>*
"William Duncan Silkworth will always be remembered as the physician who treated Bill Wilson. As Medical Director for Town's Hospital in New York, Silkworth detoxed Wilson on three separate occasions before he had his famed spiritual awakening in December 1934.*

*It should be noted that (Silkworth) believed in "telling it like it is" both to his patients and their families. Following his third treatment, Silkworth sat down with Bill and Lois and conveyed the apparent "hopelessness" of Bill's alcoholism. But perhaps more important, was the contribution Silkworth made immediately following Wilson's "white light" or "hot flash" experience that occurred around day three of his detox. Shortly after (Bill's) trip to the mountaintop, he rushed to his physician and asked, "Am I going insane?" Silkworth could have cautioned his patient that the belladonna treatment he was receiving "... was apt to cause vibrant images and the mental capacity to focus on only one or two hallucinations at a time," according to his biographer Dale Mitchell. That's probably what most doctors would have done. But as a physician, as a humble man and a medical practitioner who believed that things happen for a reason and that the reasons for their happening are often obscured to us, Silkworth chose another path - a path for which we might all be forever grateful. He said to Bill that he wasn't going crazy and that, "whatever he had found, he'd better hold on to it." Wilson later said that had Silkworth discouraged his newfound relationship with "the world of spirit," he doubted if he would have recovered." *

**

**

On Sun, May 30, 2010 at 4:32 PM, Glenn Chesnut <glennccc@sbcglobal.net> wrote:

> What exactly was the belladonna treatment used on Bill W. at Towns Hospital, when he came in for initial detoxing?
> Pass It On (p. 101) makes no mention of xanthoxygen (prickly ash) or hyoscyamus (henbane) being included in the mixture.
> It says instead that alcoholics were given belladonna and castor oil (a powerful laxative).
>
> Someone who remembered Towns Hospital <<described it as simply a place where alcoholics were "purged and puked." The purging was most probably the effect of the liberal does of castor oil that the patients were given, together with belladonna. The belladonna treatment at Towns had been developed by Dr. Sam Lambert, a reputable New York physician, but it was the chief of staff, Dr. Silkworth, who would in time to come have the most impact on the treatment of alcoholism.>>
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6565

noted that some internet references claimed that Bill W. was given a mixture of belladonna (deadly nightshade), xanthoxylum (prickly ash), and hyoscyamus (henbane).

But it has not been verified that Dr. Silkworth was using anything other than belladonna by itself.


An Alcoholic’s Savior: God, Belladonna or Both?

By HOWARD MARKEL, M.D.

A version of this article appeared in print on April 20, 2010, on page D5 of the New York edition of the New York Times

In October 1909, Dr. Alexander Lambert boldly announced to a New York Times reporter that he had found a surefire cure for alcoholism and drug addiction.

Even more astounding, he stated that the treatment required “less than five days.” The therapy consisted of an odd mixture of belladonna (deadly nightshade), along with the fluid extracts of xanthoxylum (prickly ash) and hyoscyamus (henbane). “The result is often so dramatic,” Lambert said, “that one hesitates to believe it possible.”

Dr. Lambert was hardly a quack looking for headlines. He was widely known as Theodore Roosevelt’s personal physician, a professor of medicine at Cornell Medical College and an expert on alcoholism. Dr. Lambert had years of experience taking care of thousands of alcoholics at Bellevue Hospital’s infamous “drunk ward.” In fact, it was on this storied hospital ward where he experimented with the belladonna cure.
He had obtained the recipe from a layman named Charles B. Towns, who, in turn, claimed to have learned about it from a country doctor. In 1901, Mr. Towns opened a substance abuse hospital in New York City at 293 Central Park West, between 89th and 90th Streets. He needed Dr. Lambert because he lacked a medical degree and, hence, professional credibility; Dr. Lambert needed Mr. Towns, because for all his medical knowledge, he had relatively little to offer his patients in terms of an effective treatment.

The Towns Hospital attracted only the wealthiest alcoholics and addicts, who gladly paid exorbitant fees for a treatment that “successfully and completely removes the poison from the system and obliterates all craving for drugs and alcohol.” Because of Prohibition and the paradoxical rise in alcoholism in 1920, the Towns Hospital restricted its practice to drying-out well-to-do alcoholics.

Perhaps the most famous patient was William Griffith Wilson, better known as Bill W., the co-founder of Alcoholics Anonymous. In the early 1930s, Mr. Wilson was consuming more than two quarts of rotgut whiskey daily, a definite health risk according to Alexander Lambert, who found in his copious research that consumers of cheap or bootlegged alcohol were far more prone to seizures, delirium tremens and brain damage than those who drank the expensive stuff. Between 1933 and 1934, at his wife’s urging and on his wealthy brother-in-law’s dime, Mr. Wilson was admitted to Towns four times. The cost upon admission was steep: up to $350 (roughly $5,610 today) for a four- to five-day stay.

Although Mr. Wilson made some progress in temporarily abstaining, he relapsed after each of the first three hospitalizations. It was around this time that he reunited with a drinking buddy named Ebby Thacher. Unlike previous times, when they went out on wild binges, Mr. Thacher told him that he quit booze and was a member of the Oxford Group, a church-based association devoted to living on a higher spiritual plane guided by Christianity. As a demonstration, on Dec. 7, 1934, Mr. Thacher took Mr. Wilson to the Calvary Mission on East 23rd Street and Second Avenue, where the most drunken of New York’s Depression-era down-and-outers went to be fed and, it was hoped, “saved.”

A few days later, a drunken Wilson staggered back into the Towns Hospital. There, his physician, William D. Silkworth, sedated him with chloral hydrate and paraldehyde, two agents guaranteed to help an agitated drunk to sleep,
albeit lightly. This was especially important because the medical staff members had to wake patients every hour for at least two days to take the various pills, cathartics and tinctures of the belladonna regime.

On the second or third day of his treatment, Mr. Wilson had his now famous spiritual awakening. Earlier that evening, Mr. Thacher had visited and tried to persuade Mr. Wilson to turn himself over to the care of a Christian deity who would liberate him from the ravages of alcohol. Hours later, depressed and delirious, Mr. Wilson cried out: “I’ll do anything! Anything at all! If there be a God, let him show himself!” He then witnessed a blinding light and felt an ecstatic sense of freedom and peace. When Mr. Wilson told Dr. Silkworth about the event, the physician responded: “Something has happened to you I don’t understand. But you had better hang on to it.”

Hang on to it he did. Indeed, this experience ultimately led Mr. Wilson to abstain from alcohol for the remaining 36 years of his life and to co-create the novel program whereby one alcoholic helps another through a commitment to absolute honesty and a belief that a higher power can help one achieve sobriety.

Long before Mr. Towns touted his cure for alcoholism, belladonna (as well as henbane) was known to cause hallucinations. The hallucinations brought on by alcoholic delirium tremens tend to be a transmogrification of things the alcoholic is actually seeing or experiencing into a realm of sheer terror. A stray coil of rope may appear to be a poisonous cobra; a pattern on the wallpaper seems to transform into a poisonous spider. But they can also be tactile, like the sensation of insects crawling on the skin. Other hallucinations associated with alcohol withdrawal, or alcoholic hallucinosis, tend to be brief and involve hearing accusatory or threatening voices.

Belladonna hallucinations, on the other hand, are typically based on recent discussions the person had but become far more fantastic. Many times, these visions appear to fulfill the wishes one might have had during the inspiring experience.

Several decades after his 1909 announcement, Alexander Lambert took great pains to distance himself from belladonna. Although Dr. Lambert found the detoxification process to be useful in the short run, he became discouraged by its toxicity, its propensity to induce hallucinations and the fact that many of those he treated at Bellevue relapsed and returned for subsequent treatment. Something more was needed, he declared, and that task fell to Bill Wilson and an
alcoholic physician from Ohio named Bob Smith, who created Alcoholics Anonymous in 1935.

Were Bill Wilson’s spiritual awakening and influential sobriety the products of a belladonna hallucination shortly after his discussions with his friend Ebby Thacher? Could they have been incited by his alcohol withdrawal symptoms? Or did something else happen to him that science cannot explain? In the end, millions of people who have benefited from Alcoholics Anonymous and similar 12-step programs around the world would say that such pharmacological, physical or spiritual parsing hardly matters.

The exact treatment given to Bill and the specifics of the "Belladonna Treatment" can be found in "AA The Way it all Began" pp. 164-169.

Regards,
John Barton

See message # 1493 by Barefoot Bill

http://health.groups.yahoo.com/group/AAHistoryLovers/message/1493

"detox 1930's style"

Great question dude! I love it when people get me into research that I wouldn't think of on my own.

In "Pass It On" it says that:

"When Bill described Towns as 'a nationally known hospital for the mental & physical rehabilitation of alcoholics,' he was not exaggerating, but someone else who remembered the hospital described it simply as a place where alcoholics were 'purged & puked.' The purging was most probably the effect of the liberal
doses of castor oil that the patients were given, together with belladonna.
The belladonna treatment at Towns had been developed by Dr. Sam Lambert, a reputable N.Y. physician...."

Bill was admitted to Towns Hospital on 12/11/34 at 2:30PM & underwent belladonna treatment, hydrotherapy & mild exercise. Dr. Lambert described the belladonna treatment as follows (this is from "AA - The Way It Began" by Bill Pittman, pages 164-166, 168):

"Briefly stated, it consists in the hourly dosage of a mixture of belladonna, hyoscyamus & xanthoxylum. The mixture is given every hour, day & night, for about 50 hours. There is also given about every 12 hours a vigorous catharsis of C.C. pills & blue mass. At the end of the treatment, when it is evident that there are abundant bilious stools, castor oil is given to clean out thoroughly the intestinal tract. If you leave any of the ingredients out, the reaction of the cessation of desire is not as clear cut as when the 3 are mixed together.
The amount necessary to give is judged by the physiologic action of the belladonna it contains. When the face becomes flush, the throat dry, & the pupils of the eyes dilated, you must cut down your mixture or cease giving it altogether, until these symptoms pass. You must, however, push this mixture until these symptoms appear, or you will not obtain a clear cut cessation of the desire for the narcotic.
The exact contents of each ingredient is below:

Belladonna Specific:
Tincture belladonnae (62. gm.)
Fluidextracti xanthoryli.
Fluidextracti hyoscyami (.31 gm.)

Belladona - Atropa belladonna
Deadly nightshade; a perennial herb with dark purple flowers & black berries. Leaves & root contain atropine & related alkaloids which are anticholinergic. It is a powerful excitant of the brain with side effects of delirium (wild & talkative), decreased secretion, & diplopia.

Xanthoxylum - Xanthoxylum Americanum
The dried bark or berries of prickly ash. Alkaloid of Hydrasts. Helps with chronic gastro-intestinal disturbances. Carminative & diaphoretic.

Hyoscyamus - Hyoskyamos

Close observation is necessary in treating the alcoholic in regard to the symptoms of the intoxication of belladonna, as alcoholics are sensitive to the effects of belladonna delirium. According to Lanbert, it is a less furious & less pugnacious delirium than that of alcohol. The patients are more persistent & more insistent in their ideas & more incisive in their speech concerning hallucinations. The hallucinations of alcohol are usually those of an occupation delirium; those of belladonna are not. The various hallucinations of alcohol follow each other so quickly that a man is busily occupied in observing them one after another. The belladonna delirium is apt to be confined to one or two ideas on which the patient is very insistent. If these symptoms of belladonna intoxication occur, of course, the specific must be discontinued; then beginning again with the original smaller dose. Towns believed the attending physician would find it most difficult to differentiate between alcoholic delirium & belladonna delirium. After this treatment, with its vigorous elimination, the patient would feel languid & relaxed, but the craving for alcohol would have ceased."

My comments:

Bill W. had been detoxed 3 or 4 times that year (or more) so his detoxing was from smaller periods of alcohol use, so it's possible that the doctors did not have to give him the full treatment (mentioned above) as they would have if he had come in after years of uninterrupted alcohol abuse. In Bill's Story (Big Book pages 13 & 14), it says that Ebby told him again about the Oxford Group spiritual solution. After doing most of the work (what later became the 12 Steps) & fully accepting the Oxford Group solution, he THEN had what has been affectionately referred to as "Bill W.'s Hot Flash" - a white light, life changing spiritual experience. He shared the experience with Dr. Silkworth on 12/14/34 so this happened 3 to 4 days AFTER he was admitted to the hospital & 1 to 2 days AFTER the belladonna treatment would have been over with IF used for the FULL 2 days, which it might not have been.

Was the spiritual experience Bill W. had influenced by belladonna or inner surrender? Those against AA sometimes say it was drug induced & those with AA say it wasn't, depending upon the answer they are looking for. Either way, the
experience changed his life, as well as millions of people now living the 12 Steps ever since.

I DO KNOW THIS. I was more than 3 & 1/2 years clean & sober of any drugs (including belladonna) & alcohol when I had my spiritual experience AS THE RESULT of the EXACT same course of action that Bill W. followed, & COINCIDENTALLY I got the EXACT SAME results he did - a life changing spiritual experience. These are facts from MY experience & NOT speculation, so you know which way I lean on this issue.

Thanks for the question, the research was interesting for me. I always thought that the belladonna side effects I heard about were extreme but now I see that they were less extreme than the D.T.'s.

Just Love,
Barefoot Bill

++++Message 6594. . . . . . . . . . . . Re: San Antonio International
From: charlie brooke . . . . . . . . . . 6/5/2010 11:19:00 PM

If anyone is still needing a room I booked one double non smoking at the Holiday Inn Express at the airport and would be glad to let it go or else I am going to cancel it. I have a room at the Hyatt Regency where I will be assisting at the Friends of Oz hospitality suite and members of this group should please stop by and say G'day.

++++Message 6595. . . . . . . . . . . . Re: New Jersey Archives at the San Antonio International
From: John Barton . . . . . . . . . . . . 6/5/2010 9:21:00 AM

You can contact me at for the NJ Archives

John Barton
archives@nnjaa.org

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Message #6576 from Charles Grotts
<chuckg052284@yahoo.com> (chuckg052284 at yahoo.com)

Re: AAHL in San Antonio

There's a mixup with the contact person for the NJ Archives. I have nothing to do with that. I will be on the panel "AA in Cyberspace: Carrying the Message," Friday at 3:30.

Best wishes, Charles L. Grotts, Los Angeles

+++Message 6596. . . . . . . . . . . . Article by Gerald Heard
From: James Blair . . . . . . . . . . . . 6/4/2010 11:46:00 PM

I could not find a copy of Fortnight, December 1954 which published an article by Gerald Heard on Ad Hoc Churches. This magazine was published in CA and is not to be confused with the Irish magazine also titled Fortnight.

The AA Grapevine published an article by Gerald Heard titled The Search For Ecstasy in the May 1958 issue. In this article Heard explores what he terms "ad hoc churches."

Hope this helps.
Jim

+++Message 6597. . . . . . . . . . . . Re: AAHL get together in S.A TX. Per post 5598
From: Cherie’ H. . . . . . . . . . . . . 6/5/2010 10:33:00 AM

Re: AAHL get together in S.A TX. Per post 5598
http://health.groups.yahoo.com/group/AAHistoryLovers/message/5598

Thanks Shakey Mike, I appreciate all the hard work you did to make this happen for members of AAHL. I am going to do my very best to be in the GSO Archives room during the time you have secured. I think a good reason for this reunion to happen there instead of one of the AA Online rooms is probably best for people who are with us that have no interest in online AA (OMG there are people like that) Someone coming with me does not even like email. But she would enjoy the GSO archives.

We can also have a second meet in the AAOnline suite. Or a third meet, or fourth even. I do not think we are limited on our meets. If a couple of particular people wish to be SURE to meet up, they can
plan their meet in any of the locations.

It is getting so close, final preparations have begun. I am sure the host committee in San Antonio are going crazy right about now, and loving every minute of it.

Let's keep it simple, shall we? Not complicate things.

AA Love and Hugs
Cherie'
Warren, MI
DOS 04/26/01

+++]Message 6598. . . . . . . . . Re: Re: Dr. Strecker
From: Shakey1aa@aol.com . . . . . . . 6/4/2010 10:38:00 PM

Francis T Chambers is the co Author with Dr Strecker of Alcohol-One Mans Meat. Chambers was a success from the Peabody Method which drew from the Emmanuel Movement begun by Elwood Worcester. Chambers retired after being a therapist for many years and resettled I believe in Ireland. There are many similarities between the Peabody method, the Emmanuel movement and Strecker's therapy. Has anyone done a review of these three methods to stop drinking? The Emmanuel Movement was highly spiritual and the other two were not.

Yours,
Shakey Mike Gwirtz
Philadelphia, PA
C U n SA TX

- - - -

In a message dated 6/4/2010 7:09:24 P.M. Eastern Daylight Time, cm53@earthlink.net writes:

In 1913, Dr. Edward A. Strecker joined the hospital as an assistant physician. Over his 46 years of service, he became a preeminent author and teacher of psychiatry. In 1920, Dr. Strecker established one of the first psychiatric outpatient community clinics in the world at Pennsylvania Hospital's 8th and Spruce Street campus.

A pioneer in the treatment of alcoholism, Dr. Strecker was one of the first to insist that alcoholism be treated as a disease, not a moral failing. In 1935, Pennsylvania Hospital's West Philadelphia department was the first psychiatric institution to hire a recovering person as an addiction counselor. Dr. Strecker and his former alcoholic patient, Francis Chambers, Jr., developed the "dual therapy" approach for alcoholics, combining abstinence and psychological counseling. The Institute's substance abuse unit was named "The Strecker Program" in his honor; in 1989 it was named "Treatment Center of the Year" by the American Council on Alcoholism.
Hi Martin,

Assuming that the case Dr Silkworth was referring to was Fitz Mayo it seems to me that the following sentences from "We Agnostics", first paragraph on p.56 in the Big Book describing him, explain the complexity of his case,

"Our friend was a minister's son. He attended church school, where he became rebellious at what he thought an overdose of religious education. For years thereafter he was dogged by trouble and frustration. Business failure, insanity, fatal illness, suicide -- these calamities in his immediate family embittered and depressed him. Post-war disillusionment, ever more serious alcoholism, impending mental and physical collapse, brought him to the point to self-destruction."

---

--- In AAHistoryLovers@yahoogroups.com, "martinholmes76@..." <martinholmes76@...> wrote:
>
> In the Big Book, in the Doctor's Opinion (p. xxxi) it says "this man's alcoholic problem was so complex". Why was his problem so complex?
>
>

From Tommy Hickcox, Patricia <pdixonrae>, Chuck Parkhurst, and Lynn Sawyer

---

From Tom Hickcox <cometkazie1@cox.net> (cometkazie1 at cox.net)
Patricia,

What would be the time frame here? 1986-87 for the initial call for contributions?

Tommy

---

Referring to Message #6589 from Patricia <pdixonrae@yahoo.com> (pdixonrae at yahoo.com)

I was my home group's GSR at the beginning of the project which created Daily Reflections. Each group was notified by their GSR that you could submit comments or stories and they would be considered by the panel to be used in the publication.

---

From: "Chuck Parkhurst" <ineedpage63@cox.net> (ineedpage63 at cox.net)

Members

After what I have experienced as a home group member, a GSR, a DCM and other areas of service, I find the statement below dubious, at best:

"Each group was notified by their GSR"

Does anyone have more detailed information about the writing and content of Daily Reflections?

In Service with Gratitude,

Chuck Parkhurst

---

From: Lynn Sawyer <sawyer7952@yahoo.com> (sawyer7952 at yahoo.com)

Hello,
Just an idea: Has anyone spoken to or written to, the GSO in N.Y. abt. this? Seems to me that I heard that there was solicitation for sharings, and they may have been connected.........

Lynn S.
Sacramento, California

+---------------------------------+

+++Message 6601. ............ Re: How was the Daily Reflections book written and put together?
From pvttimt@aol.com and Marion Redstone

- - - -

From <pvttimt@aol.com> (pvttimt at aol.com)

It was put together by GSO in approximately 1987. A solicitation was sent out at that time asking for AA members to submit quotes chosen from AA literature. With each quote was sent a comment by the member choosing the quote concerning the subject matter in the quote. All the submissions were reviewed and the book was assembled. Each person who submitted a piece that was accepted got a free copy of the Daily Reflections. As it happens, I was one of those persons lucky enough to have one accepted, and my piece was put in the book for February 2.

- - - -

From <MarionORedstone@aol.com> (MarionORedstone at aol.com)

My recollection is that in the late 80's there came out a request for members to write up to 125 words on a step, tradition or another A.A. topic and send it back to AAWS. I believe the project was begun at the initiation of the delegates and I think they formed part of the reviewing/editing committee. At the time we had "As Bill Sees It," The 24 Hour book, and a variety of non A.A. daily spiritual readers available like the Upper Room. As Bill Sees It has less than 365 pages (but more than enough separate thoughts), yet it was the desire of the delegates to have a daily reader that was by and for A.A. members. As a member I liked the idea and have used it routinely since then in my home group as the way to start the discussion and at my home as well. Of course Al Anon Family group has their own and there are a number of good daily meditation books now available. But back then it was slim pickin's for members. So it met a true need of A.A. members to have their own daily reader. I have great respect for the history and value of the 24 Hour Book, but prefer the style of Reflections.

Marion O. R.
DOS 9/17/85

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+++Message 6602. . . . . . . . . . . . Re: Stepper, two hatter, two stepper, 13 stepping
From: James R . . . . . . . . . . . . 6/4/2010 11:52:00 PM

-----------------------------------------------------

Stepper and Two-Hatter I don't recognize.

In my part of the world (South Texas), a Two-Stepper is someone very new to the fellowship (did Step 1) who immediately plunges into outreach work (Step 12) without having done any of the steps in between. A variant on this I've heard is "the AA waltz" - someone who does the first 3 Steps over and over but is afraid to proceed to Steps 4 and 5. Hence the waltz - "one two three, one two three, one two three"

"13th Stepping" is using the fellowship as a dating service, a place to find a new girl- or boyfriend.

James

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+++Message 6603. . . . . . . . . . . . Prayer -- fools who came to scoff
From: Jenny or Laurie Andrews . . . . . . . . . . . . 6/5/2010 11:56:00 AM

-----------------------------------------------------

Twelve and Twelve, Step Eleven: 'It has been well said that 'almost the only scoffers at prayer are those who never tried enough'." Well said by whom? The nearest reference I can find is this line in the poem The Deserted Village by 18th century Irish writer Oliver Goldsmith: "Fools who came to scoff remained to pray."

- - - -

From the moderator GC:

Twelve Steps and Twelve Traditions, pp. 96-97:

"We well remember how something deep inside us kept rebelling against the idea of bowing before any God. Many of us had strong logic, too, which 'proved' there was no God whatever. What about all the accidents, sickness, cruelty, and injustice in the world? What about all those unhappy
lives which were the direct result of unfortunate birth and uncontrollable circumstances? Surely there could be no justice in this scheme of things, and therefore no God at all ....
We liked A.A. all right, and were quick to say that it had done miracles. But we recoiled from meditation and prayer as obstinately as the scientist who refused to perform a certain experiment lest it prove his pet theory wrong. Of course we finally did experiment, and when unexpected results followed, we felt different; in fact we knew different; and so we were sold on meditation and prayer. And that, we have found, can happen to anybody who tries. It has been well said that 'almost the only scoffers at prayer are those who never tried it enough.'"

Compare the line in the Big Book, at the end of "The Doctor's Opinion," where Dr. Silkworth says:

"I earnestly advise every alcoholic to read this book through, and though perhaps he came to scoff, he may remain to pray."

Did New York split from the Oxford Group, or were they "thrown out"?

Thank you James,

I am searching for the origins of these terms. They had to start somewhere. Who, What, When, Where, and Why is my goal.

Somebody at the convention should have the answer???

Dougbert

---

Message #6602 from James R <jamesoddname@yahoo.com>
Stepper and Two-Hatter I don't recognize.

In my part of the world (South Texas), a Two-Stepper is someone very new to the fellowship (did Step 1) who immediately plunges into outreach work (Step 12) without having done any of the steps in between. A variant on this I've heard is "the AA waltz" - someone who does the first 3 Steps over and over but is afraid to proceed to Steps 4 and 5. Hence the waltz - "one two three, one two three, one two three"

"13th Stepping" is using the fellowship as a dating service, a place to find a new girl- or boyfriend.

James

Hi Delores,

Almost always there is a group that does record each workshop and sell the CD's as they are recorded. I say almost always because the only thing that is always is God.

Yours in Love and service,
David in Daytona

From GC the moderator:

The Workshop flyer at http://aanationalarchivesworkshop.com/
gives as the Workshop's contact person:

Chair Ross McC: <wrmcc@wstream.net>
(wrmcc at wstream.net)
P.O. Box 170, Cornelia, Georgia 39531

If you contact him, he will be able to give you the information on how to contact the outfit that will be recording all the talks. You will be able to obtain CD's of any of the talks which
you want, directly from them.

Glenn C.

P.S. Why don't you send your history of US servicemen on the European continent to post on the AAHistoryLovers, if it's not too long?

There are a lot of us who would be interested in reading it.

---

--- In AAHistoryLovers@yahoogroups.com, "Dolores" <dolli@...> wrote:
> > Hi, thanks for the info on the Archives workshop.
> > As I live in Europe, I won't have a chance to get to the workshop and was wondering if there will be any written material or tape or such on the subject that I could receive. I am willing to send the money to pay for the cost incurred in doing this.
> > I have written up the history of US servicemen on the European continent. I would like to learn if I did it ok and how i could add to it or wharever.
> > Yours in AA, Dolores

++++Message 6607 . . . . . . . . . . . . Re: How was the Daily Reflections book written and put together?
From: tomper87 . . . . . . . . . . . . 6/6/2010 9:27:00 PM

Regarding the development of Daily Reflections

Excerpts from the Advisory Actions of the GSC of Alcoholics Anonymous Literature Committee

It was recommended that:

1986

"In order to determine the need for a daily reflections book, the Conference members ask A.A. members in their areas and report the findings to the G.S.O. literature coordinator by January 1, 1987, for consideration by the 1987 Conference."

1987

"The trustees' Literature Committee undertake development of a daily
reflections book based on individual A. A.'s (including Bill W.'s) sharing based on the Traditions and Steps, and that a progress report be submitted to the 1988 Conference Literature Committee."

1988

"Work continue on the Daily Reflections Book and that a request by made for additional manuscripts to be submitted from the Fellowship on any Step, Tradition, or writings by Bill W. coordinated through each delegate with a progress report to by presented at the 1989 Conference."

1989

"A complete manuscript of Daily Reflections be prepared for review by the 1990 Conference Literature Committee because of the good response to the appeals for additional material from the Fellowship."

1990

"The manuscript of the daily reflections book be approved with the following specific changes:

a. All references to "we" be changed to "I".

b. The page for June 17 delete the words "(Psalm 130)" from line 1 of the reflection.

c. There be an addition of a page for February 29; that page to be the "alternate" for March entitled "True Tolerance".

d. That these words by imprinted on the cover of the book: "This is a book of reflections by A.A. members for A.A. members."

1991

"The Twelve Steps and Twelve Traditions by added to Daily Reflections at the time of the next printing."

"The text of the proposed reflection titled "One A.A. Miracle" be substituted for the present February 29th entry in Daily Reflections at the next printing, because of the duplication of entries in the current printing.

You might also add "Six Pack" to the list.

Working a Six Pack means working steps 1,2,3 and 10,11,12 while skipping the ones in between.
John M

+++Message 6609. . . . . . . . . . . . Re: San Antonio International
From: John Moore. . . . . . . . . . . . 6/6/2010 10:45:00 PM

*I also have a room reservation which I need to cancel...
If anyone can use it, please let me know in next week or so

Is out toward the airport and maybe 15-20 mins from convention
I have other accommodations in San Antonio

Thanks
John M
<contact.johnmoore@gmail.com>
(contact.johnmoore at gmail.com)

Courtyard San Antonio Medical Center
8585 Marriott Drive
San Antonio, Texas 78229

Reservation Details
* 
* Check-in: Wednesday, June 30, 2010 (04:00 PM)
Check-out: Monday, July 5, 2010 (12:00 PM)
Room type: Guest room, 2 Double
Number of rooms: 1
Guests per room: 2
Special request(s):
Extra Towels, Request Noted
High Floor Room, Request Noted

Wednesday, June 30, 2010 - Monday, July 5, 2010
5 nights
Cost per night per room (USD) 179.00
Total for stay (for all rooms) - 1,044.91
* 
* 

+++Message 6610. . . . . . . . . . . . Re: Stepper, two hatter, two stepper, 13 stepping
From: Cindy Miller. . . . . . . . . . . . 6/6/2010 10:51:00 PM

From the illustrated Traditions pamphlet,
p. 14 (speaking about Tradition 6):
"...A.A. members employed by
outside agencies 'wear two hats'—
but Tradition Six cautions any such members against wearing both at once! On the job, they may be alcoholism counselors; they are not 'A.A. counselors.' At meetings they're just A.A.'s, not alcoholism experts."

Best,
-cindy miller

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+++Message 6611. . . . . . . Long Term Timers
From: Maria Orozco . . . . . . . 6/7/2010 9:20:00 AM

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We have a Long Term Timer that will be 61 years sobriety here in Ontario, Southern California. Are there any more Long Term Timers of over 60 years, Please let me know. Thank you.

Maria

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+++Message 6612. . . . . . . Re: Stepper, two hatter, two stepper, 13 stepping
From: Lynn Sawyer . . . . . . . 6/7/2010 3:07:00 AM

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Dear grp.,

A coupla details, James forgot to mention:

13th-stepping is usually 'tolerated' when male members do this, and often the unsuspecting female experiences relapse when this happens.

But longtime-sober females are not exempt from this practice either; 'been there, done that.' Thank my God that my amends were accepted, and the party remained sober. Thanks for letting me share.

Lynn S.
alcoholic
grateful to be sober TODAY
DOS=10/22/79

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+++Message 6613. . . . . . . Smithsonian Institution exhibit on Sister Ignatia
From: Fiona Dodd . . . . . . . 6/9/2010 2:09:00 AM

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Nun exhibit focuses on spirit of women

Stories of area sisters included in display at Maltz Museum

[Maltz Museum of Jewish Heritage, at 2929 Richmond Road in Cleveland, Ohio's Beachwood suburb]

By Colette M. Jenkins, religion writer for the Akron Beacon Journal

Published on Saturday, May 08, 2010

An exhibit that tells the stories of pioneering women who established schools, hospitals and other institutions in their quest to work for peace and social justice opens Sunday at the Maltz Museum of Jewish Heritage, 2929 Richmond Road in Beachwood, [Ohio 44122].

The exhibit, Women & Spirit: Catholic Sisters in America, includes rare artifacts, photographs, video and first-person accounts. It is a project of the Leadership Conference of Women Religious, an association of the leaders of congregations of Catholic women in the United States. Its local display will be supplemented with material that tells the story of religious women in Northeast Ohio.

The national exhibit, which comes to Cleveland from the Smithsonian Institution in Washington, D.C., includes stories of two area nuns: Sister Ignatia Gavin, who worked with Alcoholics Anonymous cofounder Dr. Bob Smith to admit the first alcoholic patient to St. Thomas Hospital in 1935 in Akron (making the hospital the first in the world to treat alcoholism as a medical condition) and Sister Dorothy Kazel, a Cleveland native, who was murdered in 1980 in El Salvador along with two other nuns and a laywoman (all of whom were part of a Catholic Diocese of Cleveland mission team).

The museum is open 11 a.m. to 5 p.m. Tuesday, Thursday, Friday and Sunday; 11 a.m. to 9 p.m. Wednesday and noon to 5 p.m. Saturday. It is closed on Monday. Admission is $12, $10 for seniors 60 and older, and $5 for children 5 to 11. Children younger than 5 are admitted free. Free parking is available adjacent to the museum.

The exhibit, which runs through Aug. 28, will be accompanied by a series of lectures, films and conversations about equality, faith and American history. For more information, call 216-593-0575 or go to http://www.maltzmuseum.org .

+++Message 6614 . . . . . . . . . . . . Re: Belladonna treatment
From: corafinch . . . . . . . . . . . . 5/31/2010 6:38:00 PM

--- In AAHistoryLovers@yahoogroups.com, Glenn Chesnut <glennccc@...> wrote:
What exactly was the belladonna treatment used on Bill W. at Towns Hospital, when he came in for initial detoxing?

Bill Pittman, in "AA, The Way it Began," seems to have been the first to answer this question by reprinting the formulas from Dr. Alexander Lambert's article in the Journal of the American Medical Association on Sept 25, 1909, about the "belladonna cure." The problem of course is that 25 years had elapsed by the time Bill was treated at Town's. Lambert dissociated himself from Towns in the 1920s, noting that patients tended to relapse quickly, and there seemed to be too many deaths during the detox stage.

So it isn't surprising that Silkworth described things differently in 1937 (in the same article excerpted in the last "Moral Psychology" post). Silkworth was using alcohol along with sedatives in the first few days in those at risk for DT's. It would be a good guess that this group included Bill. He was also using orthocolloidal iodine and orthocolloidal gold. That sounds like something he might have picked up from the Keeley Cure, which also included an oral mixture containing belladonna. I don't think Silkworth mentioned belladonna, but he also didn't say what sedatives he was using.

If the ingredients in the formulas seem inconsistent, keep in mind that hyoscine is the same as atropine, and hyoscyamine is the same as scopolamine. Hyoscyamus, however, is also the name of a plant, common name henbane, containing scopolamine. Scopolamine is more sedating than atropine and although plain belladonna tincture has both alkaloids, the predominant effect is from the atropine. So Town's mixture would have been more sedating and less excitatory than pure belladonna.

A tincture is more dilute than a fluidextract, and although some reprints do not make this clear, Lambert called for belladonna diluted in 85% zanthoxylum, mixed in a 2 to 1 ration with the hyoscyamus fluidextract. A confusing detail is Lambert's use of the term "alkaloid of hydrast" as though it were synonymous with zanthoxylum. Hydrastis (goldenseal) is a separate plant from Zanthoxylum (prickly ash). However, they do have a major alkaloid, berberine, in common.

Bill Pittman quoted a reference implying that the reason for the zanthoxylum had
to do with gastrointestinal effects. I think it may be more likely that it was used for its cardiovascular effects. Berberine lowers blood pressure by reducing peripheral resistance, and also lowers the heart rate. Both of these effects would have been important in alcohol withdrawal, and there were few effective antihypertensives at the time.

I don't know why doctors thought it was helpful to make people vomit, but I have seen mention of it as valuable in 1930s-era article on alcohol withdrawal. Cleaning out the GI tract from both ends was supposed to get rid of unspecified "toxins," and along with all the sedatives would make people so exhausted that they slept.

> > Pass It On (p. 101) makes no mention of xanthoxylum (prickly ash) or hyoscyamus (henbane) being included in the mixture.
> > It says instead that alcoholics were given belladonna and castor oil (a powerful laxative).
> > Someone who remembered Towns Hospital <<described it as simply a place where alcoholics were "purged and puked." The purging was most probably the effect of the liberal does of castor oil that the patients were given, together with belladonna. The belladonna treatment at Towns had been developed by Dr. Sam Lambert, a reputable New York physician, but it was the chief of staff, Dr. Silkworth, who would in time to come have the most impact on the treatment of alcoholism.>>

The Dr. Lambert at Town's was Alexander. His brother Samuel was also a doctor but with a different approach. Alexander Lambert was opposed to alcohol use in general and supported Prohibition. Dr. Samuel Lambert was opposed to Prohibition and believed that alcohol use by the non-alcoholic was health-promoting.

> > - - - -
> > http://health.groups.yahoo.com/group/AAHistoryLovers/message/6565
> > noted that some internet references claimed that Bill W. was given a mixture of belladonna (deadly nightshade), xanthoxylum (prickly ash), and hyoscyamus (henbane).
> > But it has not been verified that Dr. Silkworth was using anything other than belladonna by itself.
+++Message 6615. . . . . . . . . . . . Flag Ceremony San Antonio 2010
From: john wikelius . . . . . . . . . . . . 6/11/2010 8:15:00 AM

Hope you are as ready as we are to celebrate A.A.s 75th Anniversary! This email is a friendly reminder about the unlimited access to an encrypted, anonymity-protected Internet broadcast of the 2010 International Convention Opening Flag Ceremony that will be made available through G.S.O.s A.A. Web site (www.aa.org <http://www.aa.org/> ). Access to the broadcast will begin on Saturday morning, July 3rd, and end on Monday, July 5th at midnight (Eastern Time). This allows unlimited access within a time frame and no passwords or access codes will be required. Please pass on this information to interested groups and members. Hope to see you in San Antonio yahoo!!

+++Message 6616. . . . . . . . . . . . Akron Celebration of AA''s 75th Anniversary
From: Bill Lash . . . . . . . . . . . . 6/10/2010 9:23:00 AM

"Ohio Birthplace of AA Celebrates 75th Anniversary"

Chris Epting, AOL News

(June 9) -- Akron, Ohio, is the site of the first breakfast cereal, the first rubber-wound golf ball and the first artificial fish bait. But it's also the birthplace of Alcoholics Anonymous, which commemorates its 75th anniversary on June 10.

It all started with a phone call made from the Mayflower Hotel. On May 11, 1935, the man the world came to know as "Bill W." (later revealed to be William Griffith Wilson) was at a crossroads -- a recovering alcoholic who found his will tested during an Akron business trip. Desperate for a drink, he instead made a pay phone call from the hotel lobby.

Scanning a directory posted by the phone, he found a woman named Henrietta Seiberling. She was a member of the self-help Oxford Group.

"I'm a rum hound from New York, and I need help," he told her. Seiberling arranged for Wilson to meet Dr. Bob Smith the next day at the Gate Lodge, a three-bedroom house located at the estate where she lived.

What was to have been a brief meeting turned into a three-hour session.
The doctor, also an alcoholic, empathized with Wilson's plight and took him into his home. Over the next several weeks, they developed the founding principles, or 12-step program, of Alcoholics Anonymous, which were designed to provide support for recovering alcoholics, their families and friends.

Since June 10, 1935, marked the last date that Smith ever took a drink, that's the day officially counted as the beginning of Alcoholics Anonymous.

Today in Akron, it's easy to trace the steps that led to AA.

The Mayflower Hotel at 263 South Main St. is now the Mayflower Manor apartment building. In the lobby is a replica 1930s-era pay phone, placed there in 1996 in recognition of Wilson's historic call.

Smith's house, at 855 Ardmore Ave., is today a museum dedicated to the history of Alcoholics Anonymous.

And where it all started, at the Gate Lodge, located at the stately Stan Hywet Gate and Gardens at 714 North Portage Path, they commemorate the history of AA as well.

Katharine Campbell, vice president of marketing at the Stan Hywet Gate and Gardens, said that while many visitors come each year to reflect on the history of AA, this anniversary will certainly attract newcomers.

"AA is an important organization, and we enthusiastically celebrate its success right here where it all started," Campbell told AOL News. "We are proud to be a part of the legacy, and we welcome people from all walks of life who want to learn more.

"We're commemorating the anniversary as we do each year, with a three-day Founders' Day celebration, June 11 to 13. In addition to the tours and special exhibits, admission will be free to the Gate Lodge. Also, recovering artist Mary Lyn B. will be performing for the public on Saturday," Campbell said.

Mary Lyn B. will perform songs from her new CD called, appropriately, "12 Songs."

Several other events in honor of the 75th anniversary will be held throughout Akron over the course of June 11-13, including events at Smith's home and
Bill W. heaped much praise on Sam Shoemaker for his role in giving AA many of its basic principles. When the "anonymous bunch of drunks" were declared "not maximum" by the Oxford Group in New York in 1937, what was Shoemaker's stance on the split?

I'm aware that it was in 1941 when he asked the Oxford Group to leave Calvary Episcopal Church. 1939 to 1941 must have been quite a time of upheaval for him.

Bill W described "two-stepping" as "AA slang" in the Twelve and Twelve page 113,

"We temporarily cease to grow because we feel satisfied that there is no need for all of A.A.'s Twelve Steps for us. We are doing fine on a few of them. Maybe we are doing fine on only two of them, the First Step and that part of the Twelfth where we "carry the message." In A.A. slang, that blissful state is known as "two-stepping." And it can go on for years."

aa.org has a FAQ about AA's history that includes a piece on AA slogans. The following excerpt seems particularly relevant,

"We don't have a great deal of information about the origins of AA's slogans and acronyms, but we can provide some sharing and preliminary information. Many of these slogans, as with other practices in AA, were simply passed along verbally to other members, so it is impossible to know who started using them first. It is possible that
some of the slogans may have originally stemmed from a part of the Oxford Group Movement language, but it could also be that they were original with Bill and Dr. Bob and the early members. Members have always inquired as to the origins of various slogans, and it has always been difficult to narrow down; in our research, we discovered a letter written by former GSO Archivist, Frank M., dated 1989, who responded to a similar question that was posed to him. This was Frank's response, "Your interest in the origins of `One Day at a Time' is shared by many of us. Like hand-holding, however, it's difficult to pin-point the exact `moment.'" That is the problem we find with most of our AA slogans, unfortunately! We do know, however, that many slogans commonly heard have been around since the early days of the Fellowship.

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+++Message 6619 . . . . . . . . . . . Re: 13th stepping
From: Janis R . . . . . . . . . . . . 6/7/2010 4:59:00 PM

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Re: 13th stepping
From Janis R, James R, Tim Lokey, Maria Orozco, and Henry Cox

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From: "Janis R" <janis@aadallas.org>
(janis at aadallas.org)

I read some time ago that the early AA members in New York (I will have to find the source. It is not at my fingertips), used 13 Stepping in reference to what we now call "the meeting after the meeting". In other words when members would meet for coffee and dessert or dinner after a meeting, it was a 13 Step. When this changed to a negative meaning I don't know. I rather like the original meaning if that is indeed the case. As a historian I much prefer having more than one source for a statement so take this information for what it is worth. An aside from a couple of old timers. I will do my best to find the source.

Janis R -- Dallas AA

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From: James R <jamesoddname@yahoo.com>
(jamesoddname at yahoo.com)

Not to get into a cuss-fight but my definition of 13th-stepping was not gender-specific. My experience is that either sex can be the aggressor or the victim. Toleration of the practice, regardless of who initiates the relationship, depends on the ethos of the home group and the attitude of the couple's sponsors. I have not personally engaged in 13th-stepping but my observation is that the sobriety of both parties is at risk.

To add an anecdote, a 20 yr old sponsee of mine was the target of a cougar older
than his mother. But he was very new in sobriety and insecure sexually, so he went along after only brief resistance. Both relapsed. He sobered up again within the month; she didn't for about 6 months. Perhaps the aggressor is at greater risk than the target, regardless of gender.

To add another aside (again anecdotal evidence only), a friend of mine in a gay-lesbian group tells me that 13th-stepping there is more tolerated among the lesbians than among the gay men.

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From: Tim Lokey <lokey1058@yahoo.com>
(lokey1058 at yahoo.com)

Dear Group;
Been There...Done That. Got no tangible results until I started working steps, you know in order... like those little red numbers beside them indicate I should do. I am a "Counselor" at a rehab facility now and I had to stop attending meetings where my clients are present. I had to do so because when I was in the room, they would look at me for approval of the message they were sharing, and of course my EGO would take over and instead of being just another drunk with a book, I attempted to "teach" at AA meetings. Through spiritual growth and the help of a "kick-ass" type sponsor, I no longer practice such foolishness.

GOD BLESS!
Tim L.
06/06/2000

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From: Maria Orozco <marialifesgift1935@yahoo.ca>
(marialifesgift1935 at yahoo.ca)

Thank you for sharing Lynn

---

From: Henry Cox <Rebos7688@aol.com>
(Rebos7688 at aol.com)

Lynn glad u included both genders. Glad for you and your amends. Mine two was accepted and my dos 8-28-76. Still going strong in the program.

---

Original message #6612 from Lynn Sawyer
<sawyer7952@yahoo.com> (sawyer7952 at yahoo.com)
Dear grp.,

A coupla details, James forgot to mention:

13th-stepping is usually 'tolerated' when male members do this, and often the unsuspecting female experiences relapse when this happens.

But longtime-sober females are not exempt from this practice either; 'been there, done that.' Thank my God that my amends were accepted, and the party remained sober. Thanks for letting me share.

Lynn S.
alcoholic
grateful to be sober TODAY
DOS=10/22/79

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Folks,

Just a couple of reminders.

1. The founder of the AAHistoryLovers had several oft repeated rules that she would announce to people who sent things in:

"We are not a chat room: please do not use the list to comment on other people's posts. Comment on the post ONLY if your message has additional history on the subject."

"Personal opinions are to be avoided: no personal opinions, or posts based just on rumor or vague memory of what someone told you will be posted. To the extent possible please list the sources for any information you send."

"Messages that repeat history already on the list will not be posted: please use the search box to make sure the information is not already on the list. Also please search the list before posting a question which may already have been answered."

There are lots of AA chat rooms and discussion groups online. But there is only
one really first-rate history group, the AAHistoryLovers.

And if we overwhelm the AAHL with the kind of messages which could be posted just as well in numerous other places, we will create a situation where no one will have time to read all the messages, and the central purpose of the AAHL will be destroyed. We'll turn into just another AA chat room and discussion group.

________________________________________________________

2. The other reminder is that, before sending a question in, please go first to the Message Board at http://health.groups.yahoo.com/group/AAHistoryLovers/messages and use the search box at the top to search for words and phrases on that topic.

A lot of the time it will turn out that the question (or at least part of the question) has already been answered very thoroughly.

________________________________________________________

13th STEPPING:

So on the subject of 13th stepping, the following seven messages (which were posted at various times in the past) give some very useful information about how that term was used historically, and how the issue first arose historically.

Message 2394 http://health.groups.yahoo.com/group/AAHistoryLovers/message/2394
Message 2390 http://health.groups.yahoo.com/group/AAHistoryLovers/message/2390
Message 2382 http://health.groups.yahoo.com/group/AAHistoryLovers/message/2382
Message 2381 http://health.groups.yahoo.com/group/AAHistoryLovers/message/2381
Message 2377 http://health.groups.yahoo.com/group/AAHistoryLovers/message/2377
Message 1511 http://health.groups.yahoo.com/group/AAHistoryLovers/message/1511
Message 178 http://health.groups.yahoo.com/group/AAHistoryLovers/message/178

________________________________________________________

Thanks,

Glenn C., Moderator

________________________________________________________

++++Message 6621 ........ RE: Long Term Timers
From: J. Lobdell ........... 6/8/2010 10:28:00 AM

________________________________________________________
From Jared Lobdell, Rick Swaney, Cindy Miller, Patricia <pdixonrae>, and <jdschlueter>

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Question asked by Maria Orozco
<marialifesgift1935@yahoo.ca> (marialifesgift1935 at yahoo.ca)

We have a Long Term Timer that will be 61 years sobriety here in Ontario, Southern California. Are there any more Long Term Timers of over 60 years, Please let me know.

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From: "J. Lobdell" <jlobdell54@hotmail.com> (jlobdell54 at hotmail.com)

Not sure what a "long term timer" ("long-timer")? is, but, among people I know, Clyde B of Bristol, Pennsylvania got sober Jun 20 1946, Chet H of Hummelstown, Pennsylvania got sober Apr 4 1949, and of course Mel B. of Toledo (who will be at San Antonio) got sober Apr 15 1950. I can't recall the name of the lady who spoke at Lancaster County, Pennsylvania's 50th -- was it Ruth K? -- but I think she's sober 62 years or so out in California.

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From: Rick Swaney <handlebarick@yahoo.com> (handlebarick at yahoo.com)

Tom D. (Lima, Ohio) and Mel B. (Toledo, Ohio) both had 60 in April 2010 and both gave their leads at the same dinner event May 2nd 2010 in Wapakoneta, Ohio.

Rick S.

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From: Cindy Miller <cm53@earthlink.net> (cm53 at earthlink.net)

Clyde B_____ of Newtown, Pennsylvania, will have 64 years on June 20, 2010.

Best,
cindy miller

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From: Patricia <pdixonrae@yahoo.com> (pdixonrae at yahoo.com)

Marg W_____ 60 years in St. John, New Brunswick, Canada

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From: jdschlueter@yahoo.com (jdschlueter at yahoo.com)
We have 2 in Santa Barbara, California

THE ORIGIN OF THE 13th STEP
From The VictorValley May 2003 Newsletter.

Yes, doing someone else's inventory is permitted, but it is also generally frowned upon. Why? Well, it is understood among longer-lived members of this fellowship that true personal recovery does not come from doing another's inventory, but from sticking to one's own. Another thing that's permitted but generally frowned upon is "Thirteenth Stepping".

Just as AA is not a lending bank, an employment center, or a social club, AA is also not a dating service. How did today's concept of "Thirteenth Stepping" arise? Originally, Old-timers recognized that our 12 Step program was indeed a 'one day at a time' lifelong effort.

The original usage of "Thirteenth Step" was as a euphemism used by the first AA's to signify one's final step into the casket. After practicing the 12 Steps throughout a lifetime, it was said the deceased AA had made the "13th Step" into the grave.

Later, as the fellowship's experience grew, the term "13th Step" took on its contemporary usage. The "Thirteenth Step" is commonly defined as the practice of dating a newcomer, or another AA member, with less than solid sobriety. It is widely accepted that romantic relationships are never easy, even for non-alcoholics. Bearing in mind that alcohol and addiction is a very real potential death sentence for an alcoholic, if we choose to risk the very personal emotional trauma which may arise from an unsuccessful union, we then also risk the life of another out of our own self-will.

The admonition on pg. 119 of the "Twelve & Twelve" is an understatement of great magnitude. Certainly the likelihood for newcomers, or those of questionably stable sobriety, who are pursued for (or who do pursue) romantic relationships, is that emotional handicaps shall indeed rise up and cripple them, causing a significant number of them to relapse -- a relapse which can become a "13th Step" death sentence.
Hence it's easy to understand how the term "13th Stepping" came to mean what it does today. That's why "Thirteenth Stepping", among informed members of the Fellowship, is viewed as the most self-seeking, willful, and inconsiderate behavior, and is understandably despised and discouraged. Clearly, playing fast and loose with another person's life is irresponsible and reprehensible. The old saying, "there's a slip under every skirt", in this day and age is so cute and coy that it fails to fully emphasize this most serious of problems.

"The problem being...?" you ask? If you are actively practicing the "Thirteenth Step", look no further than the closest mirror and you will see that perhaps the root of the problem is you.

In Service with Gratitude,

Chuck Parkhurst

+++Message 6623 . . . . . . . . . . . . Re: 13th stepping
From: Chuck Parkhurst . . . . . . . . . 6/11/2010 8:51:00 PM

Question about the "13th Step" as the step into one's grave at the end of life:

In message 6622 from Patricia
<pdixonrae@yahoo.com> (pdixonrae at yahoo.com)
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6622

She gave the text of a very interesting article on "THE ORIGIN OF THE 13th STEP" from The Victor Valley May 2003 Newsletter.

Do any of you have more information on this newsletter, and especially on the following line from that article?

"The original usage of 'Thirteenth Step' was as a euphemism used by the first AA's to signify one's final step into the casket. After practicing the 12 Steps throughout a lifetime, it was said the deceased AA had made the '13th Step' into the grave."

The story makes total sense to me but I am hoping there is something else to tie it to AA. I have already emailed Patricia.

In Service with Gratitude,

Chuck Parkhurst
+++Message 6624. . . . . . . . . . . . . . . . . . Re: Dr. Strecker
From: diazeztone. . . . . . . . . . . . . . . . . . . . . 6/12/2010 8:49:00 PM

I guess I have had a web page about Dr Strecker and Francis T Chambers (his co-author) for about ten years

http://www.aabibliography.com/francis_t_chambers.htm

any body have more info about Francis T Chambers??

LD Pierce
aabibliography.com

- - - -

> From: <Shakey1aa@...> (Shakey1aa at aol.com)
> 2 Dr Edward A Strecker- Alcohol-One Man's Meat
> > Michelle, our GSO Archivist, has sent me information that a man from Philadelphia,PA in 1941 contacted New York about AA and corresponded with Ruth Hock after reading about AA in the Saturday Evening Post Jack Alexander article that was spearheaded by Jimmy Burwell and the members of the Philadelphia Mother Group. This AA Group included Members(alcoholics) as well as associate members (non Alcoholics) who were doctors, and members of the clergy.
The interesting part of this correspondence from a man referred to L.B.E. is that he got sober with the help of Dr. S. Naturally, any one familiar with AA in Philadelphia would think that Dr. S would be Dr. Dudley Saul of the Saul Clinic and a Associate Member of the Philadelphia Mother Group but this is not so. L.B.E. writes"The last time I was in the USA I saw quite a lot of Dr. S and talked with him quite a bit on the subject. Buddie W and Francis C who works with him, were compatriots of mine in Philadelphia many years ago." I recognized Francis C as Francis Chambers who co authored a significant book about alcoholism called "Alcoholism-One Man's Meat" The Dr S. is therefor Dr. Edward Strecker . A man famous in medicine. A friend to the alcoholic.Some may have heard of the Strecker Institute.
>
> The following is the biography of Dr Strecker from the University Of Pennsylvania ;
> Edward A. Strecker (1886-1959)
>
> Clinician, teacher, researcher, author and gentlemen - Edward Adam Strecker lived each role fully during his active and inspiring career that
spanned nearly half a century.
> After graduating from Jefferson Medical College in 1911, Dr. Strecker joined Pennsylvania Hospital in 1913, serving as chief medical officer at The Institute of Pennsylvania Hospital from 1920 to 1928. He continued his association with the hospital until his death in 1959. Dr. Strecker served as professor and head of nervous and mental diseases at Jefferson Medical College; professor and head of the Department of Psychiatry at the University of Pennsylvania School of Medicine and later professor and emeritus professor and chair of psychiatry at the University of Pennsylvania Graduate School of Medicine. In addition, he was clinical professor of psychiatry and mental diseases at Yale University and was the first professor of psychiatry at Seton Hall College of Medicine. He was president of the American Psychiatric Association in 1943.
> He possessed an outstanding ability to examine patients, investigate etiologic and dynamic factors and make accurate diagnoses and constructive recommendations for treatment. A skilled psychotherapist, Dr. Strecker was also a superb teacher, whose colorful language created an unforgettable clinical picture. He made psychiatry comprehensible and exciting to medical students, psychiatric nurses and other mental health professionals, producing a profound effect on psychiatric teaching in Philadelphia.
> Dr. Strecker's main interest in the early 1920's was to develop the psychiatric outpatient department of The Institute of Pennsylvania Hospital. Under his direction, psychotherapy in that department flourished, and many young psychiatrists sought to have the privilege of studying therapeutic approaches from such a highly skilled and innovative clinician. He also sought to relate psychiatry to the general practice of medicine.
> A prolific writer, he authored ten books and more than 200 papers, on such diverse subjects as alcoholism, childhood behaviors, encephalitis, head trauma, sex offenders, war neuroses, and civilization and culture. He authored five editions of the best-known standard textbook at that time, Fundamentals of Psychiatry.
> Many honors were bestowed on Dr. Strecker, including four honorary doctoral degrees. He served the nation in both World War I and World War II, was named a consultant to President Roosevelt and received a presidential citation from President Truman.
> This outstanding physician and human being serves as a model for psychiatrists and a continuing source of pride for Pennsylvania Hospital."
From andywalthall, aalogsdon, and Bill McIntire

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From: "andywalthall" <andywalthall@yahoo.com>  
(andywalthall at yahoo.com)

From the article "Clubs in AA"  
Bill W.  
Grapevine April 1947

As the majority view, we might  
suppose that to be a blanket endorsement for  
clubs; we might think we couldn't get  
along without them. We might conceive  
them as a central AA institution - a sort  
of "thirteenth step" of our recovery program  
without which the other Twelve Steps wouldn't  
work.

http://silkworth.net/grapevine/clubsandaa.html

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From: aalogsdon@aol.com (aalogsdon at aol.com)

Page 97 of Dr. Bob and the Good Oldtimers on page 97 discusses the 13th Step.  
"Together, Victor and the lady known as Lil started out to write the  
"thirteenth step" long before the first twelve were ever thought of." Your  
attention is drawn to this discussion which covers a few paragraphs.

---

From: BILL MCINTIRE <maxbott@yahoo.com> (maxbott at yahoo.com)

Read AA Comes of Age.Â There is a bit in there about this.Â I believe it  
was  
originally looked down on because the AA's having been sober for a while  
(usually men, there were many more of them than women) they finally wanted  
to  
begin the rest of life over.Â Having only slim pickings, usually what few  
women  
there were around were newly sober.Â Not "when" but if things went badly,  
it  
was usually the one who had been sober the longest who had paid the bigger  
price, not only having lost their invested emotions having a "now reawakened  
concience, but the hard won sobriety as well.Â  
When we were newly sober, "most" of usÂ had had most of our morals and  
values  
worn away or rather traded away for booze.Â So getting into a "fling" was  
not a
really hard thing to do.Â
The feelings to avoid this situation was originally to protect the old timer
from losing their hard won sobriety.

But, as successful as AA was back then, I still have not heard a whole lot
of
the tragedies which would suggest that this all comes down to the
"individuals"
own intent before action.Â Was they out for love or a piece of "butt"?

I personally know 2 dozen or more oldtimers that have been married for years
that their spouses were once fairly new in sobriety when they had met.

I am sober 23 years in August and my wife is sober alittle over 3
years.Â We
didn't plan it this way but yet here we are!!Â Â Fat, sassy and Happy as
heck!!!
We both love the part in the Big Book that speaks about having to crush our
old
ideas.Â
Who can look at two people and decide for them if what they do is right or
wrong?

>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>

+++Message 6626. . . . . . . . . . . . . The AAHL should not be used for AA
trivia or gossip
From: planternva2000 . . . . . . . . . . . . 6/12/2010 5:31:00 PM

>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>>

Thank you, Glenn. Might I suggest adding:

This is an AA History site, not a source of AA trivia or gossip.

This evening I received the following email, which I have edited slightly:

"Sxxxxx Mxxxxxxx shares the AAHistoryLovers group with you. Sxxxxx sent you
an
invitation to join Grouply so you can see his profile, friends, and list of
groups. On Saturday (June 19), this invitation will expire. Follow this link
to
accept Sxxxxx Mxxxxxxx's invitation.
http://www.xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx
Signing up is free and takes less than a minute.
The Grouply Team"

Thanks again,
Jim S.

- - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - -

I believe Jim's point, which is well taken, is
that we should avoid mixing AAHL matters up with
our social networking systems. He was adding
this comment to something I posted several days ago:

--- In AAHistoryLovers@yahoogroups.com,
Glenn Chesnut <glennecc@...> wrote:
> 
> Folks,
> 
> Just a couple of reminders.
> ______________________________
> 
> 1. The founder of the AAHistoryLovers had several oft repeated rules that she would announce to people who sent things in:
> 
> "We are not a chat room: please do not use the list to comment on other people's posts. Comment on the post ONLY if your message has additional history on the subject."
> 
> "Personal opinions are to be avoided: no personal opinions, or posts based just on rumor or vague memory of what someone told you will be posted. To the extent possible please list the sources for any information you send."
> 
> "Messages that repeat history already on the list will not be posted: please use the search box to make sure the information is not already on the list. Also please search the list before posting a question which may already have been answered."
> ______________________________
> 
> There are lots of AA chat rooms and discussion groups online. But there is only one really first-rate history group, the AAHistoryLovers.
> 
> And if we overwhelm the AAHL with the kind of messages which could be posted just as well in numerous other places, we will create a situation where no one will have time to read all the messages, and the central purpose of the AAHL will be destroyed. We'll turn into just another AA chat room and discussion group.
> ______________________________
> 
> 2. The other reminder is that, before sending a question in, please go first to the Message Board at
> http://health.groups.yahoo.com/group/AAHistoryLovers/messages
> and use the search box at the top to search for words and phrases on that topic.
> 
> A lot of the time it will turn out that the question (or at least part of the question) has already been answered very thoroughly.
> 
>
> Thanks,
> >
> Glenn C., Moderator
> >

++++Message 6627. . . . . . . . . . . Re: The AAHL should not be used for AA trivia or gossip
From: Lawrence Willoughby . . . . . . . . . . . 6/13/2010 10:30:00 PM

The Rupley Team is tracking this group I have been getting Emails from them for a long time. I just ignore them.

- - - -

Original message from: planternva2000
<planternva2000@yahoo.com>
Subject: [AAHistoryLovers] The AAHL should not be used for AA trivia or gossip

This evening I received the following email, which I have edited slightly:

"Sxxxxx Mxxxxxxx shares the AAHistoryLovers group with you. Sxxxxx sent you an invitation to join Grouply so you can see his profile, friends, and list of groups. On Saturday (June 19), this invitation will expire. Follow this link to accept Sxxxxx Mxxxxxxx's invitation.
http://www.xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx
Signing up is free and takes less than a minute.
The Grouply Team"

Thanks again,
Jim S.

++++Message 6628. . . . . . . . . . . Edgar Allan Poe and the Washingtonians
From: Jenny or Laurie Andrews . . . . . . . . . 6/14/2010 12:50:00 PM

See the reference to the Washingtonians in this article discussing Edgar Allan Poe's short story, "The Cask of Amontillado."

http://en.wikipedia.org/wiki/The_Cask_of_Amontillado

"Poe may have also been inspired, at least in part, by the Washingtonian movement, a fellowship that promoted temperance. The group was made up of
reformed drinkers who tried to scare people into abstaining from alcohol. Poe may have made a promise to join the movement in 1843 after a bout of drinking with the hopes of gaining a political appointment. "The Cask of Amontillado" then may be a "dark temperance tale", meant to shock people into realizing the dangers of drinking."**


+++Message 6629. ........... Re: 13th stepping
From: Shakey1aa@aol.com ........... 6/13/2010 7:22:00 PM

Jimmy Burwell said the only time I thirteenth stepped I married her. Meaning his third wife Rosa.

Shakey Mike
Chandigar, India

+++Message 6630. ........... Re: Split from the Oxford Group: New York, Cleveland, Akron
From: royslev ............... 6/14/2010 9:50:00 AM

"Lloyd T who had been Clarence's sponsor?" I've listened to every early recording of Clarence Snyder that I could find and he always spoke of Dr. Bob as his sponsor. If we're talking about Clarence Snyder here, this Lloyd T. is news to me. You sure it wasn't "Lloyd T. who had been Clarence's sponsee?"

- - -

Original message No. 6582
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6582 from <agengler@wk.net> (agengler at wk.net)

On Akron finally making the decision to break with the Oxford Group:

John and Elgie R. remembered when the decision was made. "There was a meeting that night," said John, who always managed to get in a good word for every person he mentioned. "Boy, I never heard two men talk like they did
[Dr. Bob and T. Henry]. They passed confidence and praise to each other. And they both deserved it.

"It was a hard time for the group," John said. "There were a lot of us who liked T. Henry. And we didn't know whether to leave or not."

"At the last meeting, they voted," said Elgie. "The ones who were going to stay with T. Henry-okay. And the ones who were going with Doc-okay. That's the way they said goodbye. But they had argued over it all for a month or more."

Among those who stayed were Lloyd T., who had been Clarence's sponsor, and Bill J.

"Lloyd T., who had been Clarence's sponsor" is a direct quote from p. 218 of Dr. Bob and the Good Oldtimers.

See p. 143 -- the first AA person whom Clarence Snyder's wife talked to face-to-face was Lloyd T., but it is not clear that Clarence talked to Lloyd at that time. And all that Lloyd did at that point was to talk Clarence's wife into buying Clarence a bus ticket to Akron.

So p. 218, where Lloyd T. is described at Clarence's sponsor, may not be well worded -- UNLESS -- and I do not know the answer to this -- Lloyd was the one who guaranteed the payment of Clarence's hospital bill in Akron (see p. 143).

At that time in Akron, the "sponsor" was the one who signed for an alcoholic when he was checked into a hospital for detoxing; the "sponsor" was the one who promised to pay the alcoholic's hospital bill if he did not pay. See http://hindsfoot.org/AkrMan1.html

But yes, of course, Dr. Bob was Clarence's principal "sponsor" in the sense in which that term was being used by the latter 1940's.
Good post. My question is about when the actual term "sponsor" began to be used, since it was not mentioned in the first 164 pages of the BB. Was this an Oxford Group term? Any experts on early Oxford Group history out there? Or perhaps, owners of original or reprinted "What is the Oxford Group?" texts, or other "official" Oxford Group literature? Does Oxford Group literature mention that term?

I know from listening to recordings of talks by early AA pioneers like Clarence Snyder and Jimmy Burwell that they used the term. Clarence refers to Dr Bob as his "sponsor." Jimmy refers to Jackie Williams (who later drank and died) as his "sponsor."

Was this term already in use by the Oxford Groups and/or "alcoholic squadron" of the Oxford Groups in any sense as we use it today, i.e. as someone who takes you through the step process or at least guides you in early recovery. Or at least, introduces you to the meetings.

Clarence makes a point of saying that he didn't feel really a part of his group (Akron O.G.) until he brought in a "convert."

--- In AAHistoryLovers@yahoogroups.com, "John R Reid" <jre33756@...> wrote:
> Please refer to page 100 of the Big Book in regards to working with the new person
> ----- Original Message ----- 
> From: allan_gengler
> To: AAHistoryLovers@yahoogroups.com
> Sent: Tuesday, June 23, 2009 5:45 AM
> Subject: [AAHistoryLovers] Re: History of sponsorship
>
> Even though SPONSORSHIP is not mentioned in the book Alcoholics Anonymous (The Big Book) I would suggest that sponsorship was the rule, from the beginning, and not something added later.
Bill called Ebby his sponsor until death, even though Ebby slipped a few times. But the chain of sponsorship starts with Rowland Hazard, who sponsored Shep Cornell and Cebra Graves, who sponsored Ebby, who sponsored Bill, who sponsored Bob who, together, sponsored Bill D., etc.

In "Dr. Bob and the Good Old Timers," it's clear that NO ONE just sauntered in off the streets and decided to join AA. Instead they were sponsored into the group FROM a hospital and wouldn't even attend a meeting unless they went through Dr. Bob's Upper Room treatment where they "made a surrender," often a key element missing from modern AA.

Also in that book it's described how the group got together and pooled their money to bus a guy in who "supposedly" was the first to get sober on JUST THE BOOK. When the bus arrived and a man, matching his description, didn't get off the bus, the group asked the bus driver. They were told of a guy under the seat drunk on his but. The group of sober drunks, of course, helped the drunk off and began to sponsor him.

I always thought that was interesting and have often wondered if it was truly possible to get sober ON THE BOOK ALONE. Even if you did, you would need to take the advice in A Vision For You and seek out drunks to form a fellowship, thus becoming a sponsor.

I think the real question is when did sponsorship become optional and how sober drunks stopped seeking to sponsor and waited for someone to ask them. Or even the notion of being told "you must get a sponsor," when did that start. Luckily and man decided to be my sponsor so I never got to make that misguided decision in the beginning.

--Al

--- In AAHistoryLovers@yahoogroups.com, Charlie C <route20guy@>

> I have been revisiting the "Little Red Book," a title discussed here at times, and was struck by the way it recommends doing one's 5th Step with a non-AA, e.g. a clergyman, doctor... In discussing the 8th Step, it mentions that one may want to refer to "older members" when unsure of how to proceed with amends. In neither place is a sponsor mentioned.

> My understanding is that the Little Red Book represents AA practice of
the 1940s, in particular that developed by Dr. Bob. Is this correct?

> >
> > Most of all though, I am curious: when did sponsorship as we know it today become the norm? When did the tradition, suggested in the Big Book, of discussing one's 5th Step with an outsider become the exception, and using one's sponsor the rule? Are there any interviews with old timers or other records documenting this shift? Thanks, I learn so much from this group!
> >
> > Charlie C.
> > IM = route20guy
> >
> [Non-text portions of this message have been removed]

+++Message 6633. . . . . . . . . . . . Use of the word sponsor
From: royslev . . . . . . . . . . 6/15/2010 10:14:00 AM

I have an early AA history question. Most of us are aware that the actual term "sponsor" is not mentioned in the first 164 pages of our basic text (the equivalent term "spiritual adviser" is used on page 63).

Yet when listening to AA pioneer Clarence Snyder's recordings in which he talks a lot about early program history when they were still going to Oxford Group meetings before 1939 he refers to Dr. Bob as his "sponsor."

So my question is really for Oxford Group history experts: Was the term sponsor a common Oxford Group usage? Was it a common term used by members of the "alcoholic squadron" of the Akron or New York Oxford groupers even though it was omitted by Bill in our basic text?

When did the actual word sponsor come into common usage among AA members (we all know it's on every other page of the 12&120?"

I've done a search for the discussion thread on the word "sponsor" in the AA historylovers group but this is a more precise question.

Thanks for feedback.

Roy L. ( class of `78 )
royslev@verizon.net royslev@yahoo.com
Message 6634. . . . . . . . . . . . . Re: Sam Shoemaker and Not Maximum
From: jax760 . . . . . . . . . . . . 6/14/2010 6:53:00 PM

I'd like to try and answer this question as well as the question in message 6606.

The evidence points to the separation being mutual. The OG had it up to here with the drunks (Broken stained glass windows, noisy drunk types at OG meetings, cigarettes, etc.) and the sermon given by Jack Smith in Sam Shoemakers absence criticizing Lois and Bill was the straw that broke the camel's back as far as Bill was concerned. There were other issues in Bill's mind that I won't get into here. The "historical idea" that "The Absolutes" were too much for the drunks, while probably true, was really somewhat of a smokescreen used by Bill for the split.

When they did split I'm sure it was painful for both Bill and Sam Shoemaker who were good friends. Sam had to support the split from the Oxford Group point of view for the following reason which he did believe with all heart at the time.


"The fifth signpost, 'What say others to whom God speaks?' is the unwritten law of fellowship. It calls for the death of that subtle spiritual pride which 'takes conviction only from God.' It has no place for the temperamental vagaries of the person who likes to play the rogue elephant and resents the constraining discipline of the 'team;' whose loyalty has no wider scope than vanity leaves room for. It ordains that one should be ready to let any plan of one's own, however good, be superceded if God reveals one better through other people."

The "group guidance" had been that Bill was not to work exclusively with drunks but to assist with the overall Oxford group agenda. Bill of course would have none of that and was stung by this and other criticisms.

Interestingly enough, Bill would carry on the same thinking later when writing
Tradition One which states the same principle but in different language.

Sam Shoemaker later apologized to Bill in writing for his part in the separation which he recognized as his fault. I believe that Bill and Sam remained close even after the two groups separated although I'm sure there was some strain in the relationship.

God Bless,

John B

---

In AAHistoryLovers@yahoogroups.com, "gvanrobinson" <tsistsistsas@...> wrote:

> Bill W. heaped much praise on Sam Shoemaker for his role in giving AA many of its basic principles. When the "anonymous bunch of drunks" were declared "not maximum" by the Oxford Group in New York in 1937, what was Shoemaker's stance on the split?

> I'm aware that it was in 1941 when he asked the Oxford Group to leave Calvary Episcopal Church. 1939 to 1941 must have been quite a time of upheaval for him.

++++Message 6635. . . . . . . . . . . . Re: Big Book Page 100 to do with sponsorship
From: Charles Knapp . . . . . . . . . . 6/16/2010 8:56:00 PM

The AKRON MANUAL 1940 addresses the newcomer and "sponsor" in the forward to this pamphlet:

"This booklet is intended to be a practical guide for new members and sponsors of new members of Alcoholics Anonymous."

>> See http://hindsfoot.org/AkrMan1.html
>> and http://hindsfoot.org/AkrMan2.html

Also........

The word "SPONSOR" appears in the second issue of the Cleveland Central Bulletin dated November 1942 in an article titled "Responsibility of Sponsors."

Charles from Wisconsin
Weds. June 23rd, 2010 at 7 pm marks the unveiling of the two archives areas in the Cleveland District Office: a locked display room and an open audio-visual room. Those within reasonable driving distance of the office at Reserve Square (1701 e 12th St lower level) may wish to attend. Thanks to those many volunteers that constructed these areas! Thanks also to those archives donors in Ohio and elsewhere that made this possible.

We welcome other donations of materials elucidating Cleveland AA history.

Bob McK., archivist

In Bill W's telling of his story to a group in New York City in Nov 1950, on the night of Dr. Bob's passing, the term "sponsor" was used by Bill as follows:

When Bill went to attend his first Oxford group meeting he got drunk along the way there. He met a sail maker in the bar. The two of them went together to the location where the Oxford group was meeting. When they got there the man at the door would not let them in (because they were so drunk) ..... Bill says that Ebby had to "sponsor them in."

Maybe something?

SWJ

From: royslev <royslev@yahoo.com>
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Re: Big Book Page 100 to do with sponsorship

Good post. My question is about when the actual term "sponsor" began to be used, since it was not mentioned in the first 164 pages of the BB. Was this an Oxford
Group term? Any experts on early Oxford Group history out there? Or perhaps, owners of original or reprinted "What is the Oxford Group?" texts, or other "official" Oxford Group literature? Does Oxford Group literature mention that term?

++++Message 6638. . . . . . . . Re: Big Book Page 100 to do with sponsorship
From: Jim Hoffman . . . . . . . . . 6/17/2010 9:01:00 AM

Hi All,

Please don't base anything on that particular talk. It is not a talk by Bill and the meeting never really happened. It is a one man play written and performed by Bill McN. of New York. It is all part of a dramatization that he has done many times over the years.

Sorry

Jim H.

++++Message 6639. . . . . . . . Re: Big Book Page 100 to do with sponsorship
From: J. Lobdell . . . . . . . . . 6/17/2010 7:57:00 AM

This is not an actual talk by Bill W but a dramatic creation by Bill M. (sober since May 22 1970) and has been publicized as such by Bill M in the pages of MARKINGS. Although Bill M. is a devoted and dedicated student of AA history, this cannot be taken as independent evidence of the use of the word "sponsor."
In any case, the OG used the term "sponsor" more or less in the sense used of Godparents in Sacramental Baptism -- and btw at Calvary, Bill was Ebby's sponsor.

Original message #6637 from John Steeves <honest03060@yahoo.com> (honest03060 at yahoo.com)

In Bill W's telling of his story to a group in New York City in Nov 1950, on the night of Dr. Bob's passing, the term "sponsor" was used by Bill as follows:
When Bill went to attend his first Oxford group meeting he got drunk along the way there. He met a sail maker in the bar. The two of them went together to the location where the Oxford group was meeting. When they got there the man at the door would not let them in (because they were so drunk) ..... Bill says that Ebby had to "sponsor them in."

Maybe something?

SWJ

From: royslev <royslev@yahoo.com>
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Re: Big Book Page 100 to do with sponsorship

Good post. My question is about when the actual term "sponsor" began to be used, since it was not mentioned in the first 164 pages of the BB. Was this an Oxford Group term? Any experts on early Oxford Group history out there? Or perhaps, owners of original or reprinted "What is the Oxford Group?" texts, or other "official" Oxford Group literature? Does Oxford Group literature mention that term?

Lloyd T. and Clarence Snyder, Messages 6630 and 6631:

Lloyd Tate and Bill Jones both came into the Oxford Group Fellowship in June of 1937 according to the "The Amos Roster." Both were from Cleveland. Clarence came into the group in February of 1938 and was not one of the "members" reported to Frank Amos by Dr Bob in that second week of February 1938.

Warm Regards

From: Roy Levin . . . . . . . . . . . . 6/17/2010 10:03:00 AM
Thanks for directing me to the quote, but I have to go by Clarence's own words. He recounts the story of his having called Dr. Bob who told him to meet him at Akron City Hospital. If Lloyd T. paid the tab, then that may indeed be the origin of that citation in Dr. Bob and the Good Oldtimers, but in Clarence's own words it was Bob who took him through the process. His story of Bob asking him to get out of his hospital beds in his shortie patient's nightgown and kneel on the cold floor to repeat his third step prayer is simultaneously hilarious and moving.

See www.recoveryspeakers.org for recordings of Clarence S. especially: Clarence S. founder Cleveland at 18th Arizona State Convention 9/22/68 parts 1 & 2

From everything I've read and heard Sam Shoemaker was one of the few "maximum" Oxford Groupers who encouraged Bill to continue his work with drunks, whereas other non-alcoholic O.G. "elders" were trying to get Bill to get active with the O.G. "Businessman's Committee" to convert Bill's former associates, the Wall Street Big Shots. I don't think Bill's split was much with Sam at all, rather with other New York City O.G. members.

Here's a really basic question for which I've not found a definitive answer:

Did Dr. Bob consider Bill W. his sponsor? If so, is this acknowledged in any literature written by or documented talks by Dr. Bob? If not, who did Dr. Bob consider his sponsor?
Many thanks.

+++Message 6644. . . . . . . . . . . . Re: Split from the Oxford Group: New York, Cleveland, Akron
From: Roy Levin . . . . . . . . . . . . 6/18/2010 10:08:00 AM

According to what Clarence says in his talks, in February of 1938 he would still be in Akron City hospital being "interviewed" by Paul Stanley, Bill Van Horn, Bill D., and other early members of the "alcoholic squadron" of the Akron Oxford Groups.

---

On Thu, 6/17/10, John Barton <jax760@yahoo.com> wrote:

Clarence came into the group in February of 1938 and was not one of the "members" reported to Frank Amos by Dr Bob in that second week of February 1938.

+++Message 6645. . . . . . . . . . . . No major changes in the first year
From: Richard H . . . . . . . . . . . . 6/18/2010 9:56:00 AM

Warm greetings from West Virginia Area 73 Archives,

Many members share the suggestion that no major changes be made in the first year of your sobriety to newcomers. Does anyone know of any source for this train of thought? AA or otherwise.

See ya in San Antonio,

Richard Humway
Area 73 Archivist

+++Message 6646. . . . . . . . . . . . Minority opinion and the secret ballot
From: Jason Clemons . . . . . . . . . . . . 6/20/2010 8:09:00 AM

Historically, how does an AA service body express minority opinion when voting is done by secret ballot (as in removal of a trusted servant from position)?
Thank you,
Jason

I happened upon this GV article from June 1960 and it made me chuckle and think of many on this forum - the experts who keep us straight on the "exact dates, places, and names" and love doing it - most of which are AA's and in no danger of being driven to drink....at least not today.

Round and Around We Go...
Volume 17 Issue 1 June 1960

Traveling over the globe, the AA message has seemed to follow definite paths, invisible but apparently straight and true. It is as if the hands that guided each of us to AA also unerringly point the direction in which we should give away our blessings, if we want AA's richest rewards. To the infinite benefit of all of us, the message has surmounted mountains, deserts, oceans, and every kind of manmade boundary to get straight to bewildered hearts lost in the alcoholism wildernesses all over the world.

Precisely how it happened--the exact dates, places, and names--will of course probably wait for some compulsive non-AA researcher obsessed with footnotes and other such documenting. Poor guy. It'll probably drive him to drink.

I am trying to get in touch with June G from Venice Beach/LA. She is a circuit speaker, who spoke at the ICYPAA convention years ago. She got sober when she was 13 years old in Venice Beach. Does anyone know how I might get in contact
with her?

In a similar vein, I am also trying to get in touch with any former sponsees, family or friends of Sybil Corwin.

A play is being performed in San Antonio that have both June and Sybil as characters in it.

My email is:

inourownwords-sanantonio@gmail.com
(inourownwords-sanantonio at gmail.com)

Hi Folks:

This question is especially for you who have traveled to the museums of early AA ...

Are there any existing notes from early meetings (whether Oxford or Early AA)?

Thanks!

Marsha in VA
4-4-86

The following is from The Idiot, a Boston, MA newspaper Saturday March 14, 1818
vol 1, no 10

Five reasons for not using Spirituous Liquors.
A Touchstone.

1) Because it poisons the blood and destroys the organs of digestion
2) Because an ENEMY should be kept without the gate.
3) Because I am in health and need no medicine.
4) Because I have my senses and wish to keep them.
5) Because I have a soul to be saved or lost.
To the man whose mind is untouched by all or any of the above reasons, a volume on the subject would be useless. He is unfitted for society; and the sooner he is in his grave the better. Better for society and for himself. For society—Because of his example. For himself—because his further torment will be less.

+++Message 6651. . . . . . Sybil Corwin’s living sponsees
From: jaxena77 . . . . . . . 6/24/2010 1:37:00 PM

Does anyone know and have contact information for any of Sybil C (Los Angeles) sponsees?

+++Message 6652. . . . . . Grapevine Play in San Antonio
From: jaxena77 . . . . . . . 6/24/2010 1:35:00 PM

I want to personally thank this group for all the help it provided while writing the play In Our Own Words: Pioneers of Alcoholics Anonymous. I couldn't have done it with this group. I hope you can attend:

IN OUR OWN WORDS: PIONEERS OF ALCOHOLICS ANONYMOUS
Friday and Saturday, July 2 and 3 at 11:00 AM
La Condesa / El Mirador Rooms (22nd Floor)
Hilton Palacio del Rio
200 South Alamo Street

A group of the SF fellowship are performing an original play, In Our Own Words, presented by the Grapevine during the 2010 International Convention of Alcoholics Anonymous in San Antonio.

IN OUR OWN WORDS dramatizes the first-hand accounts of the founders and pioneers of A.A., including the early members of special composition groups in the fellowship.

The play was written using primarily found text as source material i.e. the writings and recordings of A.A. members. Adapted from the original text, interviews and speaker tapes of the founders of AA, including Bill Wilson, Dr. Bob Smith, Lois Wilson, Anne Smith, Ebby Thatcher, Clarence Snyder, William Silkworth, Hank Parkhurst, Bill Dotson, Ruth Hock, Rev. Sam Shoemaker, Florence
R, Marty Mann, Sybil Corwin, Jimmy Miller, Joe McQuany, Ricardo M, June G, Dick Perez and many more!

Literary sources include A.A. conference-approved and non-conference-approved material, including the The Grapevine digital archives, and the following texts:

Alcoholics Anonymous ("The Big Book"), by Alcoholics Anonymous World Service

The Twelve Steps and Twelve Traditions, by Alcoholics Anonymous World Service

Pass It On, by Alcoholics Anonymous World Service

Dr. Bob and the Good Oldtimers, by Alcoholics Anonymous World Service

A.A. Comes of Age by Alcoholics Anonymous World Service

Language of the Heart: Bill W's Grapevine Writings, by the AA Grapevine

Women Pioneers in 12 Step Recovery by Joan Zieger

History of Gay People in Alcoholics Anonymous by Audrey Borden

How it Worked by Mitchell K.

The Convict and the Factory Owner by Glenn C.

A Biography of Miss Marty Mann by David Brown

Source material from audio recordings includes numerous speaker tapes that are now available through the CD Library in Central Office in San Francisco. Additional research provided by AAHistoryLovers Yahoo Group, www.silkworth.net, www.hindsfoot.org, and www.barefootsworld.net.

Please email this to anyone you know is going to the International Convention!

Message 6653. . . . . . . . . . . . . Re: Big Book Page 100 to do with sponsorship
From: Roy Levin . . . . . . . . . . . . . 6/24/2010 11:20:00 AM

Where is this reference to the use by Oxford Group members of the word "sponsor" in the same sense of a baptismal Godfather term? Is it in any of their literature?
From: J. Lobdell <jlobdell54@hotmail.com>
Subject: Re: Big Book Page 100 to do with sponsorship

<<... the OG used the term "sponsor" more or less in the sense used of
Godparents in Sacramental Baptism -- and btw at Calvary, Bill was Ebby's
sponsor.>>

If you try the LA Central Office, June may be on the speakers list. You can
ask
for Harvey, he would probably know. 323-936-4343. I know a person who would
have her number but he's on vacation for two months.

Best wishes, Chuck, Los Angeles

I don't have much to go on, but I received an email from a woman from
France, originally from Quebec, Canada. In here email, she asked me to help her find
the
AA literature that talks about sickness from alcoholism being 85% emotional
(mental obsession) and 15% physical (physical allergy).

She also goes on to say, in her words, "I agree to know it where cause when
I'm
talking about that I want to know the source. I wrote this in 1982 or 1983;
I
had this book or pamphlet in Quebec, Canada but since I came here in France
I
don't have it anymore."

Does anyone here know what literature this may have been written in, if in
fact,
it was? And if so, do you have it electronically stored on your computer or
know
where this phamplet or book may be found? Possibly the title of the phamplet
or
book or what ever AA literature this may be in?

Any help with this will be received with much gratitude, not just by me, but
most of all by Renée Matte in France.

Yours in service,
Jim M.
silkworth.net

++++Message 6656. ............ RE: Notes kept by participants in early meetings
From: J. Lobdell ............ 6/24/2010 6:29:00 AM

Yes, Anne Smith's notes on early (OG) meetings in Akron, at Brown.

++++Message 6657. ............ Re: Minority opinion and the secret ballot
From: Shakey1aa@aol.com ............ 6/23/2010 9:36:00 PM

the minority opinion is discussed with that person out of the room.

- - - -

In a message dated 6/23/2010 9:51:10 P.M. Eastern Daylight Time, jasonrclemons@gmail.com writes:

Historically, how does an AA service body express minority opinion when voting is done by secret ballot (as in removal of a trusted servant from position)?

Thank you,
Jason

++++Message 6658. ............ AAHL -- SAN ANTONIO -- 3-5:00 Sat. July 3
From: Glenn Chesnut ............ 6/24/2010 9:04:00 PM

MAIN AA HISTORY LOVERS GET-TOGETHER
at the San Antonio International, 3:00-5:00 p.m.,
Saturday, July 3, 2010
in the AA Online hospitality suite (Crockett Suite A/B) at the Grand Hyatt Hotel (the main convention hotel).

The AA Online hospitality room will be open continuously from Thursday through
Saturday. The New York GSO has suggested this to us as an ideal place for members of the AAHistoryLovers to meet. So if you have some free time, come in and sit down and have a cup of coffee and chat. I'll be there when I'm not otherwise involved, and so will some of our other members, I believe.

Glenn Chesnut, Moderator
AAHistoryLovers

OTHER EVENTS:

Friday, July 2, 2010

12 noon - 1:00 p.m.
GSO Archives, in the Henry B Gonzalez Convention Center -- we will have some tables and chairs at our disposal and Michelle Mirza, the GSO Archivist, has agreed to briefly chat with us. A good chance to learn more about the historical resources in the New York AA Archives.

1:30-3:00 p.m.
Arthur S. of the AAHistoryLovers will be one of the 3 speakers participating in the Archives AA History Workshop at the MRW (Marriott River Walk).

****3:30-5:00 p.m.
AN ADDITIONAL GOOD OPPORTUNITY to meet a few AAHL members for anyone who can't make the Saturday afternoon meeting: all members of the AAHistoryLovers who want to, can meet and discuss Arthur's talk in the AA Online hospitality suite, Crockett Suite A/B, at the Grand Hyatt Hotel. Or just sit down and have a cup of coffee, and have an informal conversation with some of the other AAHL members sitting around the table.

Saturday, July 3, 2010

1:00-2:30 p.m.
There will be a presentation on the History of AA in New Jersey in the hospitality suite at the Grand Hyatt in the Bonham Room.

****3:00-5:00 p.m.
MAIN A.A. HISTORY LOVERS GET-TOGETHER
In the AA Online hospitality suite (Crockett Suite A/B) at the Grand Hyatt Hotel. No program, just come in and sit down and have a chat, and get to know some of your fellow AAHL members over a good cup of coffee.
ALSO:

11:00 a.m. Friday and Saturday, July 2 and 3

"In Our Own Words: Pioneers of Alcoholics Anonymous"
at La Condesa / El Mirador Rooms (22nd Floor)
Hilton Palacio del Rio, 200 South Alamo Street.

This original play dramatizes the first-hand accounts of the founders and pioneers of A.A., including the early members of special composition groups in the fellowship. Performed by a group of the SF fellowship.

========================================

[as revised 6/24/10]

++++Message 6659. . . . . . . . . . . . Re: No major changes in the first year
From: Roy Levin . . . . . . . . . 6/24/2010 10:42:00 AM

The local nest of book thumpers here in Santa Monica are always making fun of this fellowship slogan, as they do with many other fellowship "folk slogans" which don't appear in the book. The essence of their jibe is "We're asked to turn our will and our lives over to the care of God," but it's suggested not to make any major changes in the first year. It is rather ironic looked at in that light.

--- On Fri, 6/18/10, Richard H <area73archives@yahoo.com> wrote:

From: Richard H <area73archives@yahoo.com>
Subject: [AAHistoryLovers] No major changes in the first year
To: AAHistoryLovers@yahoogroups.com
Date: Friday, June 18, 2010, 6:56 AM

Â

Warm greetings from West Virginia Area 73 Archives,

Many members share the suggestion that no major changes be made in the first year of your sobriety to newcomers. Does anyone know of any source for this train of thought? AA or otherwise.

See ya in San Antonio,

Richard Humway
Area 73 Archivist
Heya Folks:

I am doing some research on anonymity (for personal knowledge and as a meeting topic. There is also a side issue of taking notes in a meeting - seems that it makes some uncomfortable - and the anonymity implications).

What to you recommend as the best, definitive reading? Yes, GSO has the pamphlet "Understanding Anonymity", and Bill W did an article or two... Wasn't there a statement by Dr. Bob too?

I am keenly interested about Anonymity at all three levels:
Recovery Anonymity for the Individual
Unity Anonymity for the Group
Service Anonymity for the Whole

I thank you in advance for your responses... On or off-list!

Marsha F in VA
4-4-86

Send your photos by email in seconds...
Works in all emails, instant messengers, blogs, forums and social networks.

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4-4-86

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Works in all emails, instant messengers, blogs, forums and social networks.

http://clk.atdmt.com/UKM/go/195013117/direct/01/

[Non-text portions of this message have been removed]

++++Message 6662. . . . . Re: Best Literature on Anonymity / Dr. Bob & Bill W.
From: aalogsdon@aol.com . . . . . . 6/25/2010 2:27:00 AM

In DR BOB AND THE GOOD OLDTIMERS starting on page 264 is a clear explanation of
Dr.Bob's approach to anonymity. "He (Dr. Bob) said there were two ways to break
the anonymity tradition: (1) by giving your name at the public level or press or
radio; (2) by being so anonymous that you can't be reached by other drunks."
There continues several paragraphs of discussion of this topic.

-----Original Message-----
From: Marsha Finley <ms1finley@inbox.com>
To: AAHistoryLovers@yahoogroups.com
Sent: Thu, Jun 24, 2010 7:20 pm
Subject: [AAHistoryLovers] Best Literature on Anonymity / Dr. Bob & Bill W.

Heya Folks:

I am doing some research on anonymity (for personal knowledge and as a meeting topic. There is also a side issue of taking notes in a meeting - seems that it makes some uncomfortable - and the anonymity implications).

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4-4-86

__________________________________________________________
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Works in all emails, instant messengers, blogs, forums and social networks.

[Non-text portions of this message have been removed]

++++Message 6663. . . . . . . . . . . . Re: Best Literature on Anonimity / Dr. Bob & Bill W.
From: bent_christensen5 . . . . . . . . . . . . 6/25/2010 8:28:00 AM

In Grapevine 1969 dr. Bob is quoted:

Dr. Bob on Tradition Eleven

"We need always maintain personal anonymity at the level of press, radio and films."

Dr. Bob, co-founder of AA, commented on Tradition Eleven as follows: "Since our
Tradition on anonymity designates the exact level where the line should be held,
it must be obvious to everyone who can read and understand the English language
that to maintain anonymity at any other level is definitely a violation of this
Tradition.

"The AA who hides his identity from his fellow AA by using only a given name
violates the Tradition just as much as the AA who permits his name to appear in
the press in connection with matters pertaining to AA.

"The former is maintaining his anonymity ABOVE the level of press, radio, and
films, and the latter is maintaining his anonymity BELOW the level of press, radio, and films - whereas the Tradition states that we should maintain our anonymity AT the level of press, radio, and films."
Reprinted from the February 1969 Grapevine

http://www.district38-aa.org/drBob.htm

--- In AAHistoryLovers@yahoogroups.com, "Marsha Finley" <ms1finley@...> wrote:
> Heya Folks:
> I am doing some research on anonymity (for personal knowledge and as a meeting topic. There is also a side issue of taking notes in a meeting - seems that it makes some uncomfortable - and the anonymity implications).
> What to you recommend as the best, definitive reading? Yes, GSO has the pamphlet "Understanding Anonymity", and Bill W did an article or two... Wasn't there a statement by Dr. Bob too?
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> Marsha F in VA
> 4-4-86
> 
> Send your photos by email in seconds...
> Works in all emails, instant messengers, blogs, forums and social networks.
>
> +++++Message 6664. . . . . . . . . . . . RE: Best Literature on Anonimity / Dr. Bob & Bill W. From: Bill Lash . . . . . . . . 6/25/2010 8:13:00 AM

There is alot of info on the 12 Traditions by going to the following:


Just Love,
Barefoot Bill
Subject: [AAHistoryLovers] Best Literature on Anonimity / Dr. Bob & Bill W.

Heya Folks:

I am doing some research on anonymity (for personal knowledge and as a meeting topic. There is also a side issue of taking notes in a meeting - seems that it makes some uncomfortable - and the anonymity implications).

What to you recommend as the best, definitive reading? Yes, GSO has the pamphlet "Understanding Anonymity", and Bill W did an article or two... Wasn't there a statement by Dr. Bob too?

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Marsha F in VA
4-4-86

[Non-text portions of this message have been removed]

+++Message 6665. . . . . . . . . . . . Re: State-of-the-Art Recovery circa 1818
From: John Moore . . . . . . . . . . . . 6/25/2010 10:39:00 AM

*Page from inside a family bible dated mid 1800's, Butler, Pennsylvania USA
jpg copy is attached to this email

(The Pledge, by the way, was pretty much all the "program" that the Washingtonians had. Otherwise they had one drunk helping another....but no step work as we know it.)

* 

Family Temperance Pledge

*God Bless Our Home*

* * 

*Why Sign the Pledge?*

Because

1. Moderate drinking tends to drunkenness, while total abstinence directly from it.
2. While no one means to become a drunkard, there is said to be over six hundred thousand confirmed drunkards in our country to-day.
3. Intoxicating drinks can do no good as a beverage, and there are always safer and surer remedies to use in case of sickness.
4. The idea of moderation is full of deceit, and our estimate of the power of our own will is usually a mistaken one.
5. The drinking habit is the cause of the larger portion of the misery, poverty and crime in our land.
6. Both science and experience prove that even moderate drinking is injurious to health.
7. Eternal interests are often forfeited through drink, for the Bible declares that no drunkard shall enter heaven.
8. The Bible pronounces no blessing upon drinking, but many upon total abstinence.
9. It is easier to keep a pledge publicly, solemnly given than a simple resolution.
10. The pledge protects us from the solicitations of friends, and removes us from the temptations of the saloon.
11. Persons miscalculate their ability to drink in moderation, and become slaves to the drinking habit before they are aware of it.
12. Intemperance obstructs civilization, education, religion and every useful reform.

We the undersigned solemnly promise

BY THE HELP OF GOD

to abstain from the use of all intoxicating drinks as a beverage.

On Thu, Jun 24, 2010 at 3:18 PM, kevinr1211 <analystkmr@hotmail.com> wrote:

> >
> >
> > The following is from The Idiot, a Boston, MA newspaper Saturday March 14, 1818 vol 1, no 10
> >
> > Five reasons for not using Spirituous Liquors.
> > A Touchstone.
> >
> > 1) Because it poisons the blood and destroys the organs of digestion
> > 2) Because an ENEMY should be kept without the gate.
> > 3) Because I am in health and need no medicine.
> > 4) Because I have my senses and wish to keep them.
> > 5) Because I have a soul to be saved or lost.
> >
> > To the man whose mind is untouched by all or any of the above reasons, a volume on the subject would be useless. He is unfitted for society; and the sooner he is in his grave the better- Better for society and for himself-For society- Because of his example- For himself- because his further torment will be less.
> 
> 
> 

[Non-text portions of this message have been removed]
I would like to add to this question.

I have heard that the term "sponsor" as it was in general use in the US when Bill and Bob were getting started, carried with it an implied financial responsibility.

Generally speaking, if you sponsored someone, it meant that you would be picking up their tab.

For example, if my brother was to sponsor me at City Hospital, he would be paying for my treatment.

If this is correct, it would be a logical reason why the term "sponsor" does not appear in the first 164 pages.

In time, the meaning of the word changed.

John M
South Burlington, Vermont

* On Tue, Jun 15, 2010 at 10:14 AM, royslev <royslev@yahoo.com> wrote:

> I have an early AA history question. Most of us are aware that the actual
term "sponsor" is not mentioned in the first 164 pages of our basic text
>(the equivalent term "spiritual adviser" is used on page 63).
>
> Yet when listening to AA pioneer Clarence Snyder's recordings in which he
talks a lot about early program history when they were still going to Oxford
>Group meetings before 1939 he refers to Dr. Bob as his "sponsor."
>
> So my question is really for Oxford Group history experts: Was the term
>sponsor a common Oxford Group usage? Was it a common term used by members of
>the "alcoholic squadron" of the Akron or New York Oxford groupers even
>though it was omitted by Bill in our basic text?
>
> When did the actual word sponsor come into common usage among AA members
>(we all know it's on every other page of the 12&120?
>
> I've done a search for the discussion thread on the word "sponsor" in the
>AA historylovers group but this is a more precise question.
The church will be closed tomorrow, and the drunks are freaking out. An elderly lady in a prim white blouse has just delivered the bad news, with deep apologies: A major blizzard is scheduled to wallop Manhattan tonight, and up to a foot of snow will cover the ground by dawn. The church, located on the Upper West Side, can't ask its staff to risk a dangerous commute. Unfortunately, that means it must cancel the Alcoholics Anonymous meeting held daily in the basement.

A worried murmur ripples through the room. "Wha. what are we supposed to do?" asks a woman in her mid-twenties with smudged black eyeliner. She's in rough shape, having emerged from a multiday alcohol-and-cocaine bender that morning. "The snow, it's going to close everything," she says, her cigarette-addled voice tinged with panic. "Everything!" She's on the verge of tears.

A mustachioed man in skintight jeans stands and reads off the number for a hotline that provides up-to-the-minute meeting schedules. He assures his fellow alcoholics that some groups will still convene tomorrow despite the weather. Anyone who needs an AA fix will be able to get one, though it may require an icy trek across the city.

That won't be a problem for a thickset man in a baggy beige sweat suit. "Doesn't matter how much snow we get-a foot, 10 feet piled up in front of the door," he says. "I will leave my apartment tomorrow and go find a meeting."

He clasps his hands together and draws them to his heart: "You understand me? I need this." Daily meetings, the man says, are all that prevent him
from winding up dead in the gutter, shoes gone because he sold them for
booze or crack. And he hasn't had a drink in more than a decade.

The resolve is striking, though not entirely surprising. AA has been
inspiring this sort of ardent devotion for 75 years
<http://silkworth.net/aahistory/historyaa.html> . It was in June 1935, amid
the gloom of the Great Depression, that a failed stockbroker and reformed
lush named Bill <http://en.wikipedia.org/wiki/Bill_W.> Wilson founded the
organization after meeting God in a hospital room. He codified his method in
the 12 steps, the rules at the heart of AA. Entirely lacking in medical
training, Wilson created the steps by cribbing ideas from religion and
philosophy, then massaging them into a pithy list
<http://en.wikipedia.org/wiki/Twelve-step_program> with a structure
inspired by the Bible.

The 200-word instruction set has since become the cornerstone of addiction
treatment in this country, where an estimated 23 million people grapple with
severe alcohol or drug abuse-more than twice the number of Americans
afflicted with cancer. Some 1.2 million people belong to one of AA's 55,000
meeting groups in the US, while countless others embark on the steps at one
of the nation's 11,000 professional treatment centers. Anyone who seeks help
in curbing a drug or alcohol problem is bound to encounter Wilson's system
on the road to recovery.

It's all quite an achievement for a onetime broken-down drunk. And Wilson's
success is even more impressive when you consider that AA and its steps have
become ubiquitous despite the fact that no one is quite sure how-or, for
that matter, how well-they work. The organization is notoriously difficult
to study, thanks to its insistence on anonymity and its fluid membership.
And AA's method, which requires "surrender" to a vaguely defined "higher
power," involves the kind of spiritual revelations that neuroscientists have
only begun to explore.

What we do know, however, is that despite all we've learned over the past
few decades about psychology, neurology, and human behavior, contemporary
medicine has yet to devise anything that works markedly better. "In my 20
years of treating addicts, I've never seen anything else that comes close to
the 12 steps," says Drew Pinsky, the addiction-medicine specialist who hosts
VH1's Celebrity
<http://www.vh1.com/shows/celebrity_rehab_with_dr_drew/season_3/series.jhtml>
Rehab. "In my world, if someone says they don't want to do the 12 steps, I
know they aren't going to get better."

Wilson may have operated on intuition, but somehow he managed to tap into
mechanisms that counter the complex psychological and neurological processes
through which addiction wreaks havoc. And while AA's ability to accomplish
this remarkable feat is not yet understood, modern research into behavior
dynamics and neuroscience is beginning to provide some tantalizing clues.

One thing is certain, though: AA doesn't work for everybody. In fact, it
doesn't work for the vast majority of people who try it. And understanding
more about who it does help, and why, is likely our best shot at finally
developing a system that improves on Wilson's amateur scheme for living
without the bottle.
AA originated on the worst night of Bill Wilson's life. It was December 14, 1934, and Wilson was drying out at Towns Hospital, a ritzy Manhattan detox center. He'd been there three times before, but he'd always returned to drinking soon after he was released. The 39-year-old had spent his entire adult life chasing the ecstasy he had felt upon tasting his first cocktail some 17 years earlier. That quest destroyed his career, landed him deeply in debt, and convinced doctors that he was destined for institutionalization.

Wilson had been quite a mess when he checked in the day before, so the attending physician, William Silkworth, subjected him to a detox regimen known as the Belladonna Cure—hourly infusions of a hallucinogenic drug made from a poisonous plant. The drug was coursing through Wilson's system when he received a visit from an old drinking buddy, Ebby Thacher, who had recently found religion and given up alcohol. Thacher pleaded with Wilson to do likewise. "Realize you are licked, admit it, and get willing to turn your life over to God," Thacher counseled his desperate friend. Wilson, a confirmed agnostic, gagged at the thought of asking a supernatural being for help.

But later, as he writhed in his hospital bed, still heavily under the influence of belladonna, Wilson decided to give God a try. "If there is a God, let Him show Himself!" he cried out. "I am ready to do anything. Anything!"

What happened next is an essential piece of AA lore: A white light filled Wilson's hospital room, and God revealed himself to the shattered stockbroker. "It seemed to me, in the mind's eye, that I was on a mountain and that a wind not of air but of spirit was blowing," he later said. "And then it burst upon me that I was a free man." Wilson would never drink again.

At that time, the conventional wisdom was that alcoholics simply lacked moral fortitude. The best science could offer was detoxification with an array of purgatives, followed by earnest pleas for the drinker to think of his loved ones. When this approach failed, alcoholics were often consigned to bleak state hospitals. But having come back from the edge himself, Wilson refused to believe his fellow inebriates were hopeless. He resolved to save them by teaching them to surrender to God, exactly as Thacher had taught him.

Following Thacher's lead, Wilson joined the Oxford Group, a Christian movement that was in vogue among wealthy mainstream Protestants. Headed by a YMCA missionary named Frank Buchman, who stirred controversy with his lavish lifestyle and attempts to convert Adolf Hitler, the Oxford Group combined religion with pop psychology, stressing that all people can achieve happiness through moral improvement. To help reach this goal, the organization's members were encouraged to meet in private homes so they could study devotional literature together and share their inmost thoughts.

In May 1935, while on an extended business trip to Akron, Ohio, Wilson began attending Oxford Group meetings at the home of a local industrialist. It was through the group that he met a surgeon and closet alcoholic named Robert Smith. For weeks, Wilson urged the oft-soused doctor to admit that only God could eliminate his compulsion to drink. Finally, on June 10, 1935, Smith...
(known to millions today as Dr. Bob <http://www.drbob.info/> ) gave in. The date of Dr. Bob's surrender became the official founding date of Alcoholics Anonymous.

In its earliest days, AA existed within the confines of the Oxford Group, offering special meetings for members who wished to end their dependence on alcohol. But Wilson and his followers quickly broke away, in large part because Wilson dreamed of creating a truly mass movement, not one confined to the elites Buchman targeted. To spread his message of salvation, Wilson started writing what would become AA's sacred text: Alcoholics Anonymous, now better known as the Big Book.

The core of AA is found in chapter five, entitled "How It Works." It is here that Wilson lists the 12 steps, which he first scrawled out in pencil in 1939. Wilson settled on the number 12 because there were 12 apostles.

In writing the steps, Wilson drew on the Oxford Group's precepts and borrowed heavily from William James' classic The Varieties of Religious Experience, which Wilson read shortly after his belladonna-fueled revelation at Towns Hospital. He was deeply affected by an observation that James made regarding alcoholism: that the only cure for the affliction is "religiomania." The steps were thus designed to induce an intense commitment, because Wilson wanted his system to be every bit as habit-forming as booze.

The first steps famously ask members to admit their powerlessness over alcohol and to appeal to a higher power for help. Members are then required to enumerate their faults, share them with their meeting group, apologize to those they've wronged, and engage in regular prayer or meditation. Finally, the last step makes AA a lifelong duty: "Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics and to practice these principles in all our affairs." This requirement guarantees not only that current members will find new recruits but that they can never truly "graduate" from the program.

Aside from the steps, AA has one other cardinal rule: anonymity. Wilson was adamant that the anonymous component of AA be taken seriously, not because of the social stigma associated with alcoholism, but rather to protect the nascent organization from ridicule. He explained the logic in a letter to a friend:

[In the past], alcoholics who talked too much on public platforms were likely to become inflated and get drunk again. Our principle of anonymity, so far as the general public is concerned, partly corrects this difficulty by preventing any individual receiving a lot of newspaper or magazine publicity, then collapsing and discrediting AA.

AA boomed in the early 1940s, aided by a glowing Saturday Evening Post profile and the public admission by a Cleveland Indians catcher, Rollie Hemsley, that joining the organization had done wonders for his game. Wilson and the
founding members were not quite prepared for the sudden success. "You had really crazy things going on," says William L. White, author of Slaying the Dragon: The History of Addiction Treatment and Recovery in America. "Some AA groups were preparing to run AA hospitals, and there was this whole question of whether they should have paid AA missionaries. You even had some reports of AA groups drinking beers at their meetings."

The growing pains spurred Wilson to write AA's governing principles, known as the 12 traditions. At a time when fraternal orders and churches with strict hierarchies dominated American social life, Wilson opted for something revolutionary: deliberate organizational chaos. He permitted each group to set its own rules, as long as they didn't conflict with the traditions or the steps. Charging a fee was forbidden, as was the use of the AA brand to endorse anything that might generate revenue. "If you look at this on paper, it seems like it could never work," White says. "It's basically anarchy." But this loose structure actually helped AA flourish. Not only could anyone start an AA group at any time, but they could tailor each meeting to suit regional or local tastes. And by condemning itself to poverty, AA maintained a posture of moral legitimacy.

Despite the decision to forbid members from receiving pay for AA-related activity, it had no problem letting professional institutions integrate the 12 steps into their treatment programs. AA did not object when Hazelden, a Minnesota facility founded in 1947 as "a sanatorium for curable alcoholics of the professional class," made the steps the foundation of its treatment model. Nor did AA try to stop the proliferation of steps-centered addiction groups from adopting the Anonymous name: Narcotics Anonymous, Gamblers Anonymous, Overeaters Anonymous. No money ever changed hands—the steps essentially served as open source code that anyone was free to build upon, adding whatever features they wished. (Food Addicts Anonymous, for example, requires its members to weigh their meals.)

By the early 1950s, as AA membership reached 100,000, Wilson began to step back from his invention. Deeply depressed and an incorrigible chain smoker, he would go on to experiment with LSD before dying from emphysema in 1971. By that point, AA had become ingrained in American culture; even people who'd never touched a drop of liquor could name at least a few of the steps.

"For nearly 30 years, I have been saying Alcoholics Anonymous is the most effective self-help group in the world," advice columnist Ann Landers wrote in 1986. "The good accomplished by this fellowship is inestimable. God bless AA."

There's no doubt that when AA works, it can be transformative. But what aspect of the program deserves most of the credit? Is it the act of surrendering to a higher power? The making of amends to people a drinker has wronged? The simple admission that you have a problem? Stunningly, even the most highly regarded AA experts have no idea. "These are questions we've been trying to answer for, golly, 30 or 40 years now," says Lee Ann Kaskutas, senior scientist at the Alcohol Research Group in Emeryville, California. "We can't find anything that completely holds water."

The problem is so vexing, in fact, that addiction professionals have largely
accepted that AA itself will always be an enigma. But research in other fields—primarily behavior change and neurology—offers some insight into what exactly is happening in those church basements.

To begin with, there is evidence that a big part of AA’s effectiveness may have nothing to do with the actual steps. It may derive from something more fundamental: the power of the group. Psychologists have long known that one of the best ways to change human behavior is to gather people with similar problems into groups, rather than treat them individually. The first to note this phenomenon was Joseph Pratt, a Boston physician who started organizing weekly meetings of tubercular patients in 1905. These groups were intended to teach members better health habits, but Pratt quickly realized they were also effective at lifting emotional spirits, by giving patients the chance to share their tales of hardship. (“In a common disease, they have a bond,” he would later observe.) More than 70 years later, after a review of nearly 200 articles on group therapy, a pair of Stanford University researchers pinpointed why the approach works so well: “Members find the group to be a compelling emotional experience; they develop close bonds with the other members and are deeply influenced by their acceptance and feedback.” Researchers continue to be surprised by just how powerful this effect is. For example, a study published last year in the journal Behavior Therapy concluded that group therapy is highly effective in treating post-traumatic stress disorder: 88.3 percent of the study’s subjects who underwent group therapy no longer exhibited PTSD symptoms after completing their sessions, versus just 31.3 percent of those who received minimal one-on-one interaction.

The importance of this is reflected by the fact that the more deeply AA members commit to the group, rather than just the program, the better they fare. According to J. Scott Tonigan, a research professor at the University of New Mexico’s Center on Alcoholism, Substance Abuse, and Addictions, numerous studies show that AA members who become involved in activities like sponsorship—becoming a mentor to someone just starting out—are more likely to stay sober than those who simply attend meetings.

Addiction-medicine specialists often raise the concern that AA meetings aren’t led by professionals. But there is evidence that this may actually help foster a sense of intimacy between members, since the fundamental AA relationship is between fellow alcoholics rather than between alcoholics and the therapist. These close social bonds allow members to slowly learn how to connect to others without the lubricating effects of alcohol. In a study published last year in Alcoholism Treatment Quarterly, Tonigan found that "participation in AA is associated with an increased sense of security, comfort, and mutuality in close relationships."

And close relationships, it turns out, have an even more profound effect on us than previously thought. A 2007 study of a Boston-area community, for example, found that a person’s odds of becoming obese increase by 71 percent if they have a same-sex friend who is also obese. (Wired covered the study
in more detail in "The
<http://www.wired.com/medtech/health/magazine/17-10/ff_christakis> Buddy
System," issue 17.10.) And in April, a paper published in Annals of Internal
Medicine concluded that a person is 50 percent more likely to be a heavy
drinker if a friend or relative is a boozehound. Even if an alcoholic's
nonsober friends are outwardly supportive, simply being around people for
whom drinking remains the norm can nudge someone into relapse. It is much
safer to become immersed in AA's culture, where activities such as studying
the Big Book supplant hanging out with old acquaintances who tipple.

As for the steps themselves, there is evidence that the act of public
confession-enshrined in the fifth step-plays an especially crucial role in
the recovery process. When AA members stand up and share their emotionally
searing tales of lost weekends, ruined relationships, and other
liquor-fueled low points, they develop new levels of self-awareness. And
that process may help reinvigorate the prefrontal cortex, a part of the
brain that is gravely weakened by alcohol abuse.

To understand the prefrontal cortex's role in both addiction and recovery,
you first need to understand how alcohol affects the brain. Booze works its
magic in an area called the mesolimbic
<http://learn.genetics.utah.edu/content/addiction/reward/pathways.html>
pathway-the reward system. When we experience something pleasurable, like a
fine meal or good sex, this pathway squirts out dopamine, a neurotransmitter
that creates a feeling of bliss. This is how we learn to pursue behaviors
that benefit us, our families, and our species.

When alcohol hits the mesolimbic pathway, it triggers the rapid release of
dopamine, thereby creating a pleasurable high. For most people, that buzz
simply isn't momentous enough to become the focal point of their lives. Or
if it is, they are able to control their desire to chase it with reckless
abandon. But others aren't so fortunate: Whether by virtue of genes that
make them unusually sensitive to dopamine's effects, or circumstances that
lead them to seek chemical solace, they cannot resist the siren call of
booze.

Once an alcoholic starts drinking heavily, the mesolimbic pathway responds
by cutting down its production of dopamine. Alcohol also messes with the
balance between two other neurotransmitters: GABA and glutamate. Alcohol
spurs the release of more GABA, which inhibits neural activity, and clamps
down on glutamate, which stimulates the brain. Combined with a shortage of
dopamine, this makes the reward system increasingly lethargic, so it becomes
harder and harder to rouse into action. That's why long-term boozers must
knock back seven or eight whiskeys just to feel "normal." And why little
else in life brings hardcore alcoholics pleasure of any kind.

As dependence grows, alcoholics also lose the ability to properly regulate
their behavior. This regulation is the responsibility of the prefrontal
cortex, which is charged with keeping the rest of the brain apprised of the
consequences of harmful actions. But mind-altering substances slowly rob the
cortex of so-called synaptic
<http://www.scholarpedia.org/article/Models_of_synaptic_plasticity>
plasticity, which makes it harder for neurons to communicate with one
another. When this happens, alcoholics become less likely to stop drinking,
since their prefrontal cortex cannot effectively warn of the dangers of bad
This is why even though some people may be fully cognizant of the problems that result from drinking, they don't do anything to avoid them. "They'll say, 'Oh, my family is falling apart, I've been arrested twice,'" says Peter Kalivas, a neuroscientist at the Medical University of South Carolina in Charleston. "They can list all of these negative consequences, but they can't take that information and manhandle their habits."

The loss of synaptic plasticity is thought to be a major reason why more than 90 percent of recovering alcoholics relapse at some point. The newly sober are constantly bombarded with sensory cues that their brain associates with their pleasurable habit. Because the synapses in their prefrontal cortex are still damaged, they have a tough time resisting the urges created by these triggers. Any small reminder of their former life—the scent of stale beer, the clink of toasting glasses—is enough to knock them off the wagon.

AA, it seems, helps neutralize the power of these sensory cues by whipping the prefrontal cortex back into shape. Publicly revealing one's deepest flaws and hearing others do likewise forces a person to confront the terrible consequences of their alcoholism—something that is very difficult to do all alone. This, in turn, prods the impaired prefrontal cortex into resuming its regulatory mission. "The brain is designed to respond to experiences," says Steven Grant, chief of the clinical neuroscience branch of the National Institute on Drug Abuse. "I have no doubt that these therapeutic processes change the brain." And the more that critical part of the brain is compelled to operate as designed, the more it springs back to its pre-addiction state. While it's on the mend, AA functions as a temporary replacement—a prefrontal cortex made up of a cast of fellow drunks in a church basement, rather than neurons and synapses.

Finally, the 12 steps address another major risk factor for relapse: stress. Recovering alcoholics are often burdened by memories of the nasty things they did while wasted. When they bump into old acquaintances they mistreated, the guilt can become overwhelming. The resulting stress causes their brains to secrete a hormone that releases corticotropin, which has been shown to cause relapse in alcohol-dependent lab rats.

AA addresses this risk with the eighth and ninth steps, which require alcoholics to make amends to people they've wronged. This can alleviate feelings of guilt and in turn limit the stress that may undermine a person's fragile sobriety.

Bill W., as Wilson is known today, didn't know the first thing about corticotropin-releasing hormone or the prefrontal cortex, of course. His only aim was to harness spirituality in the hopes of giving fellow alcoholics the strength to overcome their disease. But in developing a system to lead drunks to God, he accidentally created something that deeply affects the brain—a system that has now lasted for three-quarters of a century and shows no signs of disappearing.

But how effective is AA? That seemingly simple question has proven maddeningly hard to answer. Ask an addiction researcher a straightforward question about AA's success rate and you'll invariably get a distressingly
vague answer. Despite thousands of studies conducted over the decades, no one has yet satisfactorily explained why some succeed in AA while others don't, or even what percentage of alcoholics who try the steps will eventually become sober as a result.

A big part of the problem, of course, is AA's strict anonymity policy, which makes it difficult for researchers to track members over months and years. It is also challenging to collect data from chronic substance abusers, a population that's prone to lying. But researchers are most stymied by the fact that AA's efficacy cannot be tested in a randomized experiment, the scientific gold standard.

"If you try to randomly assign people to AA, you have a problem, because AA is free and is available all over the place," says Alcohol Research Group's Kaskutas. "Plus, some people will just hate it, and you can't force them to keep going." In other words, given the organization's open-door membership policy, it would be nearly impossible for researchers to prevent people in a control group from sneaking off to an AA meeting and thereby tainting the data. On the other hand, many subjects would inevitably loathe AA and drop out of the study altogether.

Another research quandary is how to account for the selection effect. AA is known for doing a better job of retaining drinkers who've hit rock bottom than those who still have a ways to fall. But having totally destroyed their lives, the most desperate alcoholics may already be committed to sobriety before ever setting foot inside a church basement. If so, it might be their personal commitment, rather than AA, that is ultimately responsible for their ability to quit.

As a result of these complications, AA research tends to come to wildly divergent conclusions, often depending on an investigator's biases. The group's "cure rate" has been estimated at anywhere from 75 percent to 5 percent, extremes that seem far-fetched. Even the most widely cited (and carefully conducted) studies are often marred by obvious flaws. A 1999 meta-analysis of 21 existing studies, for example, concluded that AA members actually fared worse than drinkers who received no treatment at all. The authors acknowledged, however, that many of the subjects were coerced into attending AA by court order. Such forced attendees have little shot at benefiting from any sort of therapy-it's widely agreed that a sincere desire to stop drinking is a mandatory prerequisite for getting sober.

Yet a growing body of evidence suggests that while AA is certainly no miracle cure, people who become deeply involved in the program usually do well over the long haul. In a 2006 study, for example, two Stanford psychiatrists chronicled the fates of 628 alcoholics they managed to track over a 16-year period. They concluded that subjects who attended AA meetings frequently were more likely to be sober than those who merely dabbled in the organization. The University of New Mexico's Tonigan says the relationship between first-year attendance and long-term sobriety is small but valid: In the language of statistics, the correlation is around 0.3, which is right on the borderline between weak and modest (0 meaning no relationship, and 1.0 being a perfect one-to-one relationship).

"I've been involved in a couple of meta-analyses of AA, which collapse the findings across many studies," Tonigan says. "They generally all come to the
same conclusion, which is that AA is beneficial for many but not all individuals, and that the benefit is modest but significant. I think that is, scientifically speaking, a very valid statement."

That statement is also supported by the results of a landmark study that examined how the steps perform when taught in clinical settings as opposed to church basements. Between 1989 and 1997, a multisite study called Project Match <http://www.commed.uchc.edu/match/> randomly assigned more than 1,700 alcoholics to one of three popular therapies used at professional treatment centers. The first was called 12-step facilitation, in which a licensed therapist guides patients through Bill Wilson's method. The second was cognitive behavioral therapy, which trains alcoholics to identify the situations that spur them to drink, so they can avoid tempting circumstances. And the last was motivational enhancement therapy, a one-on-one interviewing process designed to sharpen a person's reasons for getting sober.

Project Match ultimately concluded that all three of these therapies were more or less equally effective at reducing alcohol intake among subjects. But 12-step facilitation clearly beat the competition in two important respects: It was more effective for alcoholics without other psychiatric problems, and it did a better job of inspiring total abstinence as opposed to a mere reduction in drinking. The steps, in other words, actually worked slightly better than therapies of more recent vintage, which were devised by medical professionals rather than an alcoholic stockbroker.

AA is still far from ideal. The sad fact remains that the program's failures vastly outnumber its success stories. According to Tonigan, upwards of 70 percent of people who pass through AA will never make it to their one-year anniversary, and relapse is common even among regular attendees. This raises an important question: Are there ways to improve Wilson's aging system?

AA is obviously not about to overhaul its 75-year-old formula. But there are a few alterations that would almost certainly make the program work for more people, starting with better quality control. Since no central body regulates the day-to-day operations of local groups, some meetings are dominated by ornery old-timers who delight in belittling newcomers. Others are prowled by men looking to introduce nubile newcomers to the "13th step"-AA slang for sexual exploitation. Finding a way to impose some basic oversight of such bad behavior would likely reduce the dropout rate.

Some AA groups would also do well to shed their resistance to medication. There is nothing in the Big Book that forbids the use of prescription drugs, but there are plenty of meetings where such pharmaceutical aids are frowned upon. Perhaps this sentiment made sense back in AA's formative years, when a variety of snake oils were touted as alcoholism cures. But today there are several medications that have been proven to decrease the odds of relapse. One such drug, acamprosate, restores a healthy balance between glutamate and GABA, two of the neurotransmitters that get out of whack in the brains of alcoholics. Naltrexone, commonly used to treat heroin addiction, appears effective at preventing relapse by alcoholics who possess a certain genetic variant related to an important mu-opioid receptor. Both can be valuable aids in the recovery process.

But the best way to bolster AA's success rate may be to increase the
personalization of addiction medicine. "We're starting to get an inkling that something about the initial state of the brain prior to therapy may be predictive as to whether that therapy will be a success," says Grant of the National Institute on Drug Abuse. In other words, certain brains may be primed to respond well to some therapies and less so to others.

NIDA and other government agencies are currently funding several studies that aim to use neural imaging technology to observe how various therapies affect addicted brains. One alcoholic might have a mesolimbic pathway that normalizes quickly after receiving a certain type of therapy, for example, while another will still suffer from dopamine disregulation despite receiving the same care. The hope is that these studies will reveal whether neurobiology can be used to predict a person's odds of benefitting from one treatment over another. Perhaps there is one sort of mind that is cut out for the cognitive behavioral approach and another that can be helped only by the 12 steps.

A person's openness to the concept of spiritual rebirth, as determined by their neural makeup, could indicate whether they'll embrace the steps. Last September, researchers from the National Institutes of Health found that people who claimed to enjoy "an intimate relationship with God" possess bigger-than-average right middle temporal cortices. And a Swedish study from 2003 suggests that people with fewer serotonin receptors may be more open to spiritual experiences.

For the moment, though, there is no way to predict who will be transformed by AA. And often, the people who become Wilson's most passionate disciples are those you'd least expect. "I always thought I was too smart for AA," a bespectacled, Nordic-looking man named Gary shared at a meeting in Hell's Kitchen this past winter. "I'm a classical musician, a math and statistics geek. I was the biggest agnostic you ever met. But I just wrecked my life with alcohol and drugs and codependent relationships."

And now, after more than four years in the program? "I know God exists," he says. "I'm so happy I found AA."

Maybe one day we'll discover that there's a quirk in Gary's genetic makeup that made his prefrontal cortex particularly susceptible to the 12 steps. But all that really matters now is that he's sober.

[Non-text portions of this message have been removed]

I believe if you check Mitch K's biography you will find Clarence entered the hospital on Feb 10, 1938. Not long after Dr Bob got him down on his knees (while in the hospital) for his surrender and that same night took him to his first
Oxford Group meeting at T. Henry's

Regards
--- In AAHistoryLovers@yahoogroups.com, Roy Levin <royslev@...> wrote:
> According to what Clarence says in his talks, in February of 1938 he would
still be in Akron City hospital being "interviewed" by Paul Stanley, Bill
Van
Horn, Bill D., and other early members of the "alcoholic squadron" of the
Akron
Oxford Groups.
>
> - - - -
>
> On Thu, 6/17/10, John Barton <jax760@...> wrote:
> Clarence came into the group in February of 1938 and was not one of the
"members" reported to Frank Amos by Dr Bob in that second week of February
1938.
>
-----------------------------------------------------

+++Message 6669. . . . . . . . . Re: Re: Big Book Page 100 to do with
sponsorship
From: Roy Levin . . . . . . . . . . . . 6/26/2010 9:54:00 AM

-----------------------------------------------------

I contacted my AA buddy Jay S. on this topic.Â Jay will be giving one of
the
talks on AA history at the upcoming Intenityal on Friday, I believe.
Â
Jay is an expert on early Oxford Group history and has collected first
editions
of their literatureÂ ("What Is The Oxford Groups?") and heard recordings or
interviewed older members.
Â
He even went so far as to join the vestigial remnant of that organization
which
I believe is now known as "Christian Initiative" or something like that. I
forget the name, but Jay showed me pictures of his retreat at their
headquarters
in Switzerland where they rendezvous annually.
Â
Jay says he's heard or read accounts by early members which indicated that
the
word "sponsor" was indeed in common usage by the O.G. members.Â Yes, it did
sometimes mean that one person might pay for the hospital stay ( about $50
in
depression era ) for an alkie's detox if we're talking about the "alcoholic
squadron" of the O.G.
Â
But for the non alcoholic members of the O.G. which you realize were
numerically
superior to the drunks (we were in a minority) the term "sponsor" was used
commonly much in the same way we use it today, i.e. as someone who
introduces
you to the group and undertakes your early training in spiritual
practice.Â
A sponsor is a "mentor" in definition and practice, and note the word
"protege"
is used in our Big Book.Â The opposite of a protege is a patron or mentor
in
common usage, i.e. a "sponsor."
Â
To sum it up, O.G. expert Jay says the term comes from the Oxford
Groups.Â If
you're attending the convention catch his talk or Friday and query him in
person.Â I plan to be there myself.
Â
Roy L. (class of `78)

--- On Thu, 6/24/10, Roy Levin <royslev@yahoo.com> wrote:

From: Roy Levin <royslev@yahoo.com>
Subject: [AAHistoryLovers] Re: Big Book Page 100 to do with sponsorship
To: AAHistoryLovers@yahoogroups.com
Date: Thursday, June 24, 2010, 8:20 AM

Â

Where is this reference to the use by Oxford Group members of the word
"sponsor"
in the same sense of a baptismal Godfather term? Is it in any of their
literature?

- - - -

From: J. Lobdell <jlobdell54@hotmail.com>
Subject: Re: Big Book Page 100 to do with sponsorship

<<... the OG used the term "sponsor" more or less in the sense used of
Godparents in Sacramental Baptism -- and btw at Calvary, Bill was Ebby's
sponsor.>>

[Non-text portions of this message have been removed]

+++Message 6670. . . . . . . . . . . . Oxford Group and sponsorship
From: Glenn Chesnut . . . . . . . . . . 6/27/2010 12:13:00 PM

I'm writing this in a campground at Bardstown, Kentucky, where I don't have
access to my books.

On the OG and sponsorship: they did not use the word "sponsor" to describe
this,
but an essential part of their method was the concept of one-on-one
individual
evangelism. If you get my book "Changed by Grace" you can see that the idea
of
replacing mass evangelism (i.e. preaching big revivals in the 19th century
 frontier revival style) with the concept of individual evangelism first
appeared
towards the end of the 19th century. It was Henry Drummond who first
proposed
this idea in 1873 (he was the one who wrote "The Greatest Thing in the
World" in
1887, which later became, along with Emmet Fox's "Sermon on the Mount," one
of
the standard books recommended to AA newcomers, in Akron and elsewhere).

Drummond's ideas on individual evangelism were further developed as the idea
of
the 5 C's, about which you can also read more in my book. H. A. Walter, a
Protestant missionary to India, talked about this in his book "Soul-Surgery:
Some Thoughts on Incisive Personal Work" (the phrase "personal work" meant
one-on-one individual missionary work). In order to evangelize you, I have
to
first Confess my own sins to you in order to win your Confidence. Only then
will
I be able to move on to bringing about your Conversion and your Continuance
in
the faith.

This idea became extremely important in early 20th century Protestant
missionary
work in places like China and India, which is where Frank Buchman picked it
up.
He left China and went to England, where he tried this kind of
foreign-missionary-to-the-heathens approach on students at Cambridge
University
and later at Oxford University.

The OG did not CALL this "being a sponsor," but when an OG member made his
first
call on someone whom he was trying to convert, it was a lot like the initial
relationship between an AA sponsor and a raw newcomer to AA.

But as far as I can tell, there was no major notion of CONTINUING one-on-one
sponsorship in OG in the later AA fashion. Once you had joined an OG group,
the
entire group sat around and prayed and received "guidance" about you, i.e.,
told
you what to do -- and you had to do whatever they said, because God had
revealed
those instructions to them. And ANY individual OG member could come up to
you
and "check" you, i.e., take your inventory and tell you how to run your
business, because that person claimed to have received "guidance" from God.

In the OG, once you had been a member for a while, you were "sponsored" (in
the AA sense) by a group conscience of the entire Oxford group which you belonged to, and also by any self-righteous, know-it-all busybody in your group. The OG was widely criticized back at the time for its heavy handed authoritarian domination over its members.

The AA understanding of the continuing personal relationship between a sponsor and his pigeon, which was well developed by the middle to latter 1940's, was very different from anything in Oxford Group practice. Read Sgt. Bill Swegan's book for example, and Jimmy Miller's story in "The Factory Owner and the Convict" (which is going to be part of the play put on at the San Antonio International), to see how the modern concept of AA sponsorship was simply taken for granted within early AA by the last half of the 1940's.

And the BEST early account of how really good AA sponsors did their job, is in Father Ralph Pfau's autobiography "Prodigal Shepherd" (which is still in print). The good sponsor in this case was Ralph's sponsor, the sainted Doherty Sheerin, and this was very early in AA history -- November 1943, only three and half years after the publication of the Big Book. For a short account, see http://hindsfoot.org/PfLou3.html but you really need to read the book to see how smoothly and effectively Dohr did his job. And not just with Father Ralph -- Dohr teamed up with J. D. Holmes, one of the original Akron AA's, to spread AA all over Indiana (from whence it spread across the river to Louisville, Kentucky, etc.).

Dohr did everything right. And maybe this is a hint as to one possible source of the early A.A. idea of sponsorship -- Dohr was a good Irish Catholic, and it is assumed in the Catholic tradition that anyone who wishes to make real spiritual progress needs to choose someone as his or her spiritual director. (Even an extraordinary saint like St. Teresa of Avila had a good priest whom she used as her spiritual director.) In Akron A.A., Sister Ignatia was active by this time, and in Cleveland, a majority of the early AA's at that time were of Roman Catholic background.

But for whatever reason, AA had de facto moved well beyond Oxford Group ideas by 1938, when they started writing the Big Book. They had either stopped using the OG ideas completely, or had greatly modified and transformed them, because those
particular OG ideas didn't work that well, particularly with alcoholics.

We all need to remember that the enormous spread and growth of AA came, NOT during the first couple of years, when the alcoholics were part of the Oxford Group, and trying to do everything the Oxford Group way -- look at the membership figures from 1935 to 1949 -- the extraordinarily rapid spread and growth of AA was the spread and growth of BIG BOOK A.A., which began in 1939 with the publication of that extraordinary book.

And also remember that very few (if any) genuine hard core chronic alcoholics ever gained permanent sobriety within the Oxford Group. Rowland Hazard went back to drinking again, and so did Ebby Thacher. Richmond Walker (of the 24 hour book) was only able to stay sober for a couple of years or so within the Oxford Group, and didn't get permanently sober until he joined AA.

When Bill W. arrived in Akron in 1935, trying to stay away from the booze by using OG methods alone, "white light" experience or not, he was in fact only hanging onto his sobriety by the skin of his teeth. And Dr. Bob was never able to get sober at all within the OG alone, in spite of long effort -- it took Bill Wilson, and the new ideas which Dr. Bob and Bill then began developing once they got together, to get Dr. Bob sober, and to KEEP Bill Wilson sober.

Or in other words, everything good in A.A. didn't come from the Oxford Group -- Bill W. and Dr. Bob were religious geniuses, innovative and creative, and not simply blind copiers of other people's ideas. And Doherty Sheerin, Ed Webster, Richmond Walker, Ralph Pfau, and many of the other early AA people were extremely bright and creative people themselves -- the good old timers didn't turn off their minds and stop thinking and figuring out additional new good ideas after the Big Book came out in 1939.

Glenn

Message 6671. . . . . . . . . . . . RE: Secret of AA: After 75 Years, We Don't Know How It Works
From: ricktompkins . . . . . . . . . . . . 6/26/2010 5:13:00 PM

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Fiona Dodd
Sent: Saturday, June 26, 2010 2:02 AM
To: AAHistoryLovers@yahoogroups.com
Thank you, Fiona, for posting the Wired article, it is thoroughly enjoyable as an outside-AA examination of our Fellowship.

Looking it up on the website, at least 30 'comment' responses have arrived to its publishing date of a few days ago.

As most 'comment' sections seem to show various levels of support, contempt, sound bites, and counterpoint,

it's an unedited "good, bad, and ugly" forum. From my perspective, the replies from recovered alcoholics and addiction counselors brought out one trait to blend with the Internet trilogy (good, bad, ugly): insight.

The article has its good points, especially all of the links inserted into the text. Are these foot notes, 21st Century style,

because they are more like "corps notes" for HUGE further study and/or distraction? J

On its points of AA history the article alludes to too many tangential and obscure examples that do not explain AA's resilience over the years,

and some of the author's example items are downright distracting to this historian.

Still, the article sets up the reader's challenge to answer the title's question, just as the 'comments' section develops a wide range of answers.

How, Why, and When?

In my own 25th year of sobriety, I keep finding that the simple four point description of early AA recovery is exactly how our 'method' continues to work:

Admit defeat, trust God, clean house, and work with others.

That's the "how" but the "why it works" is the Unity that comes from the careful actions of our multi-layered, diverse group of recovered individuals.

The "we" in our Twelve Steps, Traditions, and Concepts is possible when it's "me" doing the needed footwork to move up to the "we."

And the "when"? The AA Fellowship has brought me a lifetime of constructive
discovery to every new day since I admitted powerlessness over alcohol.

After that I knew I was no longer helpless, and I get reminded of this fact (not being helpless anymore) at every meeting I participate in.

There's laughter and joy and challenge and growth from participating in the AA Fellowship, and I'm responsible to try out any of the 'simple kit of spiritual tools'

in my personal life. The destination is less important than the journey, too.

The outside world may never fully understand how AA works, but it can see the results of lives reclaimed and lives restored to health.

The thoughtful posts to our aahistoryovers e-group are more of those results, and I'm thankful and better off today because of them.

Best regards to all,

Rick T., Illinois

[Non-text portions of this message have been removed]

The practice of being responsible for PAYMENT was still loosely in practice when I came into AA in 1967, though it had come to imply that whoever BROUGHT the person to the hospital for detoxification was agreeing to follow-up with the patient, visit in the hospital and most likely pick the patient up upon their being discharged and accompany him/her to AA Meetings for some extended period of time following discharge from the brief hospital de-tox ---most often this was a "County or City" hospital that by State statute had a certain number of beds "set aside" for that particular purpose, not one which had a regimented or formal Treatment Program.

Sherry C.H.

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of John Moore
Sent: Thursday, June 17, 2010 6:40 PM
To: AAHistoryLovers@yahoogroups.com
Subject: Re: [AAHistoryLovers] Use of the word sponsor

* I would like to add to this question.

I have heard that the term "sponsor" as it was in general use in the US when Bill and Bob were getting started, carried with it an implied financial responsibility.
Generally speaking, if you sponsored someone, it meant that you would be picking up their tab.

For example, if my brother was to sponsor me at City Hospital, he would be paying for my treatment

If this is correct, it would be a logical reason why the term "sponsor" does not appear in the first 164 pages.

In time, the meaning of the word changed.

John M
South Burlington, Vermont

* 

On Tue, Jun 15, 2010 at 10:14 AM, royslev <royslev@yahoo.com <mailto:royslev%40yahoo.com> > wrote:

> I have an early AA history question. Most of us are aware that the actual term "sponsor" is not mentioned in the first 164 pages of our basic text (the equivalent term "spiritual adviser" is used on page 63).
> Yet when listening to AA pioneer Clarence Snyder's recordings in which he talks a lot about early program history when they were still going to Oxford Group meetings before 1939 he refers to Dr. Bob as his "sponsor."
> So my question is really for Oxford Group history experts: Was the term sponsor a common Oxford Group usage? Was it a common term used by members of the "alcoholic squadron" of the Akron or New York Oxford groupers even though it was omitted by Bill in our basic text?
> When did the actual word sponsor come into common usage among AA members (we all know it's on every other page of the 12&120 ?
> I've done a search for the discussion thread on the word "sponsor" in the AA historylovers group but this is a more precise question.
> Thanks for feedback.
> Roy L. ( class of '78 )
> royslev@verizon.net <mailto:royslev%40verizon.net>
> royslev@yahoo.com <mailto:royslev%40yahoo.com> 

[Non-text portions of this message have been removed]
+++Message 6673. . . . . . . . . . . . Re: AAHL -- SAN ANTONIO -- 3-5:00
Sat. July 3
From: royslev . . . . . . . . . . . . 6/26/2010 2:06:00 PM

Just got this email from Bill C. of Rendondo whose sponsor Jay S. will be presenting at the International. Jay S. is a real "expert" on Oxford Group history. Thought I'd pass this on:

Anyone going to San Antonio?
"A.A.'s History of Love and Service"
International A.A. Conference
1:30 p.m., Friday, July 2, 2010

An informative and entertaining panel
Gail L., Akron, Ohio
Art S., Arlington, TX
Jay S., Redondo Beach, CA
Paul C., Oceanside, CA
Location:
Alamo Ballroom
Marriott Riverwalk
889 East Market Street
(Across the street from Convention Center)

--- In AAHistoryLovers@yahoogroups.com, Glenn Chesnut <glennccc@...> wrote:
>
> MAIN AA HISTORY LOVERS GET-TOGETHER
> at the San Antonio International, 3:00-5:00 p.m.,
> Saturday, July 3, 2010
> in the AA Online hospitality suite (Crockett
> Suite A/B) at the Grand Hyatt Hotel (the main
> convention hotel).
>
> The AA Online hospitality room will be open continuously from Thursday through Saturday. The New York GSO has suggested this to us as an ideal place for members of the AAHistoryLovers to meet. So if you have some free time, come in and sit down and have a cup of coffee and chat. I'll be there when I'm not otherwise involved, and so will some of our other members, I believe.
>
> Glenn Chesnut. Moderator
> AAHistoryLovers
>
> OTHER EVENTS:
>
> Friday, July 2, 2010


> 12 noon - 1:00 p.m.
> GSO Archives, in the Henry B Gonzalez Convention Center -- we will have
> some
> tables and chairs at our disposal and Michelle Mirza, the GSO Archivist, has
> agreed to briefly chat with us. A good chance to learn more about the
> historical
> resources in the New York AA Archives.
> >
> 1:30-3:00 p.m.
> > Arthur S. of the AAHistoryLovers will be one of the 3 speakers
> participating
> in the Archives AA History Workshop at the MRW (Marriott River Walk).
> >
> 3:30-5:00 p.m.
> AN ADDITIONAL GOOD OPPORTUNITY to meet a few AAHL members for anyone who
> can't
> make the Saturday afternoon meeting: all members of the AAHistoryLovers who
> want
> to, can meet and discuss Arthur's talk in the AA Online hospitality suite,
> Crockett Suite A/B, at the Grand Hyatt Hotel. Or just sit down and have a
> cup of
> coffee, and have an informal conversation with some of the other AAHL
> members
> sitting around the table.
> >
> Saturday, July 3, 2010
> >
> 1:00-2:30 p.m.
> There will be a presentation on the History of AA in New Jersey in the
> hospitality suite at the Grand Hyatt in the Bonham Room.
> >
> 3:00-5:00 p.m.
> MAIN A.A. HISTORY LOVERS GET-TOGETHER
> In the AA Online hospitality suite (Crockett Suite A/B) at the Grand Hyatt
> Hotel. No program, just come in and sit down and have a chat, and get to
> know
> some of your fellow AAHL members over a good cup of coffee.
> >
> ALSO:
> >
> 11:00 a.m. Friday and Saturday, July 2 and 3
> >
> "In Our Own Words: Pioneers of Alcoholics Anonymous"
> at La Condesa / El Mirador Rooms (22nd Floor)
> Hilton Palacio del Rio, 200 South Alamo Street.
> >
> This original play dramatizes the first-hand accounts of the
> founders and pioneers of A.A., including the early members
> of special composition groups in the fellowship. Performed
> by a group of the SF fellowship.
On a Friday night, September 17, 1954, Bill Dotson died in Akron, Ohio. "That is, people say he died, but he really didn't," wrote Bill Wilson. "His spirit and works are today alive in the hearts of uncounted AA's, and who can doubt that Bill already dwells in one of those many mansions in the great beyond."

Bill Dotson, the "Man on the Bed," was AA number 3. At his death, he had not had a drink in more than nineteen years. His date of sobriety was the date he entered Akron's City Hospital for his last detox, June 26, 1935. Two days later occurred that fateful day when two sober alcoholics visited him: Dr. Bob Smith of Akron, Ohio, and Bill Wilson, a guest of Dr. Bob's from New York.

A few days before, Dr. Bob had said to Bill: "If you and I are going to stay sober, we had better get busy." Dr. Bob called Akron's City Hospital and told the nurse, a "Mrs. Hall," that he and a man from New York had a cure for alcoholism. Did she have an alcoholic customer on whom they could try it out? She replied, "Well, Doctor, I suppose you've already tried it yourself?"

Then she told him of a man who had just come in with DT's, had blacked the eyes of two nurses, and was now strapped down tight. "He's a grand chap when he's sober," she added.

Dr. Bob prescribed some medications, and then asked her to transfer him to a private room. He also put him on a diet of sauerkraut and tomatoes. That's all he was allowed to eat during his hospitalization.

The nurse told Dr. Bob and Bill that Bill Dotson had been a well-known attorney.
in Akron and a city councilman. But he had been hospitalized eight times in the last six months. (Bill Wilson sometimes said "six times.") Following each release, he got drunk even before he got home.

Bill's wife, Henrietta Dotson, had talked to Dr. Bob and Bill earlier. When she told her husband she had been "talking to a couple of fellows about drinking" he was furious at her "disloyalty." When she told them that they were "a couple of drunks" Bill didn't mind so much.

Henrietta apparently had quite a conversation with the two men, and she told her husband that their plan for staying sober themselves was to tell their plan to another drunk.

Years later, Bill Dotson reflected on the jumbled thoughts in his mind as his wife left and he began to lapse back into withdrawal stupor: "All the other people that talked to me wanted to help ME, and my pride prevented me from listening to them, and caused only resentment on my part, but I felt as if I would be a real stinker if I did not listen to a couple of fellows for a short time, if that would cure THEM."

So Dr. Bob and Bill talked to what may have been their first "man on the bed." They told him of the serious nature of his disease, but also offered hope for a recovery. "We told him what we had done," wrote Bill, "how we got honest with ourselves as never before, how we had talked our problems out with each other in confidence, how we tried to make amends for harm done others, how we had then been miraculously released from the desire to drink as soon as we had humbly asked God, as we understood him, for guidance and protection."

But Bill Dotson was not impressed. He said, "Well, this is wonderful for you fellows, but can't be for me. My case is so terrible that I'm scared to go out of this hospital at all. You don't have to sell me religion, either. I was at one time a deacon in the church and I still believe in God. But I guess he doesn't believe much in me."

(Like so many of us on first coming to AA, Bill Dotson thought he was "different.") But he did agree to see Dr. Bob and Bill again. They came again the next day, and for several days thereafter. When they arrived on July 4, they found Bill's wife, Henrietta, with him.
Eagerly pointing at them, he said to his wife: "These are the fellows I told you about, they are the ones who understand."

Before they could say anything, he told them about his night, how he hadn't slept but had been thinking about them all night long. And he had decided that if they could do it, maybe he could do it, maybe they could do together what they couldn't do separately.

It was apparently on that day that he admitted he couldn't control his drinking and had to leave it up to God. Then they made him get down on his knees at the side of the bed and pray and say that he would turn his life over to God. Before the visit was over, he suddenly turned to his wife and said, "Go fetch my clothes, dear. We're going to get up and get out of here."

He walked out of that hospital on July 4, 1935, a free man, never to drink again. AA's Number One Group dates from that day.

That Fourth of July they had plenty to celebrate. So they had a picnic. The Smiths, Bill Wilson, the Dotsons, and Eddie Riley, the first alcoholic they tried to help were there. (Eddie didn't get sober at first, but later he did, and Eddie said in a talk that there were two firsts in A.A. -- the first one who accepted the program and the first who refused it.)

Within a week, Bill Dotson was back in court, sober, and arguing a case. But at first his wife was doubtful. He had previously gone on the wagon and stayed sober for long periods. But then he drank again. Would this time be different? And he hadn't had that sudden transforming experience that Bill Wilson talked about.

When Lois Wilson visited Akron in July of 1935, Henrietta shared these fears with her, and asked Lois whether she ever worried about her Bill drinking again. Lois answered without hesitation, "No. Never."

The message had been successfully shared a second time. Dr. Bob was no fluke. And apparently you did not have to be indoctrinated by the Oxford Group before the message could take hold.

The three worked with scores of others. "Many were called but mighty few chosen; failure was our daily companion. But when I left Akron in September 1935, two or
three more sufferers had apparently linked themselves to us for good,” wrote Bill.

Dotson's story was not included in the first edition of the Big Book. Ernest Kurst seems to think it was because Bill Dotson's "credentials," were apparently too blatant: highly respectable upper middle-class background, above average education, intensive youthful religious training which had since been rejected, and former social prominence recently nullified by such behavior as his assault on two nurses.

In a 1952 discussion with Bill D., he was asked why his story hadn't appeared in the first edition of the Big Book. He said that he hadn't been much interested in the project or perhaps had even thought it unnecessary. He also said that Bill Wilson had come out to Akron to record his story, which would be in the next edition of the book. It appears in the Big Book as "AA Number Three."

Old timers in Akron, according to Dr. Bob and the Good Oldtimers, "recalled that Bill Dotson, was indeed a grand chap when sober. They remembered him as one of the most engaging people they ever knew."

One said: "I thought I was a real big shot because I took Bill D. to meetings," Another noted that, though Bill Dotson was influential in the area he was not an ambitious man in AA. "He wasn't aggressive, just a good A.A. If you went to him for help he would give you help. He would counsel with you. He never drove a car, but he went to meetings every night. He'd stand around with his thumbs in his vest like a Kentucky colonel. And he spoke so slowly, you wanted to reach out and pull the words from his mouth. I loved to be around him. He put you in mind of a real 'Easy Does It' guy -- Mr. Serenity."

His wife, looking back in 1977, described him as "a great alcoholic who, like other alcoholics, didn't want to get drunk." She reportedly remembered telling her pastor, "You aren't reaching him. I'm going to find someone who can, if I have to see everyone in Akron," and she prayed with the pastor of another church that someone her husband could understand would visit him in City Hospital, where he had been admitted with "some kind of virus."

I have found no reference to his age when Bill and Bob found him, but Bill keeps
referring to him in the literature as "old Bill D." [Bill Dotson was 43 when
Bill and Dr. Bob found him, just 3 years older than Bill and 13 years
younger
than Dr. Bob.]

In a memorial to Bill Dotson, Bill Wilson wrote: "The force of the great
example
that Bill set in our pioneering time will last as long as AA itself. Bill
kept
the faith -- what more could we say?"

SOURCES:
"Alcoholics Anonymous", "Dr. Bob and the Good Oldtimers", "The Language of
the
Heart", Bill W.'s Grapevine Writings, "Bill W." by Robert Thomsen, "Not God"
by
Ernest Kurtz, "Bill W." by Francis Hartigan, "My Search for Bill W." by Mel
B.

[Non-text portions of this message have been removed]

- I have written a history of the US Servicemen and AA on the Continent since
1948. This is a short version.

American Servicemen stationed in West Germany after WW:II brought AA with
them.
Those early english-speaking meetings were held on various Army and Air
Force
Bases in cities like Munich, Wiesbaden, Heidelberg, Frankfurt, Stuttgart and
more. The first and formal recorded invitation to an open meeting in West
Germany was on November 1, 1953 in Munich at the Hotel Leopold in Schwabing.
Master Sargeant Bob S., who is remembered today for having been very active
in
carrying the AA message, led the meeting and the Germans were heartily
invited
to attend. Max had attended the meeting and got sober and was involved in the
German AA in carrying the message.
Traveling and working Americans and Britains were also instrumental in
helping
start groups in such cities as Frankfurt (1948), Paris (1947), Naples
(1976),
Hamburg (1962, with the help of a Mr. Abels from England) and
Düsseldorf
(1962, with the assistance of Robert from Chicago). (Archives German AA).
A member remembers that the RAmstein Air Base held its first meetings there in
1962 at the South Side Chapel. In the early days there were about 20 active
english-speaking AA groups in West Germany. Besides Ramstein, the Wiesbaden
group had the strongest sobriety and its members would carry the message to
the ARmy and Air Force Bases. The 1961 World Directory lists 20 AA groups
(Loners)
and about 170 members.
In 1962, Wiesbaden held its 10th annual Roundup in the High school
auditorium.
At the 11th Roundup, An invitation was extended to Bill W. to attend the
meeting and to share his story. Bill gracefully declined and sent them his
best wishes for a successful Roundup.
In AA TODAY, published on Grapevines 25th anniversary, Wiesbaden and its
Roundups
are mentioned. "Much of AAs spread around the world, of course, has been
accomplished by US servicemen and seamen who needing to stay sober in strange
surroundings- started their own groups. There are several now in
(continental)
Europe and 1952 there has been an annual Roundup on Wiesbaden, Germany for
any
AA member in Europe who can get there. Hundreds do- by bus, car, train, plane
and even helicopter. During the meetings, all military members remove their
blouses and caps so the anonymity of AA erases all ranks."
As the membership in the groups grew, it was found necessary to form an
Intergroup in the Greater Frankfurt Area. (1962). American and German groups
were represented. This led to forming an Intergroup for West Germany. In
1971, A letter was sent out from an AA member to all the English speaking
groups
to attend an Intergroup meeting at the Sembach Air Base. There the
Intergroup
was geographically divided into 6 areas with each area to elect its own
secretary and so the areas represented at the Intergroup meeting.
By 1973, there were 9 areas in the Intergroup, It was decided that
Intergroup
sponsor a Round up each year. first Round up was held in Wiebaden, Rhein
Main
Bill was the first Committee chairman.
The Intergroup grew fast. It became an International Intergroup Continental
Europe (1980) and included Finland, the Netherlands, Greece, Italy, Sweden,
Iceland, Switzerland. The Intergroup felt that it was time that the
extra-territorial service structure in Continental Europe had a say in the
shape
of AA by becoming part of a Conference structure. Intergroup sent a letter to
GSO New York about their situation in Europe requesting an opinion. GSO New
York wrote to Intergroup stating, "the purpose of becoming part of the
service
structure is mainly communications and it seems to us that your day to day
dealings are mainly with the European AA community for which the London
office
functions as a communications coordinator."
At the Intergroup meeting in February 1981, the motion as made to join the
Conference structure in GB, but there was no second. the motion was
withdrawn.
Intergroup continued to send 2 delegates to Conference in GSO Great Britain
in Manchester.
The International Intergroup continued to grow. In 1982 there were 13
registered Areas and by 1985 there were 15 areas in the International
Intergroup, including most of the countries on the western part of the
Continent. This too has changed now.
In 1985, a restructure meeting was held in Nurnberg, inviting Jack from
London
to speak and share about GSO Great BRitain, inviting Intergroup to become a
Region within their structure. (Bill W. had had this idea already when he
visited Europe in 1950). This time the motion was seconded and passed. The
15
areas were divided into 3 Intergroups covering all of Western Continental
Europe. 6 delegates are sent to Conference each year. We are the largest
region within all service structures. There was and is always the problem of
distances and communication.
This brought on the idea to form more intergroups. There about 11
Intergroups,
active and inactive, now on the Continent.
The military drawdown in 1992, decreased the membership. The military had
always been active in AA. This drawdown closed alot of meetings. This has
not hindered the REgion at all. The goal has always been to carry the
message
to the still suffering alcoholic. This meant that we needed a central
telephone number which was has been fulfilled in Germany. By 1998, we had a
Webmaster and he was advised to use the guidelines from York (GSO Great
Britain).(www.aa-europe.net). We are in contact with the Host Nations.
REgion 15 is called Continental European REgion (CER). We have been holding
the REgion meetings in various cities on the Continent, giving as many
members
as possible an Idea of what is going on in our Service structure. (Distances
and Communication.)
We are geographically widespread and encourage all english-speaking members
to
participate and carry the message to the still suffering alcoholic.

This is a very condensed history of CER-Continental European Region 2010
Dolores

[Non-text portions of this message have been removed]

I have to amend my posting below. Jay S. my AA history loving associate
asked me
to make clear that the current incarnation of the Oxford Groups is called
"Initiatives of Change" not "Christian Initiatives" as incorrectly stated
below
by me. Totally my error. Jay emphasized to me that I.C. is a spiritual not a
religious program, no official connection with any religion, including any Christian group. For the purposes of AA history lovers his association with it is an "outside issue." But to me he's still an "expert" on the Oxford Groups. If anybody wants any clarification on this modern day evolved version of the O.G., Jay directs us to this website: www.iofc.org

--- In AAHistoryLovers@yahoogroups.com, Roy Levin <royslev@...> wrote:
> I contacted my AA buddy Jay S. on this topic. Jay will be giving one of the talks on AA history at the upcoming International on Friday, I believe.
> Jay is an expert on early Oxford Group history and has collected first editions of their literature ("What Is The Oxford Groups?") and heard recordings or interviewed older members.
> He even went so far as to join the vestigial remnant of that organization which I believe is now known as "Christian Initiative" or something like that. I forget the name, but Jay showed me pictures of his retreat at their headquarters in Switzerland where they rendezvous annually.
> Jay says he's heard or read accounts by early members which indicated that the word "sponsor" was indeed in common usage by the O.G. members. Yes, it did sometimes mean that one person might pay for the hospital stay (about $50 in depression era) for an alkie's detox if we're talking about the "alcoholic squadron" of the O.G.
> But for the non alcoholic members of the O.G. which you realize were numerically superior to the drunks (we were in a minority) the term "sponsor" was used commonly much in the same way we use it today, i.e. as someone who introduces you to the group and undertakes your early training in spiritual practice. A sponsor is a "mentor" in definition and practice, and note the word "protege" is used in our Big Book. The opposite of a protégé is a patron or mentor in common usage, i.e. a "sponsor."
> To sum it up, O.G. expert Jay says the term comes from the Oxford Groups. If you're attending the convention catch his talk or Friday and query him in person. I plan to be there myself.
> From: Roy Levin <royslev@...>
> Subject: [AAHistoryLovers] Re: Big Book Page 100 to do with sponsorship
> To: AAHistoryLovers@yahoogroups.com
> Date: Thursday, June 24, 2010, 8:20 AM
>
> Â
>
> Where is this reference to the use by Oxford Group members of the word "sponsor" in the same sense of a baptismal Godfather term? Is it in any of their literature?
>
> - - - -
>
> From: J. Lobdell <jlobdell54@...>
> Subject: Re: Big Book Page 100 to do with sponsorship
>
> <<... the OG used the term "sponsor" more or less in the sense used of Godparents in Sacramental Baptism -- and btw at Calvary, Bill was Ebby's sponsor.>>
>
> [Non-text portions of this message have been removed]

> [Non-text portions of this message have been removed]

> [Non-text portions of this message have been removed]

+++Message 6678. . . . . . . New Book on Prohibition
From: schaberg43 . . . . . . . . . 6/28/2010 10:48:00 AM

I have just finished reading a new book on the history of Prohibition (1920-1932) and I would like to recommend it to anyone who is interested in this important period just preceding the founding of AA.

The book is "Last Call: The Rise and Fall of Prohibition" by Daniel Okrent (2010).

I typically keep a list of books I read and write a short `personal' review
for
my own information, which I will share here:

This book on "the rise and fall of Prohibition" that got an excellent review in
the New York Time Sunday Book Review. In general, I would agree with that assessment although I felt the writing – at times – got just a bit too "cute" for a book that purports to be a serious history.

Who knew? I thought I had a fairly good grip on this phase of American history – and one that is so relevant to the history of AA. But I did not. There were lots of interesting and intriguing facts and perspectives in this lovely book.

For instance, I didn't know that the Temperance forces had to first get an amendment passed allowing an Income Tax – so that they could then ban liquor, the primary source of the federal government's income. Nor did I have any idea of how radical and intrusive this amendment (and the subsequent Volstead Act to implement the amendment) was in relation to every-day Americans and what a potent revolution this was in relation to our concepts of government. Also, I was surprised that Prohibition – something I think of as almost `Fascist' – was all but universally supported by what in those days were called "progressives."

Or how much Wheeler and Sabin had to do with the adoption and repeal of Prohibition respectively.

And all of that just scratches the surface of the wonderful and interesting facts and insights contained in this book. All in all, a very good book and one that I enjoyed immensely.

Because Prohibition so closely preceded – and influenced – the founding of our Fellowship, I think this is an important book for anyone with an interest in the early history of AA.

Best,

Old Bill
Bill Wilson's Gospel

By DAVID

On Dec. 14, 1934, a failed stockbroker named Bill Wilson was struggling with alcoholism at a New York City detox center. It was his fourth stay at the center and nothing had worked. This time, he tried a remedy called the belladonna cure - infusions of a hallucinogenic drug made from a poisonous plant - and he consulted a friend named Ebby Thacher, who told him to give up drinking and give his life over to the service of God.

Wilson was not a believer, but, later that night, at the end of his rope, he called out in his hospital room: "If there is a God, let Him show Himself! I am ready to do anything. Anything!"

As Wilson described it, a white light suffused his room and the presence of God appeared. "It seemed to me, in the mind's eye, that I was on a mountain and that a wind not of air but of spirit was blowing," he testified later. "And then it burst upon me that I was a free man."

Wilson never touched alcohol again. He went on to help found Alcoholics Anonymous, which, 75 years later, has 11,000 professional treatment centers, 55,000 meeting groups and some 1.2 million members.

The movement is the subject of a smart
<http://www.wired.com/magazine/2010/06/ff_alcoholics_anonymous/> and comprehensive essay by Brendan I. Koerner in the July 2010 issue of Wired magazine. The article is noteworthy not only because of the light it sheds on what we've learned about addiction, but for what it says about changing behavior more generally. Much of what we do in public policy is to try to get people to behave in their own long-term interests - to finish school, get married, avoid gangs, lose weight, save money. Because the soul is so complicated, much of what we do fails.

The first implication of Koerner's essay is that we should get used to the idea that we will fail most of the time. Alcoholics Anonymous has stood the test of time. There are millions of people who fervently believed that its 12-step process saved their lives. Yet the majority, even a vast majority, of the people who enroll in the program do not succeed in it. People are idiosyncratic. There is simply no way for social scientists to reduce this kind of complexity into equations and formula that can be replicated

The second implication is that we should get over the notion that we will someday crack the behavior code - that we will someday find a scientific method that will allow us to predict behavior and design reliable social programs. As Koerner notes, A.A. has been the subject of thousands of studies. Yet "no one has yet satisfactorily explained why some succeed in A.A. while others don't, or even what percentage of alcoholics who try the steps will eventually become sober as a result."

Each member of an A.A. group is distinct. Each group is distinct. Each moment is distinct. There is simply no way for social scientists to reduce this kind of complexity into equations and formula that can be replicated
one place after another.

Nonetheless, we don't have to be fatalistic about things. It is possible to design programs that will help some people some of the time. A.A. embodies some shrewd insights into human psychology.

In a culture that generally celebrates empowerment and self-esteem, A.A. begins with disempowerment. The goal is to get people to gain control over their lives, but it all begins with an act of surrender and an admission of weakness.

In a culture that thinks of itself as individualistic, A.A. relies on fellowship. The general idea is that people aren't really captains of their own ship. Successful members become deeply intertwined with one another - learning, sharing, suffering and mentoring one another. Individual repair is a social effort.

In a world in which gurus try to carefully design and impose their ideas, Wilson surrendered control. He wrote down the famous steps and foundations, but A.A. allows each local group to form, adapt and innovate. There is less quality control. Some groups and leaders are great; some are terrible. But it also means that A.A. is decentralized, innovative and dynamic.

Alcoholics have a specific problem: they drink too much. But instead of addressing that problem with the psychic equivalent of a precision-guidance missile, Wilson set out to change people's whole identities. He studied William James's "The Varieties of Religious Experience." He sought to arouse people's spiritual aspirations rather than just appealing to rational cost-benefit analysis. His group would help people achieve broad spiritual awakenings, and abstinence from alcohol would be a byproduct of that larger salvation.

In the business of changing lives, the straight path is rarely the best one. A.A. illustrates that even in an age of scientific advance, it is still ancient insights into human nature that work best. Wilson built a remarkable organization on a nighttime spiritual epiphany.

[Non-text portions of this message have been removed]
This request may seem curious, if not an attempt at being divisive. The truth is that when the phrase is used, especially in isolation with no further direction or clarification, I am left feeling a little troubled and I know that many newcomers are too. The fact is I was hoping that, as with all A.A. epigrams and slogans, this one might have a traceable etymology and original intended and explicit meaning.

+++Message 6681. . . . . . . . . . . . Re: No major changes in the first year From: emmspeter . . . . . . . . . . 6/29/2010 9:56:00 PM

--- In AAHistoryLovers@yahoogroups.com, Roy Levin <royslev@...> wrote:
> > The local nest of book thumpers here in Santa Monica are always making fun of this fellowship slogan, as they do with many other fellowship "folk slogans" which don't appear in the book. The essence of their jibe is "We're asked to turn our will and our lives over to the care of God," but it's suggested not to make any major changes in the first year. It is rather ironic looked at in that light.
> > --- On Fri, 6/18/10, Richard H <area73archives@...> wrote:
> > > From: Richard H <area73archives@...>
> > > Subject: [AAHistoryLovers] No major changes in the first year
> > > To: AAHistoryLovers@yahoogroups.com
> > > Date: Friday, June 18, 2010, 6:56 AM
> > >
> > > Â Hi Roy. Many of the slogans and pithy epigrams employed by the fellowship of A.A. today have little bearing on A.A. literature, history or tradition. The particular epigram that you refer to, I believe (and I may well be wrong) can be attributed to the philosophies of Terrence Gorsky, an internationally recognized expert on substance abuse, mental health, violence, & crime. He is best known for his contributions to relapse prevention. According to Gorsky, an alcoholic can expect to suffer from post acute withdrawal syndrome for a period of up to 18 - 24 months following initial abstinence. During that period the brain's
neurotransmitters are attempting re-establish a healthy homeostasis. The suggestion is that during this period of homeostatic readjustment one should not make major decisions.

All this is very interesting and maybe even based in sound scientific fact and rationale. However, the 'Big Book Thumpers', as you refer to them, are correct. Its simply not A.A. and therefore to promote such would be to endorse a philosophy that is outside the interests of A.A.

When in doubt I always refer to the ample, conference approved, literature of our fellowship and draw my conclusion from that:

As Bill Sees It

The Hour of Decision, p. 202

"Not all large decisions can be well made by simply listing the pros and cons of a given situation, helpful and necessary as this process is. We cannot always depend on what seems to us to be logical. When there is doubt about our logic, we wait upon God and listen for the voice of intuition. If, in meditation, that voice is persistent enough, we may well gain sufficient confidence to act upon that, rather than upon logic.

"If, after an exercise of these two disciplines, we are still uncertain, then we should ask for further guidance, and, when possible, defer important decisions for a time. By then, with more knowledge of our situation, logic and intuition may well agree upon a right course.

"But if the decision must be now, let us not evade it through fear. Right or wrong, we can always profit from the experience."

Letter, 1966

Hope this helps.

In sobriety and fellowship.

Peter

> > >

> Warm greetings from West Virginia Area 73 Archives,
Many members share the suggestion that no major changes be made in the first year of your sobriety to newcomers. Does anyone know of any source for this train of thought? AA or otherwise.

See ya in San Antonio,
Richard Humway
Area 73 Archivist

Has anyone noticed the similarities between AA's 12 Steps (and Traditions) and 'The Call to Humility: St Benedict's 12 Steps'? E.g. 'A sermon from St Benedict:
"Holy scripture proclaims to us brothers: 'Everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted' (Luke 14:11)." CF Tradition 12.
... 'The second step of humility is reached when a man (sic) not loving his own will does not bother to please himself but follows the injunction of the Lord.
"I came not to do my own will but the will of Him who sent me" (John 6:38). It is also said that "self-will has its punishment, necessity its crown" (Acta Martyrum). CF Steps 2.3 and 11.
... 'The fifth step of humility is achieved when a monk, by humble confession, discloses to his abbot all the evil thoughts in his heart and evil acts he has carried out. The Scripture tells us to do this: "Reveal your way to the Lord and hope in Him" (Psalm 37:5). Also, "Confess to the Lord because He is good,
because His mercy endures forever" (Psalm 106:1). CF Steps 4,5 and 10. 

... The eighth step of humility is reached when a monk only does that which 
the 
common rule of the monastery and the examples of the Elders demands. CF 
Traditions 1 and 2. 
The twelfth step of humility is reached when a monk shows humility in his 
heart 
and in his appearance and actions. Whether he is in the oratory, at the 
"work of 
God", in the monastery or garden, on a trip, in the fields; whether sitting, 
standing or walking ...' (CF Step 12 - in all our affairs ...)

'When a monk has climbed all 12 steps, he will find that perfect love of God 
which casts out fear, by means of which everything he had observed anxiously 
before will now appear simple and natural ...'

And differences? 'The ninth step of humility is achieved when a monk, 
practising 
silence, only speaks when asked a question, for, "In many words you shall 
avoid 
sin" (Proverbs 10:19). And, "A talkative man shall not prosper upon the 
earth." 
(Psalm 140:11).' CF "Preach the gospel always - if necessary, use words." 
(St 
Francis of Assisi), and, "Take the cotton wool out of your ears and put it 
in 
your mouth." (AA saying) Maybe our more garrulous AA members should mark 
these 
words, but we share our experience, strength and hope and carry the message 
- we 
don't stay silent.

'The tenth step of humility is reached when a man restrains himself from 
laughter and frivolity, for "The fool lifts his voice in laughter."

(Ecclesiastes 21:23) CF "There is a vast amount of fun about it all. I 
suppose 
some would be shocked at our seeming worldliness and levity. But just 
underneath 
there is deadly earnestness. Faith has to work 24 hours a day in and through 
us, 
or we perish." (Bill's story, Big Book).

Laurie A.

http://clk.atdmt.com/UKM/go/195013117/direct/01/
We want to hear all your funny, exciting and crazy Hotmail stories. Tell us 
now 

[Non-text portions of this message have been removed]
About the questions on 'where did sponsorship start'...After things got going
good at St Thomas Hospital in Akron (guys bringing drunks to the hospital and
dropping them off) Sister Ignatia told them if they dropped them off they were
to come back upon their discharge and pick them up and (sponsor them) take them
to AA meetings at Kings High School. That was the first real, 'hands on' sponsorship. --Pat M.

[Non-text portions of this message have been removed]

San Antonio, you out did yourself.

The convention was fabulous and it was my honor to finally meet the moderator of
this group Glenn C.

I'm clear now that the alcoholics that entered AA and help establish the third
tradition, one in New York where Bill asked if he had a problem with alcohol and
the one in Akron where Dr. Bob asked "What would the master do?" are seperate
people and I had been under the impression that Barry Leach was one of these two men.

Can anyone advise from research, when and where did Barry L, (author of Living
sober), coming in Alcoholics Anonymous.

Your reply will be greatly appreciated.

Ric the GratefulCamel in Salinas, Ca

Barry L. once (or perhaps more often) said he knew Bill W almost thirty
years,
meaning he met him some time after 1941, and I have somewhere come across a
reference to Barry L. in AA in NYC at least by 1945, though I can't put my
finger on it now. Others may have more exact data but I'm guessing Barry L.
came
in toward the end of WW2, that is 1944-45. But I'm sure his sobriety date
(DLD)
is available somewhere, possibly on line.

> To: AAHistoryLovers@yahoogroups.com
> From: Gratefulcamel@comcast.net
> Date: Sun, 4 Jul 2010 17:38:12 +0000
> Subject: [AAHistoryLovers] Barry L.'s sobriety date and place of orgin and
> entering AA
>
> San Antonio, you out did yourself.
>
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sober), coming in Alcoholics Anonymous.
>
> Your reply will be greatly appreciated.
>
> Ric the GratefulCamel in Salinas, Ca

---

The New Busy think 9 to 5 is a cute idea. Combine multiple calendars with
Hotmail.
326:

"On page 263 in the 4th Edition the tenants were already adjusted because of the wording on Tenant 6, but they were similar to the Oxford Group's Tenents. If you read page 8 it says he couldn't accept all the tenets of the Oxford Group but he goes on to list the 5 he could accept. Read the 5 that he could accept and you'll find the only one not listed is the first Tenet, which is complete deflation, mentioned on p. 263, but not in the 2nd forward." Question - Is this the tentent Bill is refering to in the forward to the 2nd edition, that he couldn't accept - complete deflation? If not, why is it left out and the others from p. 263 are remaining? THANK YOU! Jill

In Pass it ON, it mentions Bill W as being called the greatest social etc. One of the history group might have been involved in the witting of that book, and the question is, does he have a reference beyond Dr Bob for the quote. In the book it also mentions Bill W saying in 1940 that he had opposition to efforts to integrate AA. Bill W prior to 1940 was trying to make AA acceptable to different persons of any and all persuasions. Christian faiths, and eventually was working to make it acceptable to any and all.

The word is "tenets", not tentets, tentents or tenants. A tenet is a
fundamental principle or dogma, from the Latin tendre ["to hold"]. A tenant is an inhabitant of land, as distinguished from an "owner".

Pass It On, at 197, gives the early version of six Steps or Precepts, which differ somewhat from Doctor Bob's early six Steps on p. 263 of Big Book. The fifth precept is, "we tried to help other alcoholics, with no thought of reward in money or prestige." Unfortunately, the idea of "no thought of reward" failed to be included in the final version of the Twelve Steps. Hence, we are bombarded with gratitude and rewards meetings, where the members tell us what they've "gotten out" of AA. Historically, AA has been a "give" program, not a "get" program. The idea of "helping without reward" somewhat survived as the principle behind Tradition Twelve [help others, don't get caught]. The ideas of ego-deflation and spiritual growth are themes pertinent to all the Steps. Those two ideas didn't need to be limited or expressed in separate steps.

John Lee
Pittsburgh

[Non-text portions of this message have been removed]

+++Message 6689. . . . . . . . . . . . Re: Forward to 2nd Edition Question - Oxford Tenents [sic]
From: Baileygc23@aol.com . . . . . . . . . . . . 7/6/2010 5:38:00 PM

It does say the steps were to prepare us to be of maximum service to God and those around us.
Dr Bob did say, the steps simmered down in the last to love and service.
I do not think there is much danger of ego deflation in the rooms, unless it is by new comers while still new.
When we talk about tenets, Bill W did say there was no dogma.

In a message dated 7/6/2010 1:09:18 P.M. Eastern Daylight Time, johnlawlee@yahoo.com writes:

The ideas of ego-deflation and spiritual growth are themes pertinent to all the Steps. Those two ideas didn't need to be limited or expressed in separate steps.
John Lee
Pittsburgh

[Non-text portions of this message have been removed]

+++Message 6690. . . . . . . . . . . . RE: Barry L.'s sobriety date and place of orgin and entering AA
From: Li Lightfoot . . . . . . . . . . . . 7/8/2010 3:10:00 AM

In a speaker tape Barry says he was "spiritually dead in 1945" when he came to AA. I must assume that is the year he got sober.

--- On Mon, 7/5/10, J. Lobdell <jlobdell54@hotmail.com> wrote:

From: J. Lobdell <jlobdell54@hotmail.com>
Subject: RE: [AAHistoryLovers] Barry L.'s sobriety date and place of origin and entering AA
To: aahistorylovers@yahoogroups.com
Date: Monday, July 5, 2010, 2:23 PM

Â

Barry L. once (or perhaps more often) said he knew Bill W almost thirty years, meaning he met him some time after 1941, and I have somewhere come across a reference to Barry L. in AA in NYC at least by 1945, though I can't put my finger on it now. Others may have more exact data but I'm guessing Barry L. came in toward the end of WW2, that is 1944-45. But I'm sure his sobriety date (DLD) is available somewhere, possibly on line.

> To: AAHistoryLovers@yahoogroups.com
> From: Gratefulcamel@comcast.net
> Date: Sun, 4 Jul 2010 17:38:12 +0000
> Subject: [AAHistoryLovers] Barry L.'s sobriety date and place of origin and entering AA
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> 
>
The New Busy think 9 to 5 is a cute idea. Combine multiple calendars with Hotmail.
http://www.windowslive.com/campaign/thenewbusy?tile=multicalendar&ocid=PID28326:

---

My citation about Doctor Bob and "shibboleths" was incorrect. Doctor Bob wrote, "no shibboleths in AA", Â in his 1948 Grapevine article "The Fundamentals-In Retrospect"

john lee
--- On Tue, 7/6/10, Baileygc23@aol.com <Baileygc23@aol.com> wrote:

From: Baileygc23@aol.com <Baileygc23@aol.com>
Subject: Re: [AAHistoryLovers] Forward to 2nd Edition Question - Oxford Tenents [sic]
To: AAHistoryLovers@yahoogroups.com
Date: Tuesday, July 6, 2010, 9:38 PM

Â

It does say the steps were to prepare us to be of maximum service to God

and those around us.

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John Lee
Pittsburgh

[Non-text portions of this message have been removed]

[Non-text portions of this message have been removed]

Bill used the word "tenet" when writing about the Oxford Group, not about AA. He was a very inclusive guy, who developed the 3rd Tradition, after all. Keep in mind that while the Steps are "suggested", AA has never suggested any other way to recover from alcoholism. It is suggested that you use your parachute if you fall out of an airplane. No other suggestion has been developed for airplane falls in the past 90 years.

The early members very clearly used the Oxford idea of ego-deflation to develop the steps. If most members don't continue ego-deflation, it's because most members don't take all 12 Steps. My financial amends were very humbling and expensive. I give up my right to manage my life, every morning around 6:30.

That's continuing ego-deflation.

I don't recall Bill Wilson commenting about "dogma", but Doctor Bob did, in his article "On Cultivating Tolerance". Bob wrote, "There are no shibboleths in
That might have been true in 1948, but nowadays there are many. Members love to bring up secret passwords, wolf-whistles and chanting, to show their knowledge of the program [sic]. It's a way to feel superior and block the message to newcomers. ["Who are you?". "We think not...", just as two examples of shibboleths].

john

--- On Tue, 7/6/10, Baileygc23@aol.com <Baileygc23@aol.com> wrote:

From: Baileygc23@aol.com <Baileygc23@aol.com>
Subject: Re: [AAHistoryLovers] Forward to 2nd Edition Question - Oxford Tenents [sic]
To: AAHistoryLovers@yahoogroups.com
Date: Tuesday, July 6, 2010, 9:38 PM

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The ideas of ego-deflation and spiritual growth are themes pertinent to all the Steps. Those two ideas didn't need to be limited or expressed in separate steps.

John Lee
Pittsburgh

[Non-text portions of this message have been removed]
Hi,
maybe it could be of some interest - links about AA SAN ANTONIO CONVENTION -
good 24 !!!

http://www.kreizker.net/article-congres-international-2010-52751347.html
http://www.kreizker.net/article-congres-2010-sur-internet-50372812.htm

http://www.kreizker.net/article-13th-aa-international-convention-53449606.html

http://www.kreizker.net/article-13th-international-aa-convention-53840428.html

http://www.kreizker.net/article-13th-congres-international-1-53495654.html

http://www.kreizker.net/article-13th-congres-international-2-53496042.html
http://www.kreizker.net/article-13th-congres-international-3-53496138.html
http://www.kreizker.net/article-13th-congres-international-4-53496363.html

http://www.kreizker.net/article-let-s-tweet-again-53502340.html
http://www.kreizker.net/article-let-s-tweet-again-53502439.html

[Non-text portions of this message have been removed]

It probably wouldn’t hurt to have some postings on the history of the
anonymity Traditions – what they mean, why they exist and how they should
be practiced.

There were announcements after announcements at the International asking
that members not take photos showing the faces of other members and not post
images of member’s faces on the internet.

As a history group we really should know better
Cheers - Arthur

- - -

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Patricia
Sent: Tuesday, July 13, 2010 10:41 AM
To: patricia dixon
Subject: [AAHistoryLovers] 2010 Convention

Hi,
maybe it could be of some interest - links about AA SAN ANTONIO CONVENTION -
good 24 !!!!

infos
http://www.kreizker.net/article-congres-international-2010-52751347.html
http://www.kreizker.net/article-congres-2010-sur-internet-50372812.html
tv report
http://www.kreizker.net/article-13th-aa-international-convention-53449606.html
http://www.kreizker.net/article-13th-international-aa-convention-53840428.html
Videos http://www.kreizker.net/article-congres-2010-53378347.html
http://www.kreizker.net/article-13th-international-aa-convention-53554303.html
http://www.kreizker.net/article-13th-international-aa-convention-53768633.html
convention pictures
http://www.kreizker.net/article-13-congres-international-1-53495654.html
http://www.kreizker.net/article-13-congres-international-2-53496042.html
http://www.kreizker.net/article-13-congres-international-3-53496138.html
http://www.kreizker.net/article-13-congres-international-4-53496363.html
TWITS http://www.kreizker.net/article-let-s-tweet-again-53502340.html
http://www.kreizker.net/article-let-s-tweet-again-53502439.html

+++Message 6695. . . . . . . . . . . . AA on NPR
From: hjfree2001 . . . . . . . . . . . . 7/14/2010 7:35:00 AM

Last week NPR "On Point" did a focus piece on AA.
Some might find it of interest


+++Message 6696. . . . . . . . . . . . Everyone knows the reason
Perhaps I've missed it or don't know how to search but can someone fill in the reason everyone knows from page 51

"This world of ours has made more material progress in the last century than in all the millenniums which went before. Almost everyone knows the reason."

Dear Arthur,
I agree w/you. Are you gonna post the info. you mentioned? Guess a panoramic shot from the rear of the big room would be ok, as you couldn't see any faces??
Lynn S.
alcoholic
Sacramento, CA
DOS=10/22/79

Yeah, it's like herding cats! Most of the shots are taken from behind, only a handful of individuals can be identified and of course there's no way of telling whether or not they are alcoholics (well, not by looking at them anyway). Refer you to page 253 "Pass It On: Bill Wilson and the AA message", which is a photograph of the 1955 St Louis convention, and the end papers of "Dr Bob and the Good Oldtimers", a photograph of a different(?) convention. I remember Frank Mauser, late archivist at GSO in New York, giving a presentation in which he showed us newspaper clippings of public information meetings in which early AA's sat behind a screen or wore masks to carry the AA message to non-alcoholics. Incidentally, he said he thought Dr Bob would be spinning in his grave at the way his house in Akron has become some sort of shrine.
From: Angelica Creates!          7/14/2010 2:16:00 PM

From John K. and Ellen

- - - -

From: "John Keller" <keller@ociofcharlotte.com>
(keller at ociofcharlotte.com)

I think that's a great idea, Arthur.

John K

- - - -

From Ellen <angelicabeads@yahoo.com>
(angelicabeads at yahoo.com)

I couldn't agree more! At the big meeting on Saturday night in San Antonio, a Mexican man who didn't speak English somehow managed to bring professional (but small) filming equipment in to the stadium and filmed the entire meeting, speakers and all! I was livid. I went and found AA security, but they only told him he had to stop filming, and didn't make him clear the film. I'm afraid of the deterioration of our tradition of anonymity in light of the internet and independent TV, etc. GSO cannot really do anything about this, first because they've not got the power, and secondly because of the tradition that states that we do not engage in controversy. I wonder how seeing their pictures in newspapers and magazines, on the internet and on TV is going to affect the ability of AA to attract newcomers, who may be very concerned with remaining unidentified. It's amazing how many old-timers don't even follow this tradition!!

Thanks for mentioning this, Arthur. It's a really big deal to some of us.

Best,
Ellen

1) This world of ours has made more material progress in the last century than in all the millenniums which went before.
2) Almost everyone knows the reason.

[Continue on reading for the answer]

3) Students of ancient history tell us that the intellect of men in those days was equal to the best of today.

4) Yet in ancient times, material progress was painfully slow.

5) The spirit of modern scientific inquiry, research and invention was almost unknown.

6) In the realm of the material, men's minds were fettered by superstition, tradition, and all sort of fixed ideas.

7) Some of the contemporaries of Columbus thought a round earth preposterous.

8) Others came near putting Galileo to death for his astronomical heresies.

9) We asked ourselves this: Are not some of us just as biased and unreasonable about the realm of the spirit as were the ancients about the realm of the material?

10) Even in the present century, American newspapers were afraid to print an account of the Wright brothers' first successful flight at Kittyhawk. Had not all efforts at flight failed before? Did not Professor Langley's flying machine go to the bottom of the Potomac River? Was it not true that the best mathematical minds had proved man could never fly? Had not people said God had reserved this privilege to the birds? Only thirty years later the conquest of the air was almost an old story and airplane travel was in full swing.

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4 & 5 restates the problem - 6, the reason 'everyone knows' - 7 & 8 contain examples - 9 Bill's suggestion that we remove superstition, tradition and all sort of fixed ideas about religion and the realm of the spirit - 10 another example -

Personal note - I really got this - I always thought the reason ancient people had limited development was because they were stupid - I never realized that it was bias, prejudice and particularly fear of retaliation if you thought differently from the 'establishment' -

Only a couple hundred years ago here in the US - the Puritans left England because they believed differently about religion from the establishment - damned if the Puritans didn't do that same thing - they burnt folks at the stake that dared to admit they believed differently from the Puritans -

I dunno 'bout y'all, but I'm not sure I'd be real excited to express my ideas on a Higher Power to a Puritan -

Larry

____
Perhaps I've missed it or don't know how to search but can someone fill in the reason everyone knows from page 51

"This world of ours has made more material progress in the last century than in all the millenniums which went before. Almost everyone knows the reason."

I believe Bill is referring to the lack of open mindedness when it came to the "millenniums which went before". Because we have become more open minded, our progress as a civilization has increased exponentially --- Bill suggests the alcoholic's open mindedness is a requirement for recovery....

Isn't this the reason?

The spirit of modern scientific inquiry, research and invention was almost unknown. In the realm of the material, men's minds were fettered by superstition, tradition, and all sort of fixed ideas.

Warm regards
An explanation: the Mexican concept of anonymity is quite different. Their meeting places have large signs on the street entrance. Also public information meetings are often held in the main plaza of a village or large city with too many loud speakers, the panel of speakers, often identifying themselves by full name to the crowd And the meeting may be broadcast on the radio.

In early sobriety in the village of San Blas, Nayarit, I was asked to participate in a Public Information meeting, so being training to never say no to an AA request, I agreed.

My fantasy was that the meeting would be held at the hospital or the multiuse room of the church WRONG. It was held in the main plaza of the village, population at the time, 5,000 people. So any illusion of anonymity I had was blown away. It did work well, since about 5 people came to me afterwards asking about AA.

Buses going to conventions have banners strung across the sides and front of bus stating AA Guadalajara Grupo Libertad.

In villages, I have heard AA's say, I was a Known Drunk, why would I want to be an anonymous sober person?

So, a Mexican would not understand the US and rest(?) of the world's conception of anonymity.

Does this help understand the Spanish speakers actions?

From Ellen <angelicabeads@yahoo.com>
(angelicabeads at yahoo.com)

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(but small) filming equipment in to the stadium and filmed the entire meeting, speakers and all! I was livid. I went and found AA security, but they only told him he had to stop filming, and didn't make him clear the film. I'm afraid of the deterioration of our tradition of anonymity in light of the internet and independent TV, etc. GSO cannot really do anything about this, first because they've not got the power, and secondly because of the tradition that states that we do not engage in controversy. I wonder how seeing their pictures in newspapers and magazines, on the internet and on TV is going to affect the ability of AA to attract newcomers, who may be very concerned with remaining unidentified. It's amazing how many old-timers don't even follow this tradition!!

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++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++

+++++Message 6704. . . . . . . . . . . . Re: Everyone knows the reason
From: Alex H . . . . . . . . . . . . 7/14/2010 5:15:00 PM

++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++

Regarding our ideas being fettered by superstition and a lack of a scientific method, this is somewhat colored by a remake of history by those with various agendas: generally well-intentioned but skewed nevertheless.

A good book to read on this subject is...

"Inventing the Middle Ages : the lives, works, and ideas of the great medievalists of the twentieth century" by Norman F. Cantor. ISBN: 0688094066.

Cantor goes through a short biography of various influential medieval historians and reveals how our view of history is often colored by the personal experiences of historians trying to make sense of their personal lives.

Alex

On 7/14/2010 3:37 PM, Laurence Holbrook wrote:
> >
> > 1) This world of ours has made more material progress in the last century > than in all the millenniums which went before.
> >
> > 2) Almost everyone knows the reason.
> >
> [Continue on reading for the answer]
3) Students of ancient history tell us that the intellect of men in those
days was equal to the best of today.

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unreasonable about the realm of the spirit as were the ancients about the
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Only a couple hundred years ago here in the US - the Puritans left England
because they believed differently about religion from the establishment -
damned if the Puritans didn't do that same thing - they burnt folks at the
stake that dared to admit they believed differently from the Puritans -

I dunno 'bout y'all, but I'm not sure I'd be real excited to express my
ideas on a Higher Power to a Puritan -
There is something more to be said about group photos. As we all know there has always been a number of AA "supporters" who could not be called "alcoholic"...probably by their own choice. Certainly at a large convention (or any other group) we can assume that there is such a mixture of folks. In other words...

"just because there is a photo of our AA convention(s) there is no real reason to assume that a face-view is that of an "alcoholic". We don't wear an "AA" badge (or shouldn't, at least). I think we may be over estimating this issue.

For a rather simple example: If we only looked at a box full of baby kittens...there would be no way of knowing which were male and which might be female.

I like the definition of "alcoholic" (as different from "drunk"). It is: an "alcoholic" person recognizes he/she has a problem if he/she takes that first drink, and doesn't take it. Whereas a "drunk" knows the consequences quite well, but does not take effective steps to stop drinking. That's why the "AA" 12-Steps begins by declaring, "I cannot stop drinking without some help".

There is a lot of value in educating about anonymity, and in practicing the concept in our lives, but let's not assume that group pictures (even with some faces showing will imply that the person(s) is/are "alcoholics"!

Bill was cognizant about the need to assert some judgement about this issue...and he set out some specifics...like: not identifying oneself as being an AA to gain something personal, and always representing oneself only as your personal view and not for others or any group. He pointed out the special hazards in dealing with the public media. Let's not get overly defensive on this issue.

Les Cole

Colorado Springs, CO
Dear Arthur,
I agree w/you. Are you gonna post the info. you mentioned? Guess a panoramic shot from the rear of the big room would be ok, as you couldn't see any faces??.
Lynn S.
alcoholic
Sacramento, CA
DOS=10/22/79

[Non-text portions of this message have been removed]
And again, there is that bizarre alcoholic logic: when we were drinking, most everyone knew we were alcoholics. But when we become alcoholics in recovery, we put paper covers on our Big Books so people wouldn't know we were alcoholics.

Our history must be riddled with amusing, yet thoughtful, anecdotes on anonymity. Yet the tradition is pretty clear.

thanks for the thread.

George CLEVELAND

+++Message 6708. . . . . . . . . . . . Re: Everyone knows the reason From: Tom Hickcox . . . . . . . . . . . . 7/14/2010 5:44:00 PM

At 15:37 7/14/2010, Laurence Holbrook wrote:

>Only a couple hundred years ago here in the US - the Puritans left England >because they believed differently about religion from the establishment - >damned if the Puritans didn't do that same thing - they burnt folks at the >stake that dared to admit they believed differently from the Puritans -

- - -

The great fact is the Puritans on this side of the Atlantic didn't burn anyone at the stake.

It seems to me that this is another example of Wilson using a story to make a point and not letting any facts get in the way of the story. It is much too glib to have much basis in fact.

>

> I dunno 'bout y'all, but I'm not sure I'd be real excited to express my >ideas on a Higher Power to a Puritan -

I feel the same way about Big Book thumpers.

Tommy H in Baton Rouge

+++Message 6709. . . . . . . . . . . . Re: 2010 Convention From: John Keller . . . . . . . . . . . . 7/14/2010 6:02:00 PM

I'm reminded of a comment by a dear friend, a fellow AAer and North Carolinian, who passed away several years ago. In her '80s at the time, my friend was a salty broad who'd once held political office. For many years she was very secretive about her AA membership, but one day decided to be
more open about her alcoholism and her membership in the program. "My decision to give up my anonymity," she said, "was a lot like my decision to give up my virginity. When I finally did, I wondered why on earth I'd waited so damn long!"

John K.

As to anonymity, look how many of the letters posted today show the write's full name. This site is open to anyone with an interest in AA history.

Jim S.

Burning witches was a universal thing in those days, or at least among the Christians.

In a message dated 7/14/2010 5:00:19 P.M. Eastern Daylight Time, email@LaurenceHolbrook.com writes:

Only a couple hundred years ago here in the US - the Puritans left England because they believed differently about religion from the establishment - damned if the Puritans didn't do that same thing - they burnt folks at the stake that dared to admit they believed differently from the Puritans

Overview:
We are not going to win many friends in the Neopagan communities with the following essay. However, we believe it to be accurate. It is a story that needs to be told.

The facts are that almost all of the information that is generally accepted as truth by the Neopagan community about the "burning times" is wrong:
The total number of victims was probably between 50,000 and 100,000 -- not 9 million as many believe. Although alleged witches were burned alive or hung over a five century interval -- from the 14th to the 18th century -- the vast majority were tried from 1550 to 1650. Some of the victims worshiped Pagan deities, and thus could be considered to be indirectly
linked
to today's Neopagans. However most apparently did not. Some of the
victims were midwives and native healers; however most were not. Most of the
victims were tried executed by local, community courts, not by the Church.
A substantial minority of victims -- about 25% -- were male. Many
countries in Europe largely escaped the burning times: Ireland executed only
four "Witches;" Russia only ten. The craze affected mostly Switzerland,
Germany and France. Eastern Orthodox countries had few Witch trials. "In
parts of the Orthodox East, at least, witch hunts such as those experienced in
other parts of Europe were unknown...."The _Orthodox Church_
(http://www.religioustolerance.org/orthodox.htm) is strongly critical of
sorcerers
(among whom it includes palmists, fortune tellers and astrologers), but has
not
generally seen the remedy in accusations, trials and secular penalties, but
rather in confession and repentance, and exorcism if necessary...." 1
Most of the deaths seem to have taken place in Western Europe in the times
and areas where Protestant - Roman Catholic conflict -- and thus social
turmoil -- was at its maximum.

++++Message 6713. . . . . . . . . . . . Re: 2010 Convention
From: Shakey1a@aol.com . . . . . . . . . . . . . . 7/14/2010 11:11:00 PM

This site is open to everyone. You don't have to be an AA member to post
here or
participate.
Shakey Mike Gwirtz
Phila,PA USA
Sent from my
Verizon Wireless BlackBerry

-----Original Message-----
From: "planternva2000" <planternva2000@yahoo.com>
Sender: AAHistoryLovers@yahooogroups.com
Date: Wed, 14 Jul 2010 23:40:59
To: <AAHistoryLovers@yahooogroups.com>
Reply-To: AAHistoryLovers@yahooogroups.com
Subject: [AAHistoryLovers] Re: 2010 Convention

As to anonymity, look how many of the letters posted today show the write's full
name. This site is open to anyone with an interest in AA history.
Jim S.

++++Message 6714. . . . . . . . . . . . Re: Everyone knows the reason
From: Tom Hickcox . . . . . . . . . . . . . . 7/14/2010 11:34:00 PM
Do remember that the witches condemned at Salem, Mass., were hanged, not burnt.

The only burnings in the English colonies were a result of a slave uprising in New York.

Most English witches were hanged.

Tommy H in Baton Rouge

At 20:59 7/14/2010, Baileygc23@aol.com wrote:

>Burning witches was a universal thing in those days, or at least among the
>Christians.
>
>In a message dated 7/14/2010 5:00:19 P.M. Eastern Daylight Time,
>email@LaurenceHolbrook.com writes:
>
>Only a couple hundred years ago here in the US - the Puritans left England
>because they believed differently about religion from the establishment -
damned if the Puritans didn't do that same thing - they burnt folks at the
>stake that dared to admit they believed differently from the Puritans

The 1930s and 40s when AA began were also the height of centralized media. The government licensed only a few radio stations on the standard broadcast band (AM). FM was virtually nonexistent, television was experimental, films were controlled by a few large studios. Being cited by media of the day conferred authority merely by the citation itself. Early on, there were fears that individual members would be viewed as official spokespeople which could lead to disastrous consequences.

I believe two things have changed:

1. Alcoholism and alcoholics in recovery are much better understood by the public at large. There isn't the stigma as when it was called dipsomania, and there's enough awareness of the AA program that a quick disclaimer such as, "I'm just one alcoholic, and I don't speak for all of AA" is understood by most.

2. Social media and limited circulation new media reaches smaller niche audiences without conferring international expert status on people whose names or monikers appear there. Most every facet of life is documented daily in a sea of information.

Things aren't as simple for any of us involved in media since the tremendous decentralization; we're still figuring it all out and making it up as we go along. That's as true for Rupert Murdoch who thinks the
big legacy media he owns can support a paywall, as for journalists who find themselves out of a career, as for those of us producing the material to stoke the internet presences of the corporations, nonprofits and agencies that now go directly to their audiences, clients and constituencies.

As an alcoholic who is also involved in new media, I'm concerned what may be the 21st century version of the problem George cites (also a primary anonymity concern for Dr. Bob): to be "so anonymous they can't find you." Let's call it: "so anonymous people can't gain a online understanding of you that they'd reasonably expect to find."

I'd love to see (and maybe there are already), a short, highly edited and abridged video of a typical beginners meeting (shot in such a way that faces are either not shown or are below the level of recognition due to compression artifacting), so that an AA meeting isn't entirely foreign to a newcomer. I think we need to make sure our traditions enlighten us but do not stifle us from adopting avenues that weren't open to our founders.

To me, an important part of carrying the message in a new media environment is to find a way to make sure people who seek it on the Internet, find a message that demystifies us as much as possible, but in a way true to the tradition that can't be co-opted by personalities.

[This is just one alcoholic's opinion, and my apologies if it strays too far from history into interpretation and policy]

On 7/14/2010 6:03 PM, George Cleveland wrote:

> I try and learn from AA longtimers. There are long time circuit speakers who
> ALWAYS give their full name at a meeting. At the level of press,
> radio, film
> (TV and new media), they don't.
> I was told that it's not helpful to be so anonymous that someone who needs help can't find you.
> And again, there is that bizarre alcoholic logic: when we were drinking,
> most everyone knew we were alcoholics. But when we become alcoholics in recovery, we put paper covers on our Big Books so people wouldn't know we were alcoholics.
> Our history must be riddled with amusing, yet thoughtful, anecdotes on anonymity. Yet the tradition is pretty clear.
> thanks for the thread.
> George CLEVELAND

++++Message 6716. . . . . Re: 2010 Convention
From: Arthur S ............... 7/15/2010 1:28:00 AM

Jim

The issue is not about what email addresses people use to identify themselves.

The issue is that someone plastered photos of other AA members on the internet despite being asked at every meeting held at the International Convention to not do such a thing.

Where this site got involved was by someone sending in an email message with links to those photographs.

Cheers

Arthur

From: AAHistoryLovers@yahoogroups.com [mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of planternva2000
Sent: Wednesday, July 14, 2010 6:41 PM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Re: 2010 Convention

As to anonymity, look how many of the letters posted today show the writer's full name. This site is open to anyone with an interest in AA history.

Jim S.

With all due respect Angela the notion that "a Mexican would not understand the US and rest(?) of the world's conception of anonymity" comes across as a bit condescending. I live in Texas. My sponsor is from El Salvador and very active in service to the Spanish speaking members of my area (which has 5 Spanish Language Districts, the population of which is primarily from Mexico). I don't seem to run into a notion of a "Mexican concept of anonymity." The anonymity Traditions are fairly well defined in the 12&12, AA Comes of Age, The Language of the Heart and various pamphlets all of which are available in Spanish if one elects to study them.

Each AA member may elect to do whatever they wish with their own anonymity (good, bad or whatever) -- that's not the issue. The issue is that each
An explanation: the Mexican concept of anonymity is quite different. Their meeting places have large signs on the street entrance. Also public information meetings are often held in the main plaza of a village or large city with too many loud speakers, the panel of speakers, often identifying themselves by full name to the crowd and the meeting may be broadcast on the radio.

In early sobriety in the village of San Blas, Nayarit, I was asked to participate in a Public Information meeting, so being trained to never say no to an AA request, I agreed.

My fantasy was that the meeting would be held at the hospital or the multiuse room of the church. Wrong. It was held in the main plaza of the village, population at the time, 5,000 people. So any illusion of anonymity I had was blown away. It did work well, since about 5 people came to me afterwards asking about AA.

Buses going to conventions have banners strung across the sides and front of bus stating AA Guadalajara Grupo Libertad.

In villages, I have heard AA's say, I was a Known Drunk, why would I want to be an anonymous sober person?

So, a Mexican would not understand the US and rest(?) of the world's conception of anonymity.

Does this help understand the Spanish speakers actions?
I've racked my brains but cannot see what on earth this has got to with the history of AA.

---

To: AAHistoryLovers@yahoogroups.com
From: Bai leygc23@aol.com
Date: Wed, 14 Jul 2010 22:06:12 -0400
Subject: [AAHistoryLovers] Nasty Puritans

Overview:
We are not going to win many friends in the Neopagan communities with the following essay. However, we believe it to be accurate. It is a story that needs to be told.
The facts are that almost all of the information that is generally accepted as truth by the Neopagan community about the "burning times" is wrong:
The total number of victims was probably between 50,000 and 100,000 -- not 9 million as many believe. Although alleged witches were burned alive or hung over a five century interval -- from the 14th to the 18th century -- the vast majority were tried from 1550 to 1650. Some of the victims worshiped Pagan deities, and thus could be considered to be indirectly linked to today's Neopagans. However most apparently did not. Some of the victims were midwives and native healers; however most were not. Most of the victims were tried executed by local, community courts, not by the Church. A substantial minority of victims -- about 25% -- were male. Many countries in Europe largely escaped the burning times: Ireland executed only four "Witches;" Russia only ten. The craze affected mostly Switzerland, Germany and France. Eastern Orthodox countries had few Witch trials. "In parts of the Orthodox East, at least, witch hunts such as those experienced in other parts of Europe were unknown...."The _Orthodox Church_ (http://www.religioustolerance.org/orthodox.htm) is strongly critical of sorcerers (among whom it includes palmists, fortune tellers and astrologers), but has not generally seen the remedy in accusations, trials and secular penalties, but rather in confession and repentance, and exorcism if necessary...." 1 Most of the deaths seem to have taken place in Western Europe in the times and areas where Protestant - Roman Catholic conflict -- and thus social turmoil -- was at its maximum.

+++Message 6719. . . . . . . . . . . . Re: Everyone knows the reason
From: Alex H . . . . . . . . . . . . 7/15/2010 1:36:00 AM

On 7/14/2010 8:59 PM, Baileygc23@aol.com wrote:
> > Burning witches was a universal thing in those days, or at least among
> > the
> > Christians.
In Salem, women were hung by the neck as witches. Hung... not burned. And men were hung as well as women.

Check this link:

http://wiki.answers.com/Q/How_many_witches_were_killed_during_the_salem_witch_hunt\nt [19]

Answer: 14 women and 5 men, hung by the neck. 1 man crushed.

In history there are many things that "everyone knows" today which just ain't true. That is why I mention the book by Cantor on "inventing" history. We tend to romanticize our modern age and look at our modern ways as natural and obvious. But in fact we are so caught up in our modern way of thinking we have trouble divorcing ourselves from it enough to ask, "Why would this seem like a good idea to our ancestors at that time?" There is an answer to that question that does NOT involve, "Because they were idiots."

We must use care not to exploit incidents of the past, taking them out of their past context to make points about the present day. Those who must come after us may be left with a distorted view of history when we do.

In case anyone suspects I might be subtly defending the Christians, keep in mind that I am no kind of Christian whatsoever.

Alex

Dr Bob commented on anonymity as follows:

"Since our Tradition on Anonymity designates the exact level where the line should be held, it must be obvious to everyone who can read and understand the English language that to maintain anonymity at any other level is definitely a violation of this Tradition. The A.A. who hides his identity from his fellow A.A. by using only a given name violates the Tradition just as much as the A.A. who permits his name to appear in the press in connection with matters pertaining to A.A.. The former is maintaining his anonymity BELOW the level of press, radio and films-whereas the Trdition states that we should maintain our anonymity AT the level of press, radio and films."

+++Message 6721. . . . . . . . Re: Everyone knows the reason
From: Jenny or Laurie Andrews . . . . . . . . . . . . . . . . . . . . 7/15/2010 7:52:00 AM

Puritans certainly hanged those who did not agree with them. For example, four Quakers were executed by Puritans on Boston Common; there's a memorial to one of them - Mary Dyer.

+++Message 6722. . . . . . . . Re: Everyone knows the reason
From: Baileygc23@aol.com . . . . . . . . . . . . . . . . . . . . 7/15/2010 4:30:00 AM

"There is no dogma." Bill W

+++Message 6723. . . . . . . . Re: 2010 Convention
From: Baileygc23@aol.com . . . . . . . . . . . . . . . . . . . . 7/15/2010 4:47:00 AM

In the strict sense, the conventions are not considered meetings, as they do charge fees. I think this point is brought out to those who would like to attend the conventions without paying. It is more like the history lovers as far as identifying ourselves. So taking photos at the conventions may be OK, but don't do it if you are at a separate local meeting where the convention is being held. But, of course, there is no dogma.

+++Message 6724. . . . . . . . Re: Everyone knows the reason
From: Baileygc23@aol.com . . . . . . . . . . . . . . . . . . . . 7/15/2010 4:21:00 AM

They burned them at the stake, at first, because they were accused by young girls of being witches. Like it says, people burned others that learned to use herbal medicines that seemed to produce miracles. A Pont is brought up below that we should watch out for in AA. As Bill W points out in the first tradition, certainly there is none that more seriously guards the individuals right to think, talk, and act as he wishes. The danger in AA is stealing the new comers minds and making them confirm to our standards, which are constantly changing and only seem static for a
brief time.

+++Message 6725. . . . . . . Re: Everyone knows the reason
From: J. Lobdell . . . . . . . . . . . . 7/15/2010 8:53:00 AM

I may be a little hazy on my history, but I don't recall that the Puritans
(a group including a reforming faction in the Church of England as well as
Independents) ever burned anyone at the stake on either side of the
Atlantic, though some Puritans were burned at the stake in the reign of Mary Tudor
(1553-1558). Fwiw, members of this listserv may be interested to know that
the first recorded use of the phrase (in English), "there but for the Grace of
God..." was by John Bradford (a Puritan member of the Church of England)
when he saw miscreants being taken to execution ca 1551 for crimes he had admitted
to and for which he had escaped punishment after beginning to live a "Godly,
righteous, and sober life" after being converted from his dissolute (and
embezzling) ways by the preaching of Hugh Latimer -- who was indeed burned
at the stake by Mary Tudor in (I think) 1554. "There but for the Grace of God
goes old John Bradford." And if Bill W. adapted "history" to his purposes on
this, how much more in his discussion of the Washingtonians and Abolition. In
fact, the original six Washingtonians were part of the Abolitionist community of
Baltimore (one of the community's leaders being Alderman John Frederick Hoss
(a distinguished architect btw), the original Secretary, was he not, of the
WTSB?) -- but Bill was looking toward his 1940s/ 1950s contemporary problem
of segregation in AA, using the Washingtonians as an exemplar.

+++Message 6726. . . . . . . RE: Everyone knows the reason
From: John Lee . . . . . . . . . . . . 7/15/2010 12:53:00 PM

No witches were burned in Salem. Nineteen accused witches were hung. One
accused warlock was pressed to death by stones. At least four accused witches died
in jail. Reminds me of the boy who asked the National Park ranger why so many
battles were fought at National Parks.

John Lee
How is this AA history?

-----Original Message-----
From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Baileygc23@aol.com
Sent: Wednesday, July 14, 2010 7:06 PM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Nasty Puritans

Overview:
We are not going to win many friends in the Neopagan communities with the following essay. However, we believe it to be accurate. It is a story that needs to be told.

The facts are that almost all of the information that is generally accepted as truth by the Neopagan community about the "burning times" is wrong: The total number of victims was probably between 50,000 and 100,000 -- not 9 million as many believe. Although alleged witches were burned alive or hung over a five century interval -- from the 14th to the 18th century -- the vast majority were tried from 1550 to 1650. Some of the victims worshiped Pagan deities, and thus could be considered to be indirectly linked to today's Neopagans. However most apparently did not. Some of the victims were midwives and native healers; however most were not. Most of the victims were tried executed by local, community courts, not by the Church.

A substantial minority of victims -- about 25% -- were male. Many countries in Europe largely escaped the burning times: Ireland executed only four "Witches;" Russia only ten. The craze affected mostly Switzerland, Germany and France. Eastern Orthodox countries had few Witch trials. "In parts of the Orthodox East, at least, witch hunts such as those experienced in other parts of Europe were unknown...."The _Orthodox Church_ (http://www.religioustolerance.org/orthodox.htm) is strongly critical of sorcerers (among whom it includes palmists, fortune tellers and astrologers), but has not generally seen the remedy in accusations, trials and secular penalties, but rather in confession and repentance, and exorcism if necessary...." 1

Most of the deaths seem to have taken place in Western Europe in the times and areas where Protestant - Roman Catholic conflict -- and thus social
turmoil -- was at its maximum.

+++Message 6728. . . . . . . . . . . . Re: Everyone knows the reason
From: CBBB164@AOL.COM . . . . . . . 7/15/2010 9:39:00 AM

What the hell does this have to do with AA History?

cliff

In a message dated 7/15/2010 12:31:36 P.M. Central Daylight Time, jennylaurie1@hotmail.com writes:

Puritans certainly hanged those who did not agree with them. For example, four Quakers were executed by Puritans on Boston Common; there's a memorial to one of them - Mary Dyer.

+++Message 6729. . . . . . . . . . . . Re: Everyone knows the reason
From: john wikelius . . . . . . . . . . . . 7/15/2010 1:52:00 PM

Please advise how this applies to alcoholism

From: Alex H <ah1270@sbcglobal.net>
To: AAHistoryLovers@yahoogroups.com
Sent: Wed, July 14, 2010 4:15:57 PM
Subject: [AAHistoryLovers] Re: Everyone knows the reason

Regarding our ideas being fettered by superstition and a lack of a scientific method, this is somewhat colored by a remake of history by those with various agendas: generally well-intentioned but skewed nevertheless.

A good book to read on this subject is...

"Inventing the Middle Ages : the lives, works, and ideas of the great medievalists of the twentieth century" by Norman F. Cantor. ISBN: 0688094066.

Cantor goes through a short biography of various influential medieval historians and reveals how our view of history is often colored by the personal experiences of historians trying to make sense of their personal lives.

Alex
+++Message 6730. . . . . . . . . . . . Re Discussion on Anonymity
From: John Lee . . . . . . . . . . . . 7/15/2010 1:46:00 PM

That's a second-hand quote of Doctor Bob's. It's Warren C. of Akron, quoting Doctor Bob on anonymity. The same quote can be found near the middle of Doctor Bob and the Good Oldtimers. Daily Reflections has the same careless citation style, often failing to indicate the original source of quotes. Nevertheless, it's a great idea. We shouldn't be so anonymous that drunks can't find us. 
John Lee
Pittsburgh

+++Message 6731. . . . . . . . . . . . International convention attendance
From: Donald Mansell . . . . . . . . . . . . 7/15/2010 2:33:00 PM

Does anyone know, or can tell me where to look to find out the number of people at the convention in San Antonio?
Don Mansell
Mission Viejo,CA
949 215-0201
949 413-8995 cell

+++Message 6732. . . . . . . . . . . . Re: Dr. Bob's Sponsor
From: Gregory Harris . . . . . . . . . . . . 7/15/2010 7:39:00 AM

BILL W. WAS DR. BOB'S SPONSOR

M.J.,

Dr. Bob and the Good Oldtimers p. 277:

<<Henry W., a Cleveland A.A., went to a big meeting in Akron in 1949 where he heard, not only Dr. Bob, but Bill Wilson, Bill D., and Sister Ignatia. Then he went out and got drunk.

"In 1950, when I finally sobered up." Henry said, "... I told him, 'After hearing you, Bill Wilson, Bill D------, and Sister Ignatia, I went out and got drunk.'

"Dr. Bob just laughed and said, 'Well, Bill is my sponsor, and I went out
and
got drunk after he talked to me.””

Greg Harris

++++Message 6733. . . . . . . . . . . . re: AA internet presence
From: edmac333 . . . . . . . . . . . . 7/15/2010 5:30:00 PM

I have participated in a number of AA "meetings" on-line, and since I have been
home-bound a great deal of the time, find them a satisfactory substitute for the
face to face meetings I would prefer to attend. I believe a careful adherence
to the Traditions is possible in this medium, and as with the mass use of radio
and the advent of television, those Traditions are still effective in the Twitter Age.

++++Message 6734. . . . . . . . International convention attendance
From: Cherie" H. . . . . . . . . . . . . 7/16/2010 7:27:00 AM

From Cherie' H., John Pine, Cheryl F., Jann BB,
Keven Short, and aaIogsdon
 - - -

From "Cherie' H." <odaat5@gmail.com>
(odaat5 at gmail.com)

www.aa.org has a timeline on the main page. If you click on past
International Conventions they tell the number of attendees at the
Internationals. For example in 2000 in Minneapolis is shows that 47,000
people
attended, in 2005 in Toronto it shows that 44,000 people attended. However, for
2010 the site has not yet been updated.

I keep checking to find out as I heard from the Texas committee when they
thanked all the volunteers that the final numbers were 53,000 for San
Antonio.

The San Antonio newspaper on July 4 said over 50,000 people attended. Our
convention was the largest one that San Antonio has ever hosted. Everyone I
spoke to, cab drivers, policemen, restaurant workers, had nothing but good
things to say about us and would welcome us back again with open arms.
I suggest keep checking www.aa.org I am sure they will update the site soon.

The timeline gives a lot of important AA history as well and is worth checking into

Cherie' H.
Warren, MI USA

---

From: John Pine, Richmond, VA <johncpine@gmail.com>
(johncpine at gmail.com)

The number of registrants was 53,000. I served as a hotel greeter for the San Antonio Host Committee and the head of that committee, Jim B----, sent out this message on July 10 to the committee chairs, one of whom forwarded it on to her volunteers.

>> Hi Guys,
>>
>> Thank you for everything. You did an amazing job and I could not have asked for better,
>> more dedicated people to work with.
>>
>> We will be getting together shortly to see if there is a way we can thank everybody.
>> It was an amazing convention.
>>
>> Our final number was 53,000 which was a lot more than NY expected, so everybody is well pleased.
>>
>> Just a reminder. Please get your expenses in as soon as possible so we can clear the books and send me your final report sometime in next couple of weeks.
>>
>> Again Thank you from the bottom of my heart.
>>
>> *Love in the Fellowship*
>>
>> Jim B----

---

From: "Cheryl F" <learning3legacies@suddenlink.net>
(learning3legacies at suddenlink.net)

Our Volunteer Chair told us 53,000
From: "Jan" <jan2bb@yahoo.com>
(jan2bb at yahoo.com)

I was told the final number was 53,000 which was a lot more than expected and that there were 9,000 more than Toronto and 13,000 more than Minneapolis.

~Jan BB

- - - -

From: "Kevin Short" <kshort@oxmicro.com>
(kshort at oxmicro.com)

The number reported by Phyllis H., GSO General Manager, at the Delegates and Trustees luncheon on Saturday, was: 52,000.

- - - -

From: aalogsdon@aol.com
(aalogsdon at aol.com)

On Saturday at the convention, a former delegate told me they had anticipated 48,000 registered but at that time had 52,000 registered.

=======================================================

Original question posted by:
"Donald Mansell" <donaldl.mansell@yahoo.com>
(donaldl.mansell at yahoo.com)

Does anyone know, or can tell me where to look to find out the number of people at the convention in San Antonio?

Don Mansell
Mission Viejo, CA

++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++

+++Message 6735. . . . . . . . . . . . Re: Forward to 2nd Edition Question - Oxford Tenets
From: Roy Levin . . . . . . . . . . . . 7/16/2010 11:55:00 AM

++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++

If you notice on page 11 "Bill's Story" in Big Book Bill writes his impression of Ebby's message during a "pre-AA Twelve Step Call" from an Oxford Grouper: "Like myself he had admitted complete defeat."

Local Book Thumpers ... say Bill rejected
complete deflation as a sound spiritual principle .... Because a phrase is left out in listing some of the tenets he accepted from the O.G., they conclude Bill rejected "Complete Deflation."

The O.G. never used the term "steps" at all. They had the "five Cs" and the "4 absolutes." Bill did indeed accept "Complete Deflation" but it was one of the "six original steps" used by the "Alcoholic Squadron" within the Oxford Groups. It was the alkies who made deflation one of our "six step program" as it existed at that time, see page 263 of the 4th edit. of the Big Book [3rd edit. page 292].

He wasn't rejecting it from the O.G. -- it was part of what we brought to the O.G. Bill parted ways with the O.G. over their take on what today we would call "The Traditions" i.e. anonymity and singleness of purpose, and also on their "four absolutes" which he didn't carry over into the Big Book ....

In this Yahoo Group someone posted a reprinting of an excellent talk Bill W. gave to some Catholic organization on why he pulled out of the O.G. From this talk it was clear that not accepting the principle of "complete deflation" was not one of the reasons we left the O.G.

http://hindsfoot.org/steps6.html contains five different lists of the steps as given in Early Six-Step Versions of the AA program. In one of these -- a reproduction of a list in Bill W.'s own handwriting dated 1953 -- the Six Steps were:

I doubt if he would have marked down "Admitted hopeless" [in this list of the Six Steps] and noted [on p. 11 of the Big Book] that Ebby "like myself had admitted complete defeat" if deflation as a spiritual principle was something he rejected from the O.G.

---

Original question from: "jillanfinson" <Radiant761@aol.com> (Radiant761 at aol.com)

The Foreword to the Second Edition of the Big Book, p. xvi, says:
"Though [Bill W., the New York stock broker] could not accept all the tenets of the Oxford Groups, he was convinced of the need for moral inventory, confession of personality defects, restitution to those harmed, helpfulness to others, and the necessity of belief in and dependence upon God."

Big Book p. 263 (from the story "He Sold Himself Short," the story of Earl Treat, who founded AA in Chicago) says:

Dr. Bob "had me to the office and we spent three or four hours going through the Six-Step program as it was at that time. The six steps were:
1. Complete deflation
2. Dependence and guidance from a Higher Power
3. Moral inventory
4. Confession
5. Restitution
6. Continued work with other alcoholics."

Read the 5 that he could accept and you'll find the only one not listed is the first Tenet, which is complete deflation. Is this the tenet Bill couldn't accept - complete deflation? If not, why is it left out and the others from p. 263 remain?

THANK YOU! Jill

+++Message 6736. . . . . . . . . . . . Re: PLEASE READ: Short history of US Servicemen in AA on the European Continent
From: Jim . . . . . . . . . . . . 7/18/2010 5:42:00 PM

Thank you Dolores for this short version of US Servicemen in AA on the European Continent. A short while back I sent in a post about gathering Global Localized AA Histories, which will be a tremendous undertaken. In that post I mentioned I was working on a current project - adding all the original 2nd edition Big Book stories to silkworth.net and that I would be ready to receive any Global Localized AA Histories once that project was finished. The original 2nd edition stories are now on silkworth.net (http://www.silkworth.net/bbstories/2nd/stories.html).

I am ready to receive your full version, Dolores, of US Servicemen in AA on the European Continent as well as any other Global Localized AA Histories you may have in your possession, to add them to "The Global Map Listing" on silkworth.net (where will the AA histories be located?:}
http://www.silkworth.net/image_map/world.html).

I challenge all AA History Lovers members to do the same. I already have pages set up for about 180 Countries, maybe more, and you, the members of AA History Lovers, and any AA member just visiting AA History Lovers, are encouraged to send in as much Global AA History information you can come up with. This will be a very big, ongoing project - on a Global scale - to index as much Global Alcoholics Anonymous History on the site of silkworth.net. The hosting plan for silkworth.net is now unlimited in every aspect, so, there is no such thing as sending me too much AA history related information, whether it be via email, file attachments or other arrangements made between you and I.

I would be most grateful to any and all who participate in this rejuvenated project of indexing the Worlds Localized AA Histories!

Contact me directly: "Jim M." <silkworthdotnet@yahoo.com> to send AA history information and/or to make arrangements to get your AA history information indexed.

Yours in service,
Jim M.,
http://www.silkworth.net/

--- In AAHistoryLovers@yahoogroups.com, "Dolores"<dolli@...> wrote:
>
>
>- I have written a history of the US Servicemen and AA on the Continent since 1948. This is a short version.
>
>- American Servicemen stationed in West Germany after WW:II brought AA with them. Those early english-speaking meetings were held on various Army and Air Force Bases in cities like Munich, Wiesbaden, Heidelberg, Frankfurt, Stuttgart and more. The first and formal recorded invitation to an open meeting in West Germany was on November 1, 1953 in Munich at the Hotel Leopold in Schwabing. Master Sargeant Bob S., who is remembered today for having been very active in carrying the AA message, led the meeting and the Germans were heartily invited to attend. Max had attended the meeting and got sober and was involved in the German AA in carrying the message.
>- Traveling and working Americans and Britains were also instrumental in helping start groups in such cities as Frankfurt (1948), Paris (1947), Naples (1976),
Hamburg (1962, with the help of a Mr. Abels from England) and Düsseldorf (1962, with the assistance of Robert from Chicago). (Archives German AA).

> A member remembers that the Ramstein Air Base held its first meetings there in 1962 at the South Side Chapel. In the early days there were about 20 active English-speaking AA groups in West Germany. Besides Ramstein, the Wiesbaden group had the strongest sobriety and its members would carry the message to the Army and Air Force Bases. The 1961 World Directory lists 20 AA groups (Loners) and about 170 members.

> In 1962, Wiesbaden held its 10th annual Roundup in the High school auditorium. At the 11th Roundup, an invitation was extended to Bill W. to attend the meeting and to share his story. Bill gracefully declined and sent them his best wishes for a successful Roundup.

> In AA TODAY, published on Grapevines 25th anniversary, Wiesbaden and its Roundups are mentioned. "Much of AA's spread around the world, of course, has been accomplished by US servicemen and seamen who needing to stay sober in strange surroundings started their own groups. There are several now in continental Europe and 1952 there has been an annual Roundup on Wiesbaden, Germany for any AA member in Europe who can get there. Hundreds do - by bus, car, train, plane and even helicopter. During the meetings, all military members remove their blouses and caps so the anonymity of AA erases all ranks."

> As the membership in the groups grew, it was found necessary to form an Intergroup in the Greater Frankfurt Area. (1962). American and German groups were represented. This led to forming an Intergroup for West Germany. In 1971, a letter was sent out from an AA member to all the English-speaking groups to attend an Intergroup meeting at the Sembach Air Base. There the Intergroup was geographically divided into 6 areas with each area to elect its own secretary and so the areas represented at the Intergroup meeting.

> By 1973, there were 9 areas in the Intergroup. It was decided that Intergroup sponsor a Roundup each year. First Roundup was held in Wiesbaden, Rhein Main. Bill was the first Committee chairman.

> The Intergroup grew fast. It became an International Intergroup Continental Europe (1980) and included Finland, the Netherlands, Greece, Italy, Sweden, Iceland, Switzerland. The Intergroup felt that it was time that the extra-territorial service structure in Continental Europe had a say in the shape of AA by becoming part of a Conference structure. Intergroup sent a letter to GSO New York about their situation in Europe requesting an opinion. GSO New York wrote to Intergroup stating, "the purpose of becoming part of the service structure is mainly communications and it seems to us that your day to day dealings are mainly with the European AA community for which the London office functions as a communications coordinator."

> At the Intergroup meeting in February 1981, the motion as made to join the
Conference structure in GB, but there was no second. the motion was withdrawn.
Intergroup continued to send 2 delegates to Conference in GSO Great Britain in Manchester.
> The International Intergroup continued to grow. In 1982 there were 13 registered Areas and by 1985 there were 15 areas in the International Intergroup, including most of the countries on the western part of the Continent. This too has changed now.
> In 1985, a restructure meeting was held in Nurnberg, inviting Jack from London to speak and share about GSO Great BRitain, inviting Intergroup to become a Region within their structure. (Bill W. had had this idea already when he visited Europe in 1950). This time the motion was seconded and passed. The 15 areas were divided into 3 Intergroups covering all of Western Continental Europe. 6 delegates are sent to Conference each year. We are the largest region within all service structures. There was and is always the problem of distances and communication.
> This brought on the idea to form more intergroups. There about 11 Intergroups, active and inactive, now on the Continent.
> The military drawdown in 1992, decreased the membership. The military had always been active in AA. This drawdown closed alot of meetings. This has not hindered the REgion at all. The goal has always been to carry the message to the still suffering alcoholic. This meant that we needed a central telephone number which was has been fulfilled in Germany. By 1998, we had a Webmaster and he was advised to use the guidelines from York (GSO Great Britain).(www.aa-europe.net). We are in contact with the Host Nations.
> REgion 15 is called Continental European REgion (CER). We have been holding the REgion meetings in various cities on the Continent, giving as many members as possible an Idea of what is going on in our Service structure. (Distances and Communication.)
> We are geographically widespread and encourage all english-speaking members to participate and carry the message to the still suffering alcoholic.
>
> This is a very condensed history of CER-Continental European Region 2010 Dolores
>
> [Non-text portions of this message have been removed]

++++Message 6737. . . . . . . . . . . . The role of favorable publicity in early A.A. growth
From: Jenny or Laurie Andrews . . . . . . . . 7/16/2010 4:49:00 AM

I attended a fringe event at the 1990 Seattle convention in which media professionals told how the general service board had commissioned them to make a
PI video. They filmed an AA meeting but said it caused problems because, unlike in projects for other clients, they were unable to show faces. So they made great play of e.g. filming exotic footwear (inlaid cowboy boots were mentioned) and cigarette smoke spiralling to the ceiling!

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A.A. NEEDS MEMBERS WHO ARE EXPERTS IN PUBLIC COMMUNICATIONS (newspapers, magazines, cinema, and book publishing)

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The 12 Concepts were adopted by the 1962 Conference. In the section on the public information committee in his essay on Concept XI Bill W wrote, in part: "Most of its members should be experts in the field of public relations. But emphasis should also be laid on the fact that sheer commercial expertness will not be enough ... it is evident that the professional members of the committee should be capable of adapting their business experience to AA's needs. ... At the same time let us not overlook the need for high professional skill. Dealing with the huge complex of public communications as it exists today is not a job wholly for amateurs. Skill in this area implies much technical experience, diplomacy, a sense of what is dangerous and what is not, the courage to take calculated risks, and a readiness to make wise but tradition-abiding compromises." (Emphases added). As George says, that applies even more in 2010.

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BUT WE MUST PROTECT OURSELVES FROM THOSE APPALLING URGES OF OURS -- OUR EGO DEMANDS FOR PERSONAL PUBLIC ACCLAIM (which we must do by only using our public relations talents unselfishly and well)

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In an article headed "Freedom under God: the choice is ours" (Grapevine, November 1960) Bill wrote, of "that vital Tradition Eleven": "The danger is the possibility that we may one day recklessly abandon the principle of personal anonymity at the top personal level ... Our chief hope for the future is that these appalling urges of ours (for public acclaim etc) will be held in restraint by self-discipline, by love of AA, and by firm group and public opinion... Let's look once more at how immense this temptation really is. A vast communications net now covers the earth even to its remotest reaches. (1960 - pre internet!) Granting all its huge benefits, this limitless world forum is nevertheless a hunting ground for all those who would seek, money acclaim and power ...
Here the forces of good and evil are locked in struggle. All that is shoddy and destructive contests all that is best. Therefore nothing can matter more to the future welfare of AA than the manner in which we use this colossus of communication. Used unselfishly and well, the results can surpass our present imagination. Should we handle this instrument badly, we shall be shattered by the ego demands of our own people - often with the best of intention on their part. Against all this, the sacrificial spirit of AA's anonymity at the top public level is literally our shield and our buckler. Here again we must be confident that love of AA, and of God, will always carry the day."

There is no question that a continued torrent of favorable publicity has brought to AA one half of its present membership (if AA members quit working to publicize the program, AA growth will begin to plateau and then to shrink)

In "A Message from Bill" (Grapevine, May 1964) he wrote: "Our Fellowship enjoys a vast goodwill everywhere. In large measure this is directly due to ... the service of public information. For many years wonderful accounts of AA have poured from the press and other media of communication. The astounding success has required of your general service people great labor, top skills and unstinted dedication. There is no question that this continued torrent of favorable publicity has brought to AA one half of its present membership. But just suppose that these great channels of communication had been left wide open to the winds of chance; or, worse still, had never been developed by us at all ... To maintain these life-giving arteries of world communication in full flow, and in good repair, will always be a top priority task for each new generation of our Society. This will require of us a greatly increased understanding of the immense need to be met, and a sustained devotion of the highest order..."

Laurie A.

+++Message 6738. . . . . . . . . . . . 1962 Reorganization Plan
From: Cheryl F. . . . . . . . . . . . 7/19/2010 3:31:00 PM

Anyone out there have a copy of Bill W.'s 1962 Reorganization Plan proposal?
Thanks in Advance,

Cheryl

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+++Message 6739. . . . . . . . . . . . Death of Pete Lowery  
From: Glenn Chesnut . . . . . . . . . . . . 7/19/2010 3:50:00 PM

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From Tom Hickcox  
<cometkazie1@cox.net> (cometkazie1 at cox.net)

Pete Lowery passed away Tuesday, July 13th,  
obituary at:  
http://www.webfh.com/fh/obituaries/obituary.cfm?o_id=317636&fh_id=10416&ck=1

Pete was known to many members of the AAHistoryLovers as a specialist in Big  
Books and A.A. pamphlets. He also knew a lot about the Little Red Book and  
the  
24 Hr book.

He lived in Palmer, Texas, and claimed Searcy as a sponsor.

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+++Message 6740. . . . . . . . . . . . Re: Death of Pete Lowery  
From: Rae Turnbull . . . . . . . . . . . . 7/19/2010 4:49:00 PM

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Pete would bring his AA Archives to Corpus Christi  
for the Coastal Bend Jamboree and always donated  
AA books for our silent auction.

He was a generous, knowledgeable and giving man  
and will be greatly missed.

Rae T  
Corpus Christi, Texas

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+++Message 6741. . . . . . . . . . . . In Tune with the Infinite 
From: jax760 . . . . . . . . . . . . . . . . . . 7/25/2010 5:32:00 PM

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I have just completed this book by Ralph Waldo Trine (originally published in  
1897), admittedly I am so far behind on my reading. I did want to share the many
similarities of this "New Thought" work with our big book. One of the
collectors to this site Jim B. many years ago developed a pamphlet that
details the influences on the big book with many influences such as James
Allen,
Henry Drummond, Emmett Fox, William James etc. I think after reading this
work
we'd have to add Trine to the list

Some direct quotes or ideas that may have ended up in the Big Book and
pre-date
(1897) James' writing of the VRE (1901-1902).

"Higher Power(s)"
"Cause and Effect"
"Intellectual Pride"
"Love and Service"
"Just to the degree" (Compare with Just to the extent"
"The Great Central Fact"

I recommend this book to all and it can be found on line at Project
Guttenberg.

God Bless

John B

The NCCA leader Monsignor William J. Clausen quoted from a talk which Ralph
gave
in 1957 in an account he gave of how the National Clergy Conference on
Alcoholism was created:

<<In talking to Father Dowling in St. Louis in 1948, Father Pfau said: "You
know
. . . it would be a nice thing if we could find out who else among the
clergy
are in AA, because I think that priests in AA feel the need to know if there
are
other priests in AA," Father Dowling suggested, "Why don't you have a
retreat of
some kind?">>

*Clausen, "Historical Perspective of Father Ralph Pfau and the NCCA,"
quoting
from Ralph S. Pfau et al., Alcoholism: A Source Book for the Priest: An
Anthology (Indianapolis: National Clergy Conference on Alcoholism,
Indianapolis,
1960; reprint Lake Orion, Michigan: National Catholic Council on Alcoholism
and Related Drug Problems [NCCA], 1998).

This was the start of what became the National Clergy Conference on Alcoholism, now called the National Catholic Council on Alcoholism and Related Drug Problems. It was founded by Father Ralph Pfau from Indianapolis, who was the first Roman Catholic priest to get sober in AA, and was one of the four most published AA authors.

See http://www.nccatoday.org/

Each year the council has a national conference, and publishes the texts of all the speeches in a volume called the Blue Book.

These volumes are a gold mine of material from well known figures. There are talks not only by Bill Wilson, but also Marty Mann, Father Ed Dowling, and many other people.

The best place to find copies of this series would be in the library at a Catholic university or seminary. The Indianapolis Archdiocesan Archives has a partial set, but there are also some volumes missing.

In one of these volumes, there is a transcript of a long discussion by Father Ed Dowling and Father Ralph Pfau on whether and how far Catholics who are alcoholics are morally responsible for their alcoholism -- i.e. to what degree and in what way might alcoholism be regarded as a sin in Catholic moral theology.

Pfau's position, as I understand it, was that at the beginning of an alcoholic's career, the alcoholic may well have been morally responsible for his or her abuse of alcohol. Knowingly and willingly becoming dangerously drunk is a sin in traditional Catholic moral theology (included under the deadly sin of Gluttony, which in Latin means "sins of the gullet" and therefore could involve anything we swallowed or inhaled down our throats). But once it became an irresistible compulsion, the drinking of the alcohol was not itself a sin any longer.

To be a mortal sin, in traditional Catholic moral theology, an act must be a conscious and willing violation of a known law of God.

I can't remember now what Father Dowling's position
was, but I do remember that the discussion was very interesting and very knowledgeable on both sides.

I wish somebody would find a copy of the volume of the Blue Book which has the transcript of that debate, and put it online.

+++Message 6744. . . . . . . . . . . . Re: Bill W. and Father Ralph Pfau
From: Glenn Chesnut . . . . . . . . . . . . 7/25/2010 6:28:00 PM

Question asked by Mike Margetis
<mfmargetis@yahoo.com> (mfmargetis at yahoo.com)

"What about Bill W. and Father Pfau? Did they get along? Did they know each other well?"

1958 -- falling out with Bill W. over anonymity: Ralph began a long friendship with Bill Wilson when he and Bill met one another in San Diego in 1948 and then traveled to Ensenada, Mexico together. The two of them also appeared on the same speakers platform in Austin in June of that same year, and remained lifelong friends, except for this dispute over the anonymity principle which put them temporarily at odds with one another for a period of time.

Ralph had long had his detractors within A.A. Letters in the New York A.A. Archives complained for example, because Ralph would give A.A. groups an up-front charge to speak at conferences and conventions ($75.00 to speak at a meeting in Philadelphia in 1962 for example) and he also asked them to allow him to sell his books at places where he spoke. He did this to cover his travel expenses but also to pay his yearly living expenses. Under his arrangement with the Archbishop, he received no salary from the Archdiocese of Indianapolis. He may have received room and board free from Sister Austin and the Magdalen nuns at the Convent of the Good Shepherd in Indianapolis in return for acting as their confessor, or he may have had to pay them a nominal amount for that. This is unclear, but we do know that his overall expenses were in the neighborhood of $600 a year when he first began devoting his full time to his A.A. work. He was eventually able to purchase a fairly nice automobile towards the end of his life, to use in traveling about giving talks, but continued to live in the three rooms which the convent allowed him to use (using one room as an office
during the day and as a place to sleep during the night), in monastic austerity.

But the issue that actually caused the break between Ralph and Bill W. was a different one, the anonymity issue. Ralph had headed the National Clergy Conference on Alcoholism openly and under his full name from the time of its founding in 1949. His niece said he felt he could do a lot more good by breaking his anonymity in that fashion, no matter the consequences to his own priestly career. A priest in A.A.? Ralph wanted people to stop and realize, well why not, and of course!

Bill W. did not openly criticize Ralph's role in the NCCA, but finally became angered by Ralph's breaking of his anonymity in the publication of his autobiography in Look magazine in 1958. It not only gave his full name, but there were also a number photographs showing Ralph's face, portraying him in full ecclesiastical vestments celebrating mass, and so on. In Bill Wilson's letters, he linked this with Lillian Roth's publication of her autobiography, I'll Cry Tomorrow four years earlier, in which she also broke her anonymity and spoke of her A.A. membership in print in public. Bill W. roundly condemned both of them to the rest of the A.A. fellowship.

It should be said, however, that Bill Wilson himself had been on the road promoting A.A. all across the country during the 1940's, and allowing his photograph to be taken and printed in the local newspapers with great regularity. See for example his full face photo in the August 9, 1942 issue of the Knoxville Journal. Bill had changed his mind by the 1950's, but not everyone in A.A. believed that the newly devised and far stricter rules about anonymity were wise or good.

1965 -- making peace in Toronto: At the Fourth A.A. International Convention in Toronto in 1965, Ralph and Bill W. restored their friendship. A Canadian Catholic priest, Father Pete W., was present when Ralph and Bill W. met and made their peace with one another. He told me the story in a long telephone conversation. Pete (who was a relative newcomer to A.A. at that time, and had not become a priest yet) was one of the A.A. people posted on guard duty in the hotel hallway on the floor where Bill W. had his hotel room. His instructions were to let no one disturb Bill, with one exception: if Father Ralph Pfau came up, he was to immediately take him to see Bill. Ralph did in fact come, and went into Bill's hotel room where the two of them talked for a long time, an hour and a half or two. Pete says that it was very clear from the expressions on
their faces when Ralph came back out, and from the way the two men said good-by to one another, that they parted the best of friends once again. Both these great A.A. leaders were near the ends of their lives by that point: Ralph died only a year and a half later and Bill passed away on January 24, 1971.

Hi all,

What is known about Father Ed's and Father Ralph's interaction and or friendship? I can't seem to find anything with regards to whether or not they had much to do with each other.

Along that line, what about Bill W. and Father Pfau? Did they get along? Did they know each other well?

Thanks,

Mike Margetis
Brunswick, MD

Dear Group. My name is Claus, I'm an alcoholic.

Thanks for all the shares in this group. Can anyone tell me a little more history about Al S. Besides what just immediately come forward by searching for Div AA history pages.

I'm working to get to do a little service in AA, therefore I seek knowledge/texts dealing with accountability, spirituality and so on.

I found out Al S. is the author of the AA accountability statement. And that Al came to AA in 1944, helped start the intergroup in New York. Al worked with a George B. to get Knickerbocker Hospital to open a section just for Alcoholics who were sponsored by AA.

But this is basically what I can find.
Has Al a story in Big Book, perhaps? Having a "nickname"?

Who was his sponsor?

Last but not least. Has Al or other written anything about accountability/responsibility in AA besides that I can find in Big Book and 12 +

12 :-)

Thank you very much. Love in AA. Claus.

--

Knus.

Claus Rask Larosse
Studrupvej 211.
7100 Vejle
Tlf. 23252344

Reminder from GOD.

"Just trust. I cannot and will not fail you."

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+++Message 6747. . . . . . . . . . . . Fred's story (Harry B.) in Big Book pp. 39-43
From: martinholmes76@ymail.com . . . . . . . . . . . . . 7/25/2010 4:22:00 AM

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In the chapter "More about Alcoholism" it says
(Big Book p. 39) that "Fred" was in hospital with "a bad case of jitters." Does anyone know how long he was drinking before this?

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From Glenn C., Moderator

"Fred" = Harry Brick
AA historians believe that "Fred," described as a "partner in a well known accounting firm" in the story in pp. 39-43 of the Big Book, was Harry Brick. See
Harry's story "A Different Slant" in the first edition of the Big Book.

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For more information see the material collected by Nancy Olson et al. at http://www.a-1associates.com/westbalto/HISTORY_PAGE/Authors.htm

A Different Slant
Harry Brick NY 2nd Board Chair
Original Manuscript #33, Big Book 1st ed. page 252
His date of sobriety was probably June 1938. It is said that he sued to get the money he had loaned A.A. to get the Big Book published refunded.

Harry was probably an accountant. He is believed to be "Fred, a partner in a well known accounting firm" whose story is told on pages 39 through 43 of the Big Book.

He was happily married with fine children, sufficient income to indulge his whims and future financial security. He was known as a conservative, sound businessman. To all appearances he was a stable, well-balanced individual, with an attractive personality who made friends easily.

However, he missed going to his office several times because of drinking, and when he failed in efforts to stop on his own, had to be hospitalized -- a blow to his ego. At the hospital a doctor told him about a group of men staying sober, and he reluctantly consented to have one of them call on him, only to be polite to the doctor. He refused help from the man who called on him, but within sixty days, after leaving the hospital the second time, he was pounding at his door, willing to do anything to conquer the vicious thing that had conquered him.

He soon learned that not only had his drinking problem been relieved, but quite as important was the discovery that spiritual principles would solve all his problems.

While his old way of living was by no means a bad one, he would not go back to it he would not go back to it even if he could. His worst days in the fellowship were better than his best days when he was drinking.

His story is the shortest in the 1st edition. He had only one point he wanted to make. Even a man with everything money can buy, a man with tremendous pride and will power to function in all ordinary circumstances, could become an alcoholic and find himself as hopeless and helpless as the man who has a multitude of worries and troubles. Doctor Earl M. ("Physician Heal Thyself") described this as "the skid row of success," p. 345, 3rd edition.

Harry served on the first board of trustees of the Alcoholic Foundation, replacing Bill Ruddell, who got drunk. Soon Harry was drunk, too.
Hi Group,

I continue to see the esoteric references to Freemasonry throughout A.A. literature, including the fact that our A.A. logo is directly taken from Scottish Rite symbology.

I believe there is a book just waiting to be written if a group of A.A. Freemasons could come together and find the deeper meanings underlying the A.A. philosophy and the root teaching of my beloved craft. For example, the numeral twelve goes back to the twelve tribes of Israel.

If there are any Masons out there that would like to take on this project, please contact me. As Masons, we know our proud history is found in the allegory and symbology found in the Hebrew teachings.

doug

The Big Book tells us on p. xv of the Fourth Edition that Bill W was a stock broker.

In these days one must meet certain licensing requirements in order to be one. What were the requirements, if any, in Bill's time? Was he licensed?

[That means under the requirements as they existed back in the 1920's and 1930's, not under the modern requirements.]

So, what are some firm citations for or against Bill's status as a stock broker?

Tommy H in Baton Rouge
I think this material from Barefoot Bill’s site was written by Nancy Olson:

While Father Pfau obviously had great affection for Bill Wilson, he apparently did not always agree with him. Four o’clock on Sunday afternoon July 3, 1955, at the International A.A. Convention in St. Louis, was a watershed moment in the history of Alcoholics Anonymous. The fifth General Service Conference met during the Convention. This marked the end of the five-year trial period for the Conference. Bill Wilson had campaigned for the Conference vigorously.

But Father Pfau, who was influential, though controversial, had announced he was going to rise and speak against it. When Bill presented his resolution and a vote of approval was requested, reported Nell Wing, “We from the office sat with baited breath.” But Father Pfau did not object and the resolution passed.

Tex Brown, who died October 5, 2000, told me this story at the International Convention in Minneapolis a few months before his death. I asked him to write it for the AA History Buffs. Tex attended the first International A.A. Convention in Cleveland in 1950. He told me "At the 'Spiritual Meeting' on Sunday morning the main speaker’s topic dealt with the idea that the alcoholic was to be the instrument that God would use to regenerate and save the world. He expounded the idea that alcoholics were God’s Chosen People and he was starting to talk about AA being 'The Third Covenant,' when he was interrupted by shouted objections from the back of the room. The objector, who turned out to be a small Catholic priest, would not be hushed up. There was chaos and embarrassment as the meeting was quickly adjourned. I was upset and in full sympathy with the poor speaker. I did not realize it at the time, but I had seen Father Pfau in action and Father Pfau was right. I had heard the group conscience and I rejected it."

Bill told the story like this:

"On Sunday morning we listened to a panel of four A.A.s who portrayed the spiritual side of Alcoholics Anonymous -- as they understood it. ... A hush fell upon the crowd as we paused for a moment of silence. Then came the speakers, earnest and carefully prepared, all of them. I cannot recall an A.A. gathering where the attention was more complete, or the devotion deeper.

"Yet some thought that those truly excellent speakers had, in their enthusiasm, unintentionally created a bit of a problem. It was felt the meeting had gone
over far in the direction of religious comparison, philosophy and interpretation, when by firm long standing tradition we A.A.'s had always left such questions strictly to the chosen faith of each individual.

"One member rose with a word of caution. [Apparently he was referring to Fr. Pfau.] As I heard him, I thought, 'What a fortunate occurrence.' How well we shall always remember that A.A. is never to be thought of as a religion. How firmly we shall insist that A.A. membership cannot depend upon any particular belief whatever; that our twelve steps contain no article of religious faith except faith in God -- as each of us understands Him. How carefully we shall henceforth avoid any situation which could possibly lead us to debate matters of personal religious belief."

+++Message 6751. . . . . . . . . . . . Re: Can anyone tell me a little more history about Al S.
From: Shakey1aa@aol.com . . . . . . . . . . . . 7/26/2010 9:57:00 PM

Claus,
I'm happy to help you in your search of knowledge. It's refreshing to see a post on AAHL that isn't already answered. You may want to look into the AA grapevine web site and search under Al S. As the Grapevine editor after Tom Y. He came into AA in March 1944. He called the New York office for help and went to the 24th street clubhouse that evening. He helped to reform the Manhattan Group, another clubhouse on 41st St. He helped to form and was secretary and director of the N. Y. Intergroup. My friend Nell Wing wrote several pages on Al. In her book Grateful to have been there, you can read pages 87 thru the top of page 90. He was a advertising and film man from New York. Within four and one half years he was editor of the Grapevine. (during the period of Anne and Bob's death, the 1st International Convention, and the 1st General Service Conference). He wrote the "Declaration of Responsibility." He was director of AA Publishing (before it was AAWS), Director of the Grapevine, and a trustee on the General Service Board. He was a close friend to Bill and Lois. Lois said that He and Bill "were buddies." He also knew Dr Bob and accompanied him on his trip back to Akron from the 1950 Cleveland Convention.
I'm sure that Mitchell K, a long time friend of Nell's, and Mel B, who worked in New York, could tell you more about the man. He was A full time 12 stepper and sponsor who went to Knickerbocker daily to check up on the place and make sure things ran smoothly there. He and another member had talked them into opening an AA ward run by AA's. The first of its kind in NY.
Yours in Service,
Shakey Mike Gwirtz
Phila, PA U.S.A.
+++Message 6752. ............. Re: Bill W. and Father Ralph Pfau
From: Shakey1aa@aol.com ............. 7/26/2010 10:07:00 PM

It may be interesting to note that Father John Doe who had threatened to disrupt the St. Louis Convention brought with him to the convention a citation from the Pope to Bill Wilson which hangs at Stepping Stones.

Yours in Service,
Shakey Mike Gwirtz
Phila, PA. U.S.A.

+++Message 6753. ............. Marty M. and salvation as coming home
From: Michael ............. 7/25/2010 6:21:00 PM

Hi all,

I'm hoping someone on AAHL can help me with this question. In Marty M's story, "Woman Suffer Too", on page 206 (fourth edition) she says:

"There is another meaning for the Hebrew word that in the King James Version of the Bible is translated 'salvation.' It is: 'to come home.' I had found my salvation. I wasn't alone anymore."

I often quote this when speaking, but I'm sometimes asked if I know where in the Bible this translation is, or, is there some Hebrew text where salvation and coming home are linked. I've searched and searched and so far haven't come up with anything. Can someone help?

Thank you,

Mike Margetis
Brunswick, Maryland

+++Message 6754. ............. Re: Freemasonry and A.A.
From: George Cleveland ............. 7/27/2010 3:43:00 PM

Don't know about freemasonry, but the New Hampshire Liquor Commission has a logo that comes pretty darn close to ours....

I love to live in a state of irony...
See upper left hand corner of their web page at

- - - - -

On Mon, Jul 26, 2010 at 9:20 PM, Dougbert
<dougbert8@yahoo.com> (dougbert8 at yahoo.com) wrote:
>
> Hi Group,
>
> I continue to see the esoteric references to Freemasonry throughout A.A.
> literature, including the fact that our A.A. logo is directly taken from
> Scottish Rite symbology.

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+++Message 6755. . . . . . . . . . . . Re: Marty M. and salvation as coming home
From: Glenn Chesnut . . . . . . . . . . . . 7/27/2010 4:20:00 PM

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Mike,

I went to my copy of Robert Young's "Analytical Concordance to the Holy Bible"
8th edit., published in 1939. This is one of the most useful tools I have ever
found for tracking down words from the King James Version of the Bible and the
original Hebrew and Greek words which layd behind them.

The three Hebrew words which are translated over and over again in the KJV as
"salvation" are yeshu'ah (63 times), teshu'ah (17 times), and yesha' (32 times).
But these words refer to things like salvation, deliverance, safety, health, help, welfare, and victory. They never, as far as I can see, refer to
"coming home" or anything even remotely like that.

But if you go back the other way, and look for places where the KJV translates a
Hebrew word using the word "home" as part of the translation, you come up with
something interesting. The ancient Hebrew verb shub (modern Israeli pronunciation shuv) basically means to turn, turn back, or return.

But shub also means TO REPENT, to turn your will and your life back over once
again to the care of G-d, and return to your life among the people who follow
G-d's Torah, that is, the law and way of life described in the five books of his
servant Moses (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). The commandments given there include the Ten Commandments and the Two Great Commandments: (1) to love the Lord your G-d with all your heart and all your soul and all your might, and (2) to love your neighbor as yourself.

And in five places in the King James Version of the Bible, the word shub is associated with the idea of returning home or going back home again: the word shub is translated as "to bring home" or "fetch home" in Judges 11:9, Ruth 1:21, 2 Samuel 14:13, and Job 39:12, and it is translated as "to go home" in 1 Samuel 18:2.

In post-biblical rabbinic literature, the Hebrew noun teshuvah, which was formed from the verb shub, became the standard word for "repentance" or conversion, for turning (or returning) to the true religion. So in that sense, it is in fact used roughly in the same way that a Christian would speak of "salvation" or "being saved."

So in that sense, Marty Mann was basically right. And Jesus was building on that sense of the word teshuvah in his story of the Prodigal Son (Luke 15:11-24), which was often referred to by early AA authors (including Richmond Walker, Father Ralph Pfau, etc.). This was the story of a young man who went and wasted his inheritance on wine, women, and song, but finally decided to return home and throw himself on his father's mercy -- and to his complete surprise was welcomed back home with open arms and a full restoration to sonship.

Glenn Chesnut
South Bend, Indiana

P.S. And in the liturgy and practices associated with the Day of Atonement, one of the most important Jewish holy days, we see at the center the emphasis upon making amends and making restitution for any harm we did to other people in the past. In the careful and systematic way that the 8th and 9th steps are carried out in modern A.A. -- remember that all Frank Buchman (the founder of the Oxford Group) did was write a few letters of apology for a single situation -- we see something that is far more characteristic of the best Jewish spirituality than of most Christian practice. I mention this because I have heard Jewish members complain on occasion that A.A. seems "too Christian" in too many places. But this to me is not one of them -- in its understanding of teshuvah and
at one point, it seems to me that A.A. reconnected with the teaching of the Hebrew Bible in a direct way that was more Jewish than Christian, and that Mrs. Marty Mann's instincts were right on target.

---

Original message from Mike Margetis
<mfmargetis@yahoo.com> (mfmargetis at yahoo.com)

In Marty M's story, "Woman Suffer Too," on page 206 (fourth edition) she says:

"There is another meaning for the Hebrew word that in the King James Version of the Bible is translated 'salvation.' It is: 'to come home.' I had found my salvation. I wasn't alone anymore."

I often quote this when speaking, but I'm sometimes asked if I know where in the Bible this translation is, or, is there some Hebrew text where salvation and coming home are linked.

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+++Message 6756. . . . . . . Re: Freemasonry and A.A. -- and the New Hampshire state liquor commission
From: Kevin Short . . . . . . . . . . . . 7/27/2010 5:08:00 PM

The first time I noticed that, I thought they had converted an old A.A. clubhouse into a state liquor store!

-----Original Message-----
From: George Cleveland <gmcleveland@gmail.com>

Don't know about freemasonry, but the New Hampshire Liquor Commission has a logo that comes pretty darn close to ours....

I love to live in a state of irony...

See upper left hand corner of their web page at http://www.nh.gov/liquor/index.shtml

+++Message 6757. . . . . . . . . . . . RE: Was Bill W. actually a stock broker?
From: LES COLE . . . . . . . . . . . . 7/27/2010 4:39:00 PM

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Hello Tommy:

As I understand, Bill's connection with Wall Street was that he worked under and for Frank Shaw. I have seen no record that Bill sought, nor had, privileges to work on the "floor" or claimed to be a "broker."

Les C

+++++Message 6758. . . . . . . . . . . . . Re: 2010 Convention -- new countries represented?
From: Maria Orozco . . . . . . . . . . . . 7/28/2010 7:55:00 AM

I sure missed out on what countries were new at the International Convention. Or was it mentioned?
Thanks.

Maria

+++++Message 6759. . . . . . Online archives for William L. White
From: Glenn Chesnut . . . . . . . . . . . . 7/28/2010 6:12:00 PM

The online archives is now available online for William L. White, author of the classical work "Slaying the Dragon" (on the history of the treatment of alcoholism and drug addiction in the United States) and numerous other books and articles on alcoholism and addiction. It also contains biographical material on him, etc.

An enormous amount of this material is available for reading online or for downloading.

http://www.williamwhitepapers.com/

Other recent books which White has co-authored include one on alcoholism among Native Americans:


Along with an account of the New York state "inebriate asylum" as it was called:

+++Message 6761. . . . . . . . . . . . Re: Can anyone tell me a little more history about Al S.
From: J. Lobdell . . . . . . . . . . . . 7/29/2010 9:49:00 AM

For those interested in more writings of Howard (Al) S (Dec 9 1903 – Feb 1978), son of Emmet Fox’s Secretary, author of the Responsibility and Unity Pledges/Declarations, sometime Trustee, here is the Introduction (from pp. 11-14) to his BERT D. – Hardhat, Inebriate, Scholar (Memphis: Harbor House 1976). Although Bert’s last name is given throughout (though not in the title), in accordance with Al’s view of posthumous anonymity given in this introduction, that view has not prevailed in New York, and the last initial only is used here in this excerpt. The text of the Introduction follows:

INTRODUCTION

“The great use of life is to spend it for something that outlasts it.” – Ralph Waldo Emerson

This is the story of a fouled-up existence that turned into a graceful life. It is the story of a roaring alcoholic who learned to be peaceably sober. It is the story of an under-educated, hardnosed, hardhat construction foreman who learned how to teach by teaching himself how to learn. His name was Henry Berton D[--], known up and down the length of the Mississippi valley, and beyond, as Bert. This is also the story of a place Bert D[--] practically willed into existence and the parade of characters who marched through it. Harbor House was, and is, a rehabilitation house for alcoholics in Memphis, Tennessee. Today there’s a new Harbor House acquired since Bert died in 1970, and dedicated to his memory. It’s bigger, handsomer, cleaner, nicer in every way. You can see it from your car, perched atop a small rise just off I-240. As you leave Memphis International Airport headed into town, In this book, though, we’ll be concerned mostly with the old place. The shabby house, the grimy little garden, the neighborhood that has long since lost its grandeur. The house is still there, at 1369 Court Avenue. But Alcoholics no
It’s been converted with plywood panels and hanging basket partitions into a sort of shakedown rooming house for a clientele which seems to need nor want nothing more than a place to unfold its bedrolls. There’s probably no truth at all in the stories that the ghost of Bert D[----] has sometimes been seen sitting and rocking on the front porch at 1369 Court or tending the once-well-tended roses in the side yard. These are undoubtedly the hallucinations of some of the boys who came under the spell of the old Harbor house but failed to get the full message. But one thing is known to be a fact. Every once in a while a real somebody, dressed in “relievers,” with a ten day growth of beard and the haunted “lost” look of the alcoholic, will ring the front door bell at 1369 and ask, “Where’s Bert? Tell Bert it’s Charlie and I need him.” So, if you’re apprehensive about alcoholics and have the usual preconceived notions about what an alcoholic is like – or what’s likely to happen in a house full of them – it is suggested you hold your fire until you’re at least half way through these pages. Dr. Carl Menninger said that if alcoholism were contagious, we’d have to declare a national emergency within the hour. But this is not to be a dissertation on drinking problems, nor a treatise on the social, moral and economic impact of alcoholism on a nation that has 15 million problem drinkers. Nor will this be a gooey story of heroics among the doomed legions. Bert D[----] was a chubby little guy with a crew cut. Strong as a bull and sometimes just as bullheaded. Not the hero type at all. What happened was that his own drinking got him into so much trouble and caused him and others so much anguish that he was sort of forced to stumble over a few very fundamental truths. There was nothing new about the truths that Bert tripped over. They’ve been lying there all the time and people have been falling over them for centuries. Not just alcoholics, either. But other people who get themselves into non-alcoholic but equally messy living situations. The trouble has always been, for most of us, that it doesn’t help to stumble over the truth if you’re unable to pick it up. It doesn’t help an alcoholic to know why he drinks unless he has first learned how to stop drinking. It only adds to the torment. The trick, then, is not in the knowing, but in the using. It was the genius of Henry Berton D[----], in working with alcoholics, to
cut through the Freudian reasons why and go, with incisive directness, to the first step of a recovery process. “If you waited until the alcoholic understood all the whys and wherefores, you’d never get started,” Bert often said. “Because the only way an alcoholic, or anyone else, can really learn certain things is by doing them. So, what we’re looking for is a little faith. Not much, just enough to make a start. He will get his understanding, not from some lecture or sermon, but from his very own experience. First hand truth, the kind that you can make a working part of your life.”

This book will attempt to tell you about these disarmingly simple super-truths and some of the delightful techniques for putting them to work in a life style that can cope. Not just with alcoholism. But with the stress and strain of personal problems, national crises, H-bombs, nosy neighbors and crab grass. Also, with that fearsome array of inner feelings which can eat you up whether you’re an alcoholic or not – frustrations, resentments, guilt, self-pity, fear, anxiety, envy, et al.

Everything Bert D[----] was able to do with his own life and the lives of so many other people sprung, first, from the recovery principles of Alcoholics Anonymous. The AA program is not a diatribe against drinking. In fact, drinking isn’t even mentioned and the word alcohol is used only once in AA’s famed Twelve Steps. The AA program is nothing more than those same centuries-old truths repackaged to attract the alcoholic – and as fundamental to life as breathing. Because it played such an important role in Bert D[----]’s life, and so in this book, it will help the reader to be sure he has no misconceptions about Alcoholics Anonymous. For, while it is one of the most universally admired movements in the free world, AA is not always properly understood. Many people still think of it as an ongoing endurance test in which alcoholics hang onto each other for dear life, call each other up in the middle of the night, carrying on something awful in their desperate efforts to stay sober. Nothing could be further from the truth. AA thrives on peace, not desperation.

Some of its members may continue to be confused. But there is very little confusion in AA itself. In fact, it is probably one of the most un-confused outfits around, in these hectic 1970’s. First of all, it is not an organization. It’s a true fellowship, with no officers, no leaders, no rules, no dues or fees. It believes in attraction rather than promotion. It has no “official” opinions. Not even about alcoholism. It doesn’t preach or lecture, not even to its own people. AA neither opposes nor endorses any causes – neither affiliates with, nor lends its
name to any outside enterprise, however worthy. It tries very hard to mind its own business. AA pays its own way. No outside contributions. None. It even limits how much any one of its own members may give. $300 per year, tops. AA not only avoids entanglements with money, but keeps itself forever non-professional. Except for a few necessary service centers, AA has no employees. All basic AA work is done by unpaid volunteers.

AA’s famed anonymity is a safeguard for those who need protection from the social stigma still attached to alcoholism. But, far more importantly, AA’s anonymity is the spiritual foundation of a working philosophy in which people share with each other and help each other without petty and selfish hopes of reward or thoughts of self-glorification. No living member of AA is supposed to reveal his AA affiliation at the public level – in the press – on the air or in a book like this. The principle of non-exploitation applies to the individual as it does to the fellowship as a whole. However, upon his death, and with the family’s consent, such a revelation does not flout AA traditions. And if there happens to be a worthwhile story to tell, such posthumous identification may serve a useful purpose. So let it be a matter of public record that Henry Berton D[----] was, for more than twenty years, a well-known and well-loved member of Alcoholics Anonymous. Let this not be listed, as in some obituaries, merely as some creditable and honorable affiliation. He wasn’t just a lodge brother. AA had saved the man’s life. And he, in turn and in gratitude, made himself remarkably useful to thousands of people, alcoholics and non-alcoholics alike. By his own efforts Bert converted himself into a worthy member of that noble breed who, when they’re good at their jobs, are said to affect eternity. Teachers. A somewhat unorthodox teacher to be sure. But a teacher nonetheless. His classroom was the fusty old dining room at 1369 Court and his student body, at first, was a sight to behold. But sound teaching, like truth, or a better made mousetrap, has a way of attracting people from afar. And some of the curious stayed to learn. Things they hadn’t even known they needed to know. Whether by instinct, or with divine intervention, Bert invented most of his own teaching methods. Some were as profound as a Harvard lecture except maybe for the grammar. Others were as elementary as kindergarten. And some of Bert’s instruction had all the subtlety of a Sherman tank on the front lawn. He read and studied like a man possessed. But he never became pedantic, as the newly informed are wont to do. He spent his time and energy just getting a man
into a learning attitude. Then he’d get behind him and push and point and madden and insult – whatever it took to pry open minds that had been closed and locked tight for years.

To get grown men and women to be willing to re-learn what they think they already know is no easy task. And it’s even harder to get people to learn something they’re afraid to know. Very few teachers can break through such a crust of fear and apprehension. But Bert D[----] with his hairy-armed love, was able to motivate people who seemed to have no motives left. And sometimes, in his own eagerness, he’d get a little pompous. But he had a way of catching himself in mid-pomp, then grinning like a Billikin.

What we’ll try to convey here is a flow of faith so simple, so natural, so almost childishly innocent, that it can easily be missed or dismissed, if it isn’t told right. Perhaps what Bert D[----] wanted his friends to understand was that life is really so profoundly simple that it goes beyond man’s comprehension – a view of life so uncomplicated that it brings us face to face with whatever concept of God each of us may have.

Al S[--------]
Lake Worth, Fla

Note that, besides this book, there is a tape of Al S. (with Lois) “Nostalgia” –
Tape 231 Serenity Solutions Truro NS.
> Grapevine.(during the period of Anne and Bob's death, the 1st International Convention, and the 1st General Service Conference). He wrote the "Declaration of Responsibility." He was director of AA Publishing (before it was AAWS), Director of the Grapevine, and a trustee on the General Service Board. He was a close friend to Bill and Lois. Lois said that "He and Bill were buddies." He also knew Dr Bob and accompanied him on his trip back to Akron from the 1950 Cleveland Convention.
> I'm sure that Mitchell K, a long time friend of Nell's, and Mel B, who worked in New York, could tell you more about the man. He was a full time 12 stepper and sponsor who went to Knickerbocker daily to check up on the place and make sure things ran smoothly there. He and another member had talked them into opening an AA ward run by AA's. The first of its kind in NY.
> Yours in Service,
> Shakey Mike Gwirtz
> Phila, PA U.S.A.

+++Message 6762. . . . . . . International convention: who sang Amazing Grace?
From: charlie brooke . . . . . . . 7/28/2010 8:29:00 PM

Who sang Amazing Grace at the San Antonio International? Who sang it in Toronto? It was mind blowing and very amazing.

Thanks, Charlie in Warrenton, Virginia

+++Message 6763. . . . . . . RE: Was Bill W. actually a stock broker?
From: Rick Benchoff . . . . . . . 7/27/2010 5:37:00 PM

Greetings everyone,

I'm not sure of the original reference (Pass It On, p. 59), but Bill W. has been referred to as a "stock speculator," especially in light of his cross-country motorcycle trip with Lois visiting various companies investigating their economic viability.

With warm regards,

Rick Benchoff
"He who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition will waste his life away in fruitless efforts."
(Samuel Johnson)

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**Message 6764. . . . . . . . . . . . RE: Fred's story (Harry B.) in Big Book pp. 39-43**
From: J. Lobdell . . . . . . . . 7/27/2010 9:59:00 PM

There is no evidence that Bill R. got drunk as a Trustee and in fact he seems to have counted his sobriety from before that time (see the tape by his wife in the Archives) and to have resigned because he didn't want the added pressure of being a Trustee let alone Chairman. Nor is there any certain evidence that Harry B. got drunk as a Trustee -- but he did drink champagne while seeing someone off on the Q Mary (I think) and immediately resigned. I believe he spent the last 25 years or more of his life (after early 1939?) sober.

---

> To: AAHistoryLovers@yahoogroups.com
> From: martinholmes76@ymail.com
> Date: Sun, 25 Jul 2010 08:22:57 +0000
> Subject: Fred's story (Harry B.) in Big Book pp. 39-43
>
> In the chapter "More about Alcoholism" it says (Big Book p. 39) that "Fred" was in hospital with "a bad case of jitters." Does anyone know how long he was drinking before this?
>
> From Glenn C., Moderator
>
> "Fred" = Harry Brick
>
> AA historians believe that "Fred," described as a "partner in a well known accounting firm" in the story in pp. 39-43 of the Big Book, was Harry Brick. See Harry's story "A Different Slant" in the first edition of the Big Book.
>
> For more information see the material collected by Nancy Olson et al. at http://www.a-lassociates.com/westbalto/HISTORY_PAGE/Authors.htm
>
> A Different Slant
> Harry Brick NY 2nd Board Chair
> Original Manuscript #33, Big Book 1st ed. page 252
His date of sobriety was probably June 1938. It is said that he sued to get the money he had loaned A.A. to get the Big Book published refunded.

Harry was probably an accountant. He is believed to be "Fred, a partner in a well known accounting firm" whose story is told on pages 39 through 43 of the Big Book.

He was happily married with fine children, sufficient income to indulge his whims and future financial security. He was known as a conservative, sound businessman. To all appearances he was a stable, well-balanced individual, with an attractive personality who made friends easily.

However, he missed going to his office several times because of drinking, and when he failed in efforts to stop on his own, had to be hospitalized -- a blow to his ego. At the hospital a doctor told him about a group of men staying sober, and he reluctantly consented to have one of them call on him, only to be polite to the doctor. He refused help from the man who called on him, but within sixty days, after leaving the hospital the second time, he was pounding at his door, willing to do anything to conquer the vicious thing that had conquered him.

He soon learned that not only had his drinking problem been relieved, but quite as important was the discovery that spiritual principles would solve all his problems.

While his old way of living was by no means a bad one, he would not go back to it he would not go back to it even if he could. His worst days in the fellowship were better than his best days when he was drinking.

His story is the shortest in the 1st edition. He had only one point he wanted to make. Even a man with everything money can buy, a man with tremendous pride and will power to function in all ordinary circumstances, could become an alcoholic and find himself as hopeless and helpless as the man who has a multitude of worries and troubles. Doctor Earl M. ("Physician Heal Thyself") described this as "the skid row of success," p. 345, 3rd edition.

Harry served on the first board of trustees of the Alcoholic Foundation, replacing Bill Ruddell, who got drunk. Soon Harry was drunk, too.
Hi Mike,

Could you elaborate on that a little? Sounds really interesting. I've been to Stepping Stones and plan to go again soon, where would I look for that citation?

The "guide" didn't mention that when I was there last September. In fact, I got to tell her that the cane and Crucifix behind Bill's desk in Wits End was Father Ed's, she had no idea.

She also couldn't tell me if the "Man On The Bed" painting/picture hanging in Wits End was the original. Do you know? I read (In Markings I think...) that it was, but I'm not confident about that.

Thanks,

-Mike Margetis

Brunswick, MD

--- In AAHistoryLovers@yahoogroups.com, Shakey1aa@... wrote:
> --- In AAHistoryLovers@yahoogroups.com, Shakey1aa@... wrote:
> > It may be interesting to note that Father John Doe who had threatened to disrupt the St. Louis Convention brought with him to the convention a citation from the Pope to Bill Wilson which hangs at Stepping Stones.
> > Yours in Service,
> > Shakey Mike Gwirtz
> > Phila, PA. U.S.A.
> >

The May-June 2004 issue of "Markings", the AA GSO Archives newsletter, records the visit to Rome in 1972 of two Irish and English AA members for an audience with Pope Paul VI. He presented them with a medallion of the Good Shepherd, which is on display in the archives at GSO New York. There was (and maybe still is) a photograph of the Pope with the AA members, Sackville M. and Travers C., at Stepping Stones. The visit to Rome was suggested by Archbishop Enrici
because, he told a convention at Bristol, England, in 1971, the Vatican "was poorly acquainted with the work of the Fellowship". Sackville's story appeared in the Big Book under the title "The Career Officer" (page 411 in "Experience, Strength and Hope").

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To: AAHistoryLovers@yahoogroups.com
Date: Tue, 27 Jul 2010 02:07:19 -0400
Subject: Re: Bill W. and Father Ralph Pfau

It may be interesting to note that Father John Doe who had threatened to disrupt the St. Louis Convention brought with him to the convention a citation from the Pope to Bill Wilson which hangs at Stepping Stones.

Yours in Service,
Shakey Mike Gwirtz
Phila, PA. U.S.A.

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Message 6767. . . . . . . . . . . . One more thought about that triangle/circle design
From: corafinch . . . . . . . . . . . . 7/28/2010 8:20:00 AM

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Masonic origin? Possible perhaps, but I also think there might have been an explanation for the triangle motif which actually derived from the Oxford Group.

Early in Frank Buchman's career he used an illustration in his talks, which was originally from his mentor Henry B. Wright, and he referred to it as "the triangle." If I understand correctly, the idea was that when doing personal work one should of course be praying for the person being helped. These prayers should have three vectors: Person A (the Christian) prays to God for the salvation of person B (imagine upward leg of triangle): God "opens the heart" of person B (second leg of triangle): God also helps person A to effectively evangelize person B (horizontal arm of triangle).

It would not be too much of a stretch to see the AA logo as an illustration of this or a similar concept, with a circle added to represent the group. Just a guess of course but somehow it seems more like early AA.
I have been interested the topic myself and have posted on it. You can check posts 5725, 5732, 5735 on the Yahoo group.

The similarities between AA and Freemasonry were mentioned in a recent interview with Da Vinci Code author Dan Brown promoting his new book, The Lost Symbol..

SIEGEL: What is it that fascinates you about Freemasonry?

Mr. BROWN: Well, you know, we live in a world where people kill each other every day over whose definition of God is correct. And here is a worldwide organization that, at its core, will bring people together from many, many different religions and ask only that you believe in a god, and they'll all stand in the same room and proclaim their reverence for a god, and it seems like a perfect blueprint for universal spirituality.

SIEGEL: It sounds like your next novel is going to be about Alcoholics Anonymous, at that rate.

(Soundbite of laughter)

Mr. BROWN: I haven't had the pleasure, but I guess if I follow in the footsteps of other authors, maybe someday.


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The Circle and Triangle is a prominent symbol in both the Scottish Rite and York Rite Masonry. However, it is used in many, many, other venues as the previous posts mentioned above indicate.

From As Bill Sees It p. 307, referring to A.A. Comes of Age p. 139:

"Circle and Triangle
"Above us, at the International Convention at St. Louis in 1955, floated a banner on which was inscribed the then new symbol for A.A., a circle enclosing a triangle. The circle stands for the whole world of A.A., the triangle stands for A.A.'s Three Legacies: Recovery, Unity, and Service.

"It is perhaps no accident that priests and seers of antiquity regarded this symbol as a means of warding off spirits of evil."
--- In AAHistoryLovers@yahoogroups.com, "Kevin Short" <kshort@...> wrote:
>
> The first time I noticed that, I thought they had converted an old A.A. clubhouse into a state liquor store!
>
> -----Original Message-----
> From: George Cleveland <gmcleland@...>
> 
> Don't know about freemasonry, but the New Hampshire Liquor Commission has a logo that comes pretty darn close to ours....
>
> I love to live in a state of irony...
>
> See upper left hand corner of their web page at
>

++++Message 6769. . . . . . . . . . . . Re: Freemasonry and A.A.
From: Steve Flower . . . . . . . . . . . . 7/28/2010 11:55:00 AM

I'm familiar with the rituals of Freemasonry, and have been sober a while, yet I never would have connected any part of Masonic symbolism and AA's recovery program.

Yes, there are similarities: both organizations are irrespective of religion, for instance (AA refers to a Higher Power, Masonry to the Great Architect of the Universe), both claim to be moral and spiritual rather than religious - but I don't believe that the similarities are because one organization inspired the other. The interlocked circle and triangle symbol is certainly not exclusive to Masonry (as referenced by the earlier comments). The number 12 is certainly symbolic in Christianity, not so much in Masonry.

I have to watch my own logic, to ensure that just because a table and a cat both have four legs, I don't end up thinking that a cat is a table. :-)

Steve Flower
Urbana, IL

++++Message 6770. . . . . . . . . . . . EURYPAA closes making history and setting a record for A.A. attendance in Stockholm
From: Stockholm Fellowship . . . . . . . . . . . . 7/27/2010 6:47:00 AM

History has been made as the first ever All-Europe Young People in Alcoholics Anonymous ("EURYPAA") conference closed today after a fantastic weekend in
Stockholm, Sweden!

A total of 577 participants came -- making EURYPAA the largest attended Alcoholics Anonymous convention ever in Stockholm -- from cities all across Sweden, 22 countries in Europe, and more from around the world.

A MESSAGE FROM THE BOARD OF GSO SWEDEN: EURYPAA opened with special message written by Sweden's World Service Delegate, Jan-Ola from A.A. Sweden:
"From the board in AA Sweden we would like to say a very warm welcome to all of you especially in this beautiful time of the year. "It always has been some kind of a problem to attract young people to AA for us who has been drinking for many years and do speak a bit of a language that sometimes sound as we came from the dinosaurs. It is in deed tricky to make a teenage interested in the experiences that we can share. "Therefore during the last few years we have been working on getting young people into AA. Groups have been started up in a few places but sometimes they disappear again and that is the way it is. That is the way it all started back in the thirty’s. But we all love AA and we have to fight for this love. And we are very happy to see that things are getting better and better. There are always needs for enthusiastic young people who can attract other young people. This weekend is an important step. "Do never forget that you are a very important part of AA in Sweden. We need you more than you need us. "Have a great time during your stay in Stockholm and enjoy your sobriety."
-GSO AA Sweden /Jan-Ola/

EURYPAA 2010 BY THE NUMBERS:
577 = Total Participants
22 = European countries represented: Belgium, Czech Republic, Denmark, England, Estonia, Finland, France, Germany, Iceland, Ireland, Italy, Latvia, Lithuania, Luxembourg, Netherlands, Norway, Russia, Scotland, Spain, Ukraine, Wales, and of course Sweden
6 = Countries from outside Europe: Iran, Israel, Ghana, Australia, Canada, United States of America
39= A.A. Meetings & Workshops
12 = Languages in which A.A. meetings were held: English, Finnish, Italian, German, Spanish, Danish, Norwegian, Irish, Icelandic, French, Lithuanian, and Swedish
13 = Acts performing in Sunset Concert
3 = DJs spinning at Disco
20 = Wannabe vikings swam at Långholmen, midnight Saturday in the pouring rain
2 = Cities inviting to host EURYPAA 2011: Dublin, Ireland and London, England
16 = Age of Youngest attending A.A. member
89 = Oldest attending A.A. member
1 day = Youngest sobriety at Sunday's Sobriety Countdown
52 years: Longest continuous sobriety at the Sobriety Countdown

---

NEXT UP, EURYPAA 2011 DUBLIN:
Unique to the EURYPAA conference, all attendees are asked to vote on who will host the next EURYPAA with cheers and applause at the Saturday Main Meeting. Members of A.A. from London, England and Dublin, Ireland invited to host next year. It was a close vote, measured with the audio meter on our sound system. Both cities were well into the red level, the enthusiasm was so loud. But Dublin won by a decibel.

The Dublin gang wants you to know: "We are very excited! This first EURYPAA was a tremendous weekend and we will always be grateful to the Stockholm fellowship which started EURYPAA. Now we head back to Ireland and will get started planning for EURYPAA next year! If this weekend is anything to go by, you would be crazy to miss next year! Fáilte! (Welcome)!"

Over one thousand people are anticipated to attend the 2nd EURYPAA in Dublin, August 2011. For more information email info@eurypaa.org or go to http://www.EURYPAA.org/

---

MEET US AT ICYPAA:
Some of us from EURYPAA are heading over to ICYPAA (www.icypaahost.org) in New York City, 26-29 August. Pre-registration, at a discount rate, is open online only until 4 August, so register now. Come by and visit with us from Sweden, Ireland, England and more from EURYPAA.

---

As we say in Sweden, Tack så mycket (Thank you very much) and krAAm (hugs)!

In love and fellowship,
Jay G.

+++++++++++++++++++++++++++++++++++++++++++++++++++++

+++Message 6771. . . . . . . . . . . . RE: Fred's story (Harry B.) in Big Book pp. 39-43
Hi Jared

There is evidence in both AA Comes of Age and Pass It On that Bill R (BB Story "A Business Man's Recovery") got drunk as a Trustee.

AA Comes of Age manuscript (p 81): "Our first Foundation Board consisted of five trustees. Dick Richardson, Frank Amos, and Dr. Leonard Strong, were the non-alcoholic members, and Dr. Bob and one of the New York A.A.'s made up the alcoholic contingent. The New York member soon got drunk, but this possibility had been foreseen in our trust agreement. Drunkenness on the part of an alcoholic trustee meant immediate resignation. We soon named another New Yorker in the drunken brother's place and proceeded to business. It was May, 1938."

AA Comes of Age final (p 152): "Our first Board consisted of five Trustees. Dick Richardson, Frank Amos, and Dr. Strong were the nonalcoholic members, and we chose Dr. Bob and one of the New York A.A.'s as the alcoholic contingent. The New York member soon got drunk, but this possibility had been foreseen. Drunkenness on the part of an alcoholic Trustee meant immediate resignation. Another alcoholic was named in the drunken brother's place and we proceeded to business. It was May, 1938."

AA Comes of Age manuscript (p 99) - Bill R's name is included: "At about this time, our trusteeship was enlarged. Mr. Robert Shaw, well-known accountant, was elected to the Board. Bill R. had resigned as an alcoholic trustee and two New Yorkers, my friends Horace C. and Bert T., had been named. A little later, these were joined by Dick S., one of the original Akronites, who now living in New York, had been ardent in the creation of the Twenty-Fourth Street Club."

AA Comes of Age final (p 152) - Bill R's name is removed: "At about this time our trusteeship began to be enlarged. Mr. Robert Shaw, a lawyer and friend of Uncle Dick's, was elected to the Board. Two New Yorkers, my friends Howard and Bert, were also named. As time passed, these were joined by Tom B. and Dick S. Dick had been one of the original Akronites and was now living in New York. There was also Tom K., a hard-working and conservative Jerseyman. Somewhat later more nonalcoholics, notably Bernard Smith and Leonard Harrison, took up their long season of service with us."

Pass It On (p 189) repeats the information contained in AA Comes of Age and names Bill R:

"Many details had to be worked out (One of the stumbling blocks, ironically, was everyone's inability to provide a "legal" definition of an alcoholic')
It was finally agreed that the trust would be called the Alcoholic Foundation Its board of trustees was formally implemented on August 11, 1938, with five members, three of whom were nonalcoholics Richardson, Amos, and John Wood The alcoholic members were Dr Bob and Bill R, of the New York area. The trust agreement stipulated that an alcoholic trustee would have to resign immediately if he got drunk. (This actually happened in the case of the New York member, and he was replaced forthwith )."
Cheers

Arthur

- - - -

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of J. Lobdell
Sent: Tuesday, July 27, 2010 9:00 PM
To: aahistorylovers@yahoogroups.com
Subject: [AAHistoryLovers] RE: Fred's story (Harry B.) in Big Book pp. 39-43

There is no evidence that Bill R. got drunk as a Trustee and in fact he seems to have counted his sobriety from before that time (see the tape by his wife in the Archives) and to have resigned because he didn't want the added pressure of being a Trustee let alone Chairman. Nor is there any certain evidence that Harry B. got drunk as a Trustee -- but he did drink champagne while seeing someone off on the Q Mary (I think) and immediately resigned. I believe he spent the last 25 years or more of his life (after early 1939?) sober.

> To: AAHistoryLovers@yahoogroups.com
<mailto:AAHistoryLovers%40yahoogroups.com>
> From: martinholmes76@ymail.com <mailto:martinholmes76%40ymail.com>
> Date: Sun, 25 Jul 2010 08:22:57 +0000
> Subject: Fred's story (Harry B.) in Big Book pp. 39-43
>
> In the chapter "More about Alcoholism" it says
> (Big Book p. 39) that "Fred" was in hospital with
> "a bad case of jitters." Does anyone know how
> long he was drinking before this?
>
> - - - -
>
> From Glenn C., Moderator
>
> "Fred" = Harry Brick
>
> AA historians believe that "Fred," described as a "partner in a well known accounting firm" in the story in pp. 39-43 of the Big Book, was Harry Brick. See Harry's story "A Different Slant" in the first edition of the Big Book.
>
> - - - -
>
> For more information see the material collected by Nancy Olson et al. at
> http://www.a-lassociates.com/westbalto/HISTORY_PAGE/Authors.htm
>
> A Different Slant
> Harry Brick NY 2nd Board Chair
> Original Manuscript #33, Big Book 1st ed. page 252
>
> His date of sobriety was probably June 1938. It is said that he sued to get the money he had loaned A.A. to get the Big Book published refunded.
> Harry was probably an accountant. He is believed to be "Fred, a partner in a well known accounting firm" whose story is told on pages 39 through 43 of the Big Book.
>
> He was happily married with fine children, sufficient income to indulge his whims and future financial security. He was known as a conservative, sound businessman. To all appearances he was a stable, well-balanced individual, with an attractive personality who made friends easily.
>
> However, he missed going to his office several times because of drinking, and when he failed in efforts to stop on his own, had to be hospitalized -- a blow to his ego. At the hospital a doctor told him about a group of men staying sober, and he reluctantly consented to have one of them call on him, only to be polite to the doctor. He refused help from the man who called on him, but within sixty days, after leaving the hospital the second time, he was pounding at his door, willing to do anything to conquer the vicious thing that had conquered him.
>
> He soon learned that not only had his drinking problem been relieved, but quite as important was the discovery that spiritual principles would solve all his problems.
>
> While his old way of living was by no means a bad one, he would not go back to it he would not go back to it even if he could. His worst days in the fellowship were better than his best days when he was drinking.
>
> His story is the shortest in the 1st edition. He had only one point he wanted to make. Even a man with everything money can buy, a man with tremendous pride and will power to function in all ordinary circumstances, could become an alcoholic and find himself as hopeless and helpless as the man who has a multitude of worries and troubles. Doctor Earl M. ("Physician Heal Thyself") described this as "the skid row of success," p. 345, 3rd edition.
>
> Harry served on the first board of trustees of the Alcoholic Foundation, replacing Bill Ruddell, who got drunk. Soon Harry was drunk, too.

+++Message 6772. . . . . . . . . . . . Re: International convention: who sang Amazing Grace?
From: rvnprit . . . . . . . . . . . . 7/30/2010 6:29:00 AM

From rvnprit, rriley9945, William Middleton, and Joseph Nugent

--

From: <rvnprit@hotmail.com> (rvnprit at hotmail.com)

Leslie L____ was the singer in San Antonio in 2010.

--
From: rriley9945@aol.com (rriley9945 at aol.com)
also from: William Middleton
<wmiddlet44@yahoo.com> (wmiddlet44 at yahoo.com)

Judy C______ sang it in Toronto in 2005.

- - - -

From: Joseph Nugent <jumpinjoe1@gmail.com>

What about Seattle in 1990, the woman WAS blind?

- - - -

THE A.A. INTERNATIONALS:
1950 Cleveland
1955 St. Louis
1960 Long Beach
1965 Toronto
1970 Miami
1975 Denver
1980 New Orleans
1985 Montreal
1990 Seattle
1995 San Diego
2000 Minneapolis
2005 Toronto
2010 San Antonio

There is a picture of the Pope with Sackville and Travers, I believe, in the archives in Bristol, England.

Dolores

- - - -

Message #6766 from Laurie Andrews <jennylaurie1@hotmail.com> (jennylaurie1 at hotmail.com)

Re: Bill W. and Father Ralph Pfau

The May-June 2004 issue of "Markings", the AA GSO Archives newsletter, records the visit to Rome in 1972 of two Irish and English AA members for an audience with Pope Paul VI. He presented them with a medallion of the Good Shepherd,
which is on display in the archives at GSO New York. There was (and maybe still is) a photograph of the Pope with the AA members, Sackville M. and Travers C., at Stepping Stones. Sackville's story appeared in the Big Book under the title "The Career Officer" (page 411 in "Experience, Strength and Hope").

+++Message 6774. . . . . . . . . . . . 1938 Dr. Bob Letters?
From: schaberg43 . . . . . . . . . . . . 8/2/2010 11:57:00 AM

For an ongoing research project, I am trying to locate either originals or copies of letters from Dr. Bob to Bill from the year 1938.

I already have a copy of the February, 1938 letter that tells Bill the details of Frank Amos' visit to Akron – but cannot locate any other letters from this year.

Bill's letters to Bob – describing the chapters of the Big Book as they were being written and sent to him – are all available at the GSO Archive (where I have copied the text), but I cannot find any of Dr. Bob's responses to any of these letters.

Does anyone on the AAHistoryLovers Forum know of any other Dr. Bob letters to Bill from 1938 (other than the February letter) that perhaps might be in a state archive or in a private collection?

If so, I would appreciate knowing where they can be seen – and would be happy to travel there to see them.

Best,

Old Bill

+++Message 6775. . . . . . . . . . . . Emmet Fox and Bill Wilson
From: Geoff Smith . . . . . . . . . . . . 8/2/2010 12:49:00 AM

We know early AA's attended Fox's talks, but is there anything documented that shows Bill W and Emmet Fox met/talked/corresponded?
Following up on John B.'s post of a few days ago regarding Trine's *In Tune with the Infinite,* I just wanted to ask whether anyone has done research at Stepping Stones to determine whether Bill and/or Lois owned a copy of the book? It allegedly sold around 2 million copies in its day, so Bill need not have owned or even read it to have been influenced by it. However, it would be very interesting to establish more concretely Bill and Dr. Bob's exposure to the ideas of New Thought religions, and personal libraries are one way that historians can do that. I talk in my book about AA’s connections to New Thought, but relied on a “it was in the air” kind of argument, rather than hard material evidence to make my claims, and I would like to be able to be more concrete in future.

Trysh Travis
Associate Professor & Undergraduate Coordinator
Center for Women's Studies and Gender Research
University of Florida
Gainesville, FL 32611-7352


[Non-text portions of this message have been removed]
AA History Lovers 2010 — moderators Nancy Olson and Glenn F. Chesnut — page 1765

("Hitch 22: a memoir"; Christopher Hitchens; Atlantic Books; 2010).

Can anyone remember "A Day"? Was AA involved? Was there more than one?

+++Message 6778. . . . . . . . . Re: Ralph Waldo Trine
From: jax760 . . . . . . . . . . . . 8/4/2010 9:57:00 PM

My research shows that both In Tune With The Infinite and The Man Who Knew, both by Trine were a part of Dr. Bob's extensive collection and are currently on display at 855 Ardmore along with other New Thought works by James Allen, Emmett Fox and Henry Drummond. I seem to recall Dr Bob advising one particular new comer (a female pioneer?) to read Henry Drummond's "The Greatest Thing in The World" every day for 30 days if you want to change your life. And used Fox's The Sermon on the Mount with many of his pigeons.(Check for this in DBGO)

I don't believe Bill had an extensive literature collection at Stepping Stones.
It is documented though that he was very well read.

--- In AAHistoryLovers@yahoogroups.com, trysh travis <trysh.travis@...> wrote:
> Following up on John B.'s post of a few days ago regarding Trine's *In Tune
> with the Infinite,* I just wanted to ask whether anyone has done research at
> Stepping Stones to determine whether Bill and/or Lois owned a copy of the
> book? It allegedly sold around 2 million copies in its day, so Bill need
> not have owned or even read it to have been influenced by it. However, it
> would be very interesting to establish more concreetly Bill and Dr. Bob's
> exposure to the ideas of New Thought religions, and personal libraries are
> one way that historians can do that. I talk in my book about AA's
> connections to New Thought, but relied on a "it was in the air" kind of
> argument, rather than hard material evidence to make my claims, and I
> would
> like to be able to be more concrete in future.
> >
> > Trysh Travis
> > Associate Professor & Undergraduate Coordinator
> > Center for Women's Studies and Gender Research
> > University of Florida
> > Gainesville, FL 32611-7352
> > >
> > Author of *The Language of the Heart: the
> > Recovery Movement from AA to Oprah*
> http://www.amazon.com/Language-Heart-Cultural-Recovery-Alcoholics/dp/0807833
I'm interested in any history I can receive about a publication called "Sedatives and the Alcoholic." It was published in 1952.

Thanks,

Chris B.
Raleigh, NC

Gene Exman, the Harper editor who originally offered Bill an advance on the Big Book, was the editor who handled Emmet Fox, and Emmet Fox's secretary was the mother of Al S, who wrote the Responsibility Pledge and the Declaration of Unity. Emmet Fox was ten years older than Bill; he died in 1951 at 65, and he was in some of the same circles in NYC as Bill.

Bill Lash may have evidence that they met -- I don't, but it looks pretty likely, and I recall a book published a while back that suggested to me that they had met, though I now can't put a name on it.

My memory may be playing tricks, but I seem to recall on a visit to Stepping Stones in June 1990 there was indeed a well-stocked library. Easy enough to check?

-----

Responding to the message from: jax760@yahoo.com
Date: Thu, 5 Aug 2010
Subject: Re: Ralph Waldo Trine
I don't believe Bill had an extensive literature collection at Stepping Stones.
It is documented though that he was very well read.

Message 6782. . . . . . . . . . . . The Jack Alexander Story
From: Glenn Chesnut . . . . . . . . . . . . 8/7/2010 4:07:00 PM

Jackie B. has started her research for her next project, a play about the writing of the Jack Alexander story and its impact on early AA. She says:

> "I want the focus to be on Jack, the non-
> alcoholic author, and the alcoholic readers
> who found their way to the solution through
> his article. I am trying to gather as much
> biographical information about Jack Alexander
> as I can, in addition of course, to research
> about the writing of the article itself."

A large portion of the material on Jack Alexander in the AAHistoryLovers has been assembled at the following place:
http://hindsfoot.org/alexand1.pdf
Please check here before sending in any additional information about him and his life, to make sure that yours is in fact new information, which has never been posted in the AAHistoryLovers before.

You can also go to our Message Board at http://health.groups.yahoo.com/group/AAHistoryLovers/messages and use the little search box at the top to search for "Jack Alexander" in conjunction with some other word or phrase -- for example:

"Jack Alexander" mob
to see if any messages have ever been posted on that topic.

There is in addition a photo of Jack Alexander at the bottom of this web page:
http://hindsfoot.org/archive2.html

COULD WE HELP HER OUT?

(a) If someone reading the Jack Alexander article was the impetus for the founding of the first AA group in your area, could you send in a message about it to the AAHistoryLovers? The more details you have about who the person was (where you live) who read the article and how they formed that AA group, the more useful it will be to Jackie.

(b) Any additional information about Jack Alexander's life would also be
helpful, including the solution to some of the remaining puzzles about his life.

For example, an article in Box 459 says that "in failing health, Jack Alexander and his wife Anita retired to Florida, where he died on September 17, 1975." But somewhat puzzlingly, many other places say that Jack Alexander died on September 19, 1975 in St. Louis. Since the city of St. Louis was Jack's home town, did someone get confused, and read an obituary in a St. Louis newspaper which came out on September 19, 1975, and mistakenly put this down as the date and place of Jack's death?

Jackie B. says that Glenn C's material on Alexander in his webpages describing How AA Came to Indiana "has been very informative and was the inspiration for this project." Among other things, it tells how the Jack Alexander article inspired the founding of the first AA group in northern Indiana: http://hindsfoot.org/nsbend1.html and later the founding of one of the two best known early AA prison groups, the one at the Indiana state penitentiary at Michigan City: http://hindsfoot.org/nprison1.html

That is the kind of material which she is asking our group to help her dig up.

______________________________

Jackie B. was the writer and director of the Grapevine play "In Our Own Words," which played to a standing room only audience both days at the International Convention in San Antonio. It is currently being copyrighted, and a group in Mexico has started a translation. Hopefully, these stories which she put in dramatic form, about the heroic men and women who were the pioneers of early AA history (like Jimmy M., the First Lady of Black A.A., see http://hindsfoot.org/nblack1.html ), will be told many more times in the future.

++++Message 6783. . . . . . . Helen Wynn
From: beachsufi . . . . . . . 8/6/2010 12:18:00 AM

Hi

Does anyone know what became of Helen Wynn after Bill Wilson died? I just read Susan Cheever's book and I think Helen had a son, who may well still be
alive.

Regards

Andrew

+Message 6784. . . . . . . Re: Helen Wynn
From: Glenn Chesnut . . . . . . . . . . . . . 8/7/2010 4:36:00 PM

Message 5619 from "J. Lobdell" <jlobdell54@hotmail.com>
Re: When did Helen Wynn die?

Evidence of ship passenger lists (ships docking in NYC) shows Helen Simis (b. Jan 17 1907) in 1930 and Helen Strudwick (b Jan 17 1907) in the 1940s. The Helen Wynn who died at Moroni in 1978 was b. Jan 17 1907: she is therefore the correct Helen Wynn.

She was b. in Utah, the daughter of Richard and Lina Simis (both b. 1874) and had several siblings.

Her husband Shepperd Strudwick (jr), 1907-1983, was married from 1977 to another wife but is recorded as having had a son by a previous marriage -- presumably the Shepperd Strudwick who was b. Los Angeles June 14 1944, mother's maiden name Simis.

Shepperd Strudwick Jr (real name) and Helen Simis (Helen Wynn) were m. May 10, 1936. He m. his second wife by 1947, third in 1958, fourth (Mary Jeffrey) in 1977.

Their son, Shepperd Strudwick III attended the Harvey School in Katonah, translated the French play L'Ete in 1973 and has been connected with the Williamstown Theatre, but I don't know where he is now, or if he's still alive (he'd only be 64).

+Message 6785. . . . . . . Re: Sedatives and the Alcoholic
From: planternva2000. . . . . . . . . . . . . 8/7/2010 10:54:00 AM

A Google search turned this up. Hope it helps.
Jim

http://books.google.com/books?id=9IW-y4JXhdAC&pg=PA276&lpg=PA276&dq=%22Sedatives%22&source=bl&ots=vKSdhOWEKC&sig=CWhlCtMIhwrze0FmM1Z0cPm_fYY&hl=en&ei=0XJdTMHuLMP-8Aah7v20DQ&sa=X&oi=book_result&ct=result&resnum=5&ved=0CCIQ6AEwBA#v=onepage&q=%22Sedatives%20and%20the%20Alcoholic.%22&f=false [21]

--- In AAHistoryLovers@yahoogroups.com, "ckbudnick" <cbudnick@...> wrote:
> I'm interested in any history I can receive about a publication called
"Sedatives and the Alcoholic." It was published in 1952.
>
> Thanks,
>
> Chris B.
> Raleigh,NC

Hi All

Sedatives and the Alcoholic
This was published by The Alcoholic Foundation. (Today this is A.A. World Services.)
It has a red cardstock cover with 26 pages (24 numbered). It contains the following subtitles:

Introductory Note, Facing The Facts, Life Problems In The Age Of Sedation,
Working With Alcoholics Who Use Sedatives.

It is copyrighted by Works Publishing and list the A.A. Publications (1952) approved by The General Service Conference Of A.A.

BOOK: ALCOHOLICS ANONYMOUS (400 PAGES, $3.50)
PAMPHLETS:
THE SOCIETY OF ALCOHOLICS ANONYMOUS
A.A. FOR THE WOMAN
MEDICINE LOOKS AT A.A.
SEDATIVES AND THE ALCOHOLIC
THE ALCOHOLIC EMPLOYEE
A.A. -- QUESTIONS AND ANSWERS
INTRODUCTION TO A.A.

PERIODICAL:
THE A.A. GRAPEVINE (Monthly, $2.50 a year)

Sedatives and the Alcoholic is preceded by a pamphlet titled SEDATIVES that was published by Works Publishing in 1948.

I have copies of both if you have additional questions e-mail me.

Bruce C.
brucec55@sbcglobal.net (brucec55 at sbcglobal.net)

I think I quoted the death notice of Jack Alexander as in the St Louis Post Dispatch newspaper. If positive information is needed, interested persons can ask for the micro films of the death notice and obit from the St Louis public library archives, and not the Post Dispatch. The library will be happy to send them. The obit and death notice should show he died in St Louis.

Evidently the Post Dispatch went out of business since his death, so we cannot look at the original copy in their morgue.

Presumably if Helen Wynn's son Shepperd Strudwick III is still alive he would still be receiving royalties from the Big Book as Helen's only heir, and could be traced that way.

I'm sorry, one thing I said in my previous
message was not correct. The St Louis Post
Dispatch newspaper is alive and doing well.

---------------------------------------------------------------------

+++Message 6790. . . . . . . . Re: The Jack Alexander Story
From: Glenn Chesnut . . . . . . . 8/8/2010 2:18:00 PM

---------------------------------------------------------------------

THE BOX 459 STORY OF HIS LIFE

Box 459: News and Notes from the General Service Office of A.A., Vol. 54,
No. 1
/ February-March 2008, pp. 4-5.

Jack Alexander Gave A.A. Its First Big Boost

As the 1941 year began, Alcoholics Anonymous had about
2,000 members, many in large cities but also some in
small towns and other isolated places. A 1939 national
magazine article had attracted several hundred new
members, and newspaper articles in Cleveland and a few
other places had brought positive results. But for most of
North America, A.A. was still unknown and alcoholics
were dying without knowing that a new way of recovery
had been discovered and was working.

All of that, however, was about to change dramatically.
In less than a year, A.A. would suddenly triple its
membership and be well on the way to becoming a national
institution.

The man who played a key role in this lightning change
was Jack Alexander, a 38-year-old writer for The Saturday
Evening Post, which, with more than 3 million circulation, was
the leading family magazine in the United States. The
article he wrote about A.A. for the March 1, 1941 edition of
the magazine--simply titled "Alcoholics Anonymous"--
brought in 7,000 inquiries and became the high point of his
illustrious career. The article apparently led
other publications to offer similar reports of the
Fellowship's work, launching A.A. on a publicity roll that
lasted for years.

Alexander's article is still circulating today as a pamphlet
issued by A.A. World Services, with the title "The Jack
Alexander Article about A.A." Though it focuses on the
A.A. of 1941, it still provides important information about
alcoholism, how the Fellowship started, and what was
working so well for those whom we would now call A.A.
pioneers. The article has also been praised as an excellent
example of good organization and writing that could be a
model for journalism students. (The late Maurice Z., an
A.A. member and also a highly successful magazine writer
and biographer, told an A.A. session at the 1985 International Convention in Montreal that he had been impressed by the article back in 1941, long before he felt his own need to embrace the program it described!

How did this fortunate publicity come about? What inspired it and who was responsible for bringing the idea to the attention of the Post's editors and nursing the story through to acceptance and completion?

The account of A.A.'s famous appearance in The Saturday Evening Post is the kind of story that gives some A.A. members goose bumps, because they see it as the sure work of Higher Power. Others would just call it a chain of coincidences that worked out favorably for the Fellowship. Whatever the case, its publication in 1941 was a bombshell breakthrough for A.A. at a critical time.

The process actually started in February 1940, when Jim B., one of the A.A. pioneers in New York City, moved to Philadelphia, the headquarters city of The Saturday Evening Post. Jim started an A.A. group in the city and, through a chance meeting at a bookstore, attracted the interest of Dr. A. Wiese Hammer, who with colleague Dr. C. Dudley Saul, became an enthusiastic A.A. advocate. Dr. Hammer just happened to be a close friend of Curtis Bok, owner of The Saturday Evening Post. After hearing Dr. Hammer's strong endorsement of A.A., Bok passed along to his editors a suggestion that they consider an article about the Fellowship. The suggestion landed on the desk of Jack Alexander, one of the Post's star reporters.

Alexander was a seasoned writer who (according to Bill W.) had just covered some rackets in New Jersey. (This gave rise to an untrue belief that he thought A.A. might also be a racket.) Born in St. Louis, he had worked for newspapers and The New Yorker before joining the Post. Alexander deserves much credit for probing deeply into a struggling society that scarcely impressed him as he started his research. Though assigned to do the story by his superiors, he could have made a superficial review of A.A. activity in New York City and then abandoned the project as "not having much merit." Indeed, he would write four years later that he was highly skeptical following his first contact with four members of A.A. who called at his apartment one afternoon. "They spun yarns about their horrendous drinking misadventures," he wrote. "Their stories sounded spurious, and after the visitors had left, I had a strong suspicion that my leg was being pulled. They had behaved like a bunch of actors sent out by some Broadway casting agency."

But Alexander was too much the professional to give up based on one unsatisfactory interview session. The next morning, he met Bill W. at A.A.'s tiny Vesey Street
general service offices in downtown Manhattan. They hit it off immediately. Alexander described Bill as "a very disarming guy and an expert at indoctrinating the stranger into the psychology, psychiatry, physiology, pharmacology and folklore of alcoholism. He spent the good part of a couple of days telling me what it was all about. It was an interesting experience, but at the end of it my fingers were still crossed. I knew I had the makings of a readable report but, unfortunately, I didn't quite believe in it and told Bill so."

At this point, Alexander could have shelved the assignment for later consideration or dropped it altogether. But Bill W. was determined not to let that happen. He dropped everything and persuaded Alexander to investigate A.A. in other cities, especially Akron and Cleveland. As Bill recalled later, "Working early and late, [Jack] spent a whole month with us. Dr. Bob and I and the elders of the early groups at Akron, New York, Cleveland, Philadelphia, and Chicago spent uncounted hours with him. When he could feel A.A. in the very marrow of his bones, he proceeded to write the piece that rocked drunks and their families all over the nation."

Alexander recalled that A.A. in those cities had impressed him mightily. "The real clincher came, though, in St. Louis, which is my home town," he remembered. "Here I met a number of my own friends who were A.A.s, and the last remnants of skepticism vanished. Once rollicking rumpots, they were now sober. It didn't seem possible, but there it was."

Now a firm believer in A.A., Alexander finished the article and sent it to Bill and Dr. Bob for review. They suggested only minor changes, though the correspondence between Bill and Jack reveals that Bill wanted no mention of the Oxford Group, a fellowship which had given A.A. its fundamental principles but after 1936 had begun falling fast in the public favor. Alexander said his editors felt the story required some mention of the Oxford Group, but he minimized it.

Then the Post made a request that could have sunk the project. The editors wanted photos to illustrate the article and this, Bill thought, would violate the Society's anonymity. But when the editors said the article wouldn't be published without photos, Bill agonized for a moment and then quickly decided the opportunity was too important to pass up. Thus one photo in Alexander's article showed Bill and seven others grouped in the old 24th Street Clubhouse in Manhattan, though the cutline carries no names. The lead photo, also unidentified, depicted a drunk using a towel to study his hand while taking a drink, and a second photo showed a man on a hospital bed being visited by three A.A. members. Another photo showed a person
being carried into the hospital on a stretcher.

Published on March 1, 1941, the Alexander piece brought a response that almost overwhelmed the resources at the small Vesey Street office. The Post forwarded to A.A. thousands of letters pouring in from across North America. Volunteers had to be called in to answer the letters, while some were sent to A.A. members and groups in their places of origin. And since A.A. still had very little literature of its own, the article served as an information piece for prospective A.A. members. In Toledo, Ohio, for example, the members gave a newcomer named Garth M. several dollars and sent him out to buy up copies around the city (the price was then five cents per copy). These then became part of the group's literature for other newcomers.

Nine years later Alexander penned another Post article about A.A. titled "The Drunkard's Best Friend." Though lacking the dramatic impact of the earlier story, it effectively detailed what A.A. had become and promised for the future--a promise that has been fulfilled many times over. By this time, A.A. had 96,000 members and was rapidly spreading to countries around the world.

Jack Alexander remained a friend of A.A. throughout his life, and even served as a nonalcoholic (Class A) trustee on the A.A. General Service Board from 1951 until 1956. He was also said to have added "the final editorial touch" to Bill's manuscript for Twelve Steps and Twelve Traditions, first published in 1952. Alexander became a senior editor at the Post, and in a special tribute to him at his retirement in 1961, the Post cited the 1941 Alcoholics Anonymous piece as his most famous article for the magazine.

In failing health, Jack Alexander and his wife Anita retired to Florida, where he died on September 17, 1975.

Bill W. had passed away almost five years earlier, so there was no special tribute for Jack of the kind Bill had written for other early friends of A.A. But from the Big Meeting in the Sky, Bill might have praised Jack as a man who gave us a "ten strike" and with his words virtually saved the lives of thousands. Even without Jack's wonderful article, A.A. would have survived and achieved further growth. But Jack was there at the right time with the right message for his times. Without Jack's persistence and strong belief in A.A., many could have gone to their graves without knowing that a new way of recovery had been discovered and was working. Bill W. and the other A.A. pioneers knew that, and they never lost their gratitude for the star reporter who at first thought his leg was being pulled.
December 1975 AA Grapevine
Passing of Jack Alexander
Recalls Early AA Growth

Our Fellowship has reason to be forever grateful to Jack Alexander, who died on September 17 in St. Petersburg, Fla., at 73. AA was less than six years old, with a membership around 2,000, when the reporter and magazine writer was assigned to do a Saturday Evening Post article on the obscure group of recovering alcoholics.

Jack approached the job skeptically, but ended his research as "a true AA convert in spirit," in the words of co-founder Bill W. The article (now re-printed as an AA pamphlet, "The Jack Alexander Article") was published in the March 1, 1941, issue - and by the end of that year, AA membership had reached 8,000! In the May 1945 Grapevine, Jack told the story-behind-the-story, "Were the AAs Pulling My Leg?"

During Jack's 1951-56 service as a non-alcoholic trustee on the AA General Service Board, he "added the final editorial touch" to the manuscript of the "Twelve and Twelve." He was a senior editor on the Post at his retirement, in 1964. After he and his wife (who survives him) moved to Florida, he kept in touch with AA until his health began to fail.

According to this Grapevine article Jack Alexander passed away September 17, 1975 in St. Petersburg, FL. I found a Social Security Death record in Ancestry.com for a John H Alexander. The place of death is listed as Saint Petersburg, Pinellas County, Florida. It gives his birth date as Feb 8, 1903 and death as only Sept 1975. The same website also gave a transcription of a Florida Death Record for a John H Alexander same birth date and September 17, 1975 as his death date. Jack is a nickname for John and a search for both a John and Jack Alexander might be beneficial.

As a personal note, several years ago I wrote a couple letters to the newspaper in St. Petersburg and requested a copy of the obituary for Jack Alexander. I offered to pay for a copy and pay the cost for what ever research had to be done in order to get a copy. The newspaper never answered any of my letters.

The Saturday Evening Post did have an archive in Philadelphia at one time. I
found their address on line and wrote them letters requesting any
information
on Jack. The only thing I received was a list of the articles he wrote while
working at the Post. I believe this list is in one of the post in
AAHISTORYLOVERS.

Good luck on your research

Charles from Wisconsin

+++Message 6792. . . . . . . . . . . . Jack Alexander died 17 Sept 1975 in
St. Petersburg, Florida
From: Glenn Chesnut . . . . . . . . . . . . 8/9/2010 7:38:00 PM

Jack Alexander died 17 Sept 1975 in St. Petersburg, Florida

From: <Baileygc23@aol.com> (Baileygc23@aol.com)

From the St Louis public library, search of their microfilm files death
notices,
for Jack Alexander, the library's list gives the following death notice (the
notice was posted on 18 September 1975):

_________________________________________________
> Alexander, Jack
> Wed Sept 17, 1975 in St Petersburg, Fla.,
> Husband of Anita Mueller Alexander, brother of Roy Alexander
> and Rev. Calvert Alexander S. J.,
> Mass of the resurrection will be celebrated at St. Francis Xavier
> (College) Upper church Mon., Sept. 22, 2:30 P.M.,
> Interment Bellefonte Cemetery. etc.
_________________________________________________

It looks like some of the AA time lines should be updated and the Saturday
Evening Post should have this information in its archives.

+++Message 6793. . . . . . . . . . . . Rev. Forrest L. Richeson and
Minnesota AA
From: Glenn Chesnut . . . . . . . . . . . . 8/9/2010 9:49:00 PM

SENT TO US BY JOHN <John6528@comcast.net>
(John6528 at comcast.net)

WHO SAYS:

In Minnesota it is still very common to have a 5th step heard by an "expert"
rather than a sponsor. I attribute this to the influence of the Rev. Forrest
Richeson on Minnesota AA in general. He was one of the first graduates of the Yale School of Alcohol Studies in 1940 or so and then came to Minnesota.

FORREST L. RICHESON

Many AA members took their Fifth Step with the retired pastor of the First Christian Church (across the street from 2218) during his lifetime, much of which was spent working with alcoholics. I had the opportunity to meet him once at the club and to listen to him speak on several occasions.

His publication of the book "Courage To Change" in 1978 chronicled much to fill the need for information on the history of A.A. since it came to Minnesota. From the forward to his book we learn "Forrest became a 'friend' of A.A. in the mid-1940s. For over 30 years, he (had) been deeply involved with the afflicted and affected people of alcoholism. He has heard many thousands of Fifth Steps as 'another human being.' As a pastor, he became involved in the field of alcoholism when it was anything but popular to do so and has been an inspiration to many other clergy to become involved.

Besides his deep involvement and caring for the alcoholic and their families, Forrest has participated in the governmental and private sectors concern for alcoholism: the Minnesota Council on Alcoholism, Minnesota Governor's Coordinating Council on alcoholism, and National Council of Church's Task Force on Alcoholism and Drug Abuse are only examples." (Phil Hansen, former Director of CD Rehabilitation at Abbott-Northwestern Hospital).

++++Message 6795. . . . . . . . . . . . Re: The Jack Alexander Story
From: Glenn Chesnut . . . . . . . . . . . . 8/10/2010 3:35:00 PM

AA historian Mel B. (Toledo, Ohio) was the author of the Jack Alexander article in Box 459, the article which was recently posted in AAHL Message #6790 http://health.groups.yahoo.com/group/AAHistoryLovers/message/6790

He is best known as the principal author of "Pass It On," the official AA biography of Bill Wilson. He is an astonishing gold mine of information about AA history, and one of the greatest of the AA authors from the second generation of AA history.
Mel B. is an A.A. old-timer, a recovering alcoholic who got sober in Alcoholics Anonymous during the early days of the fellowship, when he became a patient on April 15, 1950 in the state hospital in his hometown, Norfolk, Nebraska. He has been an active member of A.A. for sixty years. He is regarded as one of the top historians writing about A.A.; in addition to "Pass It On," he has published seven other widely read books on the Alcoholics Anonymous program.

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> New Wine: The Spiritual Roots of the Twelve Step Miracle, 1991

> Walk in Dry Places, 1996


> The 7 Key Principles of Successful Recovery (with Bill P.), 1999

> My Search for Bill W., 2000

> Three Recovery Classics: As a Man Thinketh (by James Allen), The Greatest Thing in the World (by Henry Drummond), An Instrument of Peace (the St. Francis Prayer), 2004


=================================================================

He has also contributed more than fifty articles to the Grapevine, the international journal of A.A., as well as authoring several Hazelden Foundation pamphlets.

See http://walkindryplaces.com/
and http://hindsfoot.org/kml3rc1.html

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+++Message 6796. . . . . . . . . . . . Re: 90 in 90 days in Bright Star Press pre-1970 pamphlet
From: hdmozart . . . . . . . . . . . . 8/10/2010 8:09:00 PM

=================================================================

REFERENCES TO 90 MEETINGS IN 90 DAYS IN THE GRAPEVINE

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--- In AAHistoryLovers@yahoogroups.com, ricktompkins@... wrote:
"The Bright Star Press record leads me to believe it's an original AA phrase, too, but as to the date of its origin perhaps there's a reference in an
early AA Grapevine (via their online archives search program).

One of us can find it...

rick, illinois

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From a search of the AA Grapevine digital archives, I found the following:

A series of "Beginners' Meetings" published from August 1958 to April 1960 presumably by E. S., Hartsdale, New York [E.S. was credited in the first article only]

The fourth article in that series (January 1959) posited a 90 day trial:

"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."

The first reference to 90 meetings in 90 days I could find was in an April 1976 Grapevine article "About Alcoholism", which contained information from sources outside A.A.:

"While some critics find the methods harsh, counselors claim they are often the only hope of reaching the alcoholic. Once the counselors decide an employee is probably alcoholic, they usually send him to a physician for a double check. On a doctor's advice, many companies send their more serious problem drinkers to residential rehabilitation centers, commonly for about four weeks. Practically all the aggressive company programs insist on participation in Alcoholics Anonymous, preferably attending "90 meetings in 90 days" to start." - Roger Ricklefs

It should be noted that the article was headed with this disclaimer from the Grapevine:

"Many of these items are contrary to AA philosophy. Their publication here does not mean that the Grapevine endorses or approves them; they are offered solely for your information."
In a February 1986 book review by W.P. of "90 Meetings in 90 Days" by Ernie K.,
with the same disclaimer from the Grapevine

In June 1985, A PO Box 1980 Article "The 'gospel' of 90 meetings...?" fostered several follow up comments (particularly March 1988) complaining about
the concept -

The complaint from the chap in England that got sober in 1963 and never heard of
90 meetings in 90 days gives rise to the idea that it's perhaps a regional concept?

The details of my notes are appended - I hope I haven't violated any
Grapevine
copyright -

Larry
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August 1958
Vol. 15 No. 3
Alcoholism Is a Disease
The first of a series of "Beginners' Meetings"--to run from time to
time--for
newcomers to AA sobriety.
E. S. (author of the series?)
Hartsdale, New York

September 1958
Vol. 15 No. 4
Taking Inventory
The second of a series of "Beginners' Meetings"--to run from time to
time--for
newcomers to AA sobriety.

November 1958
Vol. 15 No. 6
Using the Slogans
The third of a series of "Beginners' Meetings"--to run from time to
time--for
newcomers to AA sobriety.

January 1959
Vol. 15 No. 8
90-day Trial
The fourth of a series of "Beginners' Meetings"--to run from time to
time--for
newcomers to AA sobriety.
MUCH of what you will hear in AA is quite different from what most of us expected. Some of the suggestions given are directly opposed to your habits of
the past. Even our AA language is strange; it may often seem to be contradictory
yet some of our phrases, while unique, have a meaning useful to us which
perhaps
only we as alcoholics can understand and appreciate.
Already you have heard about "hitting bottom," surrender and compliance.
You've
been told perhaps "ya gotta hit bottom" and "ya gotta surrender in order to
win." This "hitting bottom" and surrendering can and do happen at the same
time,
but perhaps it is worthwhile thinking about them separately.
Someone has said that our "bottom" is that point we reach "beyond which we
do
not want to go." But how are we to know when we hit bottom? Perhaps you have
already hit many bottoms and you didn't want to go down further--but you
did.
Maybe you too can remember when you looked at others critically and said "I
never drink alone"--"I only drink what I can afford"--"It's awful to drink
sherry out of a half-gallon crock"--"I'll never drive when drinking"--"If I
looked as awful as she does I'd quit"--"I never lost a job through
booze"--"I've
never been in a hospital because of alcohol"--etc., etc. . . . yet many of
us,
later, passed these bottoms and went on to other--seemingly
bottomless--bottoms.
Even today we hear the stories of other alcoholics and in fearful
trepidation we
say "If I ever was as bad as he I'd surely quit," but I wonder if we would
or
could. Too often suffering and degradation leads only to more suffering and
deeper degradation. Hostilities within lead to hostilities without. A
defense
appears for every failure. Catastrophes are minimized. Defiance sets in and
we
almost dare the world to do its worst to us:
Yes, even up to the grave.
Any and all of these things can happen to us. We can break our back and our
bones. We can lose our jobs, our family and our friends. We can wreck our
cars,
our health and our self-respect. All of these can happen, and keep on
happening,
unless something special happens to us when these things occur.
That "something special" might have many names. Right now I'd like to call
it
ego deflation, the kind of deflation that brings us to the point where we
realize that we just do not "know it all." That could be the point of
surrender.
The disaster, embarrassment, shame, and suffering are not enough; the
surrender
is the vital force.
Fortunately for some of us the surrender resulting from ego deflation comes
to
us before the disasters are too many or too great. Why it should come early for
some and later for others would be difficult to explain. The fortunate ones
can
only be grateful for this special grace and live a disciplined life so that
the doggone ego will not re-inflate. Its power for revival is truly terrific and we must be ever vigilant. We'll talk more about that at another time.

But for now--to whom or to what do we surrender? Perhaps the first important part of the surrender comes with the knowledge that алкоголism is a disease--and acceptance of the fact that you are a victim of it . . . meaning, of course, that our great ego finally realizes that we can no longer safely take even one drink. That's a very good beginning. Other surrenders will follow, for I believe you will see the need to practice at least in part the Twelve Suggested Steps.

Truly accepting the fact that we are the victim of a serious insidious, progressive, and fatal disease (unless it is arrested) is also an admission that without help we are completely unable to help ourselves. It was Dr. Timeout who said that surrender rather than compliance, paves the way for the spiritual awakening which he and many of us believe is the "act of giving up one's reliance on one's omnipotence."

Quite likely some of you here tonight have not totally surrendered, or experienced this particular spiritual awakening. If so, you wouldn't be the first to enter AA's door just because others thought he was an alcoholic.

Many come, we know, just to keep peace at home or on the job or because they have had recent troubles which they may still feel are of an accidental or temporary nature. That's quite all right. I was one of those, too. I first came here just wanting to stay sober until I got a new job. That was over eight years ago and I'm still here, and in the new job for eight years too.

So regardless of why you come, even if it was only to get in out of the rain, or to escape the whip of someone's scorn or the lash of critical voices--make the most of it. Be a good sport--give yourself a break.

Right now, you are physically sober and no doubt intend to stay sober. The only big mistake would be to adopt an attitude of bitterness because circumstances have forced you into AA. A few rare ones decide they will comply only because they must. They will stay sober if it kills them, but they are not going to like it. Someday they will show those other people how wrong they were, etc. etc. That is a form of bitter compliance that can be very miserable and of course totally unhelpful.

Why not be a good sport? Give yourself a break. You're here, you're sober, your agreement with yourself and with AA is only for twenty-four hours. Why not use
those twenty-four hours to your own benefit? You have only recently hit a
new
bottom, probably--or you would not be here. Nothing can be gained by waiting
to
hit the next bottom. It's a good time to remember: you were not too wise or
all-powerful in your latest bout with alcohol. Attend lots of meetings,
listen
hard and apply at least part of what you hear to yourself.
Keep an open mind. Relax. Don't fight it. You will hear a great deal about
the
ravages of this disease of alcoholism on others. You will meet with some
nice
people, with experiences like yours, who have found that alcohol is
unnecessary.
You will agree that those who deny a master outside themselves are never
masters
of themselves. Give a bit of thought to the Twelve Suggested Steps, the
slogans
and the literature, and a bit of practice. You can help others and your
group,
too. Pray a bit, too--if you can. If you can't, don't worry about it.
Relax--give yourself a break.
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.
You will meet with some who have surrendered, who have accepted the fact
that by
themselves they could not live without alcohol. They will tell you that
surrender feels good. They do not have to fight anymore. They are no longer
constantly on the defensive. They feel free and pretty good.
So why not give yourself a break and use these ninety days to your good
advantage. You may find you don't have to be a poor loser, that somewhere
along
the way you win by surrendering.

March 1959
Vol. 15 No. 10
Day-tight Compartments
The fifth of a series of "Beginners' Meetings"--to run from time to
time--for
newcomers to AA sobriety.
[Couldn't find the sixth of a series]

July 1959
Vol. 16 No. 2
What Is an Open Mind?
The seventh of a series of "Beginners' Meetings"--to run from time to
time--for
newcomers to AA sobriety.
November 1959
Vol. 16 No. 6
Hints On Avoiding the First Drink
The eighth of a series of "Beginners' Meetings"--to run from time to
time--for
newcomers to AA sobriety.

April 1960
Vol. 16 No. 11
Sobriety 1-2-3
One of a series of "Beginners' Meetings"--to run from time to time--for
newcomers to AA sobriety.
(The End)

August 1960
Vol. 17 No. 3
Hour Serenity
One of a series of "Beginners' Meetings"--to run from time to time--for
newcomers to AA sobriety.
E. S.
Hartsdale, New York

April 1976
Vol. 32 No. 11
About Alcoholism - Alcoholism Information, Research and Treatment
Trends in Industry
Many of these items are contrary to AA philosophy. Their publication here
does
not mean that the Grapevine endorses or approves them; they are offered
solely
for your information.
Sandin-Murray-Sutherland, Inc., a New York firm, uses a hard-headed approach
to
alcoholism counseling. Its clients are Merrill Lynch, Pierce, Fenner &
Smith,
Inc.; New Jersey's Public Service Electric & Gas Co.; and Marsh & McLennan,
Inc., the insurance concern.
Companies like these are trying a bold and controversial strategy: They are
putting teeth in their alcoholism programs. Most corporate programs for
problem
drinkers still wait passively for a handful of obvious alcoholics to show up
with jittery hands and bloodshot eyes. But a few dozen aggressive programs,
mainly started in the last few years, try to ferret out the secret alcoholic
as
soon as his performance starts to slip, often ten years before jittery hands
set
in.
These programs offer every possible help in recovery--no gimmicks, just the
standard methods such as residential rehabilitation centers and Alcoholics
Anonymous--and usually threaten instant dismissal if the employee doesn't
use
it.
The more effective corporate programs are achieving remarkably good recovery
rates of 65% to 85%, says William S. Dunkin, assistant director of
labor-management services at the National Council on Alcoholism. U.S. companies currently operate over 600 alcoholism programs, Mr. Dunkin says, double the figure five years ago. However, Paul A. Sherman, who directs the counseling program at International Telephone & Telegraph Corp., estimates that because of a lack of management and union support, fewer than 50 of these programs are working well. The corporate programs show that the employee drinking problem is far greater than many executives believed possible. In Salt Lake City, the 7,300-employee Utah Copper division of Kennecott Copper Corp. says it has reached 660 alcoholic workers since it started an aggressive program five years ago. Similarly, the 38,000-worker New York City Transit Authority says its 19-year-old alcoholism program, one of the oldest aggressive programs in the country, has handled over 5,000 problem drinkers. The program regularly hospitalizes 175 to 200 workers a year, says Joseph M. Warren, its director. While some critics find the methods harsh, counselors claim they are often the only hope of reaching the alcoholic. Once the counselors decide an employee is probably alcoholic, they usually send him to a physician for a double check. On a doctor's advice, many companies send their more serious problem drinkers to residential rehabilitation centers, commonly for about four weeks. Practically all the aggressive company programs insist on participation in Alcoholics Anonymous, preferably attending "90 meetings in 90 days" to start. Roger Ricklefs February 1986 Vol. 42 No. 9 About Alcoholism - Alcoholism Information, Research, and Treatment Book Review - 90 Meetings 90 Days Many of these items are contrary to AA philosophy. Their publication here does not mean that the Grapevine endorses or approves them; they are offered solely for your information. This book is the personal journal of an AA member's experience of attending the traditional 90 AA meetings in 90 days. The anonymous author (Ernie K.) writes about the AA way of life--as he understands it--and how he deals with the ordinary, troublesome, and sometimes difficult problems of living sober. The book examines various parts of the AA program including the Steps, the Big Book, and important aspects of AA history. This book is written with
intelligence, grace, and clarity which reflect the fundamental aspects of AA membership. 90 Meetings 90 Days is for people who are not looking for quick or easy answers; it is intended for those who take themselves, their recovery, and other people seriously.

Available for $10.95 from: Johnson Institute, 510 1st Avenue N. Minneapolis, MN 55402

W. P.

July 1985
Vol. 42 No. 2
PO Box 1980

The 'gospel' of 90 meetings...?

In recent years, at least in some areas, a seemingly innocuous statement has been repeated time and again, and appears about to become "AA gospel." This is the statement made to newcomers that they must attend ninety meeting in ninety days. It is, in my opinion, high time that this particular example of well-intentioned nonsense be laid to rest!

Both here in Hawaii and at meetings in my home area in California, I hear newcomers being given the impression that if they don't attend ninety meetings in ninety days, they don't have a ghost of a chance of "making the program."

This is not only untrue, it is ill-advised and grossly unfair. To some, it throws a seemingly insurmountable roadblock in the path to sobriety. To the best of my knowledge, the only requirement for AA membership is, as it has been all along, a desire to stop drinking.

When I came into the AA Fellowship in 1958, the good members of the old Aloha Group stressed the importance of things like honesty, open-mindedness, and willingness. And if anyone had told me I had to attend ninety meetings in ninety days, or had to do anything, I doubt that I would have stayed around long enough to realize I wanted what they had.

Let's give today's newcomers a break and greet them with the love and understanding that I found twenty-six happy years ago, encouraging them to attend as many meetings as possible—without putting an arbitrary number on the necessary amount.

A. W.
Honolulu, Hawaii

April 1986
Vol. 42 No. 11
PO Box 1980

More about '90 meetings...'

Just read A. W. of Honolulu's letter in July 1985 Grapevine, "The 'gospel' of 90 meetings...?" Like A. W., I'm sick of this, and it has got no connection
at all with the program. I came in in 1963. Ninety days was never mentioned; no one had ever heard of it, everyone said get to as many meetings as possible. If 90 meetings in 90 days is necessary to making the program, then there are a number of older members around who are not in the program! In fact, presumably never have been in the program--amazing we're sober!

E. L.
London

October 1987
Vol. 44 No. 5
90 Days--or Just for Today?
The other day, at a social event, I bumped into a newcomer from my home group. "Guess what!" he exclaimed. "I did my 90 days!" When he realized that the party I was with were non-AAAs, he changed the subject. Later, one of my non-AA friends asked me, "Did that young man just get out of prison?"
I sometimes wonder about the very heavy emphasis we place on that 90-day suggestion. In my area, group after group, meeting after meeting, the questions are put to us: "Is there anyone here working on 90 days?"; "Is there anyone here celebrating 90 days?"
How did it start and what does it mean?
One of the things that first attracted me to Alcoholics Anonymous was the fact that nobody put me on the spot by asking me questions. I never had satisfactory answers before AA and none when I arrived, so I was especially grateful. It used to be suggested that new-comers give AA a try for "about three months."
Gradually, over the years, the "three months" became "90 days." The "90 days" became "90 meetings in 90 days." And now I hear us talking about "90 and 90"!
Three months, or 90 days, is generally accepted as a reasonable period in which alcohol, alcohol fumes, and alcoholic fantasies can be cleared out of the human system; it is also considered a fair length of time in which to grasp a working knowledge of the AA recovery program.
But why 90--why not 79 or 102? In my area, 90 days is the suggested requirement before a member may speak from the group podium or hold an office in the group. I remember one business meeting where nominees were being considered for office for the next term. A newcomer put his own name in nomination.
"But," said the chairman, "you've been drinking all along."
"So what," said the newcomer. "I've got my 90 days!"
The 90 days we are talking about, of course, is a period of continuous sobriety.
When I came on the scene, that probation seemed too long for someone as special as I thought I was. Others pointed out to me, however, that they once thought they were special, too, but they had found it a good idea to try to stop being different and start trying to fit in--to stop running the show and, instead, join the cast!
I've had newcomers ask how we reconcile "90 days" with "just for today." It seems most AAs find it easier to come through that early period by taking it one day at a time. Ninety days can seem a very long time indeed when we are new. Some of us never stayed sober for 90 days. I once stayed sober for several weeks but not because I wanted to. I was locked up. Toward the end of my drinking life I couldn't stay away from a drink for more than six hours.
Thank goodness, the group I came into didn't "push" that early period of adjustment. They put the emphasis squarely on today. They made it so clear that even I could understand when they said that they had not given up drinking for three months or for the rest of their lives; nor had they given it up forever and ever, amen! What they were doing was trying to stay away from that first drink just for today. And the principal tool they used to help themselves was meetings. They came to one meeting at a time, one day at a time. They asked me if I thought I could do that. Without realizing it, I answered in kind and said that I would try.
Generally speaking, I would like to see us play down the "90 and 90" battlecry and play up the victory slogan "just for today!" What do you think?
W. H.
New York, New York

March 1988
Vol. 44 No. 10
PO Box 1980
90 and 90?
I was later than usual reading the October issue, but when I got to "90 Days--or Just for Today?" I couldn't believe it. Hopefully you got a flood of comments, but just in case I am including mine: 90 days for what?
I agree with W. H. that far too much emphasis is being put on newcomers (primarily by rehabs) to make 90 meetings in 90 days, instead of the proven AA axiom of "One Day At a Time." Ten years ago, staying sober one hour, not to
mention twenty-four, seemed a long time. Back then, 90 days would have been as
impossible as the 20-30 years I vaguely heard some members had. Thankfully,
everyone said, "Just don't drink today."
What absolutely floored me was the statement: "In my area, 90 days is the
suggested requirement before a member may speak from the group podium or
hold an
office in the group." Speak? Hold office in three months? Are we talking AA
here? If we are, this scares me!
Don't misunderstand. After attending meetings from coast to coast, I'm well
aware that "each group should be autonomous," that often terms or format
change
slightly from place to place, and this generally has worked very well. What
concerns me is the second half of the Fourth Tradition: "--except in matters
affecting other groups or AA as a whole."
Around Pittsburgh, you normally don't "lead" before a year, and need at least
that much to hold office. I think it is safe to say that at three months,
none
of us knew what end was up. The idea that an area of AA meetings requires so
little sobriety to speak or hold office should make every member worry. Are
these shaky newcomers the only ones left to carry the message, take
responsibility for meetings--and worse, represent AA as a whole?
J. P.
Clairton, Pennsylvania

PO Box 1980
90 and 90?
I agree with W. H.'s view that "just for today" is more helpful to sobriety
than
"90 meetings in 90 days." Although I have heard people who were helped by
the
90-day concept, I've also seen those who made a start in AA, then were heard
counting off their "90 & 90" like prisoners X-ing off days on the wall. When
they reached the 90, they vanished. Some who did stick around later said they
had been under the impression they would be "cured" after 90 days. I think it
can set up a false goal--racking up days and meetings instead of learning
about
alcoholism and sobriety. What helped me the most, in the way of sayings,
were
"Bring the body to and the mind will follow," and "If you don't drink today,
you'll never drink, because it's always today." But as to W. H.'s suggestion
about playing down the "90 and 90" saying, I don't believe there is any way to
stop any particular phrase from going around in AA, and it does seem to be
helpful to some. I think we'll all hear what we need if each of us helps
each
other as we each sincerely think best.
F. D.
Coral Gables, Florida

PO Box 1980
90 and 90?
Throughout my fifteen years of sobriety in AA, I have been subscribing to the Grapevine and cannot express its contribution to my own personal program. I especially enjoyed the views expressed in the October 1987 edition, "90 Days--Or Just for Today?" When I began attending AA, there was no mention of ninety meetings in ninety days. The man who was later to become my sponsor told me that if I followed the AA program, I could expect an improvement in my life within thirty days. I suppose this was because I looked so desperate. If I had been required to do anything for longer than a twenty-four hour period, I probably would have walked out. In my first months of sobriety, I was able to hang on by using the idea that I only had to stay sober for today. Some of the older heads did estimate that it took one month of sobriety to clear the brain for each year of hard drinking. Much later, I began hearing people not only advocating but demanding newcomers to attend ninety meetings in ninety days. I occasionally approach people to find the source of this commandment, but it has never been forthcoming. I have searched through the Big Book without success. Because of my own experience, I feel that some well-intentioned but pedantic members of the Fellowship do a disservice to the program and shaky newcomers with the ninety meetings in ninety days requirement, when they cannot face more than one day at a time of anything. K. B. Galveston, Texas

+++Message 6797. . . . . . . Where does this story of Bill W and newcomers come from? From: Jim . . . . . . . . . . . 8/10/2010 9:24:00 PM

I remember reading that, in his later years, Bill W. would leave the NY office to go to a store front AA club and wait for a newcomer to come through the door. One would and Bill would say, "You look like you need a cup of coffee" [pardon my paraphrasing this, it's how I remember it] The newcomer would rant about his problems and the problems of the world not realizing he was talking to the co-founder of AA. Bill would quietly listen and say "..... I know."

Can anybody tell me what piece of AA literature this story comes from?
I haven't seen the earlier discussion of this topic, so apologies if I am repeating earlier comments. The Order of the Sons of Temperance which has been around for 150 years have a triangle in a circle, with a star in the middle of the circle as their symbol. They have the words "purity, love, fidelity" around the triangle. Examples can easily be found on the internet.

From G.C. the moderator

To see the Sons of Temperance circle and triangle logo, go to:

http://www.edinphoto.org.uk/0_PCV_M/0_post_card_views_ost_edinburgh_castle.htm (on the back of the postcard at the upper left hand corner)

http://www.sonsoftemperance.abelgratis.co.uk/ (the colorful modern version of their logo)

http://www.vermonthistory.org/freedom_and_unity/1800s/rum.html#


In AA Comes of Age, on page 139, Bill W. said:

"The priests and seers of antiquity regarded the circle enclosing the triangle as a means of warding off spirits of evil, and A.A.'s circle and triangle of Recovery, Unity, and Service has certainly meant all of that to us and much more."

I'm sorry, this may make some AA members very uncomfortable, but if you know anything about the ancient rituals -- pagan Greek and Roman, Egyptian, druid, etc. -- for attempting to speak with spirits, angels, demons, the ghosts of the dead, and so forth, you will realize what Bill Wilson was talking about right away.

In Wicca and in other ancient magic rituals, you drew a circle around you on the ground to protect you from dangerous spirits, and you drew a triangle into
which you attempted to lure the spirit whom you were invoking. The triangle, sometimes called the Triangle of Solomon, had the three words Tetragrammaton, Anaphaxeton, and Primeumaton written on its sides (there was a lot of overlap between ancient magic and ancient gnosticism, which used magic words formed in similar fashion to represent various spirits and divine powers). See for example:

http://en.wikipedia.org/wiki/Magic_circle

http://www.spellsandmagic.com/Triangle.html

Bill Wilson said quite clearly and explicitly where the circle and triangle originally came from -- from "the priests and seers of antiquity" who used the circle for "warding off spirits of evil" -- and I think we just have to take him at his word.

Glenn C. (South Bend, Indiana)

THIS STORY IS FROM THE END OF THE MOVIE "MY NAME IS BILL W."

Bill Lash <barefootbill@optonline.net>
(barefootbill at optonline.net)
john wikelius <justjohn1431946@yahoo.com>
(justjohn1431946 at yahoo.com)

It was my understanding that his later years Bill stopped going to meetings. Did he ever take these newcomers to meetings or did he leave them at the door?
From: "Jim" <jt417552@aol.com> (jt417552@ aol.com)  
Subject: Where does this story of Bill W and newcomers come from?

I remember reading that, in his later years, Bill W. would leave the NY office  
to go to a store front AA club and wait for a newcomer to come through the door. 
One would and Bill would say, "You look like you need a cup of coffee"  
[pardon my paraphrasing this, it's how I remember it] The newcomer would rant about his  
problems and the problems of the world not realizing he was talking to the co  
founder of AA. Bill would quietly listen and say "..... I know." Can anybody tell me what piece of AA literature this story comes from?

+++Message 6800. . . . . . . Louisiana State Penitentiary newsletters  
From: ckbudnick . . . . . . . 8/13/2010 9:02:00 PM

Question about the "New Hope" and "Saber" newsletters from the Louisiana State  
Penitentiary (also known as Angola and The Farm).

I first want to thank the members of this group for all the help I've received  
when I've posted questions.

My next question for AA History Lovers is about a prison based newsletter. I saw referenced in the "Give and Take Page" of the AlconAire newsletter (South Dakota State Penitentiary) two newsletters from the prison in Angola, Louisiana.
The titles of the newsletters are "New Hope" and "Saber." Has anyone seen or known of copies of any of these newsletters?

Thanks,

Chris B.  
Raleigh, North Carolina

+++Message 6801. . . . . . . Re: Louisiana State Penitentiary newsletters  
From: Glenn Chesnut . . . . . . . 8/14/2010 2:56:00 PM

From: Tom Hickcox <cometkazie1 @cox.net> (cometkazie1 at cox.net)
Chris, I assume you mean A.A. newsletters, not the Angola-ite, a prison newspaper that has been published for a long time.

I suggest you call our Central Office, which serves that area. I’ve been a member here for almost twenty years and I think some of the prison committee visit Angola. The people at our Central Office could put you in touch with the appropriate people. Tell them I referred you.

Good luck.

Tommy H in Baton Rouge

- - - -

Original message from <cbudnick@nc.rr.com> (cbudnick at nc.rr.com)

Question about the "New Hope" and "Saber" newsletters from the Louisiana State Penitentiary (also known as Angola and The Farm) ....

I saw referenced in the "Give and Take Page" of the AlconAire newsletter (South Dakota State Penitentiary) two newsletters from the prison in Angola, Louisiana. The titles of the newsletters are "New Hope" and "Saber." Has anyone seen or known of copies of any of these newsletters?

Thanks,

Chris B.
Raleigh, North Carolina

ALCOHOLICS ANONYMOUS HISTORY WEEKEND III
"THE OXFORD GROUP ROOTS OF A.A."

with Jay S. from Redondo Beach CA
and
Barefoot Bill from West Milford NJ

August 20 – 22, 2010
At The Wilson House
(where Bill W. was born)
378 Village Street
East Dorset, VT 05253

Jay S. is an Oxford Group historian. He will be doing three presentations:

"The Early Roots of A.A.: The Akron Miracle"
"Varieties of Spiritual Experience: James, Jung, Shoemaker & You"
and "What Ever Happened to the Oxford Group?"

Barefoot Bill has been studying and collecting
AA history since 1994. He will be doing a
presentation on:

"Bill W. & Dr. Bob’s Oxford Group Experience"
and another one on "Oxford Group Meditation –
How To Listen To God"

Schedule:

Friday night 8/20/10 9:00 to 10:45pm – M.R.A./Oxford Group movie

Saturday morning 8/21/10 9:00 to 10:20am – The Early Roots of A.A.: The
Akron
Miracle

Saturday morning 8/21/10 10:40 to 11:55am – Bill W. & Dr. Bob’s Oxford
Group
Experience

Saturday afternoon 8/21/10 1:00 to 2:20pm – Varieties of Spiritual
Experience: James, Jung, Shoemaker & You

Saturday night 8/21/10 9:00 to 10:45pm – M.R.A./Oxford Group movie

Sunday morning 8/22/10 9:00 to 10:20am – Oxford Group Meditation: How To
Listen
To God

Sunday morning 8/22/10 10:40 to 11:55am – What Ever Happened to the Oxford
Group?

For weekend and overnight reservations please
call the Wilson House at 802-362-5524.
For more information please call Barefoot Bill at 201-232-8749 (cell).
Audio CD’s of this event provided by Just Love Audio.

++++Message 6803. . . . . . . . . . . . Pamphlet from LA
From: ckbudnick . . . . . . . . . . . . 8/18/2010 2:56:00 PM

Greetings!

My request is, unfortunately, a bit vague. My research partner, Boyd, is
trying
to identify a pamphlet he saw in a personal archives.

The information he has given me about the pamphlet over the phone is that it is
probably from the 1950's. It was printed by the Greater Los Angeles District
It is 4 to 6 pages in length and approximately 3" x 6".

On the cover is "AA" with a thin border.

He described it as probably being some sort of introductory pamphlet.

On the inside is a symbol that looks similar to an infinity symbol. It is similar to a symbol that appears on the first Narcotics Anonymous publication that was written by three members of AA (Jack P., Cy M. and Jimmy K.). Jimmy K. of course went on to be recognized as one of the founders of NA. We are trying to determine if this pamphlet influenced the writing of the NA pamphlet as they are from the same location (LA) and has the similar symbol. I can email a picture if it will help.

I know this is a fairly vague request and unfortunately Boyd is pulling from his memory. Any help would be appreciated.

Thanks,

Chris B.
Raleigh, NC

When were the suggested readings form the Akron pamphlets taken out of the actual pamphlets sold today in Akron. It read:

The old Akron reading list for A.A. beginners

(A Manual for Alcoholics Anonymous: THE AKRON MANUAL, published by the Akron group in late 1939 or early 1940, with Dr. Bob's approval we must assume, gives a list at the end of recommended readings for newcomers to A.A., so that they might better understand the spiritual aspects of the program. "The following literature," the pamphlet says, "has helped many members of Alcoholics Anonymous.")

Alcoholics Anonymous (the Big Book).

The Holy Bible.
(The Sermon on the Mount in Matthew 5-7,
the letter of James,
1 Corinthians 13,
Psalms 23, 91

The Greatest Thing in the World, Henry Drummond.
The Unchanging Friend, a series (Bruce Publishing Co., Milwaukee).
As a Man Thinketh, James Allen.
The Sermon on the Mount, Emmet Fox (Harper Bros.).
The Self You Have to Live With, Winfred Rhoades.
Psychology of Christian Personality, Ernest M. Ligon (Macmillan Co.).
Abundant Living, E. Stanley Jones.
The Man Nobody Knows, Bruce Barton.

For copies of the original Akron Manual see
any of the following online sources:

http://www.barefootsworld.net/aamanual.html
http://hindsfoot.org/AkrMan1.html
http://hindsfoot.org/AkrMan2.html
http://silkworth.net/aahistory/akron_manual.html

+++Message 6805. . . . . . . New York Times article on Bill W.
and the Edison test
From: christopherfinan . . . . . . . 8/5/2010 6:19:00 PM

The Bill W. biographies say that Bill was offered
a job by Thomas Edison after passing a test devised
by that inventor. See for example "Pass It On"
page 65.

The test became very controversial because Edison
assailed American education after almost no one
to whom he gave it was able to pass it.

"Pass It On" page 66 says that a New York Times
reporter called Bill W. to interview him, as one
of the people who passed the Edison test.

But so far, I have been unable to find a story in the New York Times that says that anyone at all passed it.

If this article does exist, does anyone know the date that it appeared?

Chris Finan
Brooklyn, NY

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+++Message 6806. . . . . . . . . . . . Re: Jack Alexander
From: Charles Knapp . . . . . . . . . 8/12/2010 9:45:00 AM

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From the St. Louis Post-Dispatch, Sept 17, 1975

Jack Alexander Dies; Once Reporter Here

Jack Alexander, a former St. Louis reporter and one of three brothers who attained top editorial positions on national publications, died today in a hospital at St. Petersburg, Fla. He was 73 years old. Mr. Alexander retired in 1964 as senior editor of the Saturday Evening Post. For more than two years before that he had been working on a reduced schedule, traveling in Europe and writing occasional stories for the magazine. His retirement was the result of increasing effects of Parkinson's disease. He had been in ill health for many years. His death was attributed to a massive stroke.

Mr. Alexander was from Missouri and spent his childhood in Wheaton and Vinita Park. After graduating from St. Louis University High School and St. Louis University, he entered newspaper work, breaking in on the old St. Louis Star. He joined the Post-Dispatch staff in 1923, remaining for seven years before moving to New York. He covered municipal baseball and wrestling and traveled with the old St. Louis Browns of the American League. He served also as a reporter and, years later, recalled that he had worked under five editors and had worked in nearly every branch of the news department of the paper.

After moving to New York, Mr. Alexander worked first for the City News Bureau and then as a rewrite man for the New York News. His work at that paper caught
the eye of magazine editors and brought a job offer from the New Yorker.

He accepted, and a few years later moved to the Saturday Evening Post. Mr. Alexander's specialty was the gathering of material for and the writing of detailed, sparkling personality sketches of national and international figures.

Thirty years ago he wrote a Saturday Evening Post article on Alcoholics Anonymous, which has been credited with assisting the then small organization in developing into a major force in combating alcoholism.

In addition to his wife, the former Anita Mueller of St. Louis, he is survived by two brothers. The eldest, E. Roy Alexander, is a former Post-Dispatch reporter and assistant city editor, who left in 1939 to become managing editor of Times Magazine. He retired as executive editor. The other is Rev Cal Alexander, a Jesuit priest who formerly was editor of Jesuit Missions, a monthly magazine. Father Alexander was a reporter for the Star and Globe-Democrat before he became a priest.

Funeral services will be in St. Louis at a time to be arranged. Burial will be in Bellefontaine Cemetery.

The greater Los Angeles area has split into A.A. Area 5 and A.A. Area 93. Here's a link to the archivist in area 93:

http://www.aaarea93.org/archives/CCAA_Archives.pdf

Jeff Bruce

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On Wed, Aug 18, 2010 at 11:56 AM, ckbudnick <cbudnick@nc.rr.com> wrote:
> Greetings!
> My request is, unfortunately, a bit vague. My research partner, Boyd, is trying to identify a pamphlet he saw in a personal archives.
> The information he has given me about the pamphlet over the phone is that it is probably from the 1950's. It was printed by the Greater Los Angeles District (paraphrasing).
> It is 4 to 6 pages in length and approximately 3" x 6".
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> On the cover is "AA" with a thin border.
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> He described it as probably being some sort of introductory pamphlet.
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> On the inside is a symbol that looks similar to an infinity symbol. It is
> similar to a symbol that appears on the first Narcotics Anonymous
> publication that was written by three members of AA (Jack P., Cy M. and
> Jimmy K.). Jimmy K. of course went on to be recognized as one of the
> founders of NA. We are trying to determine if this pamphlet influenced the
> writing of the NA pamphlet as they are from the same location (LA) and has
> the similar symbol. I can email a picture if it will help.
> 
> I know this is a fairly vague request and unfortunately Boyd is pulling
> from his memory. Any help would be appreciated.
> 
> Thanks,
> 
> Chris B.
> 
> Raleigh, NC

+++Message 6808. . . . . . . . . . . . Re: New York Times article on Bill
W. and the Edison test
From: corafinch . . . . . . . . . . . . . . 8/19/2010 7:59:00 AM

Before I knew anything about Bill Wilson, I was told a family story along
the
same lines. My grandfather dropped out of high school, was admitted to
Syracuse
as a chemistry major on the strength of an admission test, but left there
after
a semester or two. He was hired by Edison in 1904. As my mother explained
it,
Edison judged intelligence and energy by his own criteria and did not care
about
education. I don't remember any mention of a written test used by Edison.

Unlike Bill, my grandfather accepted the job. However, the work and hours
were
extremely demanding and he stayed less than two years. With the experience
in
Edison's lab, he had no trouble getting a good job with another chemical
company
in spite of his lack of education.

It seems to me that if Edison was using a test to make hiring decisions,
people
must have been passing it. He would have had to hire quite a few people if
his
demanding work conditions caused him to lose them quickly. The "test" that
became the subject of controversy was apparently a mock on impractical, overrated college graduates.

The library I work at subscribes to the NY Times Historical archive, which is the text of the Times 1851-2006. I looked up the Edison test and do not see any article describing Bill and the Edison test. It may that he was interviewed about this but the article not actually published...

There were a number of articles on the test, which was controversial as educational things often are, many criticizing it's focus on knowledge of facts vs knowing how to look for information etc. Apparently at first the test was given to adults, job applicants for Edison's facility in NJ, but then it was run for a few years with high schoolers, a sort of early SAT. The tests were last given ca1930.

Apparently Einstein took part of the test once, and failed, not knowing for example what the speed of sound was. He dismissed the test, saying he could always look such facts up if he needed them!

This isn't an exhaustive study of the tests or Bill's involvement in them, just the result of a little searching the database from a quiet summer reference desk :-)

Charlie C.
IM = route20guy

"It's a dangerous business Frodo, going out your door.'
(Tolkein, Lord of the Rings)

Just guessing, but this story sounds very much like one from Robert Thomsen's "Bill W." The final chapter goes into fair detail describing Bill's usual activities up until his death without mentioning his going to the storefront club.
The book closes with the story of Joe B., sober three years, who decided at the last minute to skip the services at St John the Divine and instead, "...unlocked the door of the tiny storefront they used for their regular Sunday Meetings."

The story ends with a newcomer hesitating at the door, shaking. "Come in." Joe said, but the man did not move. "Yeah..." Joe smiled. "This is the right place."

Then he held out his cup and the man took a slow, tentative step into the room. "You look like you could use some coffee...."

Jim S.

We hear about Dr. Bob making amends at the beginning of his sobriety. Are there any references to Bill W. making amends when he first got sober?

The publication of the Big Book passed 3,000,000 in August of 1981. May I ask what the figures are now in 2010?

Thank you.

Mike
Alcoholic from PA (USA)
04/13/78

Re: How many copies of Big Book published as of 2010?
From: Laurence Holbrook . . . . . . . . . . . . 8/21/2010 12:46:00 AM
One of the highlights of the Convention was the presentation on Sunday of the 30-millionth copy of the Big Book to the American Medical Association, the organization that in 1966 first defined alcoholism as a disease, a watershed moment in the perception and treatment of alcoholism. This was at the International Convention in San Antonio celebrating 75 years of Alcoholics Anonymous on July 4, 2010.

This was quite a change from the original review by the AMA in October, 1939.

Larry H

+++Message 6814. . . . . . . . . Most alcoholics ... have lost the power of choice
From: Charlie Parker . . . . . . . 8/10/2010 7:50:00 AM

On page 24 of the Big Book it says that "The fact is that most alcoholics, for reasons yet obscure, have lost the power of choice in drink."

I wonder why it says "most alcoholics."

There are a lot of places where they used absolutes (even in the paragraph that precedes this one it says that "at a certain point in the drinking career of every alcoholic, he passes into a state where the most powerful desire to stop drinking is of absolutely no avail") but here they tempered the statement with "most."

This just came up in discussion and I thought I would throw it out there.

Any thoughts or references?

Best regards, Charlie P., Austin

+++Message 6815. . . . . . . . . Re: Most alcoholics ... have lost the power of choice
From: Tom Hickcox . . . . . . . 8/21/2010 11:08:00 AM

RARELY -- or NEVER ??? -- "have we seen a person fail who has thoroughly followed our path."

The December 1978 issue of The Grapevine, Vol. 35, No. 7, has an
article "Rarely - or Never"

<<http://www.aagrapevine.org/da/article.php?id=107518&tb=2ZGE9ZHQ1M0ExOTc4JnBnPT\n
U2 [22]
>http://www.aagrapevine.org/da/article.php?id=107518&tb=2ZGE9ZHQ1M0ExOTc4JnBnPa

TU2 [22]>

It discusses the use of the word "rarely" in the phrase "Rarely have we seen a person fail who has thoroughly followed our path," asking essentially the same question Charlie raises, why didn't he use the word "never"?

It records Bill being asked three times at conferences if he would change the wording if he were able to. In all three instances he replied that he wouldn't. There were several reasons given the main one being, "I think the main reason for the use of the word 'rarely' was to avoid anything that would look like a claim of a 100% result."

I suspect similar thinking may have resulted in the word use Charlie questions.

I think sometimes we lose our view of the forest when we focus on trees.

Tommy H in Baton Rouge

- - - -

"MOST" or "ABSOLUTELY ALL" ???
Original message 8/10/2010 from Charlie Parker:

>On page 24 of the Big Book it says that "The fact is that most
>alcoholics, for reasons yet obscure, have lost the power of choice in
>drink."
>
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>
>Any thoughts or references?
>
>Best regards, Charlie P., Austin

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+++Message 6816. . . . . . . . . . . . Author of Forewords
From: Tom Hickcox . . . . . . . . . . . . 8/21/2010 11:46:00 AM

The Fourth Edition of Alcoholics Anonymous has a preface and four forewords.

Are there any hard data that show who the authors of these are?

This ties in with the query I posed in message #6749 about describing Bill W. as a stockbroker.

I note that the Foreword to the Fourth Edition was immediately changed, presumably as a result of the brouhaha from equating online meetings with face to face meetings. I have no idea what the approval process was for this change, which would be another question.

So, please, what do the records show of the authors to the preface and forewords?

Tommy H in Baton Rouge

+++Message 6817. . . . . . . . . . . . Re: Rev. Forrest L. Richeson and Minnesota AA
From: Ken Ring . . . . . . . . . . . . 8/21/2010 12:15:00 PM

Some additional information here on Forrest Richeson:

FRIEND OF ALCOHOLICS

Rev. Dr. Forrest Larkin Richeson

Born December 18, 1908 in Marshalltown, Iowa (where he was ordained). Graduated from Drake University (’31) in Des Moines; the University of Chicago, Illinois and the Union Theological Seminary in New York, New York.

Married to Dorothy with his 13-month-old daughter, Linda, became pastor of Portland Avenue Christian Church, located at Grant Street and Portland in Minneapolis, Minnesota. Served there from 1939 to 1975 and during this period led his church with a new name, First Christian Church (Disciples of Christ) to its new building and location on a portion of the Pillsbury family estate at East 22nd Street between Stevens Avenue and First Avenue South in Minneapolis in 1954.

In 1942 Forrest, in a reaction to the entry of the United States into the World War, nearly made a decision to become a chaplain in the armed forces.

A colleague suggested that he attend the Yale School of Alcohol Studies in New Haven, Connecticut in June and July of 1945.
Forrest was the first person from Minnesota to do so.

Later, in 1945, in search of religious leaders that might administer receiving Fifth Steps from alcoholics at 2218, Pat C. (a co-founder of The Minneapolis Group and Alano Society of Minneapolis, Inc.) met Forrest at Portland Avenue Church.

Forrest achieved the highest position in his denomination in 1966 when he became the president of the 1.9 million member International Convention of Christian Churches (Disciples of Christ).

Prior to ascending in the church he achieved another first in Minnesota. Forrest was the only clergyman to serve as president of four interdenominational agencies: the Minnesota Council of Churches, the Greater Minneapolis Council of Churches, the Minnesota State Pastors Conference and the Minneapolis Ministerial Association.

His alma mater, Drake University, noted this achievement when it presented him with an honorary doctorate in 1948.

Forrest was on the general board of the National Council of Churches, board chairman of trustees of the United Theological Seminary in New Brighton and board chairman of Life and Casualty Union.

Following his early work with alcoholics he was invited and became a member of the faculty at Yale in 1956. After his retirement from First Christian he worked at Abbot Northwestern Hospital and the Family Treatment Center, in Minneapolis.

Having read many histories of localities in A.A., I find that "Courage To Change, The Beginnings, Growth and Influence of Alcoholics Anonymous in Minnesota," to be a very comprehensive volume. It was limited by space and financial considerations along with a personal loyalty to Pat C, yet otherwise without fault.

Factually, it stands up today. No single volume could possibly give a complete history, yet this one is a benchmark publication for overall completeness.

FROM: Ken R, Archivist/Historian
Alano Society of Minneapolis

An Advisory Action of the 2001 General Service Conference recommended that in the case of the Fourth Edition of the Big Book, the G.S.O. editors would prepare or coordinate new material such as the cover and jacket design, jacket copy,
preface and foreword to the Fourth Edition, as well as make changes to the title page, contents page, factual material that appears in footnotes and introductions to personal stories.

An Advisory Action of the 2002 General Service Conference recommended that the sentence "Fundamentally, though, the difference between an electronic meeting and the home group around the corner is only one of format," in the last paragraph of the foreword to the Fourth Edition be deleted in future printings of the Big Book.

--- In AAHistoryLovers@yahoogroups.com, Tom Hickcox <cometkazie1@...> wrote:

> The Fourth Edition of Alcoholics Anonymous has a preface and four forewords.
> Are there any hard data that show who the authors of these are?
> This ties in with the query I posed in message #6749 about describing Bill W. as a stockbroker.
> I note that the Foreword to the Fourth Edition was immediately changed, presumably as a result of the brouhaha from equating online meetings with face to face meetings. I have no idea what the approval process was for this change, which would be another question.
> So, please, what do the records show of the authors to the preface and forewords?
> Tommy H in Baton Rouge

+++Message 6819. . . . . . . . . . . . Fr. John Ford: AA rejection of Oxford Group absolutism, etc.
From: Baileygc23@aol.com . . . . . . . . . . . . 8/21/2010 5:23:00 AM

A.A. REJECTION OF FIVE MAJOR OXFORD GROUP PRINCIPLES AND PRACTICES

(1) absolutism  
(2) "aggressive evangelism"  
(3) the idea of group guidance as a source of private divine revelation  
(4) Oxford Group publicity seeking  
(5) public confession of sins to the entire group (instead of AA's Fifth Step private confession)

The differences between A.A. and the Oxford groupers, Father John Ford says,
was so pronounced from the very beginning that "there was never a real ideological integration of A.A. into that movement" -- that is, it is a serious mistake to speak of early A.A. ever truly being an integrated "part of the Oxford group."

If you try to parrot Oxford group principles and practices in the modern world, Father Ford warned, you will end up with something totally different from anything genuine A.A. ever was -- and in the process you will also drive out all your good Catholic members.

-- Glenn C. (South Bend, Indiana)

> Father John C. Ford was an important member of
> the small group of Roman Catholic priests, including
> Father Edward Dowling, S.J., Father Ralph Pfau
> (the "Father John Doe" who wrote the Golden Books),
> and Father Joseph Martin, S.S. (whose "Chalk Talk"
> was seen all over the world), who were friends of
> A.A. and/or alcoholics who had recovered in A.A.,
> who worked to spread the A.A. message and defend
> the new movement in Catholic circles.

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MORAL RE-ARMAMENT AND ALCOHOLICS ANONYMOUS
Reverend John C. Ford, S.J.

Some of the original inspiration of A.A. came from the Oxford Groups, which are now called MRA, or Moral Rearmament. It was an Oxford grouper who first came to Bill W., the co-founder of A.A. in November, 1934, to tell him how he had found sobriety with the help of God and the Oxford groups. And when Bill W. went to Akron, Ohio, in May, 1935, and almost had a slip, it was through Oxford group people that he was introduced to Doctor Bob S., the other co-founder. But A.A. severed all connection with the Oxford Groups early in its history. The New York A.A.'s withdrew in 1937, the Akron A.A.'s in 1939 -- at a time when the total membership of A.A. in both cities was about a hundred people.

Some of the reasons for this withdrawal are given by Bill W. in Alcoholics Anonymous Comes of Age. He says that the four absolutes of the Oxford groups (absolute honesty, purity, unselfishness, and love) were too much for recovering alcoholics to appreciate, that they rebelled against the "rather aggressive evangelism" of the Oxford groupers, and could not accept the principle of "team guidance" from the group. Furthermore, the Oxford groups sought prestige through publicity for its prominent members, while A.A. was developing a fundamental principle of anonymity.
A.A. has always acknowledged the debt it owes to the Oxford groups in its early days. Fortunately, however, when they parted company, A.A. left behind those elements of Buchmanism which are unacceptable to Catholics. For instance, Catholics would object to open confession within the group practiced by many Buchmanites. But in A.A. the fifth of the Twelve Steps reads, "We admitted to God, to ourselves, and to another human being the exact nature of our wrongs."

A.A. members often "tell their story" at A.A. meetings, but a group confession, in an objectionable sense of the phrase, is not part of their policy or their practice. There are also to be found still traces of Oxford group terminology in A.A.; for instance, the word group itself. And the phrase "group conscience" which occurs in A.A. literature is reminiscent of a Protestant type of private revelation, or at least of a theological position which does not do justice to the unique place occupied by the Church of Christ. In A.A. however, the phrase group conscience, if it ever had definite theological meaning has long since lost it. It merely means the opinion of the major et sanior pars. And although it is the hope of all concerned that decisions be arrived at prayerfully, or in a spirit of submission to the will of God, it is not the thought of anyone that God has made A.A. the instrumentality of special, private revelations. Besides, the decisions in question do not have to do with religious or theological matters, but only with the practical measures to be taken to help the sick alcoholic to recover.

Apparently the differences between the fundamental attitudes of the early A.A.'s and the Oxford groupers were so pronounced that there was never a real ideological integration of A.A. into that movement. There was initial inspiration and association rather than integration. A.A. sprang from the Oxford groups but almost immediately sprang away from them.

*The N.C.C.A.

1949: "National Clergy Conference on Alcoholism" (founded by Father Ralph Pfau, author of the Golden Books) held its first gathering in August at Saint Joseph's College in Rensselaer, Indiana.
1971: name change to National Clergy "Council" on Alcoholism
1974: the phrase "and Related Drug Problems" was added to the name
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Drug Problems to indicate that laity were welcome as members

http://www.nccatoday.org/

http://www.aabibliography.com/ralphpau2.htm

From Jerry Trowbridge, Ben Hammond, and Bruce K.

- - - -

From: Jerry Trowbridge
<looking@pigsfly.com> (looking at pigsfly.com)

There was a lot of "softening" of dictatorial words and phrases during the writing process, such as changing 2nd person phrases to first person plurals. So for example, in the manuscript version, the first sentence of Chapter 5 reads:

"Rarely have we seen a person fail who has thoroughly followed our directions."

In the printed version, the word "directions" (which is authoritarian) was altered to "path":

"Rarely have we seen a person fail who has thoroughly followed our path."

- - - -

From: Ben Hammond
<mlb9292@gmail.com> (mlb9292 at gmail.com)

In the final editing of the Big Book, it seems that the conservatives convinced Bill to "pull out some nails" that were in the first drafts. Jim B, Fitz M, Hank P. and others were going back and fourth with Bill removing "God," "on our knees" and other powerful words. Nell Wing mentions this in her book, Jim B. talks about it on a recording, etc. Whatever the motives were, it could not have made better than it is.

God bless you all,
Old Ben
Tulsa, Oklahoma
From: bruceken@aol.com (bruceken at aol.com)

I consider myself one of three million alcoholics, worldwide, who have not "lost the power of choice in drink." I found it, 24 years ago.

Bruce K.
San Francisco

Hello Group,

One possible reason: Three pages earlier Bill says "But what about the real alcoholic? He may start off as a moderate drinker; he may or may not become a continuous hard drinker; but at some stage of his drinking career he begins to lose all control of his liquor consumption, once he starts to drink." Is it possible that a person could be alcoholic that has not lost the "power of choice in drink"? Could they wake up one day and realize they have begun to lose control and if they continue drinking the way they have been they might become a real alcoholic? It is the individual that makes the diagnoses they are alcoholic, not any of us. Maybe Bill left a way in for the person who truly believed they were alcoholic but had not lost the power of choice in drink.

Charles from Wisconsin

I am a little confused over #5 below.

"public confession of sins to the entire group (instead of AA's Fifth Step private confession)"

The Oxford Group advocated "sharing for witness" and "sharing for confession".

In Sam Shoemaker's writings he always insisted that sharing for confession be
done with a single person only. Can someone clarify the comment, was it a quote attributable to Father John Ford or some other source?

God Bless

John B.

******************************************************************************

John,

Number 5 was just my attempt at a summary of what Father John Ford said in his article at one point:

"Catholics would object to open confession within the group practiced by many Buchmanites. But in A.A. the fifth of the Twelve Steps reads, 'We admitted to God, to ourselves, and to another human being the exact nature of our wrongs.' A.A. members often 'tell their story' at A.A. meetings, but a group confession, in an objectionable sense of the phrase, is not part of their policy or their practice."

(You can read the whole of his article in the NCCA Blue Book down at the bottom of this page.)

My intention was to sum up Father Ford's arguments, not to argue either for or against them.

But I agree with you, that Father Ford's argument on this issue was not the best way to express the fundamental problem, and probably involved a misunderstanding and misstatement of the Oxford Group's teaching.

The real issue, I believe, was that as Protestants, the Oxford Group believed that people could be forgiven for their sins without having to confess them to an ordained Catholic priest. Father Ford would have believed that you couldn't be forgiven until you received the formal words of absolution from a Catholic priest.

But there was another issue here. There has always been a good deal of diversity in A.A. belief and practice, and Father John Ford followed the principle of anonymity to an extreme. He was instructed by his ecclesiastical superiors,
I have been told, to keep the fact that he was a recovering alcoholic a total secret, so as not to bring the Roman Catholic Church into disrepute. As a result, I was unable to determine when he actually got sober in A.A., and he only publicly revealed that he himself was a recovering alcoholic (to the best of my knowledge) at the very end of his life, when he talked about it (for example) when he was interviewed by Mary Darrah in 1985. I think Ernie Kurtz was aware of it at an earlier point, but I'm not sure when.

And Father Ford may have believed that talking too much in AA meetings about our sins would involve making things public which were intensely personal and should be kept private, and that attempting to make people talk about all of their worst sins in the public context of a group meeting was bad moral theology and the worst kind of "let it all hang out" modern pop psychology, and that suggesting that this kind of public confession would somehow free you from the power of your past sins ran totally against good Catholic moral theology.

This would involve a gross (and dangerous) confusion between discussions appropriate only to the privacy of the confessional booth, and less sensitive personal matters that were all right to talk about in public.

I feel sure that Father Ford believed that members of the Oxford Group on many occasions talked about personal matters during group meetings, that should only be talked about between a layperson and that person's priest.

(This is Father Ford I'm talking about here -- I'm a Methodist minister, and we Methodists don't believe that you have to confess your sins to a member of the clergy in order to be forgiven by God. Like Anglicans and Lutherans, we believe that you are allowed to do so, and laypeople sometimes do it, but you don't have to do it, and most parishioners don't.)

But some of this is supposition on my part. I do agree with you that, on this issue, Father Ford does not seem to have been aware of details of how the Oxford Group system actually worked.

Glenn C. (South Bend, Indiana)

**********************************************

--- In AAHistoryLovers@yahoogroups.com, Baileygc23... wrote:
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>
> http://www.nccatoday.org/
> http://www.aabibliography.com/ralphpfau2.htm
>
++++Message 6823. . . . . . . . . . . . When did Father John Ford get sober?
From: Glenn Chesnut . . . . . . . . . . . . 8/25/2010 6:28:00 PM

Father John C. Ford, S.J. (1902-1989) writes that his own recovery began in the 1940s under treatment with Dr. Silkworth at Towns Hospital in New York. See Mary Darrah's biography of Sister Ignatia (1992), p. ix, where Ford writes of his telephone conversation with Mary in 1985, "I told Mary of my own alcoholism and recovery from it some forty years earlier under the care of Dr. William Silkworth at New York's Towns Hospital."

Exactly forty years earlier would have been in 1945.

But Ford was teaching at the Gregorian University in Rome from 1945 to 1946, and there was no AA in Italy at that time, so there would be problems with dating his sobriety to just shortly before he went off to Italy. Possible perhaps, but I remain doubtful unless further evidence should appear indicating that this is what happened.

There is a gap in Father Ford's biography between his teaching in Rome (1945-46) and his teaching at Boston College (1948-1951) which I have been unable to fill. I wish I could find out more about his whereabouts in 1947, and whether he had any official church assignment during that year. At the very least, that gap certainly appears suspicious to me -- a place where further inquiries would seem wise.
And when Father Ford applied to attend the Yale School of Alcohol Studies in 1948, he said in his application that he met someone who was a member of AA, who took him to several meetings in 1947. So it looks as though Father Ford probably got sober in AA in 1947. This would be my best supposition, at this stage of my research.

P.S. There is another gap though which I have so far been unable to fill. Father Ford taught at Weston College from 1937 to 1941, and (while he was teaching at Weston College) earned a degree in civil law from Boston College Law School in 1941. But I have been unable to ascertain for sure what he was doing in the period from 1942 to 1944. Could he have gotten sober during this period? That's a possibility, although that is not the impression he tried to give the people at the Yale School of Alcohol Studies in his application to attend their summer school program.

P.P.S. Father Ralph Pfau joined AA on Nov. 10, 1943. As far as I can tell, it is correct to say that Father Pfau -- not Father Ford -- was the first Roman Catholic priest to get sober in AA. Pfau was willing to state that in public, in situations where Ford was also present, so it's hard to imagine him saying that he was the first -- right to Ford's face -- if it wasn't true.

Hi all,

I know this has been addressed before, but I'm having trouble finding the answer searching previous posts. My question concerns the master copy of the original manuscript (multilith edition), which has been sold twice at Sotheby's (First time in 2004, second time in 2007 for substantial sums.)

What I would like to know is, who actually was in possession of it and received payment when it was auctioned off the first time? And, do we know the trail of ownership? Lois to Barry L. to ... who?

Thank you,

Mike Margetis
Brunswick, MD

+++Message 6825. . . . . . . . When were the circle and triangle officially registered?
From: Glenn Chesnut . . . . . . . . . . . . 8/25/2010 11:08:00 PM

Sam S. (Elkhart, Indiana) asked me a question which I did not know the answer to. During what period of time was the circle and triangle logo officially registered as a trademark by AA?

See http://en.wikipedia.org/wiki/Trademark

Who did the paperwork and to what trademarks registry was it sent, and when?

Sam pointed me to the fact that in the 34th printing (1989) of the third edition of the Big Book, for example, on the copyright page it says:

ALCOHOLICS ANONYMOUS,® A.A.® and [an equilateral triangle inside a circle]® are registered trademarks of A.A. World Services, Inc.

And Sam had another printing of the third edition, printed a little later, which also had this statement on the copyright page.

When did this statement first start appearing on the copyright page of the Big Book?

+++Message 6826. . . . . . . . . . . . Re: Fr. John Ford: AA rejection of Oxford Group absolutism, etc.
From: stalban2001 . . . . . . . . . . . . 8/25/2010 10:44:00 PM

GLENN C. SAID IN THE PRECEDING MESSAGE:

>(This is Father Ford I'm talking about here -- I'm a Methodist minister, and
>we Methodists don't believe that you have to confess your sins to a member of
>the clergy in order to be forgiven by God. Like Anglicans and Lutherans, we
>believe that you are allowed to do so, and laypeople sometimes do it, but
>you don't have to do it, and most parishioners don't.) <
stalban2001 RESPONDS AS FOLLOWS:

Let me clarify a bit regarding the Episcopal (Anglican) position on the forgiveness of sins. Like Roman Catholics, Episcopalians believe that priests have the sacramental authority to forgive sins. For most of us, however, this usually happens during the general confession at the Holy Eucharist or at Morning or Evening Prayer.

The Book of Common Prayer, pp. 446-452 (http://www.bcponline.org/) provides for auricular confession during which a penitent meets confidentially with a priest. This is known as "Reconciliation of a Penitent." Regarding its use, we say this:
all can, none must, some should.

Dr. Sam Shoemaker would certainly have known this, and I suspect would have regarded public testimony of sins as spiritually unhealthy.

THE ORIGINAL MESSAGE FROM JOHN B. SAID:

From: jax760 <jax760@yahoo.com>
To: AAHistoryLovers@yahoogroups.com
Sent: Tue, August 24, 2010 5:36:36 PM
Subject: Re: Fr. John Ford: AA rejection of Oxford Group absolutism, etc.

I am a little confused over #5 below.
"public confession of sins to the entire group (instead of AA's Fifth Step private confession)"

The Oxford Group advocated "sharing for witness" and "sharing for confession".
In Sam Shoemaker's writings he always insisted that sharing for confession be done with a single person only. Can someone clarify the comment, was it a quote attributable to Father John Ford or some other source?

God Bless

John B.

GLENN C'S RESPONSE TO JOHN B:

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many Buchmanites. But in A.A. the fifth of the Twelve Steps reads, 'We admitted to God, to ourselves, and to another human being the exact nature of our wrongs.' A.A. members often 'tell their story' at A.A. meetings, but a group confession, in an objectionable sense of the phrase, is not part of their policy or their practice."

(You can read the whole of his article in the NCCA Blue Book down at the bottom of this page.)

My intention was to sum up Father Ford's arguments, not to argue either for or against them.

But I agree with you, that Father Ford's argument on this issue was not the best way to express the fundamental problem, and probably involved a misunderstanding and misstatement of the Oxford Group's teaching.

The real issue, I believe, was that as Protestants, the Oxford Group believed that people could be forgiven for their sins without having to confess them to an ordained Catholic priest. Father Ford would have believed that you couldn't be forgiven until you received the formal words of absolution from a Catholic priest.

But there was another issue here. There has always been a good deal of diversity in A.A. belief and practice, and Father John Ford followed the principle of anonymity to an extreme. He was instructed by his ecclesiastical superiors, I have been told, to keep the fact that he was a recovering alcoholic a total secret, so as not to bring the Roman Catholic Church into disrepute. As a result, I was unable to determine when he actually got sober in A.A., and he only publicly revealed that he himself was a recovering alcoholic (to the best of my knowledge) at the very end of his life, when he talked about it (for example) when he was interviewed by Mary Darrah in 1985. I think Ernie Kurtz was aware of it at an earlier point, but I'm not sure when.

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(This is Father Ford I'm talking about here -- I'm a Methodist minister, and we Methodists don't believe that you have to confess your sins to a member of the clergy in order to be forgiven by God. Like Anglicans and Lutherans, we believe that you are allowed to do so, and laypeople sometimes do it, but you don't have to do it, and most parishioners don't.)

But some of this is supposition on my part. I do agree with you that, on this issue, Father Ford does not seem to have been aware of details of how the Oxford Group system actually worked.

Glenn C. (South Bend, Indiana)

AND THIS WAS THE MESSAGE THAT STARTED THE WHOLE THING OFF:

Baileygc23@ SENT IN AN ARTICLE WRITTEN BY FATHER JOHN FORD and Glenn C. wrote a short introduction, in which he attempted to sum up Father Ford's position as follows:

> A.A. REJECTION OF FIVE MAJOR OXFORD GROUP PRINCIPLES AND PRACTICES
> (1) absolutism
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-- Glenn C. (South Bend, Indiana)

THE ORIGINAL ARTICLE WRITTEN BY FATHER JOHN C. FORD READ AS FOLLOWS:

MORAL RE-ARMAMENT AND ALCOHOLICS ANONYMOUS
Reverend John C. Ford, S.J.

Some of the original inspiration of A.A. came from the Oxford Groups, which are now called MRA, or Moral Rearmament. It was an Oxford grouper who first came to Bill W., the co-founder of A.A. in November, 1934, to tell him how he had found sobriety with the help of God and the Oxford groups. And when Bill W. went to Akron, Ohio, in May, 1935, and almost had a slip, it was through Oxford group people that he was introduced to Doctor Bob S., the other co-founder. But A.A. severed all connection with the Oxford Groups early in its history. The New York A.A.'s withdrew in 1937, the Akron A.A.'s in 1939 -- at a time when the total membership of A.A. in both cities was about a hundred people.

Some of the reasons for this withdrawal are given by Bill W. in Alcoholics Anonymous Comes of Age. He says that the four absolutes of the Oxford groups (absolute honesty, purity, unselfishness, and love) were too much for recovering alcoholics to appreciate, that they rebelled against the "rather aggressive evangelism" of the Oxford groupers, and could not accept the principle of "team guidance" from the group. Furthermore, the Oxford groups sought prestige through publicity for its prominent members, while A.A. was developing a fundamental principle of anonymity.

A.A. has always acknowledged the debt it owes to the Oxford groups in its early days. Fortunately, however, when they parted company, A.A. left behind
those elements of Buchmanism which are unacceptable to Catholics. For instance,
Catholics would object to open confession within the group practiced by many
Buchmanites. But in A.A. the fifth of the Twelve Steps reads, "We admitted to
God, to ourselves, and to another human being the exact nature of our
wrongs."
A.A. members often "tell their story" at A.A. meetings, but a group
confession,
in an objectionable sense of the phrase, is not part of their policy or their
practice. There are also to be found still traces of Oxford group terminology
in A.A.; for instance, the word group itself. And the phrase "group conscience"
which occurs in A.A. literature is reminiscent of a Protestant type of private
revelation, or at least of a theological position which does not do justice to
the unique place occupied by the Church of Christ. In A.A. however, the phrase
group conscience, if it ever had definite theological meaning has long since
lost it. It merely means the opinion of the major et sanior pars. And although
it is the hope of all concerned that decisions be arrived at prayerfully, or in
a spirit of submission to the will of God, it is not the thought of anyone that
God has made A.A. the instrumentality of special, private revelations. Besides,
the decisions in question do not have to do with religious or theological
matters, but only with the practical measures to be taken to help the sick
alcoholic to recover.

Apparently the differences between the fundamental attitudes of the early
A.A.’s and the Oxford groupers were so pronounced that there was never a real
ideological integration of A.A. into that movement. There was initial
inspiration and association rather than integration. A.A. sprang from the
Oxford groups but almost immediately sprang away from them.

Hi,

All the information you want can be found at:
--- In AAHistoryLovers@yahoogroups.com, "Michael" <mfmargetis@...> wrote:
> Hi all,
> I know this has been addressed before, but I'm having trouble
> finding the answer searching previous posts. My question concerns the
> master copy of the original manuscript (multilith edition), which has
> been sold twice at Sotheby's (First time in 2004, second time in
> 2007 for substantial sums.)
> What I would like to know is, who actually was in
> possession of it and received payment when it was auctioned off the first time? And, do we
> know the trail of ownership? Lois to Barry L. to ... who?
> Thank you,
> Mike Margetis
> Brunswick, MD
>

The above is a link to the current owner's web site. (Ken R.) It was first
sold
by the heirs of Barry Leach (Author of Living Sober). As I understand the
previous history Lois Wilson gave Barry the document. I could expand on the
reason for this but I would only be repeating previous discussions on AAHL.
The second link above would indicate that Barry wanted this document to go to AA
Archives.

In fellowship,
Dudley Dobinson from the Emerald Isles

The first Big Book that has the statement,
"ALCOHOLICS ANONYMOUS (r in a circle) is a

The first to have the statement, "ALCOHOLICS ANONYMOUS (r in circle), A.A. (r in circle), and (the circle and triangle symbol plus r in a circle) was the 24th Printing 1986.

All the Second Editions have the circle and triangle on the full title page. The first to have a trademark symbol (r in a circle) was the 20th Printing 1985. None of these had the statement on the copyright page.

They subsequently dropped the circle and triangle, but I don't have a complete collection of the Third Edition.

This, of course, doesn't answer the question of when the trademark was applied for.

Tommy H in Baton Rouge

At 22:08 8/25/2010, Glenn Chesnut wrote:

> Sam S. (Elkhart, Indiana) asked me a question
> which I did not know the answer to. During what
> period of time was the circle and triangle logo
> officially registered as a trademark by AA?
> 
> See http://en.wikipedia.org/wiki/Trademark
> 
> Who did the paperwork and to what trademarks
> registry was it sent, and when?
> 
> Sam pointed me to the fact that in the 34th
> printing (1989) of the third edition of the
> Big Book, for example, on the copyright page
> it says:
> 
> ALCOHOLICS ANONYMOUS,® A.A.® and [an equilateral
> triangle inside a circle]® are registered trademarks
> of A.A. World Services, Inc.
> 
> And Sam had another printing of the third edition,
> printed a little later, which also had this statement
> on the copyright page.
> 
> When did this statement first start appearing on
> the copyright page of the Big Book?


++++Message 6830. . . . . . . . . . . . Re: Master Copy Original Manuscript
From: Tom Hickcox . . . . . . . . . . . . 8/26/2010 12:01:00 AM
I would note this book is available thru preorder from Amazon for $40.95 plus shipping.

Amazon tells me the book is scheduled for shipment July 22 to October 5, 2010.

Search books for "The Book that Started It All".

Tommy H in Baton Rouge

At 22:35 8/25/2010, rpetermixon wrote:

> Hi,
> >
> > All the information you want can be found at:
> >
> > http://www.aaholygrail.com/
> >
> >
> >--- In AAHistoryLovers@yahoogroups.com, "Michael" <mfmargetis@...> wrote:
> >>
> >> > HI all,
> >> >
> >> > I know this has been addressed before, but I'm having trouble
> >> > finding the answer searching previous posts. My question concerns the
> >> > master copy of the original manuscript (multilith edition), which has
> >> > been sold twice at Sotheby's (First time in 2004, second time in
> >> > 2007 for substantial sums.)
> >> >
> >> > What I would like to know is, who actually was in possession of it and
> >> > received payment when it was auctioned off the first time? And, do we
> >> > know the trail of ownership? Lois to Barry L. to ... who?
> >> >
> >> > Thank you,
> >> >
> >> > Mike Margetis
> >> > Brunswick, MD
> 

The Big Book refers (p 74) to the person or persons with whom to take this intimate and confidential step .... just a thought:

"Rightly and naturally, we think well before we choose the person or persons with whom to take this intimate and confidential step. Those of us belonging to a religious denomination which requires confession must, and of course, will
want to go to the properly appointed authority whose duty it is to receive it. Though we have no religious conception, we may still do well to talk with someone ordained by an established religion. We often find such a person quick to see and understand our problem. Of course, we sometimes encounter people who do not understand alcoholics."

"If we cannot or would rather not do this, we search our acquaintance for a close-mouthed, understanding friend. Perhaps our doctor or psychologist will be the person. It may be one of our own family, but we cannot disclose anything to our wives or our parents which will hurt them and make them unhappy. We have no right to save our own skin at another person's expense. Such parts of our story we tell to someone who will understand, yet be unaffected."

++++Message 6832 . . . . . . . . . . . . Problem Drinkers (1946 March of Time) on Turner Classics
From: Bruce C . . . . . . . . . . . . 8/25/2010 9:49:00 AM

The March of Time "Problem Drinker" from 1946 will be aired on (TCM) Turner Classic Movies. September 5, 2010 at 11:00 p.m., see the link below:

http://www.tcm.com/thismonth/article/?cid=345580&mainArticleId=343404

This is from the HBO Archives. I found this a few years ago and placed them in the time line of our history. see link below

http://www.aamuncie.org/March_of_Time_1946.html

Bruce C.

1946 March of Time
Problem Drinkers

The first public film record of A.A. work (Public Information), was the 1946 March of Time feature, "Problem Drinkers". The March 1946 issue of the Grapevine reported the following:

Documentary Film

"The March of Time is in the process of making a documentary film on alcoholism, in which Alcoholics Anonymous is to play a large part. The film, said a March of Time official, will probably not be ready for release for
several months to come. Prior to the release they will notify the Central Office, which in turn will inform all A.A. groups in time to catch the picture immediately it is out."

The June Grapevine reported the following:

"Release date for The March of Time documentary film on alcoholism has been announced as June 14.

The picture includes scenes taken at the A.A. Central Office in Manhattan; the NCEA (Nat'l Committee for Education on Alcoholism); New York's Knickerbocker Hospital; the Yale School for Alcohol Studies; and at the clubrooms of one A.A. group--chosen by The March of Time people because it seemed typical.

A.A.'s anonyminy has been respected throughout. No A.A.'s face is shown in the film. The faces distinguishable in the shots taken at the Central Office are those of non-alcoholics. And those seen at the group's clubrooms are actors'.

The one exception is Marty M., who emerged from her anonymity when called upon to become executive director of NCEA."

The following are five segments of the documentary film on alcoholism, that are from the HBO Archives collection.
And, for those who might be interested, there are a total of 19 trade and service marks listed. Other than the seven listed above, there are two for the "A.A." mark showing first use on March 1, 1939 and still live plus one for "Alcoholics Anonymous" with a first use also on March 1, 1939 and also still live. The remaining marks are for "The Big Book", "Box 459", both still live, and the marks used for the last few International Conventions.

Just to close some loops from the recent discussions.

Mark

++++Message 6834. . . . . . . Re: Circle Triangle Trademark
From: Arthur S . . . . . . . . . . 8/27/2010 7:36:00 AM

..........................................................
The circle and triangle symbol made its debut at the 1955 International Convention in St Louis. It was featured on a large banner at the back of the stage (re AA comes of Age - pp 40 and 139). A December 1993 Grapevine article gives the history of the symbol and states "the circle and triangle symbol was registered as an official AA mark in 1955."

Cheers
Arthur

---

From: Glenn Chesnut
<glennccc@sbcglobal.net> (glennccc at sbcglobal.net)

Arthur,

I suspected something like this when I first asked the question. This indicates that as of 1993, there were people at the New York AA office who mistakenly thought the circle and triangle had been officially registered as a trademark with the United States Patent and Trademark Office back in 1955. But in proper legal terminology that was only "First Use."

In fact, the circle and triangle were not legally registered as a trademark until 1985. That is why the R in a circle (indicating a legally registered trademark) did not start appearing in Big Books in conjunction with the circle and triangle logo (as Tommy Hickcox noted) until 1985/1986.

So the actions later taken by the New York GSO and AA World Services to try to stop anyone but them using that logo, was a attempt to lock the barn without even realizing that this particular horse had already successfully stolen away fifty years earlier.

Glenn

---

See Message No. 6833 from "mark_area56"
<mark@go-concepts.com> (mark at go-concepts.com)
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6833

Circle and Triangle Trademarks by Alcoholics Anonymous World Services, Inc.
Source – United States Patent and Trademark Office Website

Circle Triangle Design - Trademark
Registration # 1314581
First Use - July 1955
Filed - March 8, 1984
Registered – January 15, 1985
Cancellation Date – October 17, 2005
Circle Triangle Design – Service Mark
Registration # 1557358
First Use – July 1955
Filed – December 12, 1988
Registered – September 19, 1989
Cancellation Date – March 25, 1996

Circle Triangle Design plus AA (words) – Trademark Service Mark
Registration # 1560849
First Use – July 1955
Filed – December 12, 1988
Registered – October 17, 1989
Cancellation Date – April 22, 1996

Circle Triangle Design plus AA Unity Service Recovery (words) – Service Mark
Registration # 1556288
First Use – February 1, 1955
Filed – December 12, 1988
Registered – September 12, 1989
Cancellation Date – March 18, 1996

Circle Triangle Design plus AA Unity Service Recovery (words) – Trademark
Registration # 1371267
First Use – February 1, 1955
Filed – December 12, 1988
Registered – November 19, 1985
Cancellation Date – August 26, 2006

Circle Triangle Design plus AA General Service Conference (words) – Trademark
Registration # 1322117
First Use – February 1, 1955
Filed – April 2, 1984
Registered – February 26, 1985
Cancellation Date – December 3, 2005

Circle Triangle Design plus AA General Service Conference (words) – Service Mark
Registration # 1555284
First Use – February 1, 1955
Filed – December 12, 1988
Registered – September 5, 1989
Cancellation Date – March 11, 1996

And, for those who might be interested, there are a total of 19 trade and service marks listed. Other than the seven listed above, there are two for the "A.A." mark showing first use on March 1, 1939 and still live plus one for "Alcoholics Anonymous" with a first use also on March 1, 1939 and also still live. The remaining marks are for "The Big Book", "Box 459", both still live, and the marks used for the last few International Conventions.
Just to close some loops from the recent discussions.

Mark

+++Message 6835. . . . . . . . . . . . Re: When were the circle and triangle officially registered?
From: john wikelius . . . . . . . . . . . . 8/27/2010 3:43:00 PM

Do you need printings and dates of third edition?

-------------------------------------------------------------

From: Tom Hickcox <cometkazie1@cox.net>
(cometkazie1 at cox.net)

The first Big Book that has the statement, "ALCOHOLICS ANONYMOUS (r in a circle) is a registered trademark of A.A. World Services, Inc." was in the 23rd Printing of the Third Edition, 1986.

The first to have the statement, "ALCOHOLICS ANONYMOUS (r in circle), A.A. (r in circle), and (the circle and triangle symbol plus r in a circle) was the 24th Printing 1986.

All the Second Editions have the circle and triangle on the full title page. The first to have a trademark symbol (r in a circle) was the 20th Printing 1985. None of these had the statement on the copyright page.

They subsequently dropped the circle and triangle, but I don't have a complete collection of the Third Edition.

This, of course, doesn't answer the question of when the trademark was applied for.

Tommy H in Baton Rouge

+++Message 6836. . . . . . . . . . . . Re: Most alcoholics ... have lost the power of choice
From: Charley Bill . . . . . . . . . . . . 8/25/2010 12:54:00 PM

From Charley Bill and looking@pigsfly.com

- - -

On 8/21/2010 2:23 PM, Charles Knapp wrote:
> Hello Group,
> 
> One possible reason: Three pages earlier Bill says "But what about the real alcoholic? He may start off as a moderate drinker; he may or may not become a continuous hard drinker; but at some stage of his drinking career he begins to lose all control of his liquor consumption, once he starts to drink." Is it possible that a person could be alcoholic that has not lost the "power of choice in drink"?
> 
> Could they wake up one day and realize they have begun to lose control and if they continue drinking the way they have been they might become a real alcoholic? It is the individual that makes the diagnoses they are alcoholic, not any of us. Maybe Bill left a way in for the person who truly believed they were alcoholic but had not lost the power of choice in drink.
> 
> Charles from Wisconsin
> 
> Hooray for Charles! I usually point out that a person may be an 'incipient alcoholic' in my Joe and Charlie Workshops. It also provides a way for someone who is worried about their drinking but not ready to accept the label of alcoholic to join us in AA. They soon seem to forget that they ever objected to the label and enter into the Fellowship wholeheartedly.
> 
> How is Wisconsin? Do you miss the desert? Was it kind to you?
> 
> - - - -

ON A FURTHER TOPIC:

Whenever there is a reference to the drafts of the Big Book, would it be useful to state the obvious: No one has ever achieved sobriety by using the draft versions, but hundreds of thousands in countries all over the globe have done so using the approved editions?

I certainly agree with Old Ben, it couldn't be better for us used to learning from books made from paper. However, different media is needed for many of our newcomers who did not grow up with books.

- - - -

From: <looking@pigsfly.com> (looking at pigsfly.com)

This would suggest that no one got sober in AA before the first edition came out of the bindery.

I know this is an area of some controversy, but I think the ideas embodied in the big book are more important than the specific way they are fixed in print, and the next 25 years is going to be nearly as important and difficult in the way we tell our story to a new population as the first 25
years were.

I'm not anti-paper. I write this in my home library (where one of my dogs just tried to eat Fred Allen's Treadmill to Oblivion). It is full of legacy media. But I'm no less than ecstatic that I can buy a copy of the big book and have it downloaded to my Kindle for 99 cents. I realize that not everyone has Kindles, and a significant percentage of our new members have nothing left to lose and therefore won't have an eBook.

But for others, this is a way to get our literature in the hands of those interested for a pittance with no one having to underwrite the cost. This is one of the most anonymous methods of delivery and it can be read in public without anyone besides the reader knowing what is being read. For those on the path who are not yet willing to embrace their alcoholism and are afraid of being labeled, this is a great improvement over paper.

Visual methods are going to become more important than textual methods; perhaps they already are. Those of us with an interest in how we got here should play a major role in helping to guide the way to where we're going. The way the world embraces information is changing. I hope we can find the right path to change with it.

++++Message 6837. . . . . . . . . . . . Irma Livoni letter of December 6 1941
From: jomo . . . . . . . . . . . . 8/28/2010 6:55:00 AM

This subject has probably been discussed before my time. But as a newcomer in the early 1970's in Los Angeles I saw, or believe I saw a carbon copy or a photo of the actual Irma Livoni letter.

I have been curious about this letter and would like to ask a couple things.

[1] First, has this letter, as some have said, been documented as the basis for AA's Third Tradition?

[2] and second, silkworth.com says that the original is held by its owner, and I would like to know who is holding the letter now, and is there a photo of it or carbon copy archived somewhere and copies of it available?

John M
South Burlington, Vermont US

ALCOHOLICS ANONYMOUS

Post Office Box 607
Hollywood Station,
Hollywood, California

December Sixth

1941

Irma Livoni
939 S. Gramercy Place
Los Angeles, California

Dear Mrs. Livoni:

At a meeting of the Executive Committee of the Los Angeles Group of Alcoholics Anonymous, held Dec. 4th, 1941, it was decided that your attendance at group meetings was no longer desired until certain explanations and plans for the future were made to the satisfaction of this committee. This action has been taken for reasons which should be most apparent to yourself.

It was decided that, should you so desire, you may appear before members of this committee and state your attitude. This opportunity will be afforded you between now and December 15th, 1941. You may communicate with us at the above address by that date.

In case you do not wish to appear, we shall consider the matter closed and that your membership is terminated.

ALCOHOLICS ANONYMOUS, Los Angeles Group

Mortimer Joseph
Frank Randall
Edmund Jussen Jr.
Fay D. Loomis
Al Marineau

+++Message 6838. . . . . . . . . . . . Re: Most alcoholics ... have lost the power of choice
From: Arthur S. . . . . . . . . . . . . 8/28/2010 12:26:00 PM

Dear Folks

Marty Mann (and "Grennie") sobered up with a prepublication manuscript (draft?) copy of the Big Book given to Marty by Dr Harry Tiebout ("Women Suffer Too" p 200 4th ed, AA Comes of Age pg 3 and 18). Bill W further states that the group that Marty and Grennie initially started at Blythewood Sanitarium in Connecticut might qualify (to some) as AA's third group (as opposed to Cleveland). Marty is described in AA Comes of Age as holding (in 1957) "the longest sobriety record in AA for her sex." The 4th edition Big Book was published in 2001 as was the excellent biography "Mrs Marty Mann"
by Sally and David Brown, which reveals that Marty returned to drinking somewhere between 1959 and the mid-1960s.

Untold numbers of people sobered up prior to the founding of AA and publication of the Big Book and untold numbers of people sober up outside of AA today. While many AA members may have tried other means of sobering up before achieving success in AA it doesn't stand that those other means are unsuccessful with other alcoholics. Religions have been playing a long and thankless (and all too often derided) role in helping people find sobriety.

William White's excellent book "Slaying The Dragon" should be required reading for any serious AA historian for providing a superb history of addiction treatment and recovery in America. It may not rise to the entertainment level of a Joe and Charley tape but will provide well researched and corroborated history about alcoholism. To borrow an excerpt: "What is most striking in this American history of addiction recovery is the incredible diversity of styles and media through which people have resolved their problematic relationships with alcohol and other drugs. Science is confirming Bill Wilson's 1944 observation that there are many roads to recovery."

Cheers

Arthur

From: AAHistoryLovers@yahoogroups.com
On Behalf Of Charley Bill
Sent: Wednesday, August 25, 2010 11:54 AM
To: AAHistoryLovers@yahoogroups.com
Subject: Re: Most alcoholics ... have lost the power of choice

From Charley Bill and looking@pigsfly.com

On 8/21/2010 2:23 PM, Charles Knapp wrote:

> Hello Group,
> > One possible reason: Three pages earlier Bill says "But what about the real alcoholic? He may start off as a moderate drinker; he may or may not become a continuous hard drinker; but at some stage of his drinking career he begins to lose all control of his liquor consumption, once he starts to drink." Is it possible that a person could be alcoholic that has not lost the "power of choice in drink"?
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> >
> > Charles from Wisconsin
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How is Wisconsin? Do you miss the desert? Was it kind to you?

---

ON A FURTHER TOPIC:

Whenever there is a reference to the drafts of the Big Book, would it be useful to state the obvious: No one has ever achieved sobriety by using the draft versions, but hundreds of thousands in countries all over the globe have done so using the approved editions?

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From: <looking@pigsfly.com> (looking at pigsfly.com)

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The way the world embraces information is changing. I hope we can find the right path to change with it.

+++Message 6839 . . . . . . . . . . . . Re: Author of Forewords
From: Arthur S . . . . . . . . . . . . 8/29/2010 12:53:00 PM

Bill W wrote the forewords to the first and second editions. It would be very interesting to discover who did the third and fourth edition forewords.

The 2006 General Service Conference approved a change to the Preface of the 4th edition so that it reads "Therefore the first part of this volume, describing the AA recovery program, has been left largely untouched in the course of revisions made for the second, third and fourth editions." The word "largely" was added to correct the erroneous impression that the basic text had not been changed over the prior editions.

 Cheers

Arthur

---

From: rvnprit
Sent: Sunday, August 22, 2010 8:36 AM
Subject: [AAHistoryLovers] Re: Author of Forewords

An Advisory Action of the 2001 General Service Conference recommended that in the case of the Fourth Edition of the Big Book, the G.S.O. editors would prepare or coordinate new material such as the cover and jacket design, jacket copy, preface and foreword to the Fourth Edition, as well as make changes to the title page, contents page, factual material that appears in footnotes and introductions to personal stories.

An Advisory Action of the 2002 General Service Conference recommended that the sentence "Fundamentally, though, the difference between an electronic meeting and the home group around the corner is only one of format," in the last paragraph of the foreword to the Fourth Edition be deleted in future printings of the Big Book.

---

--- In AAHistoryLovers@yahooogroups.com
Tom Hickcox <cometkazie1@...> wrote:

> The Fourth Edition of Alcoholics Anonymous has a preface and four forewords.
> 
> Are there any hard data that show who the authors of these are?

> I note that the Foreword to the Fourth Edition was immediately changed, presumably as a result of the brouhaha from equating online
 meetings with face to face meetings. I have no idea what the
approval process was for this change, which would be another question.

So, please, what do the records show of the authors to the preface
and forewords?

Tommy H in Baton Rouge

++++++++++++++++++

+++Message 6840. . . . . Re: Irma Livoni letter of December 6
1941
From: Jim Hoffman . . . . . . . . 8/28/2010 6:38:00 PM

From Jim Hoffman, Tommy Hickcox, and CloydG

- - - -

"Jim Hoffman" <jhoffma6@tampabay.rr.com>
(jhoffma6 at tampabay.rr.com)

A few years back Sybil Corwin's daughter spoke
for us here in St. Petersburg. She had the letter
with her. I assumed it was in her mother's
belongings, and that it was the original, since
Sybil was Irma's sponsor.

- - - -

From: Tom Hickcox <cometkazie1@cox.net>
(cometkazie1 at cox.net)

Search the list archives for Irma Livoni and you
will get several hits from a couple of years ago.

In one of them Chris B says he saw the letter in
Akron Intergroup and one of the posts has what
appears to be a facsimile of it.

Seek and ye shall find, if you have the correct
search terms.

Tommy H in Baton Rouge

- - - -

From: "CloydG" <cloydg449@sbcglobal.net>
(cloydg449 at sbcglobal.net)

I have personally seen a copy; I believe it to
be that as it looked like a mimeograph copy, in
an Archivist's collection who always can be and
is usually seen in AA Conventions around Northern
and Southern California. I last saw him at the World Convention this last July. I will ask around in my local area as to where he obtained his copy.

Though it was hard for me to believe at the time that AA members could be terminated, I have had recent thoughts that some would like to terminate me. Thank God for the traditions! :o)

In humor, Clyde G.

---

ORIGINAL MESSAGE NO. 6837 from: "jomo"
<contact.johnmoore@gmail.com>
(contact.johnmoore at gmail.com)
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6837

Irma Livoni letter of December 6 1941

This subject has probably been discussed before my time. But as a newcomer in the early 1970's in Los Angeles I saw, or believe I saw a carbon copy or a photo of the actual Irma Livoni letter.

I have been curious about this letter and would like to ask a couple things.

[1] First, has this letter, as some have said, been documented as the basis for AA's Third Tradition?

[2] and second, silkworth.com says that the original is held by its owner, and I would like to know who is holding the letter now, and is there a photo of it or carbon copy archived somewhere and copies of it available?

John M
South Burlington, Vermont US

ALCOHOLICS ANONYMOUS

Post Office Box 607
Hollywood Station,
Hollywood, California

December Sixth
1 9 4 1

Irma Livoni
939 S. Gramercy Place
Los Angeles, California
Dear Mrs. Livoni:

At a meeting of the Executive Committee of the Los Angeles Group of Alcoholics Anonymous, held Dec. 4th, 1941, it was decided that your attendance at group meetings was no longer desired until certain explanations and plans for the future were made to the satisfaction of this committee. This action has been taken for reasons which should be most apparent to yourself.

It was decided that, should you so desire, you may appear before members of this committee and state your attitude. This opportunity will be afforded you between now and December 15th, 1941. You may communicate with us at the above address by that date.

In case you do not wish to appear, we shall consider the matter closed and that your membership is terminated.

ALCOHOLICS ANONYMOUS, Los Angeles Group

Mortimer Joseph
Frank Randall
Edmund Jussen Jr.
Fay D. Loomis
Al Marineau

+++=Message 6841. . . . . . . . Re: Irma Livoni letter of December 6 1941
From: Charles Knapp . . . . . . . . 8/30/2010 1:00:00 PM

Hello Group,

Tradition 3: I do not believe any one letter, from any one group, was the reason for Tradition 3, but a result of many similar incidences. In fact if you read Tradition 3 in the 12 and 12 it does even give anything close to this situation as an example. I am sure if this letter was the direct cause for this tradition, Bill would have used it as a possible example.

Original Letter: Unsure who has the original not even sure it still exists. About 15 years ago, while on a tour, I saw the carbon copy of this letter in the L. A Central Office Archives. I was given a reproduction copy of this letter and I know the ones floating around Southern California are copies of this reproduction. The typewriter font of the carbon copy and the reproduction...
are totally different. The carbon copy was not on letterhead and was on very thin "tissue" like paper. If you write the LA Archives I am sure they will send you one of the reproductions, or at least it will not hurt to ask.

Messages #4845 gives some additional information about this letter. Keep in mind this is just a word of mouth account. Of all of the tapes I have listened to of Sybil C., in my role as the past Archivist of the Area 9 Archives, I have never heard Sybil tell this story in her own words. But, that does not make untrue.

Charles from Wisconsin

+++Message 6842. . . . . . . . . . . . Letter by Bill to Group in Chicago From: jillanfinson . . . . . . . . . . . . 8/30/2010 9:35:00 AM

Do you know of a letter Bill Wilson wrote to the group in Chicago in the 1950's (I think) after strong criticism where he encourages them to not put him on a pedestal? I heard a speaker reference this letter, but that is all the details he gave.

Thank you,
Jill

+++Message 6843. . . . . . . . . . . . Re: burning desire From: hdmozart . . . . . . . . . . . . 9/2/2010 9:20:00 AM

Perhaps the phrase 'burning desire' has no particular, hidden meaning -

A search of the Grapevine digital archives uncovered examples of 'burning enthusiasm' and 'burning words', as well as 'burning desire' -

I get the sense that burning is used as simply as an adjective to mean urgent or extreme -

BURNING ENTHUSIASM
March 1945
Vol. 1 No. 10
Dayton Has Interesting Hospital Record

Our hospital arrangement has worked satisfactorily for several years. The Dayton State Hospital is a state institution for the insane. The local superintendent has been very cooperative and agrees to admit A.A. patients for a ten-day stay at the Hospital without the usual Probate Court proceedings. These persons are admitted not as insane persons, but as potential members of A.A. They are given hydrotherapy but no other treatment unless their condition calls for special attention of some kind. We have a special privilege of visiting any day from 9 A.M. to 9 P.M., and of course it is the practice of members of the group to see that the patient has plenty of visitors. The patients are given liberty of the grounds, but are obligated not to leave the reservation. The cost is insignificant, and in more than 50 percent of the cases, it has started the patient on the road to recovery. This plan is not generally adopted at the state institutions, and the question of whether or not any cooperation will be extended to A.A. is a matter entirely within the province of the local superintendent. Here in Dayton we have been particularly fortunate in having a superintendent who is interested and anxious to cooperate with us. Since facilities of the Dayton Hospital are not available for a patient more than once, we have found that the atmosphere of the Weber Rest Home, in Columbus, is very beneficial for the members who have experienced difficulty after being in the group for some time. Here they can have a five-day rest in A.A. environment.

Ted Weber and the Columbus Group have that burning enthusiasm which is bound to be effective if a patient desires to correct the situation.

William M. M.
Dayton, Ohio

=====================  

BURNING DESIRE
March 1947
Vol. 3 No. 10
The Pleasures of Reading
Great Adventures & Explorations, edited by Vilhjalmur Stefansson (Dial Press, $5)

[excerpt]
There is Leif Ericsson, shadowy in the chiaroscuro of the Aurora Borealis,
who discovered North America; Columbus, nakedly and unashamedly seeking the fabulous Indies, a liar, braggart, salesman, and hero; Magellan, gloowering eastwards from Goa in his quest for cloves and nutmegs, finding death midway in his search. Theirs was the burning desire to see what lay beyond the "sunset and the baths of all the western stars," to glimpse those newer worlds which have haunted the imaginations of all great explorers since Pytheas the Greek, of Marseilles, made the first recorded Arctic voyage in 330 B.C.

BURNING WORDS
January 1949
Vol. 5 No. 8
Washingtonians
(Conclusion)
WHAT was the valuable secret that the Washingtonians had stumbled upon, and why was the movement such a success?

[excerpt]
To make sure that new members would not be frightened away, the Washington charter provided that only ex-drunks could address the meetings. Thus the "benefits of experience spoken in burning words from the heart" were made available for all to hear. If ordinary mortals wished to speak, they had to have permission "by common consent of the members." Debates, lectures and speeches were definitely out, and matters of business were limited to "as few remarks as possible". Ministers were not barred, but if they spoke "they were desired to lay aside their pontificals. . .abandon their sermons. . .and speak as men."

Richard Ewell Brown

BURNING ENTHUSIASM
July 1952
Vol. 9 No. 2
Tradition Three

[excerpt]
Not long after the man with the double stigma knocked for admission, AA's other group received into its membership a salesman we shall call Ed. A power driver, this one, and brash as any salesman could possibly be. He had at least an idea a minute on how to improve AA. These ideas he sold to fellow members with the same burning enthusiasm with which he distributed automobile polish. But he had one
idea that wasn't so saleable. Ed was an atheist. His pet obsession was that
AA
could get along better without its "God nonsense." He browbeat everybody,
and
everybody expected that he'd soon get drunk...for at the time, you see, AA
was
on the pious side. There must be a heavy penalty, it was thought, for
blasphemy.
Distressingly enough, Ed proceeded to stay sober.

Bill W.

BURNING DESIRE
September 1957
Vol. 14 No. 4
The Biggest Message From the Smallest AA

[excerpt]
I have one burning desire: to help those in trouble. My experience has been
broad, my wishes never ending.

Harry H. S.
Wayne, Nebraska

BURNING DESIRE
June 1958
Vol. 15 No. 1
AA Inside Hospital Walls
A Survey of Hospital Groups

[excerpt]
If the picture just presented seems a little on the gloomy side, it really
is
not! In spite of all the difficulties there is wonderful success, but a mere
statement to the effect that there are a certain number of hospital groups
and
that everyone is doing a fine job is not particularly constructive. Only
when we
can know what is wrong are we able to take steps for improvement; and
because
evory AA's most burning desire is to carry the message to the still sick
alcoholic, we are sure that he would like to know some of the needs and some
of
the pitfalls in working with hospital groups.

Ann M.

BURNING DESIRE
February 1959
Vol. 15 No. 9
From the Grass Roots
A Minority of One

LIVE AND LET LIVE--means that each and every one of us is entitled to his or
her
own opinion. I had a rather humbling experience not long ago and I am now aware,
I think, of a responsibility when I form an opinion . . . and a still greater responsibility when I express it. It was humbling to realize in a moment of self-analysis that all too often my so-called opinion had been not so much an opinion as an expressed burning desire to be the vociferous voice of the minority. I further realized that all too often that minority consisted of one--myself. Therefore my so-called opinion, in all too many cases, was the expression of my own arrogant, dogmatic, opinionated self-confidence and the desire to take exception to and belittle any thought or idea that did not find its inception, in my own intellectual genius.

Needless to say, the foregoing has given me much food for thought and I hope marks another milestone along my AA road to eventual growth.

Phil W.
Jackson Heights, New York

BURNING DESIRE
January 1961
Vol. 17 No. 8
It Comes to Us

[excerpt]
Those of us who were less disabled, were likely to parry, evade and brush off, even as I did. Then perhaps we kicked it around too, even as I did. But in the beginning and in the end, it was the fellowship that came to us when needed. It is a good thing to remember, once learned. After all these years of sobriety I am certainly grateful to the speaker who happened to say that "AA came to him."

He learned that early in the game. He had only been sober nine months. This little experience, of great moment to me, may not have such an impact on others but it served to show me for perhaps the first time that my whole approach to sobriety was negative. The fellowship came to me. Sobriety came to me. The only qualification for AA is the desire to stop drinking, a negative desire. I did not desire sobriety. I bumped into it through the love and understanding of the fellowship when it came to me as I was backing away from alcohol. And but for the guiding hand of AA, I would never have found sobriety, or serenity, or God as I understand Him. You cannot find things when you are backing up. It is when we slowly turn in the direction of the guiding hand which leads us, that our
negative desire to stop drinking becomes the burning desire of a full heart and
determined mind and spirit, for a sober life of quality. It is as we turn, that
gratitude leads us to God as we understand Him, for that is what our guiding hand tells us.

Anon.
Cleveland, Ohio

BURNING DESIRE
February 1968
Vol. 24 No. 9
Durban Celebrates an AA Birthday
A traveler from America reports on nineteen years of AA in South Africa

[excerpt]
When I sat alongside the bed, he pulled me close. Carefully, in words spoken from a shattered voice-box, he said, "Bob, I want to tell you something. For three years after I came to AA all those years ago, I tried every way I knew to find the Higher Power, so I could express my gratitude for my sobriety. But it wouldn't come. All my efforts to visualize God failed, and night after night I was frustrated and tortured by this burning desire to reach the God I knew was there. Then one night, quietly and without effort, I said, 'Thanks, pal' to Him, and that was that. Yesterday I looked death in the face, and I'm not afraid, because AA has taught me to accept what I cannot change. He'll take me in his time; then I'll find the Object of my gratitude."

Bob Mac.
Sarasota, Florida

BURNING DESIRE
October 1979
Vol. 36 No. 5
Surrender
POWERLESS OVER ALCOHOL... LET GO AND LET GOD...

[excerpt]
As children, we get on a two wheeler for the first time and fall off. We are encouraged to get back on and try again. As students, we are urged to study harder, to do our best! On the athletic field, we are subjected to pep talks, urged to have "that burning desire to win" as my old high-school football coach used to repeat and repeat and repeat. (It had its effect; we went undefeated.)

*******************************************************************************
Original message #6472
Burning desire
Thu Apr 15, 2010
"Dolores" <dolli@dr-rinecker.de> (dolli at dr-rinecker.de)

Where does the phrase "burning desire" come from? Who used it first?

At the beginning of meetings, one often hears the phrase used, "does anyone have a burning desire?"

What does this really mean? as I often find it misused by some members to complain about other members.

Thanks, Dolores

The next right thing - the earliest Grapevine article containing the entire phrase was:

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August 1987
Vol. 44 No. 3
A Comrade In Odessa

[excerpt]
Suddenly, I remembered a neat idea I had heard at a meeting a few years back:
there was a bulletin board in the hotel lobby for the posting of tour group itineraries. I hadn't seen any personal messages on it, and didn't even know if I would be breaking some Soviet law by doing so, but this trick had worked for another AA member once, and it seemed like the next right thing to do.

S. C.
Evanston, Illinois
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But the phrase "right thing" is used in 204 Grapevine articles:

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November 1947
Vol. 4 No. 6
And a Mother Wins Back Her Son

[excerpt]
With that as a stepping stone, I am slowly building a structure in which I can live with myself. As the structure rises I find many of the bricks and stones are placed imperfectly and have to come out and be reset. I make mistakes, but I am soon aware of them and make an honest effort to rectify them. Many times I am not honest with myself. But when I am not, that which goes hand in hand with honesty--conscience--asserts itself immediately. And to live with myself I have to do the right thing.

J.Y.
Chicago, Illinois

March 1948
Vol. 4 No. 10
Friendly Follow-ups By Mail Help Newcomer Get Started
(Following are excerpts from a letter from an A.A. to a new member with whom he had had several talks before she returned to her home in another city--another example of doing 12th Step work by mail.)

[excerpt]
The 50 per cent who want A.A. and make it stick right from the start prove that it isn't necessary to go through more hell. I think it proves also that this bunch considers from the start that it is his or her job to make A.A. work--NOT A.A.'s job. A.A. has already proved that it offers everything needed to make and keep you sober--in 50,000 demonstrations including me and other A.A.s whose stories you have heard, including doctors, psychiatrists, clergymen, men, women, youngsters, oldsters, college professors and individuals who can barely read and write (at some stage that last includes all drunks!). The only requirement apparently is that you can feel pain--or worse, despair--and want to stop feeling it.

Going back to the slippees: The 50 per cent who have slips after coming into A.A. don't realize fast enough, it seems to me (based on my two and one-half-year slip after reading the A.A. book but before I knew there were groups), that we got drunk on deeds, wrong acts, and that we get and stay sober on deeds, the kind that jibe with A.A. principles. I think that they think--and I thought--that some kind of magic has taken place and now you are wrapped in cellophane and can't be damaged. Lady, it only seems so! (It does seem so. I think that's because we go around only negatively charged--that is, just not doing wrong things and not positively doing right things.
Bill McA.
Manhattan, New York

April 1948
Vol. 4 No. 11
Mail Call for All A. A.s at Home Or Abroad
Ballyhoo” Viewed with Alarm

To my way of thinking you people are doing a fine job with your paper. You are sure doing the right thing for A.A. when you publish articles like the one by J.F.H. that appeared in the February issue of The Grapevine.

I view with some alarm the "ballyhoo" that is being made for A.A. Although nothing can hurt us, the continued effort to make A.A. a "by-word" is not good. Articles restating the plain simple purpose of A.A. as outlined in the "big book" are very good at this time. Keep up the good work!

I'm on my way to seven years of A.A. sobriety and I can and will do all I can for it because it saved me and has given me a new concept of life.

W.O.R.
Hoosick Falls, New York

December 1949
Vol. 6 No. 7
Mail Call

MY husband has been a problem drinker since long before I knew him. Thanks to AA he is today sober, clear headed, adjusting himself to a world that had seemed alien to him without alcohol.

I have always had faith in God, but I did not really know how to draw Him into my daily life so that He would be a part of it. I really tried everything I could think of to get my husband either to stop drinking or at least to cut down on it. He got into worse and worse trouble. For a year he tried to stop drinking, but couldn't. Always (so he told me) he would think of the time when he could drink again. Finally he lost his driver's license and sold our car, which had been our greatest pleasure, for we are both stone deaf, and have been from childhood. Sometimes I wonder how it happened that with me I could accept my deafness, but my husband could not. He rebelled against it. We both speak well, orally, and read the lips quite well.

He has led many to the AA Program and way of life. It seems to us strange, and
maybe someone of you readers can help us, but while nearly all of the people have come to my husband for help in understanding the AA way of life, they have one by one reproached him for being so deeply religious, then gone to drink again while he stays sober. Is there something wrong in the way we talk to these people that sends them away from us, when we try so hard to help them? We don’t know how others talk, for we cannot hear them, and trying to follow speeches is difficult unless they are talking to us directly.

We would be glad to hear of someone with a problem similar to ours, who has worked it out. We wish to do the right thing by those who come to us for help, and not send them away empty-hearted.

M.E.L.
Brewer, Maine
==============
April 1950
Vol. 6 No. 11
The Need for Prayer Is Great

[excerpt]
To pray I do not think I must conform to "time," "place," or "posture."
Eloquence seems to be out of place and may savor of insincerity. My need should rather be my eloquence. My shortcomings my recommendation. Simplicity the keynote. Ceremony does not attract me. I seek to pray for forgiveness for my daily faults, both of omission and commission. I pray for daily strength and power to do the right thing, for guidance, for strong faith that brings serenity. In this way, and only in this way, will I progress and allow the spirit of AA to possess me, rather than I merely possess it.

O. S.
Burwood, N. S. W.
==============
June 1950
Vol. 7 No. 1
Is This Trip Necessary
AA DAYTON

[excerpt]
"The H-bomb hangs over us," says our editor friend. All humanity lives in the midst of alarms. Everything, except the right thing, has been tried.

Mac
Dayton, Ohio

 conversions.awardconversions.com

++++Message 6845. . . . . . . . . . . . . Montana - Georgia connection
From: gvanrobinson . . . . . . . . . . . 8/30/2010 2:48:00 PM
14th National Archives Workshop  
Macon, Georgia  
http://aanationalarchivesworkshop.com/

I am excited to be traveling to Macon GA at the end of this month to attend the  
14th Annual National AA Archives Workshop. What is also exciting is, at the end of the event, I will have the opportunity to invite everyone there to come to Montana in 2011 to attend the 15th Annual version of the workshop.

Believe it or not, there is some historical significance to this trip and to the invitation. In August 1942 a fellow named James C. moved from Atlanta, GA to Billings, MT and made one of the initial contacts with Alcoholics Anonymous from the state of Montana. His letter was the first to discuss the possibility of starting an AA group in the state.

In advance of my trip, I would be very interested in gathering as much information as I can about early AA in Georgia, especially the early groups in Atlanta. I know that Bill Wilson visited Atlanta on July 31 1942, just shortly before James C. moved. In fact James mentions meeting Bill in his letter to AA. Any information - ANY! - is welcome and greatly appreciated. Of particular interest is, of course, any information pertaining to James C.

Thanks for any help received and we'll see you all in Macon, Sept. 23rd - 26th.

Gerry R  
Area 40 Archivist

This could be wrong, but I've been told that Barry L. wrote the foreword to the Third Edition.

--- In AAHistoryLovers@yahoogroups.com, Tom Hickcox <cometkazie1@...> wrote:

> The Fourth Edition of Alcoholics Anonymous has a preface and four forewords.
> Are there any hard data that show who the authors of these are?

> I note that the Foreword to the Fourth Edition was immediately changed, presumably as a result of the brouhaha from equating online meetings with face to face meetings. I have no idea what the approval process was for this change, which would be another question.

> So, please, what do the records show of the authors to the preface and forewords?

> Tommy H in Baton Rouge

+++Message 6847 . . . . . . Re: Irma Livoni letter of December 6 1941
From: planternva2000 . . . . . . 8/31/2010 12:34:00 PM

Does anyone know the reason those people wanted to kick Irma out of the L. A. group?

+++Message 6848 . . . . . . Re: Irma Livoni letter of December 6 1941
From: Jim M . . . . . . . . . . 9/1/2010 5:25:00 AM

The letter can be viewed here reproduced in html to look like the original to the best of my ability:

http://www.silkworth.net/aahistory/irmal1941.html

A few years ago, if my memory serves me correctly, the daughter or possibly the grand daughter had the original letter in question.

Most certainly, it was a family member who had the original letter at the time of the email I received. I usually save all emails having to do with AA history, but I have yet to locate the email I received from her. She emailed me because she thought the letter might be of interest to me and to possibly post it on silkworth.net with her permission.

She sent me a scanned copy of the letter she had in her possession and I did my best to duplicate it on silkworth.net in html format just as it appeared and
the
way it was typed out on the scanned copy.

I have many back up copies of my web site done over the years and many
e-mails to
sift through. When and if I am able to locate it, I will post the original
e-mail
I received from the family member about the Irma Livoni letter that the
family
member sent me.

And as I mentioned, the letter can be viewed here reproduced in html to look
like the original to the best of my ability:

http://www.silkworth.net/aahistory/irmal1941.html

Yours in service,
Jim M,
http://www.silkworth.net/

+++Message 6849. . . . . . . . . . . . 1946 March of Time tonight (Sun.
Sept. 5, 2010)
From: BobR . . . . . . . . . . . . 9/5/2010 4:48:00 PM

If anyone happens to be up at 11 pm tonight EST (Sunday September 5) Turner
Classic Movies is presenting the March of Time feature from 1946
on Alcoholics Anonymous

+++Message 6850. . . . . . . . . . . . Sterling Parker
From: schaberg43 . . . . . . . . . . . . 9/5/2010 9:45:00 AM

For an ongoing research project, I am trying to locate any and all
information
on a man named STERLING PARKER -- who accompanied the Wilsons to and from
Akron
on their October, 1937 visit.

He almost surely lived in New Jersey.

Any information over and above that would be greatly appreciated.

Best,
Old Bill
Members

I missed this on Sunday night. Does anyone know if it is showing again on Turner or available through any media. Can it be purchased from anyone, loaned from any AA service structure groups or libraries? Also, if anyone has feedback on the actual feature, that would be great.

In Service with Gratitude,

Chuck Parkhurst

----- Original Message-----
From: BobR
Sent: Sunday, September 05, 2010 1:48 PM
Subject: 1946 March of Time tonight (Sun. Sept. 5, 2010)

If anyone happens to be up at 11 pm tonight EST (Sunday September 5) Turner Classic Movies is presenting the March of Time feature from 1946 on Alcoholics Anonymous

From G.C. the moderator:

I will defer to the experts on this, but surely the reference in the following question is not to a place called "Sterling," but to a printing of the Big Book made for sale in the U.K. and those other parts of the world which used the British pound sterling as their official currency (instead of the U.S. dollar or the Mexican peso or Australian dollar or Indian rupee or whatever). See:

http://en.wikipedia.org/wiki/Pound_sterling
http://en.wikipedia.org/wiki/Sterling_silver

One point raised in your question has me a bit curious. Did they in fact simply use the plates from the U.S. version and keep the American spellings? Or did they re-set the type in the U.K. and convert to the British spelling of words?

So for example, does your U.K. edition spell the word "color" or "colour"? "center" or "centre"? "defense" or "defence"? Etc.
THE QUESTION:

I have just bought a UK first edition, 2nd impression - printed in 1956 in Aylesbury, England. It mentions the Sterling area in a brief paragraph explaining how to contact AA and that the book was printed for distribution in the Sterling area acknowledging 'the American co-founders, the Alcoholic Foundation and General Service Head Quarters of New York. It's marked as a 14th printing (1951) so I'm guessing they were able to use the plates for that edition ... I'm no expert on print! I'm aware of towns in the US called Sterling but can find nothing in the UK with that name - we have Stirling in Scotland but no Sterling .... anybody know anything about this and anybody know where Sterling is? - I'd love to get in touch with the local intergroup and/or archivist to find out some more - Help, anybody?

++++Message 6853. . . . . . . . . . . . AA's birthday: Jim Burwell said
June 15 for Dr. Bob's last drink
From: lanhamcookj . . . . . . . . . . . . 9/6/2010 4:32:00 PM

I've been listening to a 1957 share by Jim Burwell entitled Jim-b-bbhistory1957, it's on the XA speakers website. There (15mins 40 secs) he clearly and unequivocally states that Dr. Bob's last drink was June the 15th 1935 - I've also heard (not sure where) somewhere that the only AMA convention being held at Atlantic City in 1935 ended the week after June the 10th. I'm wondering why is AA's birthday always stated as June 10th? Any clues anybody?

++++Message 6854. . . . . . . . . . . . Re: Sterling area and U.K. 1st edit. Big Book
From: Dudley Dobinson . . . . . . . . . . . . 9/6/2010 7:47:00 PM

Hi, I have a UK printing of the Second Edition. Sixth Printing 1974 in Great Britain using the Fifth Printing 1962 in the USA. A.A. Sterling Area Services are the publishers. This is I believe the publishing company for the British GSO of AA. Glen correctly describes sterling as being an adjective used to refer something as being British. The spelling was not Anglicised (Anglicized). Incidentally if you look at the pamphlet "A Newcomer Asks" you will see that
it was first published in the UK by the same company. In fellowship - Dudley D. Birr Ireland

- - - -

The original message said:

From G.C. the moderator

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++++Message 6855. . . . . . . . . RE: AA's birthday: Jim Burwell said June 15 for Dr. Bob's last drink
From: Arthur S . . . . . . . . . . 9/6/2010 8:37:00 PM
Jim B has a number of errors in his various recounts of AA history. Jim (originally from Maryland and New York) sobered up in June 1938 and would not have had the opportunity to be directly aware of what was going on 3 years prior in AA at the time Bill W first met Dr Bob in Akron.

In his Big Book story Dr Bob briefly describes his 3-day binge at an AMA convention in Atlantic City, NJ. Upon his return to Akron, Bill W helped him through a 3-day sobering up period to get ready for a scheduled surgery. Dr Bob had his last drink on the day of the surgery and gives the date as June 10, 1935. AA also marks this date as the beginning of the AA Fellowship.

"AA Comes of Age" (147) "Dr Bob and the Good Oldtimers" (72) and "Pass It On" (147) all erroneously state that the AMA Convention began the first week of June 1935. The AMA Archives has long-ago confirmed that the convention began in the 2nd week of June 1935 on June 10. Allowing for 3+ days of binging and blacking out followed by 3 days of sobering up, Dr Bob's sober date appears to actually be June 17th not June 10th. There are also good clues in AA literature for a reasonable deduction.

In AA Comes of Age (70-71) Bill writes "So he [Dr Bob] went to the Atlantic City Medical Convention and nothing was heard of him for several days."

In Dr Bob and the Good Oldtimers (72-75) it cites (with my editing for brevity): Dr Bob ... began drinking as he boarded the train to Atlantic City. On his arrival he bought several quarts on his way to the hotel. That was Sunday night. He stayed sober on Monday until after dinner ... On Tuesday, Bob started drinking in the morning and ... [checked out of the hotel]. The next thing he knew he was in the home of his office nurse ... The blackout was certainly more than 24 hours long. Bill and Anne had waited for five days from the time Bob left before they heard from the nurse ... She had picked him up that morning at the Akron railroad station ...

As Bill and Sue [Smith] remembered, there was a 3-day sobering up period ... Upon Dr Bob's return, they had discovered that he was due to perform surgery 3 days later ... At 4 o'clock on the morning of the operation [Dr Bob] said "I am going through with this ..." On the way to City Hospital ... Bill gave him a beer ... In the video Bill's Own Story, Bill says he gave Dr Bob a beer and "goofball" [a barbiturate] on the morning of the surgery. The same information is repeated in Pass It On (147-149). See also Not God, (32-33). Estimate of timeline based on the above:

09 June Sunday: Dr Bob started drinking on the train on the way in to Atlantic City, NJ and bought several quarts and checked into Atlantic City hotel.

10 June Monday: he stayed sober until after dinner.

11 June Tuesday: he started drinking in the morning - later checked out of the hotel.

12 June Wednesday: he was in a blackout (likely greater than 24 hours).
13 June Thursday: blackout continues (may have arrived at Akron train station).

14 June Friday: picked up by nurse in the morning at the train station then picked up by Bill at nurse's house (5 days after leaving). This is day 1 of 3-day dry out period with Bill.

15 June Saturday: day 2 of dry out period.

16 June Sunday: day 3 of dry out period.

17 June Monday: day of surgery - Bill gives Bob a beer (his last drink) and a goofball (3 days after Bob's return)

Cheers

Arthur

---

Original message from lanhamcookj
Sent: Monday, September 06, 2010 3:33 PM
Subject: AA's birthday: Jim Burwell said June 15 for Dr. Bob's last drink

I've been listening to a 1957 share by Jim Burwell entitled Jim-b-bbhistory1957, it's on the XA speakers website. There (15mins 40 secs) he clearly and unequivocally states that Dr. Bob's last drink was June the 15th 1935 - I've also heard (not sure where) somewhere that the only AMA convention being held at Atlantic City in 1935 ended the week after June the 10th. I'm wondering why is AA's birthday always stated as June 10th? Any clues anybody?

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I have found two articles that pertain to alcoholism. Been working on a book of periodicals pertaining to alcoholism, temperance, prohibition:

LISTEN
Apr-Jun 1952 Science and Alcohol Part II
February 1970 Alcoholism

Original message from: ckbudnick <cbudnick@nc.rr.com>
Sent: Mon, September 6, 2010 10:08:09 PM
Subject: Listen - Journal of Better Living

In conducting some research I was directed to a very interesting publication called Listen - Journal of Better Living.

It is published by the American Temperance Society.

I came across a 1952 issue that features a 2 page story about Don Black, pitcher for the Philadelphia Athletics and Cleveland Indians, and how he got sober through Alcoholics Anonymous.

Email me at cbudnick@nc.rr.com if interested in a copy or do a Google search for Adventist Archives and look for the publication Listen, 1952, Vol. 5 No. 3.

Chris B.
Raleigh, NC

Chuck Parkhurst .... Any relation to the, arguably unsung hero of those early days?

- - -

Original message from "Chuck Parkhurst"
1946 March of Time tonight (Sun. Sept. 5, 2010)

I missed this on Sunday night. Does anyone know if it is showing again on Turner or available through any media. Can it be purchased from anyone, loaned from any AA service structure groups or libraries? Also, if anyone has feedback on the actual feature, that would be great.

- - -

HANK PARKHURST

From G.C. the moderator: henry (Hank) Parkhurst was the first man Bill Wilson was successful in sobering up after returning from his famous trip to Akron where he met Dr. Bob. His story in the first edition of the Big Book was called “The Unbeliever.”

For Hank’s story and a photo of him, see http://www.a-lassociates.com/westbalto/HISTORY_PAGE/Authors.htm

I found this program on HBO archives. Awesome!
See this link below:
http://www.aamuncie.org/March_of_Time_1946.html

It gives links to:

#1 New York City Intro. Segment #1
#2 Fred Segment #2
#3 Close of Meeting Segment #3
#4 New York Office Segment #4
#5 Alcoholism Segment #5

I found this program on HBO archives. Awesome!
See this link below:
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#1 New York City Intro. Segment #1
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#3 Close of Meeting Segment #3
#4 New York Office Segment #4
#5 Alcoholism Segment #5
This site (from A.A. in Muncie, Indiana) has links to the March of Times documentary (is that what it is called?).

I look forward to watching all five segments when I get back home. This site also says the following:

The December 1946 Grapevine reports the following:

"Since June the Omaha, Nebr., Group has had a "skid row" Group going right across the street from Omaha's famous Hobo Park. For another dramatic touch they had an artist make a seven-foot, well dressed, domino-masked man to peddle a booklet on A.A. in the lobby of theatres showing "March of Time Problem Drinkers" and late showings of "Lost Weekend." About 1,500 pamphlets were put into circulation and phone calls at the club kept members hopping. Then, The A.A. Grapevine correspondent goes on, "outstate members...are organizing their own local groups and this work needs a hand. Even if all of us didn't want to do 12th Step work, we'd be in it up to the eyebrows."

The Muncie newspapers reported of the showing of both the "March of Time Problem Drinkers" and late showings of "Lost Weekend", in December 1946.

Cherie' H
Alcoholic
Warren, MI USA

+++Message 6861. . . . . . . . . . . . RE: 1946 March of Time tonight (Sun. Sept. 5, 2010)
From: Al Welch . . . . . . . . . . . . 9/6/2010 4:54:00 PM

From Al Welch, Cliff CBBB164, and looking@pigsfly

---

Original message from "Chuck Parkhurst"
<ineedpage63@cox.net> (ineedpage63 at cox.net)

1946 March of Time tonight (Sun. Sept. 5, 2010)

I missed this on Sunday night. Does anyone know if it is showing again on Turner or available through any media. Can it be purchased from anyone, loaned from any AA service structure groups or libraries? Also, if anyone has feedback on the actual feature, that would be great.
From: "Al Welch" <welch@a-1associates.com> (welch at a-1associates.com)

I have it as an .mpg movie.

Be happy to forward it to you if it would help............

W. A. (Al) Welch
410 705-8395

West Baltimore Group of Alcoholics Anonymous
http://www.a-1associates.com/aa/index.html

- - - -

From: CBBB164@AOL.COM (CBBB164 at AOL.COM)

Since this effort is about our history, it would have been good had every member of our Fellowship seen this 1946 film about alcoholism and Alcoholics Anonymous. The attitude portrayed by the actor representing recovered alcoholic's responding to a call for help is one of the important reasons why Alcoholics Anonymous was so successful in our earlier years. They recognized how narrow the window of opportunity to help a suffering alcoholic was to the life and sobriety of the newcomer as well as insuring their own sobriety. I was beneficiary of the dedication of such a person 46 years ago.

In deep gratitude,

cliff

- - - -

From: <looking@pigsfly.com> (looking at pigsfly.com)

It was much better than I anticipated it would be, given the thinking and style of the period. March of Time (which began on radio) reenacted historical events from the radio series' beginnings, so it had no trouble portraying AA using actors (not all of them good actors, unfortunately). The first section was an overview of alcoholism research, including a section on the Yale alcoholism program featuring shots of a young Bunky Jellinek.

I don't know if they will rerun, it was a series on TMC featuring several segments from the March of Time library, now apparently owned by HBO. Host Robert Osborne set the series up (as he does most of the material on TMC), and had particular difficulty with the word "alcoholism," which he delivered in a way that almost seemed he was suffering from dipsomania himself.
Message 6862. . . . . . . . . . . . RE: Letter by Bill to Group in Chicago
From: David G. . . . . . . . . . . . . 9/8/2010 2:39:00 AM

Letter to Bill W. taking his inventory:

A letter from a group in Chicago which was mailed to Bill W. in 1960, taking his inventory and Bill W’s response. Bill was 26 years sober at the time.

“That you seemed disillusioned with me personally may be a new and painful experience for you but many members have had that experience with me. Most of their pain has been caused not only by my several shortcomings but by their own insistence on placing me, a drunk, trying to get along with other folks, upon a completely illusionary pedestal; a station which no fallible person could possible occupy."

“I’m sure that you will understand that I have never held myself out to anybody as either a saint or a superman. I have repeatedly and truthfully said that A.A. is full of people who have made more spiritual progress than I ever, or can make. That in some areas of living I have made some decided gains but in others I seem to have stood still. And in others, still other ways I may have gone backwards. I am sorry that you are disillusioned with me but I am happy that even I have found a life here.”

Bill Wilson
1960

Original message from: Radiant761@aol.com
Date: Mon, 30 Aug 2010 13:35:37 +0000

Do you know of a letter Bill Wilson wrote to the group in Chicago in the 1950's (I think) after strong criticism where he encourages them to not put him on a pedestal? I heard a speaker reference this letter, but that is all the details he gave.

Thank you,
Jill
Bill,

Sterling Carl Parker (b Akron 9 March 1900 d NY Oct 1963) was a tire salesman in Ridgewood NJ in 1930. He had attended the University of Akron in 1917-18 and possibly was at college in Ohio in 1926, when he is thanked for his help in preparing the yearbook NIHON. His wife’s name was Ruth and he had children, including a son Sterling Carl Parker Jr (b. 1924). I’m afraid I can’t tell you anything else about him: he is listed sometimes as Sterling C., sometimes as C. Sterling, and in the Social Security Death Index as Carl.

-- Jared

(There’s no proof this is the right Sterling Parker, but given his Akron background and the fact he had several siblings living there in the 1930s, it seems reasonable.)

- - -

Original message from: schaberg@aol.com
Date: Sun, 5 Sep 2010 13:45:16 +0000
> > For an ongoing research project, I am trying to locate any and all information on a man named STERLING PARKER -- who accompanied the Wilsons to and from Akron on their October, 1937 visit.
> > He almost surely lived in New Jersey.
> > Any information over and above that would be greatly appreciated.
> > Best,
> > Old Bill

I was contacted today by Clyde B., of the 3 PM Sunday Group of AA at Livengrin, Bensalem PA. He is the GSR for the group and has 64 years of
sobriety. I do not know his age (belly button) but was wondering what is the oldest and youngest (in sobriety), to hold a position such as GSR. Has anyone with more time than Clyde held such a service position?

Yours in Service,
Shakey Mike Gwirtz
Phipa PA
Will I see you in Macon, GA at the NAW?

+++++Message 6865. . . . . . . . . . . . . Re: Sterling area and U.K. 1st edit.
Big Book
From: Jenny or Laurie Andrews . . . . . . . . . . . 9/7/2010 3:40:00 AM

From Jonathan Lanham-Cook and Laurie Andrews

From: Laurie Andrews <jennylaurie1@hotmail.com> (jennylaurie1 at hotmail.com)

Bill W and Lois came to the UK on a trip to Europe in the summer of 1950 (his first and only visit since his World War One army service; Lois visited the UK again in 1972).

The book produced by the Great Britain AA magazine "Share" to mark the fellowship's 50th British anniversary in 1997 records:

"His visit also helped sort out a major problem - how to get enough AA literature. Exchange control regulations meant that the groups in Britain could not send money overseas and they were reduced to surviving on literature donated by the New York office or by public-spirited AA members in the US.
'I hope you received the Big Books which were sent as a gift from Bruce H.', wrote Ann from the New York office in February 1950.

Bill was willing to waive his royalties on the Big Book and the New York office was willing to sell it at as low a price as possible, ten shillings (50 pence).

A month later they suggested that books should be paid for in Britain and the funds placed in a 'blocked Sterling account'.

Bill's idea, which he outlined in a letter written to Canadian Bob from Dublin, was that the money should accumulate in the bank to be used 'to bring off a
publication at London at some convenient time in the future. It is purely a question of trying to persuade your government enough to get their consent. It could be pointed out that the AA book is indispensable to a rapid and successful growth of our movement, and that each time we sober up an alcoholic we confer a definite benefit, economically and socially, on the whole country.'

In August, when Bill had returned to the USA, the Trustees gave consent to ship 1,500 gift books for the British Isles and Eire with provisos laid down on minimum price and exchange control account conditions. Thus AA literature sales were put on a proper footing."

My fourth edition has the imprint: Printed in Great Britain by the Bath Press, Bath, 2001)

The AA "Newsletter" (predecessor of "Share") recorded in August 1959: "'Twelve Steps and Twelve Traditions' -Permission has been granted by, and an agreement entered into, with the General Service Board of Alcoholics Anonymous Inc. for the reprinting of the above named book in this country. Copyright has been reserved by America and no deviation in format is permitted. The price to groups is 16 shillings, and 19 shillings and sixpence to individuals. We are deeply grateful to the General Service Board of Alcoholics Anonymous Inc., New York, for their kindness in affording us this privilege."

My 1983 edition was "Printed in Great Britain by Hazell Watson and Viney Limited, Aylesbury Bucks".

Laurie A.

PS re sterling:

The United Kingdom decimalised its currency in 1971. Before that one pound Sterling represented 20 shillings, or 144 pence. From 1971 a pound became 100 new pence. Over time coins that have been phased out (pre and post decimalisation) include the farthing - i.e. 'fourth thing', halfpenny - or ha'penny, old penny, threepenny bit (both silver and nickel), sixpence (now two and a half new pence), florin (now ten new pence), crown (five old shillings), half-crown (two old shillings and sixpence) and guinea (one pound plus one shilling old money). Then of course there was the medieval groat ...
From: Jonathan Lanham-Cook  
<lanhamcook@gmail.com> (lanhamcookat gmail.com)

Just after posting I figured the meaning of Sterling area and checked it out via  
Wikipedia .... Doh! As for the spellings .. I'm at work right now but will check ... as far as I can see it's a first edition fourteenth printing,  
1951, as stated on the reverse of the title page but has the intro relating to first (1954) and second (1956) impressions added beneath, so I'm guessing they used the plates from the 14th print as the US printers would have been on the 15th print by then.

Jonathan L-C

+++Message 6866. . . . . . . . . . . . RE: Chuck Parkhurst and 1946 March of Time  
From: Chuck Parkhurst . . . . . . . . . . . . 9/10/2010 1:19:00 AM

Henry "Hank" Parkhurst is a distant relative from the Jersey Parkhursts. I can tell you the direct link but as you can imagine, our name is not very common. I think Hank got a raw deal (maybe because he did not remain sober) and agree that our book may have never been published without his drive (ego?)

In Service with Gratitude,

Chuck Parkhurst  

- - -

Original message from: Jonathan Lanham-Cook  
Sent: Tuesday, September 07, 2010 6:32 AM  
Subject: Chuck Parkhurst and 1946 March of Time

Chuck Parkhurst [a frequent contributor to the AAHistoryLovers] .... Any relation to the, arguably unsung hero of those early days?

+++Message 6867. . . . . . . . . . . . Sackville M. and the pope  
From: Jim M . . . . . . . . . . . . . 9/15/2010 1:01:00 AM

I remember getting an email from a relative, I believe, of Sackville M., who
a photo of the Pope, Sackville M., and Travers C. It appears that they are just greeting each other in the photo.

I was not given permission to use the photo online. But if my memory serves me correctly, the email I got from the relative -- the relative simply stated that they thought I'd be interested in the photo. I have uploaded the photo so you, the members of AA History Lovers can view the photo. Maybe someone here can tell us more about this photo. I will keep it online for a short time -- then remove it. I ask that if you save the photo to your computer, that you not put it up online on your web site or any other means, till I can track the source of the relative that sent it to me. For a brief period, you can view the photo here:

http://www.silkworth.net/images/Un_Sash_and_Pope.JPG

I'm pretty sure Sackville M. is in this photo with the Pope, I believe at the Pope's left hand side.

I really am unable to recognize the person at the Pope's right hand side. Maybe some one here can tell us more about this photo.

Remember, you can save the photo to your computer, but please do not post the photo on the Internet till I can locate the relative who sent it to me. I have been unable to locate the email so far, which I thought I had saved with the photo attached. But I have saved so many emails from many people over the years, including from AAWS Inc., the Director of Internet Operations for the AA Grapevine, Robert Ripley "Smitty" Smith's widow in Memphis TN, and a few folks who authored Big Book stories in the 4th edition.

Yours in service,
Jim M.,
http://www.silkworth.net/

---

See message #6766 from Laurie Andrews
<jennylaurie1@hotmail.com> (jennylaurie1 at hotmail.com)
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6766
>
> The May-June 2004 issue of "Markings", the AA GSO Archives newsletter,
records
the visit to Rome in 1972 of two Irish and English AA members for an
audience
with Pope Paul VI. He presented them with a medallion of the Good Shepherd,
which is on display in the archives at GSO New York. There was (and maybe still
is) a photograph of the Pope with the AA members, Sackville M. and Travers
C.,
at Stepping Stones. The visit to Rome was suggested by Archbishop Enrici
because, he told a convention at Bristol, England, in 1971, the Vatican "was poorly acquainted with the work of the Fellowship". Sackville's story appeared
in the Big Book under the title "The Career Officer" (page 411 in
"Experience,
Strength and Hope").

+++++Message 6868. . . . . . . . . . . . National Archives Workshop: Georgia
(2010), Montana (2011)
From: Shane Pena . . . . . . . . . . . . 9/10/2010 12:59:00 AM

From Arthur S. and Shane Pena

- - - -

14th National Archives Workshop in Macon, Georgia
Conference flier at http://aanationalarchivesworkshop.com/

- - - -

GEORGIA IN 2010

From: "Arthur S" <arthur.s@live.com>
(arthur.s@live.com)

Hey Shakey,

I'm planning to be at the NAW (have registered and made travel arrangements)
but
can't get a program from the Georgia folks for the weekend - you have any
idea
on what is going on?

Cheers
Arthur

- - - -

MONTANA IN 2011

From: "Shane Pena" <shane.pena@verizon.net>
Hi Gerry,

I look forward to seeing you again in Macon, Georgia in a few weeks.

Might you have any info on the location, hotels, prices, sights to see, etc., of next year's NAW in Montana?

Shane
Area 5 Archivist (Los Angeles)

---

From GFC the moderator:

THE CONFERENCE FLIER GIVES THE WRONG POSTAL CODE FOR CORNELIA, GEORGIA (the one address which you are given to write to). It should be 30531 and not 39531. I haven't checked the phone numbers and email addresses, but http://aanationalarchivesworkshop.com/ gives these two people as the contact persons:

CHAIR:
Ross McC. -- 706-778-0302
<wrmcc@winstream.net> (wrmcc at winstream.net)
P.O. Box 170, Cornelia, Georgia 30531

CO-CHAIR:
Dick A. -- 404-735-9254
<writtenby@mindspring.com> (writtenby at mindspring.com)

If either of them would give us some more information about the Macon workshop, we would be glad to post it in the AAHistoryLovers.

---

From Jared Lobdell and Arthur S.

---

From: "J. Lobdell" <jlobdell54@hotmail.com> (jlobdell54 at hotmail.com)

Clyde B was 90 in March. So far as I know he is the oldest in sobriety (June 20, 1946), as well as oldest in age, to serve as a GSR.
One reason, of course, is that anyone of that physical age is rarely the obvious choice for GSR (the oldest I'd heard of recently before this is the current GSR for a group in Lititz PA who just turned 87), but if this 3 PM Livengrin is an institutional meeting, Clyde might be the obvious choice, since neither a resident nor an employee of the institution should serve as GSR. I'm assuming that, if this is essentially an institutional meeting, he is neither currently employed nor pensioned by Livengrin -- or that if he is employed or pensioned by Livengrin, that this 3 PM Sunday Group meeting is open to walk-ins (in other words not essentially an institutional meeting), even if it's a closed (members only) meeting. There is no bar to institutional groups having a GSR, provided the GSR is not being paid by the institution, or a restricted resident there.

As to the youngest (in sobriety), the least said perhaps the better. The GSR pamphlet strongly recommends at least two years’ sobriety, for the sake of the GSR, and while I have heard of some who served as GSR with three-months sobriety, I'm not at all sure the history lovers should be inquiring into violations of AA's recommendations.

- - - -

From: "Arthur S" <arthur.s@live.com> (arthur.s at live.com)

Hey Shakey

I don't believe the GSO Fellowship New Vision records the date a member is born but it may have provision for recording a sober date - Michelle might be able to look up the info at the GSO Office.

Cheers
Arthur

- - - -

Original message from Shakey Mike <Shakey1aa@aol.com> (Shakey1aa at aol.com)

I was contacted today by Clyde B , of the 3 PM Sunday Group of AA at Livengrin, Bensalem PA.. He is the GSR for the group and has 64 years of sobriety. I do not know his age (belly button) but was wondering what is the oldest and youngest
(in sobriety), to hold a position such as GSR. Has anyone with more time than Clyde held such a service position?

Yours in Service,
Shakey Mike Gwirtz
Phila PA
Will I see you in Macon, GA at the NAW?

+++++Message 6870. . . . . . . . Bill W. - 1944 - many roads to recovery
From: Jenny or Laurie Andrews . . . . . . . . . 9/9/2010 4:03:00 AM

Arthur,

You spoke of "Bill Wilson's 1944 observation that there are many roads to recovery."

I know that the Big Book remarks that "upon therapy for the alcoholic we have no monopoly" and "we realise we know but little."

But when and where did Bill say/write in 1944 "there are many roads to recovery"?

Laurie

---

THE PHRASE IN QUESTION IS AT THE END OF THE LONG PARAGRAPH BELOW:

Original message no. 6838
From: "Arthur S" <arthur.s@live.com>
(arthur.s at live.com)
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6838

Re: Most alcoholics ... have lost the power of choice

William White's excellent book "Slaying The Dragon" should be required reading for any serious AA historian for providing a superb history of addiction treatment and recovery in America. It may not rise to the entertainment level of a Joe and Charley tape but will provide well researched and corroborated history about alcoholism. To borrow an excerpt:
"What is most striking in this American history of addiction recovery is the incredible diversity of styles and media through which people have resolved their problematic relationships with alcohol and other drugs. Science is confirming Bill Wilson's 1944 observation that there are many roads to recovery."
+++Message 6871. ............... Correction
From: Jenny or Laurie Andrews ............... 9/9/2010 12:36:00 PM

One pound sterling (old money) was made up of 240 old pennies (not 144 as I wrote). A shilling (called a "bob") was 12 old pence.

+++Message 6872. ............... RE: Letter by Bill to Group in Chicago
From: Bill Lash ............... 9/9/2010 10:14:00 PM

From Bill Lash and Jon Markle

---

From: Bill Lash <barefootbill@optonline.net> (barefootbill at optonline.net)

This response letter from Bill seems incomplete. I don't think that he would start a letter with "That you seemed disillusioned with me...". He usually started off letters with a little frilly greeting before getting into the main issue he was writing about. Does anyone have a copy of the complete letter (not just what someone read from a podium) & does anyone have a copy of the letter originally sent to Bill that this is in response to? Thanks.

Just Love,
Barefoot Bill

---

Original message #6862 from: David G.
<doci333@hotmail.com> (doci333 at hotmail.com)
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6862

Letter to Bill W. taking his inventory:

A letter from a group in Chicago which was mailed to Bill W. in 1960, taking his inventory and Bill W’s response. Bill was 26 years sober at the time.

"That you seemed disillusioned with me personally may be a new and painful experience for you but many members have had that experience with me. Most of their pain has been caused not only by my several shortcomings but by their own insistence on placing me, a drunk, trying to get along with other folks,
upon a completely illusionary pedestal; a station which no fallible person could possible occupy.”

“I’m sure that you will understand that I have never held myself out to anybody as either a saint or a superman. I have repeatedly and truthfully said that A.A. is full of people who have made more spiritual progress than I ever, or can make. That in some areas of living I have made some decided gains but in others I seem to have stood still. And in others, still other ways I may have gone backwards. I am sorry that you are disillusioned with me but I am happy that even I have found a life here.”

Bill Wilson
1960

---

From: Jon Markle <SerenityLodge@gmail.com> (SerenityLodge at gmail.com)

Thanks for posting this today. As an aside, today I celebrate 28 years sober. And I can totally relate to this letter from Bill W. So many times I find that people expect more from me than I have to give, simply because I've been around for a while.

But, like Bill W., I am only a drunk, living sober one day at a time, making progress, no where near perfection.

This past two years have been very trying for me, physically, but it has served to witness the power of the program which applies in ALL my affairs. I thank goodness that I do not answer to man, but to my HP. Some in AA can be so hyper critical of "old timers" (although I realize there are many who have twice as much time sober as I). I actually prefer going to meetings with people in my age bracket (64+) with whom I can identify in sobriety and life. I find them much less critical and get very few "you should" comments. The level of understanding and living life on life's terms is more solidly down to earth and expectations less important than in a meeting with "younger" members. But, that's just my experience. Yours may be different.

<smile>

Hugs for the trudge.

Jon (Raleigh)
9/9/82

"People who say it cannot be done should not interrupt those who are doing it."

-- George Bernard Shaw

Has anyone ever determined what the second book was that Bill was supposedly reading at Towns? I assume one of the books that Silkworth refers to would had to have been Varieties of Religious Experience.

John B.

Reclamation of the Alcoholic
W.D. Silkworth
Medical Record, April 21, 1937.

http://www.silkworth.net/silkworth/reclamation.html

Case IV (Hospital No. 1152). - A broker, who had earned as much as $25,000 a year, and had come, through alcohol, to a position where he was being supported by his wife, presented himself for treatment carrying with him two books on philosophy from which he hoped to get a new inspiration: His desire to discontinue alcohol was intense, and he certainly made every effort within his own capabilities to do so. Following the course of treatment in which the alcohol and toxic products were eliminated and his craving counteracted, he took up moral psychology. At first, he found it difficult to rehabilitate himself financially, as his old friends had no confidence in his future conduct. Later he was given an opportunity, and is now a director in a large corporation. He gives part of his income to help others in his former condition, and he has gathered about him a group of over fifty men, all free from their former alcoholism through the application of this method of treatment and "moral psychology." To such patients we recommend "moral psychology," and in those of our patients who have joined or initiated such groups the change has been spectacular.
Many historians have said these two stories refer to Hank Parkhurst -- I certainly can see the similarities, and most of it adds up (age, lower case number than Bill's, lost family, etc). What throws me off a bit is the statement by Silkworth in his case history: "and has been elected to a prominent public position."

Can anyone shed light on this or can anyone say whether it has ever been proven definitively that these two cases both refer to Hank?

Case III (Hospital No. 993). - A man of thirty-eight, who had been drinking heavily for five years, had lost all of his property and was practically disowned by his family, was brought to the hospital with a gastric hemorrhage. His general condition was typical of allergic alcoholism and apparently he was mentally beyond hope. Following through elimination and medical rehabilitation, he made a satisfactory physical return. He then took up moral psychology and, in two years' time has entirely recovered his lost fortune and has been elected to a prominent public position. On meeting this patient recently, we experienced a strange sensation; while we recognized the features, a different man seemed to be speaking, as if a self-confident stranger had stepped into this man's body.

Reclamation of the Alcoholic
Medical Record, April 21, 1937

About one year prior to this experience a man was brought in to be treated for chronic alcoholism. He had but partially recovered from a gastric hemorrhage and seemed to a case of pathological mental deterioration. He has lost everything worthwhile in life and was only living, one might say, to drink. He frankly admitted and believed that for him there was no hope. Following the elimination of alcohol, there was found to be no permanent brain injury. He accepted the plan outlined in this book. One year later he called to see me, and I experienced a very strange sensation. I knew the man by name, and partly recognized his features, but there all resemblance ended. From a trembling, despairing, nervous wreck, had emerged a man brimming over with self-reliance.
and contentment. I talked with him for some time, but was not able to bring myself to feel that I had known him before. To me he was a stranger, and so he left me. A long time has passed with no return to alcohol.

– Big Book 2nd ed. xxix

A doctor said to us (Big Book p. 122)

From: Scott J . . . . . . . . 9/13/2010 8:44:00 AM

At the beginning of the chapter on "The Family Afterward" (Big Book 4th edit. third paragraph on page 122) it states:

"A doctor said to us, 'Years of living with an alcoholic is almost sure to make any wife or child neurotic. The entire family is, to some extent, ill.'"

Does anyone know who that doctor was?

The man on the right is Travers.

From: silkworthdotnet@yahoo.com
Subject: [AAHistoryLovers] Sackville M. and the pope

For a brief period, you can view the photo here:

http://www.silkworth.net/images/Un_Sash_and_Pope.JPG

I'm pretty sure Sackville M. is in this photo with the Pope, I believe at the Pope's left hand side.

I really am unable to recognize the person at the Pope's right hand side. Maybe some one here can tell us more about this photo.

Yours in service,
Jim M.,
http://www.silkworth.net/
See message #6766 from Laurie Andrews
<jennylaurie1@hotmail.com> (jennylaurie1 at hotmail.com)
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6766
>
> The May-June 2004 issue of "Markings", the AA GSO Archives newsletter, records
the visit to Rome in 1972 of two Irish and English AA members for an audience
with Pope Paul VI. He presented them with a medallion of the Good Shepherd,
which is on display in the archives at GSO New York. There was (and maybe still
is) a photograph of the Pope with the AA members, Sackville M. and Travers C.,
at Stepping Stones. The visit to Rome was suggested by Archbishop Enrici
because, he told a convention at Bristol, England, in 1971, the Vatican "was poorly acquainted with the work of the Fellowship". Sackville's story appeared
in the Big Book under the title "The Career Officer" (page 411 in "Experience,
Strength and Hope").

The long awaited book published by the multilith's owner, Ken R., and
available at _www.Abookman.com_ (http://www.Abookman.com) is finally out and
I think it will cause some interest amongst the members of AAHL. I was
wondering if the members of AAHL who are familiar with the handwriting of
the early members of AA can now identify who wrote what in the changes to the
pre-publication in this "Holy Grail." How do we, as members of AAHL, go about
piecing it all together by using AAHL as a resource; utilizing members who are familiar with the handwriting without making dozens of posts and making
sure that what is said is proof positive and not conjecture. In speaking with Keith of A Book Man .Com, several years back, it was discussed that a
select group of AA Historians including Mitchell K, Mel B, Ernie K, and
others would get a chance to review the multilith and identify who wrote
what before this "book that started it all" was published. That didn't happen.
I have only skimmed through the many pages and am so far much impressed by
this book which now sits on my coffee table. I await the comments of my
friends at AAHL. I am sure that this book will be much talked about at the
NAW later on in the month. I will take my copy there if for no other reason
than to have my friend Mel B sign it if he will. I hope to see you all there too.

Yours in Service,
Shakey Mike Gwirtz
The two books were the Little Flowers of St. Francis and the Varieties of Religious Experience

See Message #5955
http://health.groups.yahoo.com/group/AAHistoryLovers/message/5955
From "mdingle76" <mdingle76@yahoo.com> (mdingle76 at yahoo.com)

Re: St. Francis, Bill W., and Alcoholics Anonymous

Dear AAHL group:

I can't help putting my 2 cents in on the topic of St. Francis and the 12&12 (or AA for that matter). I can't shed any light on the wording of the prayer or the mistaken author of the prayer (I thought it was St. Francis myself till a few years ago).

But I thought I'd mention a little about Bill's love for Francis (as told to me by Tom Powers — 12&12 editor/co-author). Tom said that after Bill had his famous spiritual experience in Towns that Ebby went back to the Oxford Group telling them about what happened to Bill and asked what he should do to help him. They said bring him 2 books.

Many people in AA know that this is when the book The Varieties of a Religious Experience hit the scene, but many people don't know that Ebby also brought Bill another book: The Little Flowers of St. Francis.

================================================================================
TWO OF THE VERSIONS OF THE LITTLE FLOWERS OF ST. FRANCIS ONLINE ARE:


http://www.ccel.org/ccel/ugolino/flowers.html
http://www.ccel.org/ccel/ugolino/flowers.toc.html
It's very believable to think that this event (getting that book at that time) lead to Bill's love for Francis. The Little Flowers of St. Francis has a number of little stories, and many of them telling of sudden mystical/spiritual experience. It is known that Francis had a Bill W. experience (or really the other way around) and then suffered from depression afterwards.

Both Tom and Bill were fascinated with the nature and after-effects of spiritual experience (for they both had this kind of experience themselves and they both had years of what we would now be mislabel as "mental illness" that followed).

I don't have the book "Pass it on" in front of me but Tom Powers quotes Francis in it saying something like, "After my conversion, I've never been well."

Bill also studied Francis on the money front — using the modern day Franciscan virtue of "poverty" for the society of Alcoholics Anonymous.

One last thing that Tom said about Bill and St. Francis is that Bill used to say that Francis was the patron saint of the society of Alcoholics Anonymous. Francis may be more important to our movement than we know?

Matt D. (AAHL member)

--- In AAHistoryLovers@yahoogroups.com, "jax760" <jax760@...> wrote:
> Has anyone ever determined what the second book was that Bill was supposedly reading at Towns? I assume one of the books that Silkworth refers to would had to have been Varieties of Religious Experience.
> John B.

Message 6879. . . . . . . . . . . . Re: Bill W"s two books on philosophy at Towns?
From: corafinch . . . . . . . . . . . . 9/16/2010 8:46:00 AM
Wouldn't the "now a director in a large corporation" phrase eliminate Bill? The last line indicates that Silkworth had other patients who had "initiated such groups," so one of those presumably was Bill.

--- In AAHistoryLovers@yahoogroups.com, "jax760" <jax760@...> wrote:
> Has anyone ever determined what the second book was that Bill was supposedly reading at Towns? I assume one of the books that Silkworth refers to would had to have been Varieties of Religious Experience.
>
> John B.
> ""
> Reclamation of the Alcoholic
> W.D. Silkworth
> Medical Record, April 21, 1937.
> http://www.silkworth.net/silkworth/reclamation.html
>
> Case IV (Hospital No. 1152). - A broker, who had earned as much as $25,000 a year, and had come, through alcohol, to a position where he was being supported by his wife, presented himself for treatment carrying with him two books on philosophy from which he hoped to get a new inspiration: His desire to discontinue alcohol was intense, and he certainly made every effort within his own capabilities to do so. Following the course of treatment in which the alcohol and toxic products were eliminated and his craving counteracted, he took up moral psychology. At first, he found it difficult to rehabilitate himself financially, as his old friends had no confidence in his future conduct. Later he was given an opportunity, and is now a director in a large corporation. He gives part of his income to help others in his former condition, and he has gathered about him a group of over fifty men, all free from their former alcoholism through the application of this method of treatment and "moral psychology." To such patients we recommend "moral psychology," and in those of our patients who have joined or initiated such groups the change has been spectacular.
>

++++Message 6880. . . . . . . . . . . . RE: Bill W"s two books on philosophy at Towns?
From: J. Lobdell . . . . . . . . . . . . 9/16/2010 9:05:00 AM

"""
Not VARIETIES, which was brought to him at Towns by Shep and (presumably) Ebby.

> From: jax760@yahoo.com
> Date: Tue, 14 Sep 2010 18:57:09 +0000
> Subject: Bill W's two books on philosophy at Towns?
> 
> Has anyone ever determined what the second book was that Bill was supposedly reading at Towns? I assume one of the books that Silkworth refers to would have been Varieties of Religious Experience.
> 
> John B.

> Reclamation of the Alcoholic
> W.D. Silkworth
> Medical Record, April 21, 1937.
> 
> http://www.silkworth.net/silkworth/reclamation.html

> Case IV (Hospital No. 1152). - A broker, who had earned as much as $25,000 a year, and had come, through alcohol, to a position where he was being supported by his wife, presented himself for treatment carrying with him two books on philosophy from which he hoped to get a new inspiration: His desire to discontinue alcohol was intense, and he certainly made every effort within his own capabilities to do so. Following the course of treatment in which the alcohol and toxic products were eliminated and his craving counteracted, he took up moral psychology. At first, he found it difficult to rehabilitate himself financially, as his old friends had no confidence in his future conduct. Later he was given an opportunity, and is now a director in a large corporation. He gives part of his income to help others in his former condition, and he has gathered about him a group of over fifty men, all free from their former alcoholism through the application of this method of treatment and "moral psychology." To such patients we recommend "moral psychology," and in those of our patients who have joined or initiated such groups the change has been spectacular.

++++Message 6881. . . . . . . . . . . . Font used for initial capitals in Big Book?
From: schaberg43 . . . . . . . . . . . . 9/19/2010 11:24:00 AM

+++++Message 6881. . . . . . . . . . . . Font used for initial capitals in Big Book?
I was asked by a friend if it was possible to identify the name of the
typeface
used for the capital letters on the first word of each chapter in the Big
Book.
(NOTE: the first three editions are all identical – the fourth edition
font is
changed a bit, although it is clearly trying to mimic the font that was used
in
the first three editions.)

My own resource provided the following reply:

Not a clue, I'm afraid. It's probably closest to Snell Roundhand, but it
might
even be hand-drawn.

Remember how type was made then -- lead poured into a mold that had been
created
with hand-carved punches. This doesn't look like it was created in this way,
and
certainly not with the precision and grace that is normally seen with
hand-carved letters.

Initial caps originated in the hand-lettered texts of the monasteries, were
almost always unique to the copyist, and always hand-drawn. Not sure if
print
houses had their own unique set of initial caps, or drew them as needed, but
it
wouldn't surprise me.

A few things lead me to think that this might be "home-made."

First, the stroke width is roughly the same -- there is no variability in the
bottom or sides. Most professional calligraphers used a broad or flat nib
pen to
give their letters character and distinction as they turned the pen
throughout
the creation of the letter. What stroke variability there is appears here to be
more like the pressure one puts on a normal pen when writing, rather than a
formal calligraphic letter.

Second, the beginning of the letter (left side) starts with a tiny serif, as if
the ink gathered at the point of the pen before it was applied to the paper,
but
is heavy, almost like a little ball on the end of the letter (right-side),
where
the letterer left the pen on the page too long. Again, no self-respecting
calligrapher would let that happen.

I'm winging this a bit here since I don't have my type references and I've been
out of the design game for years. That said, I'm fairly confident in my
observations. If it turns out to be some famous set of initial caps hailed throughout the world as the highest form of typographic art, I will blush accordingly!

Does anyone on this list (or a graphic designer friend of yours) have any better ideas on what this typeface might be?

Thanks,

Old Bill

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++++Message 6882........ One thousand of us and our families
From: Geoff Smith.............. 9/19/2010 7:33:00 AM

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Hi all,

In Bill's story, it mentions that 'in a western town there are thousands of members," yet when the book was written there were fewer than 100.

Was this added to Bill's story later? I don't think so, as it's in my 1st edition. What is the explanation for this mismatch?

Many thanks,

Geoff

---

From Glenn C. the moderator:

I think Geoff is referring to the passage found on pp. 15-16 in the current (4th) edition:

"In one western city and its environs there are one thousand of us and our families. We meet frequently so that newcomers may find the fellowship they seek. At these informal gatherings one may often see from 50 to 200 persons. We are growing in numbers and power."

According to my notes, the "western city" was Cleveland, and in the second printing of the 1st edition, among the changes made:

On page 25 line 23, 80 of us was changed to 500 of us.
And on page 25 line 26, 40-80 persons was changed to 50-200 persons.

Later on, in the third printing of the 1st edition, on page 25 line 23, 500 of us was changed to 1000 of us.

Is this the passage that you are asking about, Geoff?
There is still the question of the Big Book's original statement that in 1939 there were 80 people in the Cleveland area (even if we count families as well as the alcoholics themselves), with 40 to 80 people attending "informal gatherings" there. Has this group ever looked at those numbers? Are they all possible?

+++Message 6883. . . . . . . . . . . . . Re: Bill W. - 1944 - many roads to recovery
From: tomper87 . . . . . . . . . . . . . 9/16/2010 7:02:00 PM

From: "tomper87" and "Dov"
<tomper99@yahoo.com> (tomper99 at yahoo.com)
and <dovwcom@gmail.com> (dovwcom at gmail.com)

Laurie Andrews asked "when and where did Bill Wilson say/write in 1944 'there are many roads to recovery'?

White was quoting Bill W from comments in the Sept 1944 Grapevine to a Grapevine article by Philip Wylie. Wylie (who was not a member of A.A.) had written about his own recovery and part of Bill's response was:

"It is tradition among us that the individual has the unlimited right to his own opinion on any subject under the sun. He is compelled to agree with no one; if he likes, can disagree with everyone. And, indeed, when on a 'dry bender,' many AAs do. Therefore, no AA should be disturbed if he cannot fully agree with all of Mr. Wylie's truly stimulating discourse. Rather shall we reflect that the roads to recovery are many; that any story or theory of recovery from one who has trod the highway is bound to contain much truth. Mr. Wylie's article is like an abundance of fresh fruit. Perhaps we should take the advice of the housewife who says, 'We shall eat all we can, and then can what we can't.'"

For the full text of Bill W's comments see the text in silkworth.net: http://silkworth.net/grapevine/bwresponsetopw.html

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For Philip Wylie's original article (which Bill W. was commenting on) see
AAHistoryLovers Message 354 (and also 374 which seems to be a duplicate):

The A.A. Grapevine, September 1944 - Philip Wylie Jabs A Little Needle

http://health.groups.yahoo.com/group/AAHistoryLovers/message/354

From: Jim Blair

The early issues of the GV carried a substantial number of articles written by non AAs. Of the earliest was this article by Philip Wylie which caused a "bit of a stir" and Bill W. responded with an article which can be found in "Language of the Heart."

The A.A. Grapevine, September 1944

Philip Wylie Jabs A Little Needle
Into Complacency

An editor of The Grapevine called on me and asked me for a piece. He asked because I recently reviewed a book about a drunk - Charles Jackson's The Lost Weekend. He thought that what I'd said in the review showed I had an interest in alcoholism. I have. The editor didn't know that I am one.

I quit solo - by which I mean that no organized group like AA was around to assist or advise. But I had plenty of assistance and expert advice, much of which curiously parallels what I know now about AA. To reach a point where I can say that I am not drinking and have not been drinking for a long time, took years. It took an unconscionable amount of energy. It left me with a few ideas that I'd like to pass along. It left me with a couple of hunches that I'd like to ask about.

The things I did are, maybe, the things that others are doing. I was psychoanalyzed twice. I studied psychology after that - Jungian, Freudian, Alderian, behavioristic. Then I read all the basic religious books. Then I read the philosophies. Then I went to insane asylums and looked at them. Here are some of the ideas that came my way:

One of the "reasons" I had given myself for drinking was that I was then able to do easily a great many things other men could do sober and I could not. So I did them sober. I did everything without a drink that I had done when drunk, excepting for the destructive trouble making ones. Everything. That was useful to me.
I had jitters that there is not the literary skill to describe - though Charles Jackson has come as close as any writer ever did. Every fear, phobia and compulsion entered my head - and not so always just when I was hung over. So I got into the habit - a suggestion of a psychiatrist - of writing down in detail the nature and formidable of these mental distresses. Maybe the fact that I am a writer gave that system special merit. But I found I couldn't endlessly retail the awfulness of my obsessions - sitting perfectly comfortably in a quiet room. On paper - they weren't gigantic and overwhelming. They grew silly. They made me laugh at myself and do deflated themselves.

Dr. Jung himself suggested that I look at a few asylums. I don't know why until I made the visit. Then it became evident to me that the inmates were not like me at all. Thus I got to know that my alcoholism was not the onslaught of insanity - and I got to know I had been subconsciously afraid of precisely that.

The Jungians, incidentally, give a different name to the "religious experience" which you discuss in AA. They arrive at that "experience" by different methods - methods which conform to their scientific psychological technique. They call the spiritual quantum which gives rise to the experience a "transcendent symbol."

Naturally, I haven't room to describe the method here: it would take more than this magazine - a book perhaps. But, whether you call it a religious experience or a transcendant symbol does not matter - and it may be of interest to alcoholics who are semi-knowingly engaged in protesting formal, churchly "religions" to learn that there are thoroughly abstract, non-religious routes to the same, universal, human contact with inner integrity, truth, and the "nature of nature itself."

Of course, I read everything about alcoholism I could find. And I became interested in the care and condition of alcoholic friends. Among them I noticed two who still make me wonder about the possible relationship of epilepsy to alcoholism in some cases. These two friends of mine had had fits. They both had the epileptic "picture" on the electroencephalogram. The new drugs that avert or postpone epileptic attacks seemed to aid these two men in stopping their alcohol addiction. I know that if I were a doctor - and an alcoholic - I'd
investigate 
this special aspect of the puzzle thoroughly. The possible future values of 
chemistry should not be overlooked by any of us in the presence of the 
proved 
value of psychological and philosophical regeneration.

I also have a hunch that insanities, neuroses, and all other aberrations 
var
largely with the passing of centuries. Alcoholism too. I do not believe 
people 
in the main were exactly the same sort alcoholics and for the same reason in 
1700 as in 1944. That is to say, I believe such conditions of the soul are 
"as 
if" epidemic - and definitely of a social causation. That is what especially 
interests me about AA: it represents to me the first really effective effort 
to 
deal in kind and in scale and in the right category, with alcoholism.

Philip Wylie

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+++Message 6884. . . . . . . Re: Bill W"s two books on philosophy at Towns? 
From: J. Lobdell . . . . . . . . . . . . 9/18/2010 7:15:00 AM

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The key phrase is "presented himself ... carrying with him" -- which seems 
to be 
saying that Bill brought two books with him when he came to Towns, which 
would 
therefore be different from any books Ebby and Shep brought with them when 
they 
came to see him. Moreover, I'm not sure I'd describe The Little Flowers as 
"moral psychology" -- a term better applied to some of the OG books.

++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++

+++Message 6885. . . . . . . Re: Bill W"s two books on philosophy at Towns? 
From: jax760 . . . . . . . . . . . . 9/18/2010 8:56:00 AM

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Bear in mind the date ... 1937, what other group of alcoholics existed then? 
I 
am assuming that the "Director" in a large Corp would refer to Bill's 
position 
at Honor Dealers whether or not the title bestowed accurately reflects any 
legalities.

We know on our circle everything gets "inflated."

Jared,
I'm sure Silky didn't get it right when he said he arrived carrying two books.
... I believe the only thing he was carrying was a bottle of beer. I think we can safely assume VRE is one of the two books Silky refers to.

Regards

John B

P.S. Thank you! The Little Flowers is a marvelous book.

---

FROM THE ORIGINAL MESSAGE:

> Reclamation of the Alcoholic
> W.D. Silkworth
> Medical Record, April 21, 1937.
> http://www.silkworth.net/silkworth/reclamation.html
> Case IV (Hospital No. 1152). - A broker, who had earned as much as $25,000 a year, and had come, through alcohol, to a position where he was being supported by his wife, presented himself for treatment carrying with him two books on philosophy from which he hoped to get a new inspiration: His desire to discontinue alcohol was intense, and he certainly made every effort within his own capabilities to do so. Following the course of treatment in which the alcohol and toxic products were eliminated and his craving counteracted, he took up moral psychology. At first, he found it difficult to rehabilitate himself financially, as his old friends had no confidence in his future conduct. Later he was given an opportunity, and is now a director in a large corporation. He gives part of his income to help others in his former condition, and he has gathered about him a group of over fifty men, all free from their former alcoholism through the application of this method of treatment and "moral psychology." To such patients we recommend "moral psychology," and in those of our patients who have joined or initiated such groups the change has been spectacular.
I am interested to read/listen about the formats used, or meeting procedures, at these two places and times:

1. At Bill's home at 182 Clinton Street between 1937 - 1939

2. At Dr. Bob's home at 822 Ardmore from late 1939 till they moved to Kings school in January of 1940.

Any suggestions?

Thanks!

Bob S., Archives Chairperson at Richmond, Indiana

+++Message 6887. . . . . . . . . . . . Carl Jung: many roads to recovery
From: Jenny or Laurie Andrews . . . . . . . 9/21/2010 3:53:00 AM

See Message 6883 about Philip Wylie and the "many roads to recovery"
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6883

Wylie raises some interesting questions, e.g. about spiritual experience.

CARL JUNG AND THREE ROADS TO RECOVERY:

It's little remarked that in Jung's letter to Bill W. he wrote: "The only right and legitimate way to such an experience (union with God) is, that it happens to you in reality and it can only happen to you when you walk on a path which leads to a higher understanding. You might be led to that goal [1] by an act of grace or [2] through a personal and honest contact with friends, or [3] through a higher education of the mind beyond the confines of mere rationalism. I see from your letter that Rowland H. has chosen the second way, which was, under the circumstances, obviously the best one."

The "second way" was "a personal and honest contact with friends", or as Bill W. wrote: "The moment 12th Step work forms a group, a discovery is made - that most individuals cannot recover unless there is a group..." (12+12)

+++Message 6888. . . . . . . . . . . . Re: Early meeting formats, or procedures
From: Joseph Nugent . . . . . . . . 9/21/2010 2:43:00 PM
Hi Bob,

I believe Dr Bob's address was 855 Ardmore, not 822.

Slap me if I'm wrong, I make dozens of mistakes a day.

Joe

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On Tue, Sep 21, 2010 at 2:37 PM, Robert Stonebraker <rstonebraker212@comcast.net> wrote:
> I am interested to read/listen about the formats used, or meeting procedures, at these two places and times:
> 1. At Bill's home at 182 Clinton Street between 1937 - 1939
> 2. At Dr. Bob's home at 822 Ardmore from late 1939 till they moved to Kings school in January of 1940.

+++Message 6889. . . . . . . . . . . . Carl Jung: many roads to recovery
From: John Lee . . . . . . . . . . . . 9/21/2010 5:36:00 PM

I don't believe Jung's "second way" was just fellowship. Jung was writing about a group of seekers trying to establish a personal relationship with God. That's supposedly what Jung told Rowland--when Rowland returned to the United States, Jung thought he should look for a group of seekers, which is what Rowland did when he joined the Oxford Group. Jung, more than any man of science, emphasized the need for God and Divine Power. He wouldn't have recommended that Rowland rely on human power.

John Lee
Pittsburgh

+++Message 6890. . . . . . . . . . . . Re: Carl Jung: many roads to recovery
From: Glenn Chesnut . . . . . . . . . . . . 9/22/2010 5:25:00 PM

From: Jenny or Laurie Andrews <jennylaurie1@hotmail.com> (jennylaurie1 at hotmail.com)
Hi John,

I noted your posting in this thread and agree with you up to a point. As always, the problem is: what (or who) do we (and Jung!) mean by God?

If it were the God of, e.g., one of the Protestant Fundamentalists who sometimes write books about A.A. and set up websites trying to force A.A.’s to pray to Jesus and study the New Testament in A.A. meetings -- and who claim that almost no one can get sober unless they take Jesus Christ as their personal savior in a born-again experience -- countless alcoholics would, as Bill W., said of similar fundamentalist and dogmatic approaches, "turn their head to the wall and die".

You ignore Wylie's comment about Jungian understanding (see below at bottom), that the "transcendent symbol" cannot be pinned down in a creed, and that there are "thoroughly abstract, non-religious routes" to that transcendent immensity. To which as an agnostic Quaker I say fervently, thank God! (The finding is in the seeking ...)

Abundant blessings on your journey,

Laurie A.

- - - -

Original message #6889 from: John Lee
<johlawlee@yahoo.com> (johlawlee at yahoo.com)

I don't believe Jung's "second way" was just fellowship. Jung was writing about a group of seekers trying to establish a personal relationship with God. That's supposedly what Jung told Rowland -- when Rowland returned to the United States, Jung thought he should look for a group of seekers, which is what Rowland did when he joined the Oxford Group. Jung, more than any man of science, emphasized the need for God and Divine Power. He wouldn't have recommended that Rowland rely on human power.

John Lee
Pittsburgh

- - - -
FROM PHILIP WYLIE'S ARTICLE IN THE GRAPEVINE

http://health.groups.yahoo.com/group/AAHistoryLovers/message/6883

The Jungians, incidentally, give a different name to the "religious experience" which you discuss in AA. They arrive at that "experience" by different methods - methods which conform to their scientific psychological technique. They call the spiritual quantum which gives rise to the experience a "transcendent symbol."

Naturally, I haven't room to describe the method here: it would take more than this magazine - a book perhaps. But, whether you call it a religious experience or a transcendent symbol does not matter - and it may be of interest to alcoholics who are semi-knowingly engaged in protesting formal, churchly "religions" to learn that there are thoroughly abstract, non-religious routes to the same, universal, human contact with inner integrity, truth, and the "nature of nature itself."

+++Message 6891 . . . . . Re: Early meeting formats, or procedures
From: John Moore . . . . . . 9/22/2010 4:22:00 PM

Gene E. A.A. # 28 "The Booze Fighter"

Hi Bob,

My old friend Gene Edmiston who got sober July 4th weekend 1939, attended New York City meetings at Oxford Groups and at Bill and Lois' home. Below is part of his talk, where he describes an OG meeting. Gene also described meeting with other AAs including his sponsor Paul Kellogg, in a public park, sitting on benches or picnic tables, and talking about sobriety.

John

"When I reached AA, there were only 3 people in New York including Bill Wilson, that had better than two years’ sobriety. Bill had four, Parkhurst had three, and Fizzie Mayo had two. There were less than ten of us around New York. So
our meetings for nearly a year, weren’t meetings. It was just gatherings, we’d get together, Bill would lead, and we’d talk back and forth to Bill.

I’ll tell you how they got away from the Oxford Group, if you don’t mind. See, for the first four years, it was religion, strictly. These boys took me in, and they talked about (an occasion) when they had made a call on a certain fellow, and then one of them had to leave. The other one asked, “Would you *pray* for this Brother?”, just like Methodists, Baptists, or anyone else steeped in religion (might say).

Well, it happened a few of them were attending the Oxford Group in New York, including Bill, because they weren’t affiliated with a church. But some of the other boys were going to Protestant Churches, the Catholic Church, and others, two or three of them.

I went to the Oxford Group with those boys; wouldn’t be over two or three of us at a time. The ladies, wives, would go in and sit down; out the men would come, smoke cigarettes, talk about baseball, everything. But they weren’t stressing their experience of drinking.

They weren’t getting religion there, it was spiritual. They were studying the Lord’s Prayer, and “Sermon on the Mount” by Emmett Fox. We used “Sermon on the Mount” for a couple of years after we got our Big Book. That’s where they got the idea for the formation of our Program.

And the reason they didn’t bring Jesus Christ into the Program is, they wanted it to be spiritual. Practically all religions practice the principles that we are practicing in AA. But we don’t say “Christ” in it. They wanted everyone who came in here not to be offended from a religious standpoint. Now if a person of the Jewish faith would come in, and hear Jesus Christ discussed, he wouldn’t feel comfortable, don’t you see? And they got that idea out of “Sermon on the Mount”.

---

This transcription of Gene’s talk is online at
Gene E. A.A. # 28 "The Booze Fighter"

Transcribed from the Anniversary ‘Old-Timers’ Meeting South Bay Survivors Group, Redondo Beach, Calif. Approx. 1977

See also http://health.groups.yahoo.com/group/AAHistoryLovers/message/6446

Bill W promised Gene that when the BB was reprinted, Gene's story "The Booze Fighter" would be included. But after a year, Gene got drunk and by the time he got back in the early 1940's his chance to get into the BB was lost. Gene was a wonderful, gentle giant of a man, an elder statesman in the finest sense. I knew him for about 8 years in my home group until I moved away in 1979, and Gene passed away a few years after that, he died sober and surrounded by AA friends.

Carl Jung on the Oxford Group:

Carl Jung became aware of the Oxford Group in the 1920s when Alphonse Maeder, his colleague and former assistant, became involved with the movement. Although Jung recognized that troubled patients sometimes gained a sense of security, purpose and belonging from Group involvement, in his view there was a sacrifice in personal individuation. He therefore did not understand what attraction the group could have for someone with the psychoanalytic sophistication of Maeder. For a time Jung was respectful of Maeder's convictions, but when his relationship with Maeder deteriorated in the 1930s his attitude toward the Oxford Group also became more negative.

Jung expressed this ambivalence toward the Group in a talk about the relationship of religion to mental health around 1941. "A hysterical alcoholic was cured by this Group movement, and they used him as a sort of model and sent him all round Europe, where he confessed so nicely and said that he had done..."
wrong and how he had got cured through the Group movement. And when he had repeated his story twenty, or it may have been fifty, times, he got sick of it and took to drink again. The spiritual sensation had simply faded away. Now what are they going to do with him? They say, now he is pathological, he must go to a doctor. See, in the first stage he has been cured by Jesus, in the second by a doctor! I should and did refuse such a case. I sent the man back to these people and said, 'If you believe that Jesus has cured this man, he will do it a second time. And if he can't do it, you don't suppose that I can do it better than Jesus?' But that is just exactly what they do expect; when a man is pathological, Jesus won't help him but the doctor will."


In a message dated 9/21/2010, johnlawlee@yahoo.com writes:

I don't believe Jung's "second way" was just fellowship. Jung was writing about a group of seekers trying to establish a personal relationship with God. That's supposedly what Jung told Rowland -- when Rowland returned to the United States, Jung thought he should look for a group of seekers, which is what Rowland did when he joined the Oxford Group. Jung, more than any man of science, emphasized the need for God and Divine Power. He wouldn't have recommended that Rowland rely on human power.

John Lee
Pittsburgh

It is the Park Avenue font

(from Laurence Holbrook and Janis R)
I am not a font expert, but I believe the font used for the Big Book Drop Caps is Park Avenue (BT). It is a font designed in 1933 by Robert E. Smith, available now for computers as a Bitstream font.

I created a web page with samples from the BB and a Park Avenue (BT) Font sample from identifont.com - You can make your own comparison - I also included some Wikipedia information on "Initials," of which a Drop Cap is one version:

http://www.laurenceholbrook.com/AAHistoryLovers/

This page is not indexed nor referenced anywhere - It would be nice if someone would transfer that page (save the page to your hard drive, copy it or email me and I'll send you the graphics) to a web site more appropriate for AA History Lover information.

Many thanks to the AA History Lovers for all the great information and support.

Larry Holbrook
<email@LaurenceHolbrook.com>
(email at LaurenceHolbrook.com)

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From: "Janis R" <janis@aadallas.org> (janis at aadallas.org)

The 4th Edition looks like Park Avenue which was created in 1933 according to my sources. Her grandfather was a typesetter and she is looking through his material to see if she can match the first edition to any known fonts. If she finds something that matches I will pass it on.

Janis
Director, Dallas Intergroup Assn.
214-887-6699

I spoke with Mitchell yesterday discussing the journey to Cornwall NY and
Grace S. Here is what he wrote about on the big book. We also discussed Barry and his friendship with Lois. Mitchell talks with first hand knowledge because he was there. He took the photos at Lois' Picnic with AA's who came in before 1950. I will try to bring these photos to the NAW in Macon, Georgia.

Shakey Mike Gwirtz
Phila, PA USA

This article is written by nationally recognized historian and oft-quoted Alcoholics Anonymous archivist Mitchell K.

The Big Book Goes to Press

To most of the New York members, the book was looking too religious. Both Jim B. and Hank P. wanted all references to God removed. Fitz M. wanted more mention of God.

Though not too happy about any mention of God, several of the New York members reluctantly agreed to this offer of compromise. The members in Akron, Ohio met around Dr. Bob's kitchen table reviewing the pages submitted to them and made their suggestions as well. Bill knew he could not please everyone no matter how hard he would try. There had to be some sort of a compromise.

There are several stories, none confirmed, of how this compromise took place. One story is that Ruth Hock, Bill and Hank's secretary, who was attending some of these heated "discussions," asked about the Oxford Group idea of a non-denominational God. That is, a God, not of the Roman Catholics or Protestants, or Methodists or any other religious denomination, but God of each individual's understanding. It is reported that at that point, Jim B. shouted out, "That's it! God as we understand Him!"

The Oxford Group literature, though Christian in content often discussed a Power greater than oneself. Why not have a universal God? One who can be embraced by all, religious and non-religious alike. Though not too happy about any mention of God, several of the New York members reluctantly agreed to this offer of compromise. The Akron members -- who were reluctant to relinquish the spiritual -- accepted this compromise as well.
The book continued to be written. Chapter after chapter were submitted to the New York and Akron members for their review. Many changes were made and many heated discussions took place. One long-term member from Ohio who was there, told this writer that "we red-penciled, blue-penciled, crossed out and attempted to keep the book as true to our beliefs as possible." The New York contingent did the same, attempting to tone down the spiritual aspects.

Who Wrote "To Wives?"

Bill asked Hank P. to write what was to become Chapter 10, To Employers. Hank wrote that chapter and eventually had another falling out with Bill for receiving no credit. Bill also asked Anne Smith, Dr. Bob's wife to write the chapter To Wives, but she gently declined. She reportedly told Bill that he should have asked his wife Lois instead. Lois was not asked and Bill wrote it. To say the least, Lois held a resentment about that for many years.

It was decided that some of the language should be toned down and upon further review and editing, the book was ready to go to press. Bill and Hank took the book to several sources for review and possible publication. Eventually, after several re-writes and corrections, the book was ready to go to press.

In order to raise further funding, a pre-publication manuscript copy was printed. These went out to friends of the fledgling movement as well as to members for further review. Offers were made to send the printed book as soon as it was ready to those who purchased this "multilith" copy. A multilith was a sort of mimeograph process and 400 copies of the manuscript were published and sent out.

It was decided that some of the language should be toned down and upon further review and editing, the book was ready to go to press. A printing company was recommended to Bill and Hank. The Cornwall Press, located in Cornwall, New York (Orange County) was contacted and the process began.

"Circus" Dust Jacket

Bill and Hank wanted to make the book look like it was worth the $3.50 they were going to ask for it. The asked that the thickest paper be used as well as the widest possible margins. The owners of the Cornwall Press had some left over red binding cloth from another print job and offered this to Bill and Hank at a discount. When the books were ready, the Cornwall Press refused to release
any of them until they were paid.

Ray C., a New York artist was "commissioned" to design the Dust Jacket for the book. One of the first design submissions showed a man marching forward with fists clenched and a determined look on his face. In the background was a bottle with another man trapped inside. The name, Alcoholics Anonymous was in red across most of the cover and "Their Pathway to a Cure" was on the lower right-hand corner. Ray also designed what became known as the "Circus" Dust jacket, the one that was eventually used. This cover was red, yellow, black and white with just the name "Alcoholics Anonymous" on top.

Sometime during the Winter of 1939, Bill, Hank, Ruth Hock and Dorothy S. (the then wife of Clarence S. of Cleveland) went to Cornwall, NY to review the galleys. It is not known where, or for how long they stayed in this Orange County, New York hamlet, but it is known that they approved the galleys and the book went to print.

Almost 4,800 copies were ordered with a promise from the Cornwall Press that just as soon as these were sold, they were prepared to print several thousand more. When the books were ready, the Cornwall Press refused to release any of them until they were paid. Despite Bill's pleadings and promises of a quick turn-around, only those books paid for were let out of the warehouse. Very few were paid for and most stayed in storage for many months. It wasn't until February 1940 that there was any real movement of these books.

More will be revealed...

Mitchell K.

<the_archivist@excite.com> (the_archivist at excite.com)

+++Message 6895. . . . . . . . . . . . Re: Early meeting formats, or procedures
From: Robert Stonebraker . . . . . . . . . . . . 9/22/2010 11:14:00 PM

John,

Thanks a million for this important information! I find it amazing how in simple and uncomplicated manner they carried the program particulars in those early days of AA.

I have already sent this out to other history buffs, and will continue to do
Hi Bob,

My old friend Gene Edmiston who got sober July 4th weekend 1939, attended New York City meetings at Oxford Groups and at Bill and Lois' home. Below is part of his talk, where he describes an OG meeting. Gene also described meeting with other AAs including his sponsor Paul Kellogg, in a public park, sitting on benches or picnic tables, and talking about sobriety.

John

"When I reached AA, there were only 3 people in New York including Bill Wilson, that had better than two years' sobriety. Bill had four, Parkhurst had three, and Fitzie Mayo had two. There were less than ten of us around New York. So our meetings for nearly a year, weren't meetings. It was just gatherings, we'd get together, Bill would lead, and we'd talk back and forth to Bill.

I'll tell you how they got away from the Oxford Group, if you don't mind. See, for the first four years, it was religion, strictly. These boys took me in, and they talked about (an occasion) when they had made a call on a certain fellow, and then one of them had to leave. The other one asked, "Would you *pray* for this Brother?", just like Methodists, Baptists, or anyone else steeped in religion (might say).

Well, it happened a few of them were attending the Oxford Group in New York, including Bill, because they weren't affiliated with a church. But some of the other boys were going to Protestant Churches, the Catholic Church, and others, two or three of them.

I went to the Oxford Group with those boys; wouldn't be over two or three of
us at a time. The ladies, wives, would go in and sit down; out the men
would come, smoke cigarettes, talk about baseball, everything. But they
weren't stressing their experience of drinking.

They weren't getting religion there, it was spiritual. They were studying
the Lord's Prayer, and "Sermon on the Mount" by Emmett Fox. We used "Sermon
on the Mount" for a couple of years after we got our Big Book. That's where
they got the idea for the formation of our Program.

And the reason they didn't bring Jesus Christ into the Program is, they
wanted it to be spiritual. Practically all religions practice the
principles that we are practicing in AA. But we don't say "Christ" in it.
They wanted everyone who came in here, not be offended from a religious
standpoint. Now if a person of the Jewish faith would come in, and hear
Jesus Christ discussed, he wouldn't feel comfortable, don't you see? And
they got that idea out of "Sermon on the Mount"."

---

This transcription of Gene's talk is online at

http://www.silkworth.net/aahistory/genee_aa38.html

Gene E. A.A. # 28 "The Booze Fighter"

Transcribed from the Anniversary 'Old-Timers' Meeting South Bay Survivors
Group, Redondo Beach, Calif. Approx. 1977

See also http://health.groups.yahoo.com/group/AAHistoryLovers/message/6446

Bill W promised Gene that when the BB was reprinted, Gene's story "The Booze
Fighter" would be included. But after a year, Gene got drunk and by the time
he got back in the early 1940's his chance to get into the BB was lost. Gene
was a wonderful, gentle giant of a man, an elder statesman in the finest
sense. I knew him for about 8 years in my home group until I moved away in
1979, and Gene passed away a few years after that, he died sober and
surrounded by AA friends.

++++Message 6896. . . . . . . . . . . . Re: Carl Jung: many roads to
recovery
From: jax760 . . . . . . . . . . . . 9/24/2010 10:50:00 AM

I would suspect Jung was a supporter of the Oxford Groups methods and
achievements. The statement "his attitude toward the Oxford Group also
became more negative" seems to miss the mark.

The following is from page 23 of Jung's 1938 Title: Psychology & Religion

"It is also a fact that under the influence of a so-called scientific
enlightenment great masses of educated people have either left the church or
have become profoundly indifferent to it. If they were all dull rationalists or
neurotic intellectuals the loss would not be regrettable. But many of them are
religious people, only incapable of agreeing with the actually existing forms of
creed. If this were not so, one could hardly explain the remarkable effect of
the Buchman movement on the more or less educated Protestant classes."

The "ambivalence" expressed by Jung in relating the story listed below (The Symbolic Life p.272) would seem more aimed at the lack of faith the group members have in their own methods and procedures rather than attitude on his part that religion couldn't do the job. On the contrary, Jung stated in Modern Man in Search of a Soul, p. 229)

"Among all my patients in the second half of life—that is to say, over thirty five—there has not been a single one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has been really healed who did not regain his religious outlook. This of course has nothing to do with a particular creed or membership of a church."73 (Modern Man in Search of a Soul, p. 229)

I have often pondered the story of the hysterical alcoholic related by Jung and that of Rowland Hazard, his treatment by Jung, Courtenay Baylor, and his apparent relapses after his initial treatment in 1926, again in 1932 & lastly 1936/37. I'd sure like to see the pieces of that puzzle put together beyond the fine work I have already seen.

God Bless

John B

--- In AAHistoryLovers@yahoogroups.com, Baileygc23@... wrote:
> > Carl Jung on the Oxford Group:
> > Carl Jung became aware of the Oxford Group in the 1920s when Alphonse Maeder, his colleague and former assistant, became involved with the movement. Although Jung recognized that troubled patients sometimes gained a sense of security, purpose and belonging from Group involvement, in his view there was a
sacrifice in personal individuation. He therefore did not understand what attraction the group could have for someone with the psychoanalytic sophistication of Maeder. For a time Jung was respectful of Maeder's convictions, but when his relationship with Maeder deteriorated in the 1930s his attitude toward the Oxford Group also became more negative.


> - - - -

> Jung expressed this ambivalence toward the Group in a talk about the relationship of religion to mental health around 1941. "A hysterical alcoholic was cured by this Group movement, and they used him as a sort of model and sent him all round Europe, where he confessed so nicely and said that he had done wrong and how he had got cured through the Group movement. And when he had repeated his story twenty, or it may have been fifty, times, he got sick of it and took to drink again. The spiritual sensation had simply faded away. Now what are they going to do with him? They say, now he is pathological, he must go to a doctor. See, in the first stage he has been cured by Jesus, in the second by a doctor! I should and did refuse such a case. I sent the man back to these people and said, 'If you believe that Jesus has cured this man, he will do it a second time. And if he can't do it, you don't suppose that I can do it better than Jesus?' But that is just exactly what they do expect; when a man is pathological, Jesus won't help him but the doctor will."


> _________________________________________

> In a message dated 9/21/2010
> johnlawlee@... writes:
>
> I don't believe Jung's "second way" was just fellowship. Jung was writing about a group of seekers trying to establish a personal relationship with God. That's supposedly what Jung told Rowland -- when Rowland returned to the United States, Jung thought he should look for a group of seekers, which is what Rowland did when he joined the Oxford Group. Jung, more than any man of science, emphasized the need for God and Divine Power. He wouldn't have recommended that Rowland rely on human power.

> John Lee
> Pittsburgh
+++Message 6897. .......... Bamford and Seiberling grave sites
From: ron.fulkerson .......... 9/22/2010 9:40:00 PM

Bertha Dorthea Bamford is buried at the Walnut Ridge Cemetery in Jeffersonville, IN (812) 283-3707 Section I lot #30

Henrietta Buckler Seiberling is buried at the Lawrenceburg Cemetery in Lawrenceburg, KY (502) 839-9966 Section 2 of the old cemetery.

I specific directions which I could post if anyone wishes.

(I also have recent pictures.)

.... ronf
e-mail <ron.fulkerson@yahoo.com> (ron.fulkerson at yahoo.com)

+++Message 6898. .......... Re: Bill W. - 1944 - many roads to recovery
From: Shakey1aa@aol.com .......... 9/23/2010 6:10:00 AM

Several people were sober prior to AA in Philadelphia. February 29th, 1940 brought AA to the city of brotherly love. At Dr Saul's office, meetings were held in his waiting room by recovering alcoholics. Several members of the original Philadelphia" Mother Group" were waiting for something like what Jimmy Burwell brought with him. They had Oxford Group connections and were staying sober before AA's 12 steps. I think that what happened here was common in early AA. People came to AA already sober by other methods.

If you look at my posting on AA in India (AAHL posting 6561), you will see Francis C, formerly the lay therapist with Peabody, working for Dr Strecker had success getting alcoholics sober.

(See "Alcohol: One Man's Meat" by Strecker and Chambers -- this letter I will be shortly posting on http://www.Silkworth.net in its entirety.)

Medical Doctors were close to getting a highly successful program for our disease. One Alcoholic working with another was in practice in Dr. Saul's waiting room. The tenets of the O.G. and one alcoholic working with another took it over the top. Hats off to Mr Wilson and his wet, foggy, ambitious
alcoholic brain. Thank God for AA.

YIS, In GA NAW
Shakey Mike Dwirtz
hope to see you all here

---

From: "tomper87" and "Dov"

Laurie Andrews asked "when and where did Bill Wilson say/write in 1944 'there are many roads to recovery'?"

White was quoting Bill W from comments in the Sept 1944 Grapevine to a Grapevine article by Philip Wylie. Wylie (who was not a member of A.A.) had written about his own recovery and part of Bill's response was .... "the roads to recovery are many ... any story or theory of recovery from one who has trod the highway is bound to contain much truth."

For the full text of Bill W's comments see the text in silkworth.net:

http://silkworth.net/grapevine/bwresponsetopw.html

For Philip Wylie's original article (which Bill W. was commenting on) see AAHistoryLovers Message 354 (and also 374 which seems to be a duplicate).

++++++++++++++++++

Message 6899 . . . . . . . Dr. Bob's house
From: Anders Byström . . . . . . . 9/24/2010 3:48:00 PM


Loving greets from Sweden
Anders

Anders Byström
OBS NYTT TELEFONNUMMER - NEW PHONE NUMBER!!
+46(0)765 - 773 562

++++++++++++++++++

Message 6900 . . . . . . . . RE: Bamford and Seiberling grave sites
From: looking@pigsfly.com> . . . . . . . . . . . . . . . 9/24/2010 7:55:00 PM

These pictures would be wonderful at findagrave.com. I would assume they
could be placed in the famous graves section.

http://www.findagrave.com/


- - - -

From: ron.fulkerson
Sent: Wednesday, September 22, 2010
Subject: Bamford and Seiberling grave sites

Bertha Dorthea Bamford is buried at the Walnut Ridge Cemetery in Jeffersonville, IN (812) 283-3707 Section I lot #30

Henrietta Buckler Seiberling is buried at the Lawrenceburg Cemetery in Lawrenceburg, KY (502) 839-9966 Section 2 of the old cemetery.

I specific directions which I could post if anyone wishes.

(I also have recent pictures.)

.... ronf

e-mail <ron.fulkerson@yahoo.com> (ron.fulkerson at yahoo.com)

________________________________________________________________________

+++Message 6901. . . . . . . . . . . . Looking for Bill W"s will, royalties agreement, and AMA banner
From: Serenerider . . . . . . . . . . . . 9/24/2010 11:48:00 PM

________________________________________________________________________

I'm looking for the last will and testament from Bill W. A copy of his royalties agreement and the banner for the AMA from 1935 please.

My e-mail address is:

<learning3legacies@suddenlink.net>
(learning3legacies at suddenlink.net)

Thanks

________________________________________________________________________

+++Message 6902. . . . . . . . . . . . Hallmark movie: "When Love Is Not Enough"
From: Lynn Sawyer . . . . . . . . . . . . 9/26/2010 1:52:00 AM

________________________________________________________________________

Dear AAHL's,
Had the wonderful opportunity to view this Hallmark Presentation on DVD w/a friend tonight. I thought this was a very accurate and poignant portrayal of the Bill and Lois story/life. Hallmark card stores have it for sale; you perhaps can order it from Amazon.com, as well. I highly recommend it; it's a great film.

Lynn S.
grateful alkie
Sacramento, California

Hello Group
I have added photos of Henrietta Seiberling and her parent's graves to The Find A Grave website.

Here is a link:
http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=59252532

Hope you enjoy

Charles from Wisconsin

Hello Group
Have added a photo of Bertha Bamford's grave in Find A Grave. Here is a link:

http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=59266240

Hope you enjoy

Charles
From Wisconsin
AGREEMENT made this 29th day of April, 1963, by and between WILLIAM G. WILSON, residing at Steppingstones, Bedford Hills, New York (herein called "WILSON") and ALCOHOLICS ANONYMOUS WORLD SERVICES, INC., a membership corporation organized and existing under and by virtue of the laws of the State of New York and having its principal place of business at 305 East 45th St., New York, N.Y. (herein called "A.A.");

WHEREAS, A.A. is the successor in interest to Alcoholics Anonymous World Services, Inc., a stock corporation (presently inactive) organized under the laws of the State of New York (herein referred to as "A.A.'s predecessor"); and

WHEREAS, A.A.'s predecessor has heretofore assigned to A.A. all of its assets and properties subject to its liabilities; and

WHEREAS, WILSON has heretofore prepared for publication the books entitled "Alcoholics Anonymous", "Twelve Steps and Twelve Traditions", and "A.A. Comes of Age" all of which have heretofore been published by A.A.'s predecessor (which books are herein collectively referred to as "previously published works"); and

WHEREAS, each of the previously published works has been copyrighted in the name of A.A.'s predecessor as the copyright owner thereof, which copyrights are now the property of A.A.; and

WHEREAS, A.A.'s predecessor has heretofore agreed by various written and oral agreements to pay to WILSON certain royalties computed on the sales of the previously published works (which agreements are herein collectively referred to as the "previous agreements"); and

WHEREAS, the previous agreements are now the property of A.A.; and

WHEREAS, the parties hereto desire to consolidate herein the terms of the previous agreements as amended and to provide for the rights of A.A. with respect to any books or other material of which WILSON may hereafter be the author,

or may hereafter prepare for publication, or publish or furnish for publication, the subject matter of which is either the Alcoholics Anonymous Movement or Alcoholism, or any of its phases (herein referred to as "future works");

NOW, THEREFORE, in consideration of the sum of One ($1.00) Dollar and other valuable consideration paid by each of the parties hereto to the other, it is agreed as follows:

1. As of the date hereof, this agreement shall supersede the previous agreements.
2. WILSON hereby confirms and agrees that all right, title and interest
in and to the previously published works belonged to A.A.'s predecessor and
now belongs to A.A. by reason of the assignment thereof by A.A.'s
predecessor to A.A. including but not limited to any copyrights thereof, as
well as
the right to apply for a renewal of the same. In this connection, WILSON
agrees that he, his personal representatives or assigns will, if necessary,
or if required by A.A., apply for a renewal of any of the copyrights on
the previously published works upon the expiration of the first term thereof
and that he, his personal representatives or assigns will assign to A.A.
the sole and exclusive right to publish the previously published works
during
the full term of any renewal of the copyright thereof if such assignment
is requested by A.A.
3. A.A. and WILSON agree respectively to use all reasonable diligence in
applying for copyrights and renewal of copyrights on covered works to the
extent permitted by the copyright laws of the United States and to execute
in connection therewith any and all documents required for the same. The
obligations herein contained shall be binding not only on WILSON but upon
the personal representatives and assignees of WILSON.
4. The terms of this agreement shall be deemed to commence on the date
hereof and shall continue as long as A.A. is obligated to pay royalties
pursuant to the terms
hereof on any of the covered works. As used herein, the term "covered
works" shall be deemed to mean all books coming within the definition of
previously published works, or within the definition of future works which
are
required by A.A. pursuant to the provisions of "5" infra. Notwithstanding
the expiration of A.A.'s obligation to pay royalties with respect to any
covered work, all of A.A.'s rights in such covered work by reason of this
agreement, or the previous agreements or any - 2 -

subsequent agreements, shall nevertheless continue in full force and
effect in perpetuity.
5. During the term hereof, WILSON shall not publish or furnish to any
other publisher any written material coming within the definition of future
works unless and until he shall have offered in writing such material to
A.A. which shall have an irrevocable option to be exercised within one
hundred
twenty (120) days thereafter to acquire the sole and exclusive world-wide
publication rights therein. Said option shall be exercised within such one
hundred twenty day period by A.A. giving notice to WILSON of its election
to exercise such option. In the event that A.A. exercises such option:
a) A.A. shall acquire the sole and exclusive world-wide publication
rights therein in perpetuity.
b) A.A. shall pay to WILSON the royalty pay ments hereinafter provided.
c) WILSON agrees that he, his personal representatives or assigns will,
if necessary or required by A.A., apply for renewals of the copyright
thereon upon
the expiration of the first term thereof and that such renewals of
copyright will be assigned to A.A. during the full term thereof.
d) A.A. shall publish such written material coming within the definition
of future works within one year after its exercise of its option at a
retail price to be mutually agreed upon by A.A. and WILSON.
In the event that such option is not exercised by A.A., WILSON shall have
the right to have such material published by others. However, nothing contained herein shall be deemed a license to WILSON to utilize any material or writings belonging to A.A. or any of its affiliated groups or any material which may violate any of the rights of A.A. or any of its affiliated groups except that WILSON shall have the right to utilize A.A.'s non-copyrighted records and papers and the right to reprint from any of its copyrighted material or writings up to 1,000 works provided that WILSON gives A.A. credit as the copyright owner thereof.

6. While a covered work is included within the terms of this agreement, A.A. shall pay to WILSON a royalty of fifteen (15%) per cent of the retail price for each copy thereof sold and paid for. No royalties shall be paid on copies furnished gratis by A.A. nor on foreign language editions of a covered work. The obligation of A.A. to pay royalties to WILSON with respect to any covered work included within the terms of this agreement shall expire upon the happening of any one of the following events whichever shall first occur:
   a) The expiration of the United States copyright of such work and any renewals thereof whether such copyright is in the name of A.A. or WILSON; or
   b) Upon WILSON's death, all royalties provided for herein shall lapse either wholly or to the extent that such royalties are not validly disposed of by the Last Will and Testament of WILSON (herein referred to as "WILSON'S Will") as hereinafter provided in sub-paragraph "6 c)" infra, or validly assigned under Section "13" infra.
   c) WILSON shall have the right in WILSON'S Will to bequeath to his wife LOIS WILSON (herein referred to as "WILSON'S wife") and any other person or persons selected by him who are then living at the time of his death (herein referred to as "approved beneficiaries") a life interest in all or any part of the royalties payable to him hereunder. Upon the death of any approved beneficiary other than WILSON'S wife, the life interest in the royalties payable to such approved beneficiary shall lapse and revert to A.A. With respect to any life interest in the royalties payable hereunder bequeathed to WILSON'S wife, WILSON shall have the right to provide in WILSON'S Will that such life interest shall, upon the death of WILSON'S wife, be divided among any persons selected by WILSON who are living at the time of his death in such proportions as he may designate. WILSON shall also have the right in WILSON'S will to grant to WILSON'S wife the right to designate in her Last Will and Testament duly admitted to probate (herein referred to as "WILSON'S wife's Will") persons selected by her who are then living at the time of her death who shall be entitled to receive a life interest after her death in all or part of the royalties payable to her during her life as provided in WILSON'S Will, and any such beneficiary designated by WILSON'S wife's will shall be deemed an approved beneficiary designated in WILSON'S will with the same force and effect as if specially listed therein. On the death of any approved
beneficiary, other than WILSON'S wife, as hereinbefore provided, the percentage or proportion of royalties in which such person was entitled to participate during his lifetime shall be deemed to lapse and revert to A.A. To the extent that WILSON or WILSON'S wife (if WILSON grants to her by WILSON'S Will the power of appointment herein provided for) fail to dispose of royalties in WILSON'S will or WILSON'S wife's Will in the manner hereinbefore provided, the percentage or proportion of royalties not so disposed of shall be deemed to lapse and revert to A.A. Anything contained in this Section "6" to the contrary notwithstanding, not more than twenty (20%) per cent of the royalties payable hereunder computed on an annual basis shall be bequeathed either under WILSON'S Will and/or WILSON'S wife's Will and/or assigned pursuant to the provisions of "13" infra to persons who are under the age of forty years as of the date of this agreement.

7. A.A. shall render semi-annual statements of account to January 1st and July 1st of each year and make settlements in cash on or before March 20th and September 20th of each year. Where WILSON has received on any statement an overpayment of royalties, A.A. may, in addition to all other remedies available to it, deduct the amount of the overpayment from any further royalties due WILSON pursuant to the terms of this agreement.

8. In the event that during the term of this agreement either the retail selling price of any previously published works is hereafter reduced by A.A., or the retail selling price of any future work included within the terms of this agreement is reduced by A.A. subsequent to the date of publication thereof, and as a result thereof, WILSON'S aggregate amount of royalties payable hereunder during the full calendar year next succeeding such reduction (herein referred to as the "succeeding year") fall below the average annual amount of royalties paid WILSON by A.A. during the five calendar years immediately preceding the year in which such reduction occurs (herein referred to as the "8" base yearly royalty"), A.A. shall be required thereafter and until such reduction or reductions are restored to elect either:

a) Increase the aggregate amount of WILSON'S royalties for such succeeding year or years as the case may be so that the amount of the aggregate yearly royalty paid to WILSON hereunder shall be equal to the Section "8" base yearly royalty; or

b) Increase the dollar amount of the royalty payable for each copy of a covered work as provided for in Section "6" supra (herein referred to as the "per copy royalty") so that the per copy royalty for each covered work equals the per copy royalty
for such covered work paid immediately prior to such reduction.
It is agreed that the provisions of this Section "8" are only applicable
to a covered work during the period that A.A. is obligated to pay royalties
as provided hereunder with respect to such covered work.
9. A. In the event that during the lifetime of WILSON the purchasing
power of the dollar declines more than twenty-five (25%) per cent from its
purchasing power during the five year period immediately preceding any
request
for a renegotiation of the royalty pursuant to the provisions of this
"9", (herein referred to as the Section "9" base period"), and as a
consequence thereof the yearly amount of royalties payable to WILSON
do
not have as much purchasing power as the average yearly amount of royalties
payable to WILSON during the "9" base period (the difference is herein
referred to as the "purchasing power decline"), WILSON shall have the right
by
giving written notice to A.A. to acquire it thereafter and until such
condition is corrected to adjust the royalties payable to him hereunder by
adopting either one of the following two alternatives as A.A. in its sole
discretion may determine:
i) Increase the royalty payable to WILSON by an amount equal to the
purchasing power decline of each dollar of royalty payable to WILSON
hereunder;
or
ii) Increase the royalty payable to WILSON so that the aggregate yearly
amount thereof shall have the same purchasing power as the average yearly
amount of royalties paid to WILSON during the Section "9" base period.
B. In the event that during the lifetime of WILSON the purchasing power
of the dollar increases more than twenty-five (25%) per cent from its
purchasing power during the Section "9" base period and as a consequence
thereof
the yearly amount of royalties payable to WILSON hereunder has more
purchasing power than the average yearly amount of royalties payable to
WILSON
during the Section "9" base period (the difference is herein referred to as the
"purchasing power increase"), A.A. shall have the right by giving
written
notice to WILSON to adjust the royalties payable to WILSON hereunder thereafter and until such condition is corrected by the adopting of either one
of the following two alternatives as A.A. in its sole discretion may de-

- 6 -

termine:
i) Decrease the royalty payable to WILSON by an amount equal to the
purchasing power increase of each dollar of royalty payable to WILSON
hereunder;
or
ii) Decrease the royalty payable to WILSON so that the aggregate yearly
amount thereof shall have the same purchasing power as the average yearly
amount of royalties paid to WILSON during the Section "9" base period.
The purchasing power of the dollar provided for in this Section "9" shall
be determined on the basis of the Consumer's Price Index as reported in
the Bureau of Labor Statistics. In the event that the right is exercised by
WILSON or A.A. prior to the expiration of five years from the date hereof, the 1962 Consumer's Price Index of 105.4 (based on index 1957-59 equals 100) shall be deemed the "9", base period purchasing power. As used in this "9", the term "corrected" shall be deemed to mean the rise or fall of the purchasing power of the dollar so as to eliminate the purchasing power decline or the purchasing power increase as the case may be. In the event that during the lifetime of WILSON an adjustment is made in the royalty payments to WILSON pursuant to the provisions of this "9", any such adjustment shall continue with respect to those royalties required to be paid hereunder after the death of WILSON until such condition is corrected.

10. Any notice provided to be given hereunder shall be given either in person or by registered or certified mail or by telegraph directed to the party at its address specified above, or such other address as either party may hereafter designate in writing to the other. Such notice shall be conclusively deemed to have been given if mailed by registered or certified mail when such notice is deposited in the mail, registered or certified, postpaid, addressed to either A.A. or WILSON, or if by telegraph when delivered to a telegraph office for transmission.

11. WILSON will at all times execute, acknowledge and deliver or will cause to be acknowledged, executed or delivered to A.A. all such further documents, assurances and papers as A.A. may reasonably require for carrying into effect the intended purpose of this agreement.

12. This agreement contains the entire understanding of the parties and cannot be varied or discharged except by an instrument in writing signed by both of the parties and shall be governed by the laws of the State of New York.

13. This contract shall bind the ex-

- 7 - ecutors and administrators of WILSON and A.A., its successors and assigns. This agreement and any rights hereunder shall not be assignable by WILSON except that WILSON shall have the right during his lifetime to assign all or any part of the royalties due him but any such assignment shall be subject to all of the terms of this agreement and shall specifically provide that it shall cease and terminate on the death of any such assignee at which time the portion to which such assignee was entitled to participate during his lifetime shall deem to lapse and revert to A.A. Anything contained in this Section "13" to the contrary notwithstanding, not more than twenty (20%) per cent of the royalties payable hereunder on an annual basis shall be assigned and/or bequeathed, either under WILSON'S will or WILSON'S wife's will to persons who are under the age of forty as of the date of this agreement.

IN WITNESS WHEREOF, the parties hereto have caused this agreement to be executed as of the date and year first above written.

_________ signed _______ signed WILLIAM G. WILSON
ALCOHOLICS ANONYMOUS WORLD SERVICES, INC.
+++
Message 6906. . . . . . . . . . . . Re: Looking for Bill W's will, royalties agreement, and AMA banner
From: Shakey1aa@aol.com . . . . . . . . . . . . 9/26/2010 9:58:00 PM

Jim M., Mitchell K., & Shakey Mike G. currently run the site that Jim M. originally started after viewing Mitchell K's website. Jim wanted AA's history to be preserved in one site in case the other sites went offline.

YIS,
Shakey Mike G
Phila,PA

---

Original message from: "Serenerider"
<learning3legacies@suddenlink.net>
Date: Sat, 25 Sep 2010
Subject: Looking for Bill W's will, royalties agreement, and AMA banner

I'm looking for the last will and testament from Bill W. A copy of his royalties agreement and the banner for the AMA from 1935 please.

+++Message 6907. . . . . . . . . . . . Re: Find a Grave website
From: James R . . . . . . . . . . . . 9/28/2010 1:11:00 AM

Another suggested addition to Find A Grave: Sister Ignatia's.

Jim C

+++Message 6908. . . . . . . . . . . . Original working manuscript of the Big Book
From: Dougbert . . . . . . . . . . . . 9/26/2010 6:04:00 PM

Hi group,
If you Google for:

The Book That Started It All: The Original Working Manuscript of Alcoholics Anonymous

and go to the Amazon.com site, you will be able to purchase it for $40.95 instead of the normally given price ($65.00):


dougbert

+++Message 6909. . . . . . . . . . . . Re: Looking for Bill W"s will, videos about him, etc.
From: Jim Myers . . . . . . . . . . . . 9/28/2010 2:22:00 AM

For Bill W.'s will, royalties agreement, videos such as "My Name Is Bill W." and "When Love Is Not Enough" --

remember to look at http://www.silkworth.net/ -- Jim M. has turned that into a mirrored site where material from the other leading AA history sites could be preserved in case any of those other sites went offline -- Jim was deeply concerned about the possibility of us losing some of our AA history if it was only available at one source site.

DOCUMENTS:

So concerning Bill W's will, royalties agreement, and so on, you may find some of what you are looking for at:

http://www.silkworth.net/gsowatch/aaws/index.htm

To enter this site from the main index page, enter the following link. There is much to be discovered, including answers to some questions you have unanswered:

http://www.silkworth.net/gsowatch/index.htm

VIDEOS:

A number of videos are also available, including "My Name Is Bill W." and "When Love Is Not Enough, The Lois Wilson Story" from:

http://www.silkworth.net/billw_videos.html
Yours in service,
Jim M,
http://www.silkworth.net/

+++Message 6910. . . . . . . . . . . . Why don't you choose your own concept of God?
From: Tom . . . . . . . . . . . . . . . 9/29/2010 8:21:00 PM

+++Message 6911. . . . . . . . . . . . Re: Original working manuscript of the Big Book
From: John Moore . . . . . . . . . . . . 9/29/2010 5:56:00 PM

Got mine today! It is a beautiful volume. High resolution scans of every page including all the penciled markings ... a wonderful job of printing.

I got mine for $40.95 and free shipping from Amazon.

John M
South Burlington, Vt

+++Message 6912. . . . . . . . . . . . Associated Press: 12-step manuscript rare glimpse into early AA
From: Patricia . . . . . . . . . . . . . . . 9/29/2010 2:26:00 PM

12-step manuscript rare glimpse into early AA

By Associated Press Writer Leanne Italie -- Tues., Sep 28, 2010

In 1939, about 5,000 copies of a book offering hopeless drunks a spiritual path to recovery through 12 steps were released by a fledgling fellowship of alcoholics.

They called it "Alcoholics Anonymous: The Story of How More Than One Hundred Men Have Recovered From Alcoholism."

Sales were dismal at first, but interest picked up in 1941 with help from a
story in The Saturday Evening Post and grew into a recovery revolution for everybody from over-eaters and the over-sexed to gamblers and shopaholics.

More than 27 million copies of the so-called Big Book in more than 50 languages have been sold, but little was known about how the manual where none had ever existed was conceived. Did AA's co-founder Bill Wilson, a fallen New York stockbroker, really write much of it himself with the help of early adherents?

Turns out the group's bible was heavily vetted, as reflected in a working manuscript to be published Friday for the first time. Called "The Book that Started it All," the document is filled with crossouts, inserts and notes, presumably based on feedback sought from about 400 hand-picked outsiders who included doctors and psychiatrists.

Some of the edits made it into print, especially in early chapters for fragile readers. Many others were rejected as the still-anonymous personalities behind the notes fretted over how to handle God and religion, a Higher Power "bigger than ourselves" and the influence of the Oxford Group, a religious movement embraced by Wilson and his fellow founder, Ohio physician Bob Smith, but later considered a preachy hindrance in working with problem drinkers.

"The goal was to increase the likelihood that there would be fewer distractions and fewer reasons for throwing the book across the room," said Fred Holmquist, a student of AA history and director of the Lodge Program for the treatment program Hazelden.

Hazelden's publishing arm was given high-resolution scans of the typed manuscript by its current owner, an Alabama businessman. They show off the mysterious edits and marginalia and are being published with commentary from AA historians. The manuscript passed to Wilson's widow, Lois, after he died in 1971 and has surfaced twice at auction since, including one sale for $1.56 million in 2004 to a California lawyer.

It's a rare glimpse into the inner-workings of an organization that was shrouded in mystery (some early members wore face masks when speaking in public) but remains the dominant force in addiction recovery.

"The spirituality side is what enabled the movement to grow very rapidly," said Nick Motu, a Hazelden senior vice president and head of the publishing division.

"Had this been about religion, I have doubts it would have succeeded as it
Striking that tone is evident throughout the manuscript, including this note in one margin: "We have said constantly the trouble with org (sic) religion is that they try to dogmatically pour people into moulds. So why should we give specific instructions in the book such as saying do this and do that? You can obscure many alcoholics."

Walking the God tightrope has taken AA far over the years, with the book now in its fourth edition, circulating in China and Iran -- and in Russia and Romania before the fall of Communism, Motu said.

Founded in 1935, before addiction was truly understood as an illness, Wilson believed "you can't tell drunks what to do. That was his genius," said Susan Cheever, who wrote the Wilson biography "My Name is Bill."

Wilson's spiritual "inclusiveness," as Cheever put it, apparently struck the right tone in a chapter for atheists and agnostics that made it through vetting with few changes. One telling sentence weighing a life in "alcoholic hell" against being "saved" was edited to say "alcoholic death" or life "on a spiritual basis."

Patrick H. of Las Vegas knows that chapter well. He's four years sober with help from AA, and he's also an atheist.

"I kind of have a cafeteria plan, where you take the things that work for you and discard the things that don't work," he said.

Among other accepted edits was a softening of the book's "directive" tone to a more suggestive one, especially in the early chapters.

"Do people like to be told they will be instructed," wrote one of the editors in red pencil as he nipped away at a passage discussing a solution in Chapter Two: "This volume will inform, instruct and comfort those who are, or who may be affected."

The word "instruct" was dropped.

In Chapter Five, "How it Works," the opening line was: "Rarely have we seen a person fail who has thoroughly followed our directions." In the same red pencil, the language was changed in the book's first edition to "followed our path."
In the opening chapter, which tells Wilson's story, one commenter questions this sentence: "God has to work twenty-four hours a day in and through us, or we perish."

The criticism? "Who are we to say what God has to do." The reference, at a Dr. Howard's suggestion, was changed to "Faith."

Some mentions of God became "God as we understood him," and the famous "We" at the beginning of the first step was added later at the suggestion of one among five or six to make notes on the manuscript, including Wilson himself.

In the seventh step, where Wilson and his collaborators indicate to their readers that they "Humbly asked Him to remove our shortcomings," a reference to doing so "on our knees" was crossed out and never made it into print.

There were other slippery slopes.

In the heavily edited second chapter is a note warning against saying AA members who have "found this solution" would be "properly armed with certain medical information" to quickly win over other drinkers.

"Doctors are a jealous lot and don't like this," one note says. "I have had to ask WHAT MEDICAL INFORMATION? Why not cut?"

The risky phrase was changed to "properly armed with facts about himself ..."

While some critics question whether AA really works for most, Cheever said Wilson would have hated the idea of forcing it down the throats of anybody, including prison inmates or court defendants, against their will.

"He understood that very well," she said. "He said over and over and over again that never works."

___________________________________________
ONLINE COPIES AT:


http://www.google.com/hostednews/ap/article/ALeqM5htW8eeaHKr5-SYUScZ005bWC9p4wD9\IH4SHG3?docId=D9IH4SHG3 [23]

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+++++Message 6913. . . . . . . . . . . . . font used in Big Book
From: Janis R . . . . . . . . . . . . 10/1/2010 12:23:00 PM

I have a sponsee who is a bit of an expert in fonts. She has found a font called "Kaufman" established in 1936 that looks identical to the capital letters you see in the first edition of the Big Book. I haven't seen that anyone has sent this information in, but if I missed it and everyone already knows this, I apologize. I can send a link to the font if anyone is interested.

Thanks,

Janis

Janis S. Raley
Director, Dallas Intergroup Assn.
214-887-6699

"Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm." Robert Louis Stevenson

+++Message 6914. . . . . . . . . . . . Re: font used in Big Book
From: Dougbert . . . . . . . . . . . . 10/1/2010 9:15:00 PM

Janis,

I am a graphic designer and you got it right . . . it is Kaufman. A very popular font during the art deco phase in the twenties.

dougbert

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PHOTOS OF THE DROP CAPS
(courtesy of Larry Holbrook, along with photos of the fonts)

KAUFMANN in First Edition, Ninth Printing, 1946:

(AAWS made a switch to this different font at that time):

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From GC the moderator: if you Google for Kaufmann and Park Avenue, it seems
to be easy to find sites where you can download copies of these fonts for a small fee (these are presumably better quality versions of these fonts). But there are also sites noted on Google where they say that you can download copies of these fonts for free:

KAUFMANN:

http://www.webpagepublicity.com/free-fonts-k.html#Free%20Fonts

http://www.searchfreefonts.com/font/kaufmann.htm

http://www.hdicon.com/fonts/kaufmann-bold-bt/

PARK AVENUE:

http://www.fontemple.com/free-download/8788-Park-Avenue-BT.html

http://www.fontstock.net/8966/parkavenue.html

++++Message 6915. . . . . . . . . . . . Encore Performances of Grapevine Play (75th Anniv. International Convention)
From: jaxena77 . . . . . . . . . 9/28/2010 6:36:00 PM

PERFORMANCE DETAILS AT: http://www.spirit-sf.org/

Sunday, October 17, 2010 -- 2:00 pm and 6:00 pm

"In Our Own Words: Pioneers of Alcoholics Anonymous"
Final Two Performances

Tickets Available Online
$15.00 in Advance/$20.00 at the door
($1 convenience fee per online ticket purchase)

And in between the two performances:
4:00 pm AA/Al-Anon Meeting
AA Speaker - Nicole D. - Oakland, CA
Al-Anon Speaker - Liz M.

I am writing today with a request for your service and assistance. This July, a group of the San Francisco fellowship performed an original play during the 75th Anniversary International Convention in San Antonio called In Our Own Words: Pioneers of Alcoholics Anonymous. The play was enthusiastically received during
the convention, and our two performances were seen by over 700 people. However, we turned away almost that same number, many of them from members from Northern and Central California.

Since our performances in San Antonio, I have received many requests from members throughout California, asking us to bring the show to their area. However, the cast is made up of volunteers, who have jobs and personal lives and service work to fulfill, and it is impossible for us to tour the show, much as we would like to. Our solution was to perform the play two more times, and to do our best to spread the word to members throughout Northern and Central California.

We are being presented by The Spirit of San Francisco, a service organization that serves members in San Francisco and the Peninsula. There are two performances scheduled that day, to accommodate those who may be traveling, at 2 PM and 6 PM. An AA meeting is being held at 4:00 pm, so that members can come to the play and stay for the meeting, or come to the meeting and stay for the play. The theater is very large and can accommodate 500 people for each performance.

We are asking your help to PASS IT ON! Please post and if possible, copy and share with your members and group representatives. We are hoping that announcements can be made at meetings as well. Anything you can do to help will be greatly appreciated, by those of us in this project, but also those members who have not had a chance to see this production.

Tickets are on sale, but no one will be turned away for lack of funds. Proceeds will go towards The Spirit of San Francisco, future recovery productions and donations to our San Francisco Central Office and GSO in New York.

I have electronic (pdf) and email versions of the flyer available if you would find that a more convenient way of sharing this information. Please email me at

inourownwords.sanantonio@gmail.com
(inourownwords.sanantonio at gmail.com)

More information and advance tickets purchase can be found at www.spirit-sf.org.
If you have any questions or concerns, please do not hesitate to email me.
Thank you for your service.
In Love & Service,

Jackie B.
Author, In Our Own Words
===============================================================================

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+++Message 6916. . . . . . . . . . . . Amazon edition: Original working manuscript of the Big Book
From: Shakey1aa@aol.com . . . . . . . . . 9/30/2010 3:06:00 AM

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Is Amazon the best place to purchase it? From John Moore, Shakey Mike, Jared Lobdell, Glenn Chesnut, dougbert, and Chuck Parkhurst

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From: John Moore <contact.johnmoore@gmail.com> (contact.johnmoore at gmail.com)

Got mine today! It is a beautiful volume. High resolution scans of every page including all the penciled markings ... a wonderful job of printing.

I got mine for $40.95 and free shipping from Amazon.

John M
South Burlington, Vtermont

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From: <Shakey1aa@aol.com> (Shakey1aa at aol.com)

Thanks for the heads up on the cheaper method.

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From: dougbert8@yahoo.com (dougbert8 at yahoo.com)

> Hi group,
> > If you Google for:
> > > The Book That Started It All: The Original Working Manuscript of Alcoholics Anonymous
> > > and go to the Amazon.com site, you will be able to purchase it for $40.95 instead of the normally given price ($65.00):
> >
From: "J. Lobdell" <jlobdell54@hotmail.com> (jlobdell54 at hotmail.com)

MAYBE -- THEY SAY IT'S OUT OF STOCK AND HAVE NOT CHARGED MY CARD FOR THE ORDER I SENT IN LAST WEEK NOR OTHERWISE ACKNOWLEDGED THE ORDER

From: "Chuck Parkhurst" <ineedpage63@cox.net> (ineedpage63 at cox.net)

Amazon is listing this item as "sold out." Has anyone actually PURCHASED this book DIRECTLY from Amazon and can attest that it was EVER available through them? Amazon has shown the book's "page" for weeks as coming soon, even AFTER it was available from the main retailer

In Service with Gratitude,
Chuck Parkhurst

From: Glenn Chesnut <glennccc@sbcglobal.net> (glennccc at sbcglobal.net)

Jared and Chuck,

Amazon accepted my order which I sent in on Sept. 28, and as of today (Oct. 2) they are no longer saying that it is out of stock. I suspect they're getting that low price by waiting until they have enough orders to do a very large mass printing, which lowers the per unit price.

And John Moore (above) says that he has received his copy, and the Amazon printers did a really good job. Amazon has always done a good job at printing and selling our Hindsfoot Foundation books and we've never had any complaints from those who bought them there: http://hindsfoot.org

But I haven't yet actually received the copy I ordered from them of the original working manuscript, so for now, caveat emptor and all that.

Glenn

+Message 6917. . . . . . . . . . . . Washington Post article on newly published Big Book manuscript
AA original manuscript reveals profound debate over religion

By Michelle Boorstein, Washington Post Staff Writer, Wednesday, September 22, 2010

For millions of addicts around the world, Alcoholics Anonymous's basic text - informally known as the Big Book - is the Bible. And as they're about to find out, the Bible was edited.

After being hidden away for nearly 70 years and then auctioned twice, the original manuscript by AA co-founder Bill Wilson is about to become public for the first time next week, complete with edits by Wilson-picked commenters that reveal a profound debate in 1939 about how overtly to talk about God.

The group's decision to use "higher power" and "God of your understanding" instead of "God" or "Jesus Christ" and to adopt a more inclusive tone was enormously important in making the deeply spiritual text accessible to the non-religious and non-Christian, AA historians and treatment experts say.

The editors softened Step 7 of AA's renowned 12 Steps for example, by deleting a phrase that evoked church worship. "Humbly, on our knees, asked Him to remove our shortcomings - holding nothing back," became "Humbly asked Him to remove our shortcomings."

In the first chapter, a sentence that read "God has to work twenty-four hours a day in and through us, or we perish," was edited to replace "God" with "faith," and a question was added: "Who are we to say what God has to do?"

Wide range of addictions

In the years since the Big Book was first published, AA's 12-step program has been adopted by millions of people battling a wide range of addictions, from drugs to food to sex to e-mail. It has been embraced by the authorities in the
Islamic republic of Iran and the former Soviet Union and retooled by groups ranging from Chabad (for Jews) to Rick Warren's Celebrate Recovery (for evangelical Christians).

"If it had been a Christian-based book, a religious book, it wouldn't have succeeded as it has," said Nick Motu, senior vice president of Hazelden Publishing, the world's largest purveyor of materials related to addiction. Hazelden is publishing the 4.5-pound, $65 manuscript, titled "The Book That Started It All" (the original was called, simply, "Alcoholics Anonymous").

But the crossed-out phrases and scribbles make clear that the words easily could have read differently. And the edits embody a debate that continues today: How should the role of spirituality and religion be handled in addiction treatment?

They also take readers back to an era when churches and society generally stigmatized alcohol addicts as immoral rather than ill. The AA movement's reframing of addiction as having a physical component (the "doctor's opinion" that opens the book calls it "a kind of allergy") was revolutionary, experts say.

"We didn't have any knowledge then about the brain. Today we know there is a neurological component, we know there are spiritual, psychological and environmental components," said Joseph Califano, founder of the National Center on Addiction and Substance Abuse at Columbia University.

Califano said "virtually every rehabilitation program" in the country today includes a requirement to join an AA group. "The concept of the 'higher power' was important because it made the whole spiritual aspect available to Catholics, Jews, others," he said.

While the Big Book describes addiction in a way that was complex for the time, the 75-year-old movement has changed significantly as well. In addition to AA meetings, mainstream treatment today includes psychiatric treatment, group therapy, even nutrition. And despite objections from some secularists, experts generally believe that "there is a significant spiritual component for the overwhelming majority of people" coming out of addiction to alcohol and drugs, Califano said.

The question was - and is - in what way? The notes in the margins of the manuscript make clear there was disagreement, and even Wilson was torn.

A sometime stock speculator from Vermont who wrestled with depression as well as alcoholism, Wilson didn't attend church and had "the classic white flash
experience" of a universal spirituality that gave him the strength to become sober, said Sid Farrar, Hazelden's editorial director. Later in his life, he experimented briefly with LSD and parapsychology.

"Wilson was divided, too," on how to talk about God in the Big Book, Farrar said. "But it's not generally known that there was a debate about religion."

Analyzing the scribbles

Much remains unknown about how the manuscript was edited - and by whom. Hazelden said it hasn't had the resources to analyze the handwriting in the margins. Historians of AA and addiction treatment will not begin analyzing the scribbles and debating who wrote each one until the manuscript is published next week.

Motu said Wilson sent his original book to about 300 recovering addicts, religious leaders and doctors, among others, but some think the writing visible in the margins belonged to a small number of commenters.

The Big Book was first published in 1939, and the only things that have changed through four editions are the personal stories of recovery added to the end. The manuscript - which Hazelden says is the only one in existence - was stored for nearly 40 years in the New York home of Lois and Bill Wilson.

In the late 1970s, Lois Wilson gave the book as a gift to a friend in Montreal, who kept it private for decades. It was put up for auction in 2004 at Sotheby's, who sold it for $1.56 million. At the time, there was a flurry of criticism from historians who said it was a major document that should be available to scholars.

The buyer sold it a couple years later to a Houston man, who asked Hazelden to make it public.

As word is beginning to get out about the manuscript, some see fuel for the current fight about faith-based treatment and whether it's more effective.

Jack Cowley, a former prison warden who worked with AA for decades and now helps run faith-based prison programs, said the manuscript reflects "a cop-out" on Wilson's part, to make an inherently religious process "the least confrontational."

"The power is in the understanding of how Christ can apply these [steps]," Cowley said. "It's the scripture where the power is, it's not AA. . . . This is the same thing we're doing today. We're downplaying the faith issue to get
more people."

There is also a good article on it by the AP writer Leanne Italie which we have already posted:

http://health.groups.yahoo.com/group/AAHistoryLovers/message/6912

but you can see the original Leanne Italie article at:


and

http://today.msnbc.msn.com/id/39408523/ns/today-books/

++++Message 6918. . . . . . . . . . . . Article with two Chapter 5 Pages from the Original Big Book Manuscript
From: jblair101 . . . . . . . . . . . . 10/1/2010 3:56:00 PM

An article by Lindsay Barba titled, "AA founders debated approach in the original manuscript," which includes two pages from the Chapter 5 manuscript, can be found at:

3A%3C\nAArticle&mid=8F3A7027421841978F18BE89F87F791&tier=4&id=2797F494A0C241E18523
C7ED\n782AAC24 [25]

AA founders debated approach in original manuscript:
Hazelden Publishing to release original AA Big Book manuscript this fall

by Lindsay Barba, Associate Editor,
Addiction Professional, posted on 8/26/2010

Long before word processors gave us the luxury of tracking our text edits for the next reader, Bill Wilson, founder of Alcoholics Anonymous (AA), passed around 400 physical copies of his recovery doctrine for revisions and suggestions. Afterward, he and a few of his colleagues copied the most significant of those contributions onto one manuscript, which would eventually become AA's Big Book -- a text used faithfully by addiction professionals and
those in recovery since its first publication in April 1939.

The Big Book went on to sell over 20 million copies worldwide, but the original manuscript and its many contributions remained hidden from public view. It was stored in Bill and Lois Wilson's home until 1978, when Lois passed the manuscript on to friend Barry Leach, who maintained its privacy for 30 more years.

The manuscript eventually went up for auction in 2007 and was secured by Ken Roberts for $850,000. Roberts then presented the manuscript to Hazelden, who will release the book in two editions, one cloth and one leather-bound, this October.

"It's arguably one of the most important books of the 20th century as it relates to addiction and recovery," says Nick Motu, senior vice president of Hazelden and publisher at Hazelden Publishing. "To those that use the Big Book and the 12 Step process as core to their profession, it would be very interesting for them to understand what went into the conceptual beginnings of the 12 Step model of treatment."

The manuscript shows text revisions and comments inked in a variety of colors, indicating the work of four to eight core contributors that Hazelden will identify in its release this fall. "Readers … will see the rejected suggestions, inserts, crossed-out comments, and then last minute changes," Motu says.

Along with the original manuscript, Hazelden's editions will include:

- Comments from leading archivists in the margins;
- Two essays by Big Book and AA historians;
- Annotated notes on the text;
- A publication timeline; and
- A 1954 speech by Bill Wilson on the making of the Big Book.

Debate over spirituality uncovered
Though it's no secret to the addiction profession, much debate arose over how AA would present its principles, which relied heavily on religion.

"Of special interest in the manuscript will be the debates that occurred … over the role of religion and spirituality in AA," says Motu. "Bill Wilson really was adamant about making AA spiritual rather than religious, and you will see that not only in the comments of those that were accepted but also of those that were
rejected."

For example, on the opening page of Chapter 5, one contributor noted that ideas in the text "should be studied from the mold angle." Fred Holmquist, historian and director of Hazelden's The Lodge Program, attributes this commentary to the fellowship's fear of triggering newcomers' religious prejudices.

"It talks about their understanding that religions sometimes pour people into a mold, and it's a little bit one-size-fits-all," he says. "Typically, alcoholics had not found relief from alcoholism in their religions, yet some had, but the idea was that they did not want to arouse religious prejudice that already existed in people."

Similarly, another contributor makes a note of "His Divine Consideration" across the bottom of the page near Step 9, which states, "Made direct amends to people wherever possible, except when to do so would injure them or others." To Holmquist, this reference is still obscure, but he has some speculations.

"If it's referencing Step 9, then the idea of doing what you need to do unless it will injure them or others would be a matter of Divine Consideration," he says. "They were avoiding the density of religious-sounding language, and that would be an example of somebody maybe noting what spiritual or religious principle it represented, simultaneously written in pragmatic language."

From "prescribing" to "describing" a program of recovery Widespread changes in the manuscript signal AA's decision to avoid prescriptive language -- such as "you should do this" -- in favor of descriptive language -- such as "we did this." Holmquist says this typifies AA's strategy of addressing the newcomer with gentleness and accessibility while maintaining respect for the medical community.

"They were respecting the attitude of the newcomer as perhaps being defensive or quick to run," he says. "Also, to other professionals, it was clear they took out specific references that could make the authors sound like they were prescribing medical or psychiatric or psychological recommendations."

Holmquist attributes the original use of a prescriptive voice as the result of the founding members' sincerity and seriousness about their program of
recovery.
"Their heart was right, but they realized in looking at it that it would probably be overwhelming for a newcomer to look at and think, ‘I have to do all of this stuff,’” he says. "So they just reverted to sharing what they did, which is what I think is at the heart of attraction not promotion."

This is evident in the paragraph following the final step on page 31, where the original text read: "You may exclaim, what an order! I can't go through with it!" The contributors changed this to, "Many of us exclaimed," which allows the newcomer to share in the original AA fellowship's own experience of feeling overwhelmed by the program's requirements.

"These people realized it was far more pragmatic to … settle for doing a little bit better each day,” Holmquist says. "That's why the idea of this being both a program of action and a fellowship is so important, because you get so much from the combination of both versus just one."

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++++Message 6919. . . . . . . . . . Re: Font used for initial capitals in Big Book?
From: hdmozart . . . . . . . . . . . . 9/23/2010 3:03:00 AM

I spoke a bit too fast - sorry

The Drop Caps in my Fourth Edition, First Printing, October 2001 are Park Avenue

The Drop Caps in my First Edition, Ninth Printing, January 1946 are Kaufmann - I believe they are standard as opposed to bold, but that I'm not sure of -

I didn't study them detail, but I believe the Drop Caps in my Third Edition, Seventy-Fourth Printing 2001 are also Park Avenue -

I posted unpublished web pages with graphics so everyone/anyone can see the fonts, can make their own observation and are free to agree/disagree with my choices -

A short index page
http://www.laurenceholbrook.com/AAHistoryLovers/

First Edition (9th)
Fourth Edition (1st)

There's no rush on my part to remove the pages, but it would be nice if someone copied or saved them in some more appropriate place for posterity -

Anyone is free to save them off the web or email me if you want my (very simple) html and graphics -

Hope this helps -

Larry H

++++Message 6920. . . . . . . . . . . . Mark Whalon
From: ron.fulkerson . . . . . . . . . . . . 10/3/2010 7:59:00 AM

LIFE magazine did a story on Mark Whalon for the January 18, 1943 issue. It's a wonderful glimpse into the Vermont countyside and Bill W.'s childhood friend who carries the mail in his 1935 Plymouth coupe...ronf

++++Message 6921. . . . . . . . . . . . Re: Mark Whalon
From: Doug B. . . . . . . . . . . . . 10/3/2010 6:02:00 PM

Ron,

The pictures in that article are great!

Mark also wrote an autobiographical book about growing up in East Dorset: "Rural free delivery; recollections of a rural mailman"

He's a pretty funny guy....

I wouldn't doubt that he is buried in the same cemetery as Bill and Lois but on my last photo trip there....I forgot to look for him!

Doug Barrie
www.aahistory.com

"ron.fulkerson" wrote:
LIFE magazine did a story on Mark Whalon for the January 18, 1943 issue. It's a wonderful glimpse into the Vermont countyside and Bill W.'s childhood friend
who
carries the mail in his 1935 Plymouth coupe...ronf

John Mark Whalon is buried in the Catholic cemetery just off Mad Tom Road in East Dorset, Vermont. Found the grave and took pictures there in August.

<ron.fulkerson@yahoo.com>
(ron.fulkerson at yahoo.com)

Anybody have a link to this Life magazine story?

Jay Pees

- - - -

"ron.fulkerson" wrote:
LIFE magazine did a story on Mark Whalon for the January 18, 1943 issue. It's a wonderful glimpse into the Vermont countryside and Bill W.'s childhood friend who carries the mail in his 1935 Plymouth coupe...ronf

- - - -

On Sun, Oct 3, 2010, Doug B. <dougb@aahistory.com> wrote:

> Ron,
> 
> The pictures in that article are great!
> 
> Mark also wrote an autobiographical book about growing up in East Dorset: "Rural free delivery; recollections of a rural mailman"
> 
> He's a pretty funny guy....
> 
> I wouldn't doubt that he is buried in the same cemetery as Bill and Lois but on my last photo trip there....I forgot to look for him!
> 
> Doug Barrie
> www.aahistory.com
FWIW,

The drop caps in my Third Edition, New & Revised 1976 are also Park Avenue font
(Same as my Fourth Edition First Printing Otober 2001)-

The Third Edition had 16 printings from 1955 to 1974 before the New & Revised
Third Edition in 1976 -

Drop cap font was changed from Kaufmann to Park Avenue sometime after First
Edition Ninth Printing 1946 and before Third Edition New & Revised in 1976 -

Because they look the same, I didn't bother to post samples from my Third
Edition -

-----------------------

My Windows XP system has Park Avenue installed on it - And I have a copy of
Kaufmann, if anyone can't find it on the web -

Larry Holbrook

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<email@LaurenceHolbrook.com>
(email at LaurenceHolbrook.com)

(410) 802-3099

Current Location:
Farm Road 350 & Frederick Drive
Livingston, Texas 77351
Polk County
Central Standard Time
L N 030° 42' 01.4"
Lo W 094° 59' 55.7"
Elevation 105'

Permanent Address (Mail/Parcels):
Laurence Holbrook
161 Rainbow Drive #6183
Livingston, Texas 77399-1061
Wikipedia has now accepted the interpretation of the Alcoholics Anonymous Recovery Outcome Rates which was given in 2008 by Arthur S., Tom E., and Glenn C. of the AAHistoryLovers.

See the Wikipedia article: "Effectiveness of Alcoholics Anonymous" http://en.wikipedia.org/wiki/Effectiveness_of_Alcoholics_Anonymous

They only cite the original article in Note 14:


But if you look at the whole Wikipedia article, you can see that they have entirely accepted the interpretation which Arthur, Tom, and Glenn put on the figures.

The original article can be read on the Hindsfoot site:
as an Adobe Acrobat PDF file: http://hindsfoot.org/recout01.pdf
or as an MS Word file: http://hindsfoot.org/recout01.doc

++++Message 6926. . . . . . . . . . . . RE: Amazon edition: Original working manuscript of the Big Book
From: LES COLE . . . . . . . . . . . . 10/2/2010 6:22:00 PM

From Les Cole, Glenn Chesnut, Chuck Parkhurst, and Bill Middleton

- - - -

6:22 p.m. October 2, 2010
From: LES COLE <elsietwo@msn.com> (elsietwo at msn.com)
I received mine from Amazon. It is very high quality and nice looking. I ordered it before the release date.

Les Cole
Colorado Springs, Colorado

- - - -

3:00 p.m. October 6, 2010
From: Glenn Chesnut <glennccc@sbcglobal.net> (glennccc at sbcglobal.net)
I ordered my copy from Amazon September 28th and received it in the mail this afternoon (October 6th). It's beautifully printed, with each page of the original reproduced in color, at its full original size, so you can see what color pencil was used for each correction or comment.

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3:51 a.m. October 4, 2010

From: "Chuck Parkhurst" <ineedpage63@cox.net>
(ineedpage63 at cox.net)

Amazon is out of stock and does not know if they will be getting more. Hazelden will not say why it can be purchased for less from someone else.

Does anyone in this forum have the fancy limited edition bound in leather?

---

3:00 p.m. TODAY October 6, 2010

From: Glenn Chesnut <glennccc@sbcglobal.net>
(glennccc at sbcglobal.net)

Amazon says this afternoon (at the time this message is being posted):

Buy new: $65.00 reduced to $38.02

Not in stock; order now and we'll deliver when available.

---

From: William Middleton <wmiddlet44@yahoo.com>
(wmiddlet44 at yahoo.com)

The Book That Started It All : The Original Working Manuscript of Alcoholics Anonymous

Amazon says,

Buy new: $65.00 reduced to $40.95, usually ships in 7 to 13 days

Barnes and Noble says, "List price: $65.00 Online Price: $38.00 (You Save 41%) Usually available in 1-2 weeks"

Borders says, "Hardcover $65.00 Search used copies from $93.11 Backorder - Usually ships in 4 to 8 weeks."

Shipping and handling might vary and I don't know how to guess at that. I have an "Amazon Prime" account and pay a flat rate for all my shipping charges for a year, so I got ten of them from Amazon for $409.50. They are for Christmas presents and they are nice!
LOVE and HUGs!
Bill Middleton
Dunwoody, GA

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+++Message 6927. ............. Big Book royalties to others than
Bill or Lois Wilson
From: Sherry C. H. ............. 10/4/2010 12:30:00 AM

I seem to recall an assignment of book royalties to someone other than Bill
W or
his wife Lois Wilson.

What about book royalties being assigned to upkeep and perpetuation of
Stepping
Stones?

+++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++

+++Message 6928. ............. Re: Big Book royalties to others
than Bill or Lois Wilson
From: Glenn Chesnut ............. 10/6/2010 3:37:00 PM

Big Book royalties: a list of just about EVERYTHING that can be said

Message #5329
http://health.groups.yahoo.com/group/AAHistoryLovers/message/5329

Message #3671
http://health.groups.yahoo.com/group/AAHistoryLovers/message/3671

Message #3261
http://health.groups.yahoo.com/group/AAHistoryLovers/message/3261

Message #1964
http://health.groups.yahoo.com/group/AAHistoryLovers/message/1964

Message #1781
http://health.groups.yahoo.com/group/AAHistoryLovers/message/1781

From "Getting Better: Inside Alcoholics Anonymous" by Nan Robertson, to be
published by William Morrow in April 1988:

At the time of his death, early in 1971, Bill Wilson was earning about
$65,000 a
year in royalties from the Big Book and three other books he wrote for A.A.
Last
year, his widow, Lois, received $912,000 in royalties. Under the terms of the
agreement Bill concluded with A.A. headquarters in 1963, she was allocated
13.5
per cent of Wilson's royalties. Another 1.5 percent went to his last
mistress,
who died a few years after Bill.

[Lois Wilson died on October 6, 1988.]

Message #1739
http://health.groups.yahoo.com/group/AAHistoryLovers/message/1739

April 23, 1940 - Dr. Bob wrote the Trustees to refuse Big Book royalties,
but
Bill Wilson insisted on them for Dr. Bob and Anne.

______________________________________

Message #864
http://health.groups.yahoo.com/group/AAHistoryLovers/message/864

The information that follows was gleaned from the following:

1. Grateful To Have Been There, Nell Wing (pg 92).

2. Pass It On, AAWS (pgs 235-236 and 393).

3. Dr. Bob and the Good Oldtimers, AAWS (pgs 267-269).


6. Advisory Actions of the General Service Conference of AA, publication #
M-39

1938: Feb., prior to publication of the Big Book, Bill and Bob received a
$30
weekly stipend from a $5,000 fund set up by J. D. Rockefeller, Jr. The bulk
of
the fund was used to pay off Dr. Bob's mortgage. Bill and Bob were in very
severe financial straits.

1940: May, Dr. Bob and Anne were granted 10% royalties on Big Book sales for
life. This was initiated by Bill as a condition of he and Hank P. turning
over
their 2/3 controlling interest of stock to Works Publishing Inc. (and the
Alcoholic Foundation Board). Hank, who was drinking at the time, received a
$200
payment for office furniture he claimed he owned. Bill was later granted 10%
royalties. I can't find the specific date it started other than "shortly
after"
Dr. Bob received them.

1942: Oct., Cleveland's Clarence S. raised a controversy when he found out
both
Bill and Bob were receiving royalties from Big Book sales and he had a confrontation with Dr. Bob over it. Dr. Bob and the Good Oldtimers says "Dr. Bob's reluctance to accept the money faded under the impact of reality."

1947-1950 Dr. Bob had to cope with cancer and his wife's death. The circumstances would not be conducive to his earning a living. His son Smitty is quoted as saying that Dr. Bob's medical practice improved over World War II. However, between Anne's later infirmities and his own, there was likely substantial expenses as well.

Beginning in 1940, both founders were assigned 10% royalties on Big Book sales and they accepted them. It should not be viewed as a pejorative. Dr Bob's royalty assignment would have lapsed at his death (Nov. 16, 1950). Royalty payments to Bill later increased over time and were subsequently defined in a manner that automatically adjusted them to prevent against "cheap books", inflation and reduction of purchasing power. The matter of transferable royalties did not emerge until 1961 even though Bill negotiated a formal arrangement in 1958. Advisory actions of the General Service Conference show the progression of the royalty agreement:

a. The 1958 General Service Conference "approved the action of the General Service Board in re-assigning to Bill royalty rights in his three books [the Big Book, 12&12 and AA Comes of Age] and in books that he would write in the future, for the duration of the copyrights involved. [Note: later it came to also include As Bill Sees It - formerly The AA Way of Life].

b. The 1961 General Service Conference unanimously adopted a motion that "The Conference recognizes that the publication of cheap editions of AA Big Books would probably reduce the income to World Services, and Bill W's personal income. This Conference unanimously suggests the following to the Trustees: to add a rider to Bill's royalty contract to the effect that, if cheaper books are ever published, Bill's royalties be increased by an amount sufficient to keep the royalty income at the same average level it had been for the five years before cheaper books were published; (further, that) as time goes on, if inflation erodes the purchasing power of this income, the Trustees will adjust the royalties to produce the same approximate purchasing power; this to be effective during the lifetime of Bill and Lois and Bill's legatees."

c. The 1964 General Service Conference recommended that: "An agreement between Bill W., co-founder, and AAWS, Inc. covering royalties derived from Bill's writings be approved. - Under terms of the contract, a royalty of 15% is paid to Bill, except that no royalties are paid on "overseas editions." Royalties
are to be paid to Bill and Lois, his wife, during their lifetimes; following the deaths of Bill and Lois, royalties revert in shares of royalties to living heirs. These shares revert to AAWS upon the deaths of the beneficiaries. Not more than 20% may be bequeathed to any heir under the age of 40 years as of the date of the agreement (April 29, 1963). The contract provides protection of royalties against "cheap books" and protection of AAWS and Bill against fluctuations in general economic conditions. AAWS retains the right of "first refusal" on any future literary works of Bill's."

In Bill W. (pg 120), Francis Hartigan states that the main beneficiary of the royalties was Lois (when she was in her 90's). She was prevented from returning any funds based on the AA Tradition of declining outside contributions. Given Hartigan's relationship to Lois, his reporting would seem authoritative and is substantiated by the probate records. Pass it On (pg 236) states "While this royalty was at first very modest, it eventually became substantial and provided both Bill and Lois a lifetime income." Again, this is not a pejorative. While there was a time when Bill and Lois were unable to purchase clothing and depended on others for a place to live, they eventually came to have a comfortable living and deservedly so.

Lois Wilson's estate was probated. Records can be found on the web as images of the original probate court documents. They also include many of Bill's probate records as well. The following information is not considered "edited":

1. When Bill passed away (1971) his gross estate was nearly $219,000. His will originally specified legatees to whom he would pass life-interests if Lois did not survive him. The codicil extended authority to Lois to pass life-interests in royalties to her legatees (with age restrictions). Regrettably (and somewhat awkwardly) the codicil also reduced Lois' overall royalty interests to 90% with the remaining 10% assigned to Bill's mistress, Helen W. [Hartigan is rather open about this as are other authors].

2. When Lois passed away (1988) her gross estate was nearly 4 million dollars. Nell Wing was bequeathed Lois' jewelry and personal effects. All other
tangible property was bequeathed to the Stepping Stones Foundation. Of the living legatees, Nell Wing was assigned a rather large share. Again, this is not a pejorative. She was dearly loved by both Lois and Bill.

3. For the 90% of royalties she could assign, Lois' legatees had to be living at the time of her death (Oct. 5, 1988). No more than 20% could be assigned to legatees under the age of 40 on April 29, 1963. Two legatees fell into this category - one born June 8, 1923 the other September 18, 1923. I do not know if they survive today. If living, they would be 79.

4. In a 1989 IRS ruling, the 80% portion that Lois had to assign to legatees over age 40 was excluded from the value of her estate. Two legatees in her probate documents were indicated as predeceased. The Stepping Stones Foundation received a rather large assignment of royalties for 10 years after Lois' death.

5. The 1972 General Service Conference voted unanimously that AA not accept the "Stepping Stones" property (the home of Bill and Lois) for any purpose. This is also noted in Not God (pg 267). No published advisory action could be found that declined an attempt by Lois to donate royalty revenues back to AA. This would appear to be a function of Tradition Seven.

Expiration of Royalties

Message #861
http://health.groups.yahoo.com/group/AAHistoryLovers/message/861

Lois outlived Bill by seventeen years and was provided royalties to her own estate for ten years past her death, subject to the original royalty agreements, and by 1998 all the royalty commitments were basically fulfilled. Nell Wing is still alive and in a nursing home, and there may be a distant niece or nephew that might receive a very small stipend today, and that's all the royalties that are distributed today---they most likely come from Lois' estate and Will. Interestingly enough, Lois once offered to decline all royalties for contribution back into the AAWS General Fund and it was declined by the Conference. The major amounts of Lois' royalties were placed in the Stepping Stones Foundation as an endowment for the property -- again, their receipt ended in 1998, ten years after her death.
There are no royalties from the Big Book or any other AA literature distributed today, in accordance with Bill's estate and Will and its Codicil changes. All monies from AA literature, over expenses, go directly into the AAWS General Fund.

There are about a dozen copies for sale on ebay.

Original message from: Jay Pees <racewayjay@gmail.com>
Subject: Re: Mark Whalon

Anybody have a link to this Life magazine story?

Jay Pees

From John Barton and Jeff Bruce

From: John Barton <jax760@yahoo.com>
(jax760 at yahoo.com)

Fellow History Lovers,

My intent is not to bring controversy, but I believe if we carefully review the facts on this question we will conclude that this event never occurred as described in Bill's Story.

Below is the comparison between the original manuscript and the first printing, first edition big book of that portion of Bill's story that we are discussing. We can easily see that sometime prior to the publication of this first printing on April 10, 1939 but after the printing of the multilith manuscript in early 1939 (produced for comments) that the following four paragraphs were
History Lovers 2010 — moderators Nancy Olson and Glenn F. Chesnut — page 1946

added
to Bill's Story:

Despite the living example of my friend there remained in me the vestiges of my old prejudice. The word God still aroused a certain antipathy. When the thought was expressed that there might be a God personal to me this feeling was intensified. I didn't like the idea. I could go for such conceptions as Creative Intelligence, Universal Mind or Spirit of Nature but I resisted the thought of a Czar of the Heavens, however loving His sway might be. I have since talked with scores of men who felt the same way.

My friend suggested what then seemed a novel idea. He said, "Why don't you choose your own conception of God?"

That statement hit me hard. It melted the icy intellectual mountain in whose shadow I had lived and shivered many years. I stood in the sunlight at last.

It was only a matter of being willing to believe in a power greater than myself. Nothing more was required of me to make my beginning. I saw that growth could start from that point. Upon a foundation of complete willingness I might build what I saw in my friend. Would I have it? Of course I would!

I draw your attention to the use of italics in the second and fourth paragraphs. Bill and or the editors obviously wished to place emphasis on the importance of Ebby's advice as well as the far reaching conclusion he (Bill) reached as the result of his hearing and considering this proposal. In all of Bill's Story the only other occasion of adding emphasis is when he documents his profound reaction to Ebby's phone call and his having stopped drinking: "He was sober"

The use of italics is obviously meant to indicate the absolute significance of these statements and events. They now become the central theme of Bill's story, the how and why, the coup de grace, the moral of the story, the punch line, the chorus, the crescendo. It would certainly be impossible to tell the story without them would it not? If these things, (icy mountains melting, finally standing in the sunlight i.e. "psychic change") had actually happened to you could you possibly re-tell your story without them? Of course not!

It seems to me the whole point of telling the story would now be to reveal what Ebby said and its profound effect on Bill, initiating the process, (that was
completed in Towns), the "psychic change" (I stood in the Sunlight at last).
For my thinking, the reason these paragraphs are not contained in the earlier version of Bill's story is because it probably never happened as written. Had it truly occurred it would have to have been included in the earlier version (original manuscript). You wouldn't report the story without its most profound "truth"!

Of course Ebby would have come carrying the non-denominational Christian message; (surrender to Jesus Christ) what other message did the Oxford Groupers carry? Lois may have provided us the answer for the "message change" in Lois Remembers p.113

In a AAHL post # 4409 Bill Schaberg talks about the four inserted paragraphs that appear written by hand in the printers copy. It seems there were no notations in the manuscript to indicate the source or reason for the revision.
Dr. James Wainwright Howard from Montclair, New Jersey (see AAHL post # 6026) may have been the culprit. As you know he suggested dozens of edits to soften the book and make it more suggestive (let him choose his own concept could have been his suggestion). Or it may have been needed to support the change "God as you understand him" as made first to step three and then later again to step eleven. The "committee" (Hank, Bill, Fitz, Ruth, Herb and possibly others) may have thought this change to the story would tie up the "loose ends" into one neat, credible package. By the way, in the tape recordings I have heard of Bill telling "the bed time story" I don't recall him ever saying that Ebby said to him "Why don't you choose your own concept. of God" That's not to say such doesn't exist but this merits a further look. Although Bill wrote it (or approved its inclusion if written by Hank or Ruth) for the big book he may have had trouble repeating that which wasn't true when telling his story. Quite "revealing" in Bill's autobiography (Bill W. My First Forty Years) there is no mention of it. I also seen to remember Mel B. saying Ebby could never recall the conversation in Bill's Kitchen other then they argued a bit over religion.

God Bless,
John Barton

P.S. I remember feeling a bit down when this first came to light in my mind but recalled how many have been helped by this statement, so I am not concerned about its historical accuracy. I believe its inclusion in the story was Providence.
From: Jeff Bruce <aliasjb@gmail.com>
(aliasjb at gmail.com)

Seems to me that I have read about earlier manifestations of choosing a God of your own understanding, but I don't remember where. Certainly it was not Oxford Group orthodoxy. OG was distinctly Christian, and the preacher in New York where Bill attended (Sam Shoemaker) was an Anglican in good standing.

+++Message 6931. . . . . . . . Re: Why don't you choose your own concept of God?
From: J. Lobdell . . . . . . . . . . . 10/6/2010 5:55:00 PM

Re: Shoemaker as "Anglican in good standing" -- no. An Anglican (or rather Episcopalian), yes. In good standing, well, there is considerable indication that "Soapy Sam" was regarded by much of the "establishment" of the Protestant Episcopal Church in the U.S.A. (PECUSA) as slightly off the course.

I met Sam at the General Seminary ca 1959-60 as the guest of a friend who got his S.T.B. there in 1961 -- but discovered only last year, talking to my friend, that he had "had to move heaven and earth" to get Sam on the campus at all in the face of opposition from that establishment -- and this was some years after Sam left NYC for Calvary Pittsburgh.

"God as you understand him" was in fact a Shoemaker idea (Dick B. has provided a fair amount of documentation on this).

Remember Frank Buchman was a Lutheran and the OG was considered somewhat "infra dig" by PECUSA.

---

From GC the moderator:

Jared, right on target. Thank you. I think this is the article by Dick B. to which you are referring:

http://www.aabibliography.com/dickbhtml/article25.html
"'God as we understood Him' .... Where Did This Phrase Originate? .... the very probable, real source -- the Reverend Samuel Moor Shoemaker, Jr., Rector of Calvary Episcopal Church in New York .... Surrender As Much of Yourself As You Can to As Much of God As You Understand

So they prayed together, opening their minds to as much of God as he understood
... (Shoemaker, Children of the Second Birth, p. 47 ....)

So he said that he would surrender as much of himself as he could, to as much of Christ as he understood (Shoemaker, Children of the Second Birth, p. 25 .... See also, and compare In Memoriam Princeton, The Graduate Council, June 10, 1956, pp. 2-3; and Shoemaker, How to Become a Christian, p. 72).

The finding of God, moreover, is a progressive discovery; and there is so much more for all of us to learn about him. (Shoemaker, How to Find God, p. 1).

Begin honestly where you are. Horace Bushnell once said, Pray to the dim God, confessing the dimness for honesty’s sake. I was with a man who prayed his first real prayer in these words: O God, if there be a God, help me now because I need it. God sent him help. He found faith. He found God. . . God will come through to you and make Himself known (Shoemaker, How to Find God, p. 6. See and compare: Alcoholics Anonymous, 3rd ed., p. 37: But He has come to all who have honestly sought Him. When we drew near to Him. He disclosed Himself to us! See also the Bible book so popular with the pioneers -- James: Draw nigh to God, and he will draw nigh to you, James 4:8).

[A]ny honest person can begin the spiritual experiment by surrendering as much of himself as he can, to as much of Christ as he understands (Shoemaker, Extraordinary Living for Ordinary Men, p. 76 ....)

... said Sam in substance: You simply start where you are in your understanding. You surrender as much of yourself as you can. To as much of God as you understand. Then, added Sam, God will come through to you, make Himself known, and enable you to understand more. You will come to believe. You will find God, said Sam. God will make Himself known .... He will make known Himself -- God, our Creator!"
And also, Frank Buchman was definitely NOT an orthodox Lutheran. His ideas would never have held up to scrutiny by an orthodox Lutheran congregation that insisted on following the Augsburg Confession, Formula of Concord, and so on, let alone a super conservative Lutheran group like the Missouri Synod Lutherans.

The very fact that Frank was reading and associating with Episcopalians, and Congregationalists like Horace Bushnell, and even -- God forbid! -- METHODISTS!!! (who make orthodox Lutherans really ANGRY) -- was prima facie evidence that he was no longer preaching the true Gospel message. To a good orthodox Lutheran, the fact that Frank went around telling people without equivocation that "faith without works is dead" was just the sort of denial of the Gospel message that you would expect from someone who hung around with Episcopalians and -- in particular -- Methodists!

(Martin Luther himself said (rather famously) that "the epistle of James is a pile of straw and the book of Revelation doesn't reveal anything." He didn't like either of those two books of the New Testament, and believed that they led ordinary Christians astray.)

Also, if Ebby was preaching the message to Bill Wilson in Bill's kitchen in the way that the Oxford Group had taught him, he would not have been preaching like a frontier tent revivalist and haranguing Bill and telling him he had to get down on his knees and accept Jesus Christ as his personal savior right this minute or he would burn in the eternal fires of hell.

The OG was a rebellion (which started among the Protestant missionaries to countries like China and India) against that kind of frontier tent revivalist teaching. The OG way of carrying out life-changing (which was what they called it) was to use the 5 Cs:

1. Confidence -- the person carrying the message had to first gain the other person's confidence.

2. Confession -- the only way life-changers could do this was to begin by honestly telling the other person about all their own faults and failings.

3. Conviction -- the people whose lives you wanted to change, had to become convinced that their present spiritual condition was too miserable and horrible
to endure any longer. They had to become WILLING TO CHANGE.
(How many Oxford Groupers did it take to change a light bulb? Only one, but the
light bulb had to really want to change.)

4. Conversion -- a real life changing event could only occur at that point.
This
was evidenced by a willingness, right on the spot, to go and make
restitution to
a small number of people at whom they had been holding major and obvious
resentments.
(There was nothing in the Oxford Group even remotely like the AA fourth
step's
long written inventory and detailed spiritual self-diagnosis, nor the
equally
long and involved AA process of carrying out your eighth and ninth step
amends.)

5. Continuance -- the life-changers had to remember that this was where the
hard
work began. The people whom you had been working on, had to be helped and
encouraged in every possible way, to continue in this good new life which they
had now chosen.

The Oxford Group developed out of late nineteenth and early twentieth
century
Protestant foreign missionary work in countries where the majority of the
population were Muslims, Hindus, Taoists, or Confucianists. You cannot do
effective missionary work among people who do not accept anything about
Christianity at all -- who don't really even know anything much about
genuine
Christianity -- by insisting that they have to accept -- from the beginning
and
all in one fell swoop -- all of the hundreds of doctrines and dogmas that
your
particular form of Christianity adheres to. The reason why Frank Buchman and
Sam
Shoemaker were so effective at real life-changing was because they
understood
this.

Glenn C. (South Bend, Indiana)

---

> To: AAHistoryLovers@yahoogroups.com
> From: jax760@yahoo.com
> Date: Thu, 30 Sep 2010 12:02:57 -0700
> Subject: [AAHistoryLovers] Re: Why don't you choose your own concept of
> God?
> >
> > From John Barton and Jeff Bruce
> >
> > - - - -
From: John Barton <jax760@yahoo.com>
(jax760 at yahoo.com)

Fellow History Lovers,

My intent is not to bring controversy, but I believe if we carefully review the facts on this question we will conclude that this event never occurred as described in Bill's Story.

Below is the comparison between the original manuscript and the first printing, first edition big book of that portion of Bill's story that we are discussing. We can easily see that sometime prior to the publication of this first printing on April 10, 1939 but after the printing of the multilith manuscript in early 1939 (produced for comments) that the following four paragraphs were added to Bill's Story:

Despite the living example of my friend there remained in me the vestiges of my old prejudice. The word God still aroused a certain antipathy. When the thought was expressed that there might be a God personal to me this feeling was intensified. I didn't like the idea. I could go for such conceptions as Creative Intelligence, Universal Mind or Spirit of Nature but I resisted the thought of a Czar of the Heavens, however loving His sway might be. I have since talked with scores of men who felt the same way.

My friend suggested what then seemed a novel idea. He said, "Why don't you choose your own conception of God?"

That statement hit me hard. It melted the icy intellectual mountain in whose shadow I had lived and shivered many years. I stood in the sunlight at last.

It was only a matter of being willing to believe in a power greater than myself. Nothing more was required of me to make my beginning. I saw that growth could start from that point. Upon a foundation of complete willingness I might build what I saw in my friend. Would I have it? Of course I would!

I draw your attention to the use of italics in the second and fourth paragraphs. Bill and or the editors obviously wished to place emphasis on the importance of Ebby's advice as well as the far reaching conclusion he (Bill) reached as the result of his hearing and considering this proposal. In all of Bill's Story the only other occasion of adding emphasis is when he documents his profound reaction to Ebby's phone call and his having stopped drinking: "He
was sober"
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> The use of italics is obviously meant to indicate the absolute significance of
these statements and events. They now become the central theme of Bill's story,
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the chorus, the crescendo. It would certainly be impossible to tell the story
without them would it not? If these things, (icy mountains melting, finally
standing in the sunlight i.e. "psychic change") had actually happened to you
could you possibly re-tell your story without them? Of course not!
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(that was completed in Towns), the "psychic change" (I stood in the Sunlight at
last).
For my thinking, the reason these paragraphs are not contained in the earlier
version of Bill's story is because it probably never happened as written.
Had it truly occurred it would have to have been included in the earlier version
(original manuscript). You wouldn't report the story without its most profound
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Dr. James Wainwright Howard from Montclair, New Jersey (see AAHL post #
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soften the book and make it more suggestive (let him choose his own concept could
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you understand him" as made first to step three and then later again to step
eleven. The "committee" (Hank, Bill, Fitz, Ruth, Herb and possibly others) may
have thought this change to the story would tie up the "loose ends" into one
neat, credible package. By the way, in the tape recordings I have heard of Bill
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"revealing" in Bill's autobiography (Bill W. My First Forty Years) there is no
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conversation in Bill's Kitchen other than they argued a bit over religion.
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> God Bless,
> John Barton
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> P.S. I remember feeling a bit down when this first came to light in my
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>  -   -   -
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> From: Jeff Bruce <aliasjb@gmail.com>
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> Seems to me that I have read about earlier manifestations of choosing a
God of
your own understanding, but I don't remember where. Certainly it was not
Oxford
Group orthodoxy. OG was distinctly Christian, and the preacher in New York
where
Bill attended (Sam Shoemaker) was an Anglican in good standing.

+++Message 6932. . . . . . . . . . . . . Re: Mark Whalon
From: Jeffrey Davis . . . . . . . . . . . . 10/6/2010 5:06:00 PM

Here is a link to a site that has the Mark Whalon article in Life magazine
with
all the photos:

http://books.google.com/books?id=mE4EAAAAMBAJ&pg=PA94&lpg=PA94&dq=life+magazine+mark+whalon&source=bl&ots=8drKi3t7y-&sig=B037ryvVBUYku7ezpcnRDi_n6A&hl=en&ei=MO

SsTMWOMISBIaEBlMrCA&sa=X&oi=book_result&ct=result&resnum=4&ved=0CB8Q6AEwAw#v=on

epage&q&f=false [26]
Or if this link doesn't work, just Google "life magazine Mark Whalon" and you will find it.

Jeff

The previous message on this topic said:

> >From "Getting Better: Inside Alcoholics Anonymous" by Nan Robertson, to be published by William Morrow in April 1988:
> >
> >At the time of his death, early in 1971, Bill Wilson was earning about $65,000 a year in royalties from the Big Book and three other books he wrote for A.A. Last year, his widow, Lois, received $912,000 in royalties. Under the terms of the agreement Bill concluded with A.A. headquarters in 1963, she was allocated 13.5 percent of Wilson's royalties. Another 1.5 percent went to his last mistress, who died a few years after Bill.
> >

I believe Nan Robertson has it wrong or there is a typo here. Bill received 15% of the book sales, however they figure that. 15% of the profits or whatever formula was agreed upon.

Upon his death, Lois received Bill's portion that wasn't going to Helen Wynn. 13.5 is 90% of 15. If she was receiving "13.5 per cent of Wilson's royalties," and Wynn 1.5%, who was getting the other 85%?

This reinforces my understanding that Lois received 90% of Bill's income from the books and Helen 10%. I quote Francis Hartigan's book, p. 193, "In 1963, though, prompted by his worsening emphysema, Bill and A.A. executed a new royalty agreement that called for Helen to receive 10% of his book royalties, and Lois 90% after his death."

Tommy H in Baton Rouge

I was reading a biography of the American psychic Edgar Cayce (American
Prophet
by Sidney Kirkpatrick) and I came accross a couple of familiar names who
were
considered amoung his best friends.

Can anyone help me obtain information on Lucille or her husband Dave's
relationship with Bill Wilson.

http://en.wikipedia.org/wiki/Lucille_Kahn

Also, in Kirkpatrick's book Mr. Cayce was said to have given a reading for
Frank
Sieberling of Akron, Ohio, the founder of Goodyear.

http://en.wikipedia.org/wiki/Frank_Sieberling

God Bless,

Kyle

I have been intrigued by the possibility of a connection with Edgar Cayce
and Bill Wilson. It seems unlikely that Bill would not have at least sought
a reading. All Cayce readings are well documented but are all numbered. So
from their archives I think it would be difficult to ascertain which reading
may have been Bill's.

Maybe there is anecdotal evidence elsewhere??

However, Cayce did weigh in on alcoholism. There's an interesting overview
here: http://www.edgarcayce.org/are/holistic_health/data/pralco3.html

Curiouser and curiouser.

George Cleveland

On Wed, Oct 6, 2010 at 10:25 PM, kodom2545 <kodom2545@yahoo.com> wrote:

> I was reading a biography of the American psychic Edgar Cayce (American
> Prophet by Sidney Kirkpatrick) and I came accross a couple of familiar
> names
> who were considered amoung his best friends.
> Can anyone help me obtain information on Lucille or her husband Dave's
> relationship with Bill Wilson.
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> Frank Sieberling of Akron, Ohio, the founder of Goodyear.
> http://en.wikipedia.org/wiki/Frank_Seiberling
> God Bless,
> Kyle

Calvary Cemetery Search Results
Della Gavin 1889-1966

http://www.bernieworld.net/records.asp?ID=977

Sister M. Ignatia - Professed 1916
Full Name: Della Gavin
Born: 1889
Died: 4/1/1966
Buried: 4/5/1966
Burial Location: Section: 21A Row: D Lot:

THIS WEBSITE HAS A PHOTO OF THE GRAVE

Mount Augustine, 5232 Broadview Rd., West Richfield, sister of Patrick
Gavin.
Friends may call at Mount Augustine Monday From 2-5, 7-9 P. M. Solemn
Requiem
Mass will be offered in St. John Cathedral, Cleveland, O., Tuesday, Apr. 5,
at
10 A. M. Interment Calvary Cemetery, McGorry services. Please omit flowers.

Calvary Cemetery (216) 641-7575
10000 Miles Ave, Cleveland, Ohio 44101

Hi Group:

Talking about graves, Could somebody provide a picture of Fr. Pfau's grave?,
Where is it located? What does his epitaph say?
As always

Thnx.

This New York Times article discusses literature, AA and the question of whether the word amends is singular or plural:

On Language - "Making an Amends" - NYTimes dot com

http://www.nytimes.com/2010/10/10/magazine/10onlanguage.html?r=1

Shakey Mike Gwirtz
Phila, PA USA

On Language
'MAKING AN AMENDS'
By Ben Zimmer
Published: October 8, 2010
The New York Times Magazine

Meg e-mails: "I am a member of a 12-step program in which the eighth and ninth steps refer to 'making amends.' When people share their experience with these steps, they often talk about 'making an amends' as if it were a combination of singular and plural. I find this so annoying that I may need to make amends for interrupting people to correct their grammar. But perhaps I am in error. Could you please advise as to the correctness of 'making an amends'?

The 12 steps to recovery first outlined by the founders of Alcoholics Anonymous, Bill Wilson and Bob Smith, have been enshrined in A.A.'s "Big Book" for more than seven decades. Over the years, the remorseful focus on "making amends" in Steps 8 and 9 has extended beyond the A.A. movement to the language of recovery more generally, even making an appearance in the public statement by Tiger Woods earlier this year apologizing for his marital infidelities.

While Woods said in his prepared statement, "It's now up to me to make
he modified the idiom in an interview with ESPN the following month, speaking of the "many people I have to make an amends to." Woods is hardly alone in treating the word amends as a singular noun, or even alternating between singular and plural interpretations of the word.

Uncertainty over how to treat amends is far from new. The Oxford English Dictionary has examples of amends used in a distinctly singular fashion all the way back to the fifteenth century. The English essayist Joseph Addison wrote of making "an honorable amends," and T. S. Eliot, in his poem "Portrait of a Lady," posed the question, "How can I make a cowardly amends / For what she has said to me?"

Amends came into English from the Old French word amandes, meaning "fines" or "penalties," the plural of amende, meaning "reparation." But while the singular form persisted in French, it dropped out of English, leaving us with a plural noun that has no proper singular equivalent. Something similar happened with other words in the language, like alms, odds, pains and riches.

Noah Webster tried to sort out this confusion in his 1789 book, "Dissertations on the English Language." Webster held that "amends may properly be considered as in the singular number," but concluded that judgment of the word as singular or plural was ultimately "at the choice of the writer." He saw the word means as a parallel case: if means expresses a single action to achieve a result, it can be thought of as singular despite the -s ending, but if it encompasses more than one action, it can take the plural reading.

Sadly, idioms don't always accord with logical argumentation. The singular version of means survives in the frozen phrase, a means to an end, but singular amends has never made much headway in standard English. Make an amends is vastly outnumbered by make amends in written use, though it is likely more popular in everyday speech, as Tiger Woods demonstrated when he went off-script. Notwithstanding illustrious predecessors like Addison and Eliot, it's best to make amends and not an amends, lest your act of contrition turn into a grammatical squabble.

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+++

Message 6939. . . . . . . . . . . . RE: Amazon edition: Original working manuscript of the Big Book
From: Jenny or Laurie Andrews . . . . . . . . . . . . 10/7/2010 3:13:00 AM

From Laurie Andrews and Jared Lobdell

- - -

IN THE UNITED KINGDOM:

From: Laurie Andrews <jennylaurie1@hotmail.com> (jennylaurie1 at hotmail.com)

It is not available from Amazon in the UK until November and it costs a great deal more than in the US!

Laurie A.

- - -

IN THE UNITED STATES (PENNSYLVANIA):

From: "J. Lobdell" <jlobdell54@hotmail.com> (jlobdell54 at hotmail.com)

I received notification on October 3rd that it would be available as of October 5th, on which day my copy arrived.

+++

Message 6940. . . . . . . . . . . . Re: font used in Big Book
From: Jonathan Lanham-Cook . . . . . . . . . . . . 10/6/2010 6:17:00 PM

I have a number of Big Books including 1st editions 9th and 15th printings, complete set of second editions and 1st printings of the 3rd and 4th editions - I also have UK 3rd and 4th editions (I'm after a UK second edition).

It would seem that they all have either Kaufmann or Park Avenue (I'm absolutely no expert so I'm going on what's been discussed here).

I also have a UK 1st edition 2nd impression (1956) -- from what I can tell it's essentially a US 14th printing reproduced and printed in the UK -- however the Caps at the beginning of the chapters are totally different. The text is
unaltered and appears to be the same type face but with slightly different spacing -- anybody know anything about this?

Very interesting -- I'd love to know more.

Jonathan L-C

+++Message 6941. . . . . . . Choose your own concept of God: Sam Shoemaker
From: Jeff Bruce . . . . . . 10/8/2010 12:42:00 AM

It seems odd to me to contend that Sam Shoemaker is not in good standing with the establishment Episcopal church since on their calendar they have a feast day for him in their calendar of saints. (January 31). I do agree with you that he is not representative of either the church or the Oxford Group, even though he was a prominent member of both.

- - -

From Glenn C. (South Bend, Indiana):

Let's remember though that being on the modern American Episcopal Church's Calendar of the Saints in no way implies "orthodoxy" in the kind of narrow way that some of the previous messages have been using that term. And it certainly doesn't imply that they were Anglicans at all. I would hesitate to try to speculate on what anybody on that list "must necessarily have believed" on some theological issue of this sort simply because (and only because) that person's name showed up on the list!

EXAMPLES:

http://en.wikipedia.org/wiki/Calendar_of_saints_%28Episcopal_Church_in_the_U nited_States_of_America%29 [27]

d_States_of_America%29 [27]

May 23 Nicolaus Copernicus, 1543, and Johannes Kepler, 1543, Astronomers [KEPLER WAS A SUN WORSHIPER AND PROFESSIONAL ASTROLOGER who believed that the sun, not Jesus Christ, was the visible incarnation of God, and that the planets sang to the divine sun in what was called the music of the spheres]

Sept. 8 Søren Kierkegaard, Teacher and Philosopher, 1855 [brought up a Lutheran, but he was a wild radical who rebelled against the established church and was the FOUNDER OF RADICAL EXISTENTIALIST PHILOSOPHY --
the 1960's radicals used to love his works]

Dec. 10 Karl Barth, Pastor and Theologian, 1968
[Swiss Calvinist background, but the FOUNDER OF THE RADICAL CRISIS THEOLOGY
that
appeared in the early twentieth century]

Dec. 14 Juan de la Cruz (John of the Cross), Mystic, 1591
[St. John of the Cross taught that GOD IS TOTALLY INDESCRIBABLE, an infinite
abyss of no-thing-ness, and that there was no way that you can describe God
literally in any kind of human words at all]

Jan. 15 Martin Luther King Jr. [Baptist] Civil Rights Leader, 1968

Feb. 5 Roger Williams, 1683 [Baptist and later a Seeker], and Anne
Hutchinson,
1643, Prophetic Witnesses

Mar. 3 John and Charles Wesley, Priests, 1791, 1788 [they were Anglicans,
but
were the effective founders of the Methodist church]

Mar. 26 Richard Allen, First Bishop of the African Methodist Episcopal
Church,
1831 [Methodist, not Anglican]

July 1 Harriet Beecher Stowe, Writer and Prophetic Witness, 1896
[Presbyterian]

Nov. 15 Francis Asbury [Methodist], 1816, and George Whitefield, 1770,
Evangelists

Nov. 26 Isaac Watts, Hymnwriter, 1748 [Nonconformist]

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On Wed, Oct 6, 2010 at 2:55 PM, J. Lobdell <jlobdell54@hotmail.com> wrote:

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> Episcopalian), yes. In good standing, well, there is considerable
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> > I met Sam at the General Seminary ca 1959-60 as the guest of a friend who
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> > provided a fair amount of documentation on this).
> >
> Remember Frank Buchman was a Lutheran and the OG was considered somewhat
> "infra dig" by PECUSA.

+++Message 6942 . . . . . . . Your own concept of God: Shoemaker
and Elwood Worcester
From: corafinch . . . . . . . 10/9/2010 8:28:00 AM

+++

Jared's problem with the "Anglican in good standing phrase" may partially
have
to do with the slippery meanings of "Anglican" within the American church.
I'll
avoid that briar patch, but I do think it is fair to say that orthodoxy in
the
Episcopal Church tends to be local. Bishops are of course supposed to be
collegial, but there have always been individualists among them who don't
believe in broad highways.

One of these was William Manning, bishop of New York in the 1920s and 30s.
He
immigrated from England as a teenager, and ultimately became one of the most
conservative bishops of his time. Besides conservatism, he had a reputation
for
ruthlessness in pursuit of his own goals and opposition to liberals. Bishop
Manning liked Sam Shoemaker and his branch of the Oxford Group. So, despite
being more evanglically oriented than most New York Episcopalians, Sam
Shoemaker certainly qualified as orthodox.

It seems to me that Shoemaker's advice about taking "baby steps" toward
faith is
quite traditional, and not really the same thing as choosing a God of one's
own
understanding. Surrendering "as much as one can to as much of God as one
understands" was to be a starting point, not an end point.

In contrast to Shoemaker, Elwood Worcester of the Emmanuel Movement was an
Episcopal priest who was in fact friendly with those in the liberal branch
of
the ECUSA and appears (I've read a collection of letters he exchanged with
another priest) to have been afraid of Bishop Manning and his allies.
Worcester
was of course in a different diocese, but Manning's tentacles went far.

For Worcester's importance see: http://hindsfoot.org/kdub2.html

+++Message 6943 . . . . . . Prison based newsletters
From: ckbudnick . . . . . . . 10/14/2010 3:59:00 PM

+++
I've had luck with previous posts on this topic, so I will try again.

Does anyone have know about prison based AA groups in Connecticut in the 1950's/1960's?

The AlconAire (South Dakota State Penitentiary) lists the following publications on their Give and Take page:

"Insider" from Dansbury, CT
"Niantic State Farm for Women" from Niantic, CT
"CSP News" from Wethersfield, CT

Related to this question, does anyone have knowledge of AA members helping start NA meetings in prisons in CT during this time period?

Email me if interested in seeing a copy of the issue of the AlconAire that references one of these groups:

<cbudnick@nc.rr.com> (cbudnick at nc.rr.com)

Thanks,

Chris B.
Raleigh, NC

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Re: Make amends? or make an amends?

New York Times article
From: Jonathan Lanham-Cook . . . . . . . . 10/10/2010 12:06:00 AM

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From Jonathan L-C and John Moore

- - - -

From: Jonathan Lanham-Cook <lanhamcook@gmail.com>
(lanhamcook at gmail.com)

How strange? As an Englishman who would acknowledge that my English is far from perfect, I am surprised by this article. To 'make an amends' is clearly incorrect and I can't even see why anyone would even bother to write about it: you either make amends (plural) or make an amend (singular), how can anyone not see that? Very strange.

Jonathan L-C
(Bristol, UK)

- - - -
From: John Moore <contact.johnmoore@gmail.com>  
(contact.johnmoore at gmail.com)

We "make amends" which is the process in general, and we "make an amend" which  
refers to one specific amend. Those are the AA terms as I know them.

But...to describe the amends process as a "remorseful focus" shows that the  
writer has never made one.

Our 9th step is a positive, constructive course of action that has little to  
do with apologizing.

John Moore  
South Burlington VT

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On Sun, Oct 10, 2010 at 12:56 AM, <Shakey1aa@aol.com> wrote:
> This New York Times article discusses literature, AA and the question of  
whether the word amends is singular or plural:
> On Language - "Making an Amends" - NYTimes dot com
> http://www.nytimes.com/2010/10/10/magazine/10onlanguage.html?_r=1
> Shakey Mike Gwirtz
> Phila, PA USA
> =---------------------=
> On Language
> 'MAKING AN AMENDS'
> By Ben Zimmer
> Published: October 8, 2010
> The New York Times Magazine
> Meg e-mails: "I am a member of a 12-step program in which the eighth and  
ninth steps refer to 'making amends.' When people share their experience  
with these steps, they often talk about 'making an amends' as if it were a  
combination of singular and plural. I find this so annoying that I may need  
to make amends for interrupting people to correct their grammar. But perhaps  
I am in error. Could you please advise as to the correctness of 'making an  
amends'?"
> The 12 steps to recovery first outlined by the founders of Alcoholics  
Anonymous, Bill Wilson and Bob Smith, have been enshrined in A.A.'s "Big  
Book" for more than seven decades. Over the years, the remorseful focus on  
"making amends" in Steps 8 and 9 has extended beyond the A.A. movement to  
the language of recovery more generally, even making an appearance in the  
public statement by Tiger Woods earlier this year apologizing for his
marital infidelities.

While Woods said in his prepared statement, "It's now up to me to make amends," he modified the idiom in an interview with ESPN the following month, speaking of the "many people I have to make an amends to." Woods is hardly alone in treating the word amends as a singular noun, or even alternating between singular and plural interpretations of the word.

Uncertainty over how to treat amends is far from new. The Oxford English Dictionary has examples of amends used in a distinctly singular fashion all the way back to the fifteenth century. The English essayist Joseph Addison wrote of making "an honorable amends," and T. S. Eliot, in his poem "Portrait of a Lady," posed the question, "How can I make a cowardly amends

/ For what she has said to me?"

Amends came into English from the Old French word amedes, meaning "fines" or "penalties," the plural of amende, meaning "reparation." But while the singular form persisted in French, it dropped out of English, leaving us with a plural noun that has no proper singular equivalent. Something similar happened with other words in the language, like alms, odds, pains and riches.

Noah Webster tried to sort out this confusion in his 1789 book, "Dissertations on the English Language." Webster held that "amends may properly be considered as in the singular number," but concluded that judgment of the word as singular or plural was ultimately "at the choice of the writer." He saw the word means as a parallel case: if means expresses a single action to achieve a result, it can be thought of as singular despite the -s ending, but if it encompasses more than one action, it can take the plural reading.

Sadly, idioms don't always accord with logical argumentation. The singular version of means survives in the frozen phrase, a means to an end, but singular amends has never made much headway in standard English. Make an amends is vastly outnumbered by make amends in written use, though it is likely more popular in everyday speech, as Tiger Woods demonstrated when he went off-script. Notwithstanding illustrious predecessors like Addison and Eliot, it's best to make amends and not an amends, lest your act of contrition turn into a grammatical squabble.

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++++Message 6945. . . . . . . . . . . . Re: font used in Big Book
From: Jenny or Laurie Andrews . . . . . . . . . . . . 10/11/2010 4:12:00 PM

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See my posting about the history of the Big Book in Great Britain.

Message #6865:
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6865

I donated my Great Britain* second edition to the British GSO archives at York.

Laurie A.

*The UK is the United Kingdom of Great Britain and Northern Ireland; Great Britain comprises England, Scotland and Wales. AA in Northern Ireland (Ulster) is covered by the Irish fellowship (Eire and Northern Ireland).

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Original message from: <lanhamcook@gmail.com>
(lanhamcook at gmail.com)
Date: Wed, 6 Oct 2010
Subject: Re: font used in Big Book

I have a number of Big Books including 1st editions 9th and 15th printings, complete set of second editions and 1st printings of the 3rd and 4th editions -
I also have UK 3rd and 4th editions (I'm after a UK second edition).

It would seem that they all have either Kaufmann or Park Avenue (I'm absolutely no expert so I'm going on what's been discussed here).

I also have a UK 1st edition 2nd impression (1956) -- from what I can tell it's essentially a US 14th printing reproduced and printed in the UK -- however the Caps at the beginning of the chapters are totally different. The text is unaltered and appears to be the same type face but with slightly different spacing -- anybody know anything about this?

Very interesting -- I'd love to know more.

Jonathan L-C

+++-Message 6946. . . . . . . . Re: font used in Big Book
From: hdmozart . . . . . . . . . . . . 10/12/2010 9:11:00 AM

+++-Looks like somehow we got two threads going on the same topic - I hope I'm not speaking in stereo -

Message 6681 has some of the same /additional info including samples
http://health.groups.yahoo.com/group/AAHistoryLovers/message/6881

John, I am more a font enthusiast than an expert, but if you wanted to take some reasonably close up pics of the drop caps in your book(s), I would be happy to take a swing at trying to identify it - one each of as many of the different letters that you can find - It was a pretty quick task with a digicam for the two different versions I have -

Email them to me at <email@LaurenceHolbrook.com> (email at LaurenceHolbrook.com)

Trying to be helpful to others one day at a time -

Larry

+++Message 6947. . . . . . . . . . . . RE: Amazon edition: Original working manuscript of the Big Book
From: N FINLAYSON . . . . . . . . . . . . 10/12/2010 7:02:00 AM

I received mine here in the UK on 7th October, ordered middle of September.

Norrie F. from Oban
(in Argyll in western Scotland)

+++Message 6948. . . . . . . . . . . . Betty Van N. (El Paso, Texas) has died, 65 years sober
From: Norm The Tinman . . . . . . . . . . . . 10/14/2010 10:42:00 PM

Subject: Betty Van Nortwick 65 years sober
Date: Thursday, October 14, 2010

Maybe some of you bumped into Betty, in your travels. What a gift!!

I just wanted to pass along that one of our treasures has passed on. Betty Van Nortwick, who got sober in Chicago April 8, 1946, passed away yesterday at the age of 95 in El Paso. We thought that maybe as of the other day, she may have been the person with the longest continuous sobriety in AA.

When Betty came in to the fellowship, she was discouraged from joining because of her gender, and she insisted that she had earned her seat. The men
finally
let her in. Apparently getting sober in Chicago in the 40's was not quite like
today. Betty lived in Arizona after Illinois and then for the past 30 years
here
in El Paso . She was an active member of the fellowship, attending meetings
weekly and sponsoring women up until the day she died. Her sponsees will
want to
remark, I'm sure.

We had the privilege of videoing her story two years ago, and there are
copies
in the AA archives in El Paso and Tucson. God bless and we'll pass along any
service information.

+++Message 6949. . . . . . . . . . . . . Fredrick Haskin article
From: traditionsway . . . . . . . . . . . . 10/16/2010 3:11:00 PM

Does anyone know of an newspaper article on AA written by a Fredrick Haskin
around 1941? I believe he wrote for the LA Herald, but I could be wrong. I
know the AP picked it up and it was carried by local papers here in Montana.

+++Message 6950. . . . . . . . . . . . . Sr. Ignatia exhibit at Ellis Island,
Dubuque, Los Angeles, South Bend, Sacramento
From: Glenn Chesnut . . . . . . . . . . . . 10/17/2010 4:00:00 PM

Women and Spirit: Catholic Sisters in America

CINCINNATI: Premiered May 16, 2009 at Cincinnati Museum Center

DALLAS: September 25 - December 13, 2009: The Women's Museum in Dallas

SMITHSONIAN: January 15 - April 25, 2010: The S. Dillon Ripley Gallery at the
Smithsonian

CLEVELAND: May 9 - August 29, 2010: The Maltz Museum of Jewish History in
Cleveland

ELLIS ISLAND: September 24, 2010 - January 22, 2011: Ellis Island

DUBUQUE: February 18, 2011 - May 22, 2011: The Mississippi River Museum and
Aquarium in Dubuque

LOS ANGELES: June 17 - August 14, 2011: Mount St. Mary's College, Los
Angeles
Women and Spirit: Catholic Sisters in America is a traveling exhibition depicting the innovative, action-oriented women whose passion for justice helped shape our nation's social and cultural landscape. Since first arriving in America nearly 300 years ago, sisters built schools, colleges, hospitals, orphanages, homeless shelters, and many other enduring social institutions. As nurses, teachers, and social workers, sisters entered professional ranks decades earlier than most other women and established landmark institutions that continue to serve millions of Americans from all walks of life. The untold story of these unsung heroes is now recounted, documenting a vital and significant perspective of American history.

EXHIBIT FACTS:

* The 3000 square foot exhibit is modular and can expand to 6000 square feet.
* Features 70 artifacts from over 400 sister communities including a letter from Thomas Jefferson assuring religious freedom following the Louisiana Purchase, a custom fluting machine for the habits, a Three-Key Box known as a Common Safe used by the sisters to manage their finances, and a medical bag used by the sisters as they nursed both sides during the Civil War.
* Media components include an introductory video projection experience, oral history listening stations, interactives, and films, which showcase historical footage.
* Supporting educational materials for grades 1 through 12 available at www.womenandspirit.org.

HISTORICAL FACTS:

* The St. Joseph infant incubator was developed by Sr. Pulcheria Wuellner.
* The first medical license given to a woman in New Mexico was Sr. Mary de Sales Leheney.
* In 2005, approximately one in six hospital patients in the U.S. were treated in a Catholic facility.
* During the Civil War, the Sisters of the Holy Cross staffed the first U.S. Navy hospital ship, the USS Red Rover.
* More than 600 sisters from twenty-one different religious communities nursed both Union and Confederate soldiers alike during the Civil War.
* In the founding days of Alcoholics Anonymous, Sister Ignatia Gavin of the Sisters of Charity of St. Augustine successfully advocated that alcoholism should be treated as a medical condition.
* Catholic sisters established the nation's largest private school system, educating millions of young Americans.
* More than 110 U.S. colleges and universities were founded by Catholic sisters.
* Since 1980, at least nine American sisters have been martyred while working for social justice and human rights overseas.
* Since 1995, numerous congregations have participated as nongovernmental organizations (NGOs) at the United Nations, focusing on global issues such as climate change, human trafficking, and poverty.

+++Message 6951 . . . . . . . . . . . . Re: Make amends? or make an amends?
New York Times article
From: Jenny or Laurie Andrews . . . . . . . . . . . . 10/17/2010 8:41:00 AM

And how many angels exactly can stand on the head of a pin?

- - - -

Original message from: lanhamcook@gmail.com
Date: Sun, 10 Oct 2010
Subject: Re: Make amends? or make an amends? New York Times article

From: Jonathan Lanham-Cook <lanhamcook@gmail.com>
(lanhamcook at gmail.com)

How strange? As an Englishman who would acknowledge that my English is far from perfect, I am surprised by this article. To 'make amends' is clearly incorrect and I can't even see why anyone would even bother to write about it: you either make amends (plural) or make an amend (singular), how can anyone not see that? Very strange.

Jonathan L-C
(Bristol, UK)

- - - -

From: John Moore <contact.johnmoore@gmail.com>
(contact.johnmoore at gmail.com)

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writer has never made one.

Our 9th step is a positive, constructive course of action that has little to do with apologizing.

John Moore
South Burlington VT

- - - -

On Sun, Oct 10, 2010 at 12:56 AM, <Shakey1aa@aol.com> wrote:

This New York Times article discusses literature, AA and the question of whether the word amends is singular or plural:

On Language - "Making an Amends" - NYTimes dot com

http://www.nytimes.com/2010/10/10/magazine/10onlanguage.html?_r=1

Shakey Mike Gwirtz
Phila, PA USA

On Language
'MAKING AN AMENDS'
By Ben Zimmer
Published: October 8, 2010
The New York Times Magazine

Meg e-mails: "I am a member of a 12-step program in which the eighth and ninth steps refer to 'making amends.' When people share their experience with these steps, they often talk about 'making an amends' as if it were a combination of singular and plural. I find this so annoying that I may need to make amends for interrupting people to correct their grammar. But perhaps I am in error. Could you please advise as to the correctness of 'making an amends'?

The 12 steps to recovery first outlined by the founders of Alcoholics Anonymous, Bill Wilson and Bob Smith, have been enshrined in A.A.'s "Big Book" for more than seven decades. Over the years, the remorseful focus on "making amends" in Steps 8 and 9 has extended beyond the A.A. movement to the language of recovery more generally, even making an appearance in the public statement by Tiger Woods earlier this year apologizing for his marital infidelities.

While Woods said in his prepared statement, "It's now up to me to make amends," he modified the idiom in an interview with ESPN the following month, speaking of the "many people I have to make an amends to." Woods is hardly alone in treating the word amends as a singular noun, or even alternating between singular and plural interpretations of the word.

Uncertainty over how to treat amends is far from new. The Oxford English
Dictionary has examples of amends used in a distinctly singular fashion all the way back to the fifteenth century. The English essayist Joseph Addison wrote of making "an honorable amends," and T. S. Eliot, in his poem "Portrait of a Lady," posed the question, "How can I make a cowardly amends?"

"For what she has said to me?"

Amends came into English from the Old French word amendes, meaning "fines" or "penalties," the plural of amende, meaning "reparation." But while the singular form persisted in French, it dropped out of English, leaving us with a plural noun that has no proper singular equivalent. Something similar happened with other words in the language, like alms, odds, pains and riches.

Noah Webster tried to sort out this confusion in his 1789 book, "Dissertations on the English Language." Webster held that "amends may properly be considered as in the singular number," but concluded that judgment of the word as singular or plural was ultimately "at the choice of the writer." He saw the word means as a parallel case: if means expresses a single action to achieve a result, it can be thought of as singular despite the -s ending, but if it encompasses more than one action, it can take the plural reading.

Sadly, idioms don't always accord with logical argumentation. The singular version of means survives in the frozen phrase, a means to an end, but singular amends has never made much headway in standard English. Make an amends is vastly outnumbered by make amends in written use, though it is likely more popular in everyday speech, as Tiger Woods demonstrated when he went off-script. Notwithstanding illustrious predecessors like Addison and Eliot, it's best to make amends and not an amends, lest your act of contrition turn into a grammatical squabble.

---

Hi history lovers,

Do you have any history about this meeting format? How many of this type of meetings exist? I need evidence that this type of meeting does exist and is working.

I have mustered the courage to go to my A.A. club steering committee and request they provide me a time and space for a "Free Thinkers" meeting. As I
understand
it . . . Free Thinkers meetings are A.A. meetings that allow Buddhists,
Hindus,
Muslims, Jews, and Christians to find a way to make the 12 steps help bring
about the recovery of people who are skeptical about traditional Christian
dogmas. I know there are a lot of these type of meetings in New York, San
Francisco, Seattle, etc. But this will be the first in ultra-conservative
Christian Orange County, California. Can anybody provide me with a meeting
format and how to structure and run this type of meeting? I need some
eamples
of what Free Thinkers do in an A.A. meeting so I can show proof they do
exist,
and we should have one.

Any help would be appreciated.

Metta,

Deep Bows,

dougbert
spiritual warrior

From Laurence Holbrook, Anders Byström, Jim S. (planternva2000), Michael
Dunn,
pvttimt, Charley Bill, Dick Chalue, and David G (chiefret1995)

- - - -

Live & learn - a google search turned up hundreds of Freethinkers groups -
very
few had anything to do with recovery specifically.

Interesting to note that one such group, Freethinkers of Colorado Springs,
had a
speaker from SMART Recovery to address the group earlier this year:
http://www.freethinkerscs.com/?q=node/431

More pertinently, I did find a some AA Freethinkers:

There is also an Agnostic AA NYC group with a preamble, steps etc -
virtually
every site I checked acknowledged they got information from this NYC group:
http://agnosticaaany.org/
The NYC group posted 'scripts' that might be helpful:
http://agnosticaanyc.org/documents.html

And they also had a fairly extensive meeting list that one might 'luck out' and finding a close by meeting:
http://agnosticaanyc.org/worldwide.html

And they did have an email address for questions and comments:
postmaster@agnosticaanyc.org

Hope this info is helpful

Larry

- - - -

From: Anders Byström <agbystrom@gmail.com>
(agbystrom at gmail.com)

Hiya Metta!

I live in Sweden and one difference I've experienced between the meetings in Sweden and the US is that we almost never end our meetings with the Lord's Prayer, otherwise it's pretty much the same. Some ppl in the meetings talk about "God" others use "Higher Power" and etc., etc. I use the word "God" mostly for convenience cause I'm a bit lazy .... but by that word I don't imply any Christian view of God, and I often state that at meetings to show newcomers that's ok.

AA is NOT in any way shape or form a Christian entity, and our Traditions makes that very clear. So by that I would like to think that any real AA meeting is what you would call a Free Thinkers meeting. But I kinda catch on to what you say though. Cause from time to time in the Swedish fellowship we've had groups that have tried to "make" AA Christian - which it is not. We are a Fellowship of the Spirit, NOT a society of religious dogma.

So if you have concerns, why not just set up a meeting that adhere to AA's Traditions and call it for what it is - an AA meeting?

Love and Service
Anders Byström
Gothenburg, Sweden

- - - -

From: "planternva2000" <planternva2000@yahoo.com> (planternva2000 at
I apologize in advance if this offends anyone, but I feel compelled to answer from my own personal experience.

The writer gives the impression that AA meetings are for Christians only, probably since the word "God" is used quite frequently. In my 3+ decades of unbroken AA membership I've been privileged to sponsor a Laotian immigrant who is a Buddhist, An Iranian immigrant who is a Muslim, a Catholic priest, all of whom are still sober, and a Jew, who died sober. I also correspond with a sober Sikh.

Not a single one of these men has had a problem with the Big Book or any of the Twelve Steps.

Jim S.

---

From: Michael Dunn <mdshediac@yahoo.ca> (mdshediac at yahoo.ca)

In my work, every year for 25 years I traveled to Chicago in the fall for 10 days. I attended several Atheist/Agnostic meeting there. See: http://www.chicagoaa.org/meetings/

Click the "Atheist/Agnostic" box and you'll get the list. Most are called Quad A groups - AA for Atheists and Agnostics.

I'm sure that site has a contact email, they should be able and willing to help you.

Michael

---

From: <pvttimt@aol.com> (pvttimt at aol.com)

Based on my interpretation of Traditions Four and Five, it strikes me that you can run your meeting any darn way you please, as long as it doesn't affect AA as a whole, or other groups. As for the club, if they won't give you time or space, go set it up someplace else.

---

From: Charley Bill <charley92845@gmail.com> (charley92845 at gmail.com)
Hi Dogbert,

We do indeed have meetings in Orange County that stray from the Christian-centric AA. I attend one on Fridays at 8 in Cypress. It is a book study meeting and we study anything that will help us understand and work a good recovery program.

I see a "We Agnostics" in Cypress at 8 on Mondays at 5691 Vonnie Lane near Walker and Lincoln. There used to be several agnostic/atheist meetings in this location. I know several members who are not Christians in any sense who are fine AA members. It can be done in Orange County.

This meeting and probably others are already in existence and are listed in the directory found at http://www.oc-aa.org/default.htm

If you have any flack at all from the Club (please note there are no "AA" Clubs -- the Fellowship does not have clubs -- see the Traditions) I think you would be better off starting the meeting in a room at a church. Find one that already hosts an AA or Alanon meeting or both and ask them for a room. Be sure you can afford the contribution they expect. You just say it is for an AA meeting and do the other advertising/publicity on the club bulletin board and in the monthly bulletin from the Central Office, and notices to all meetings in your area of interest.

Please let me know how things work out. If you'd like to come with us on Friday nights in Cypress, let me know and I'll give you address, directions, etc. If you want more coaching on how to open a new meeting, please write me direct at my home email address: <charley92845@gmail.com> (charley92845 at gmail.com)

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From: Dick Chalue <dickchalue@yahoo.com>
(dickchalue at yahoo.com)

Why not use the regular format? As it is stated MANY times IN THE BIG BOOK, "GOD AS WE UNDERSTAND HIM" is YOUR conception of God NOT anybody else's God but YOURS. Religion is the politics of spirituality and this is a spiritual program, not religious.
Dick Chalue

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From: "chiefret1995" <chiefret1995@yahoo.com>
(chiefret1995 at yahoo.com)

I've never hear of Free Thinkers meetings. It's my understanding that "God as we understood him" is all inclusive and excludes no one's particular beliefs. I know of no Christian dogma in AA but I have heard of it in some meetings, meetings which usually don't last long.

David G

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+++Message 6954. . . . . . . A.A. Way of Life/As Bill Sees It
From: Tom Hickcox . . . . . . . . 10/19/2010 10:18:00 PM

I use AAWL/ABSI daily and have done so for a while. It is a part of my daily P&M, comes in handy when I need to come up with a topic when I chair, and is useful as a quick reference for sharing at meetings.

I am wondering what prompted its production. In the forward Bill tells us, "It is felt that this material may become an aid to individual meditation and a stimulant to group discussion, and may well lead to a still wider reading of all our literature."

At the time of publication, the three books he described as A.A.'s basic texts, the Big Book, 12x12, and A.A. Comes of Age, were in use and he was communicating with the membership regularly thru the A.A. Grapevine. What was the need for yet another book?

That said, I assume he chose what went into the book, or am I mistaken? If Bill didn't, who did? What were his views on the final product? He died shortly after its publication. Given his general decline in health, I doubt that he could promote it very vigorously.

Tommy H in Baton Rouge

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+++Message 6955. . . . . . . Re: Make amends? or make an amends?
New York Times article
From: Steve Flower . . . . . . . . 10/17/2010 4:52:00 PM

From: Steve Flower <steve1290@gmail.com>
(steve1290 at gmail.com)

This is one of those many, many things that make my brain itch in meetings.
I "make amends," whether I am speaking of one thing/person combination or a
dozen. "To make amends" is a single action, not a set of actions. I do not
"make
an amend" to one person and then "make several amends" to multiple persons.
The
idiom is "make amends," whether the thing being dealt with is singular or
plural.

"Amend," without the "s," is always a verb (as in "we amend this
contract...")
meaning to correct or change. The thing which happens when I amend a
contract is
"an amendment" or "some amendments." But "making amends" is not the creation
of
"amendments," either.

"Amends" is a noun, singular or plural.
Dictionary.com suggestions this:
amends –noun ( used with a singular or plural verb )
1. reparation or compensation for a loss, damage, or injury of any kind;
recompense.

Think of "amends" as a substitution for "restitution," but in reverse usage.
I
(hopefully) wouldn't say that I was making restitution*s* ... I would make
restitution, whether to one person or several. In the same way, "making
amends"
is a singular act towards one or many subjects.

Perhaps someone with more training in language arts could explain it better.

But regardless: please, please, please - there is no such thing as "an
amend."
Gently but firmly correct those who are sure they believe otherwise.

Steve Flower
Urbana, Illinois

- - - -

From: "J. Lobdell" <jlobdell54@hotmail.com>
(jlobdell54 at hotmail.com)

On the "an amends" matter, the phrase in any form is so largely used in
A.A.,
and so little mostly outside A.A., and amends so confused with the act of
amending, that it's hard to come to any conclusion of more than historical
interest -- in which connection it might be pointed out that amends (or an
amende honorable) were historically usually made openly and publicly, or
announced publicly, which seems to continue in one of Bill W's examples (of
the
man who stood up and apologized to the man he had wronged before the whole
congregation). Since the medieval form is amendes (Fr), where the final -s-
silent unless followed by a non-aspirated vowel, there was no difference in pronunciation between singular and plural until just about Shakespeare's time.

To move up in history, if Alexander Hamilton (quite possibly an active alcoholic) had been willing to make amends to Aaron Burr (who quite possibly inherited the tendency toward alcoholism from his grandmother, a Hopkins by birth, and may well have been an active alcoholic), the famous duel might never have taken place -- but then, drinking alcoholics have never been good at making amends.

(Amend[e]s honorable[s] were the remedy against a duel).

- - - -

From: Dov W <dovwcom@gmail.com>
(dovwcom at gmail.com)

I too am English and I too have a limited grasp of the language, but at one time I counted myself among the believers that the answer to Life the Universe and Everything in life lies in the Big Book. I am no longer as convinced as I was, but, as it happens, the Big Book does shed interesting light on the singular usage of nouns that always take the plural form.

One needs look no further than "The Doctor's Opinion" for discussion of "a means to an end" where "means" (even though it ends in an s) is treated as a singular noun:

"In the course of his third treatment he acquired certain ideas concerning a possible means of recovery".

The moral of the story may be that when it comes to the English language appearances can sometimes be deceptive.

- - - -

From: bruceken@aol.com (bruceken at aol.com)

I'll answer that as soon as I put on my pajamas.

(Then I'll start by first trying to figure out why "my pajamas are" instead of "my pajamas is.")

Bruce K.

..........................................................
How many angels can stand on the head of a pin?

From: Dov W 10/17/2010 5:53:00 PM

Original question from Laurie Andrews
<jennylaurie1@hotmail.com>
(jennylaurie1 at hotmail.com)

And how many angels exactly can stand on the head of a pin?

Show me the pin . . .

From: edgarc@aol.com (edgarc at aol.com)

As for the question of how many angels can fit on the head of a pin, nothing obvious comes to mind from the Big Book, but I would humbly suggest that the answer would be less angels if they are drunk and more angels if they are sober.

37 ... apparently :-)

From: Jonathan Lanham-Cook <lanhamcook@gmail.com>
(lanhamcook at gmail.com)

Though it has come to be a proverbial attack on pedantic accuracy, the question about angels on the head of a pin (or dancing on the point of a needle) actually encapsulates a matter of great importance in the spiritual life, which is the relationship of the spiritual and the physical.
From: Glenn Chesnut <glennccc@sbcglobal.net>  
(glennccc at sbcglobal.net)

Modern people who want to make fun of the nit-picking quality of some medieval theology, like to say that people in the medieval European universities used to sit around arguing about how many angels could stand on the head of a pin.

In fact, no medieval theology professors ever put this question up for a formal disputation among their students, because the answer was too simple. Each angel was "pure form" and contained no "matter." Things that contained no matter had no spatial location. Therefore you couldn't say that an angel was actually located anywhere in space, even though the angel (as good Swedenborgians later on also knew) could communicate with an individual human being who was located at a specific physical location.

Or as Jared Lobdell put it in modern fashion, angels were purely spiritual beings, who were not bound into the physical fabric of the kind of space and time which scientists talk about their formulas. Angels existed up in that "fourth dimension of existence" of which the Big Book spoke on pages 8 and 25 ("I was soon to be catapulted into what I like to call the fourth dimension of existence" and "we have been rocketed into a fourth dimension of existence of which we had not even dreamed").

Real medieval disputations were held over questions that were far more intellectually challenging :-)  

For example, if a mouse creeps into a church and climbs up to the tabernacle which contains a piece of the consecrated communion bread, and eats it, has the church mouse eaten the body of Christ? If you say "yes," then the Catholic communion service is cannibalism. If you say "no," because the mouse has no Christian faith, then you are claiming that the physical presence of Christ in the bread and wine is merely subjective, and instead of being a good Roman Catholic, you have become a Zwinglian Protestant of the worst sort :-)  

Medieval alcoholics loved to sit around in medieval inns and drink pint after pint of good brown ale, and argue about this kind of nit-picking question. If they had had access to the internet, I am sure they would have had even more fun!
The story I’ve heard is that Bill originally intended The A.A. Way of Life to be something along the lines of Living Sober -- practical suggestions for living the sober (A.A.) way of life -- and he looked through his materials from over the years to see what he had.

But he was close to seventy years old, not in very good health, and with time breathing over his shoulder, he put book excerpts and notes from letters together as a kind of (what the French would call) livre de pensee ("thought-book" almost like the old "commonplace-book"), so it would get done and published before his death.

> To: AAHistoryLovers@yahoogroups.com
> From: cometkazie1@cox.net
> Date: Tue, 19 Oct 2010 21:18:10 -0500
> Subject: [AAHistoryLovers] A.A. Way of Life/As Bill Sees It
>
> I use AAWL/ABSI daily and have done so for a while. It is a part of my daily P&M, comes in handy when I need to come up with a topic when I chair, and is useful as a quick reference for sharing at meetings.
>
> I am wondering what prompted its production. In the forward Bill tells us, "It is felt that this material may become an aid to individual meditation and a stimulant to group discussion, and may well lead to a still wider reading of all our literature."
>
> At the time of publication, the three books he described as A.A.’s basic texts, the Big Book, 12x12, and A.A. Comes of Age, were in use and he was communicating with the membership regularly thru the A.A. Grapevine. What was the need for yet another book?
>
> That said, I assume he chose what went into the book, or am I mistaken? If Bill didn't, who did? What were his views on the final product? He died shortly after its publication. Given his general decline in health, I doubt that he could promote it very vigorously.
>
> Tommy H in Baton Rouge
Can anyone verify this information as being correct?

Was it Delmar Tyron who wrote the story, "Ace Full - Seven - Eleven"? And did he write the story on Thanksgiving day in 1938?

Yours in service,
Jim M.

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FROM GLENN C. THE MODERATOR:

See the reproduction (published by Hazelden in 2010) of The Book That Started It: All: The Original Working Manuscript of Alcoholics Anonymous, page 172 in the Hazelden volume = Personal Stories page 62 in the typewritten manuscript:

The story "Ace Full -- Seven -- Eleven" is X-ed out, with a handwritten note in pencil saying:

Del Tryon's story --
Thought the book was racket
and so with drew this.

w.a.w

It was Richard K. (see Message #5283) who gave a different version of the man's name -- Delmar Tyron -- but without giving any source for this claim.

I was unable to find any references in the past AAHistoryLovers messages about the story having been written on Thanksgiving day in 1938.

What I did find was a list in Barefootsworld -- is this the Richard K. list? -- can anyone tell us? At any rate, this list gives the following, but with no sources of information of any sort given for these claims:

http://www.barefootsworld.net/aapioneers.html
Pioneers of Alcoholics Anonymous – 1934 – 1939
All Below Achieved At Least Some Period of Sobriety.
Some who failed may have achieved permanent sobriety later.
Bolded Names Achieved Permanent Sobriety.

Sobriety date: 1938 -- Delmar Tyron -- Akron -- Ace Full, Seven-Eleven (wrote story Thanksgiving 1938)

HEREWITH FOLLOWS ALL OF THE OTHER RELEVANT MATERIAL I WAS ABLE TO LOCATE IN THE PAST AAHL MESSAGES:
Message #63
Sat Apr 6, 2002
NMOlson@aol.com
BB Authors -- Author unknown, Akron, OH. "Ace Full-Seven-Eleven."

Buff s, I have been preparing short biographies of authors of the stories in
the Big Book, including all three editions, plus one story which appeared
only in the Original Manuscript (OM).

I have reviewed all the books published by A.A. World Services and the A.A.
Grapevine, plus all the books I could locate written about A.A. or by any of
its members. A few I acknowledge at the end of individual stories.

In this endeavor I have been helped enormously by other members of the
Buff s.
Some of these supplied information about only one or two of the
authors.
In those cases I will acknowledge them when I post the individual
biographies on
which they helped.

But there are a few people who have been of such help in providing
information
that I must acknowledge them here: Lee C. in California, who first got me
interested in A.A. history; Jim B. in Canada who has sent me large files
full of
information on A.A.'s history; Barefoot Bill in Pennsylvania, who has sent
both
information and a video of one of the authors' talks; Ron L. and Ted H. in
California who have sent me tapes of some of the authors' talks. (Ron also
sent
me information on Jim Burwell which I had not known.)

But there is one man who does not want to be acknowledged. "I don't like to
take credit for anything I do for A.A.," is I think how he put it. But this
man
not only proofread and offered editorial suggestions on the nearly 150
pages,
but also researched the net to find information for me. So I will risk his
friendship by saying THANK YOU, THANK YOU, THANK YOU, to Tony C. of Texas.

To me the amazing thing about all this is that I have never met any of these
benefactors in person.

I've done my level best to be sure the stories are accurate. Nonetheless, I
am
sure there are mistakes. Please send any corrections or additional
information
to me personally rather than to the whole list, giving me your sources for
the
information (no guess work please). If it seems appropriate I will then post
a
corrected biography, giving credit where due for the new information.
Here is the first, the only story in the original manuscript which was not included in the first edition.

Nancy

Ace Full-Seven-Eleven -- Author unknown, Akron, Ohio.
(Original Manuscript (OM), p. 62.)

There are different theories as to why the story was not included in the first edition. Some have suggested that the author became suspicious of Bill Wilson and Hank Parkhurst ("The Unbeliever" in the first edition) when Hank set up Works Publishing to raise money to publish the book, with himself as the self appointed president, and Bill began talking of listing himself as author of the Big Book. Bill would then be entitled to royalties. Others claim that the author wanted to be paid for his story, or to receive a share of the royalties on the book. None of these theories can be verified.

According to his story, he was the son of a pharmacist and studied pharmacy, but before he could take the state board examination he was drafted. In the Army he began gambling, and learning to manipulate the dice and cards to his own advantage.

After the war he became a professional gambler. He spent some time in jail, perhaps for gambling or drinking. One source claims it was for bootlegging.

He was hospitalized many times, and eventually his wife had him committed to an insane asylum. He was in and out of the asylum several times. During one of his confinements he met another alcoholic who had lost nearly all. This man had been a hobo, and may have been Charlie Simonson ("Riding the Rods" in the first edition). During his last confinement his friend was not there, but soon he came to visit and to carry the message of A.A.

An agnostic or atheist when he entered, he eventually came to believe in a Divine Father, and that His will was the best bet.

No further information is available.

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Message #2009
Thu Sep 2, 2004
"Arthur" <ArtSheehan@msn.com>
RE: [AAHistoryLovers] How It Works.

Reference Sources:
Jan, The draft book text and personal stories were completed. (AACOA 164, BW-RT 255)

Jan, 400 multilith copies of the book were distributed for evaluation. Each copy was stamped “Loan Copy” to protect the coming copyright. (AACOA 165, LR 197, NG 74, 319, PIO 200) NY member Jim B (Vicious Cycle) suggested the phrases “God as we understand Him” and “Power greater than ourselves” be added to the Steps and basic text. Bill W later wrote “Those expressions, as we so well know today, have proved lifesavers for many an alcoholic.” (LOH 201) Note: Jim B later moved to Philadelphia, PA in Feb 1940 and started AA there. He also helped start AA in Baltimore, MD. (AACOA 17, BW-FH 140, GTBT 137, WPR 81)

Feb/Mar (?), The distributed multilith copies were returned, but reader’s comments produced few alterations in the final text. A major change did occur at the suggestion of a Montclair, NJ psychiatrist, Dr Howard, who recommended toning down the use of “musts” and changing them to “we ought” or “we should.” Dr Silkworth and Dr Tiebout offered similar advice. (AACOA 167-168 NG 67-77)

Mar (?), The much changed book manuscript was turned over to Tom Uzzell. He was a friend of Hank P, an editor at Collier’s and a member of the NYU faculty. The
manuscript was variously estimated as 600 to 1,200 pages (including personal stories). Uzzell reduced it to approximately 400 pages. Most cuts came from the personal stories, which had also been edited by Jim S (The News Hawk) a journalist from Akron, OH. (AACOA 164, BW-FH 126, PIO 203)

Mar, (?), Bill W, Hank P, Ruth Hock and Dorothy S (wife of Cleveland pioneer Clarence S) drove to Cornwall, NY and presented a much altered manuscript to the printing plant of Cornwall Press. When the plant manager saw the condition of the manuscript, he almost sent them back to type a clean copy. Hank P persuaded the manager to accept the manuscript on condition that the group would examine and correct galley proofs as they came off the press. The group checked in to a local hotel and spent the next several days proofreading galleys. (AACOA 170-171, WPR 81-82)

Apr, 4,730 copies of the first Ed. of Alcoholics Anonymous were published at a selling price of $3.50 ($46 today) .... The manuscript story of an Akron member, Ace Full - Seven - Eleven, was dropped (reputedly, because he was not too pleased with changes made to the first drafts of the Steps and text). 29 stories were included (10 from the east coast, 18 from the mid-west and 1 from the west coast - which was ghost written by Ruth Hock and later removed from the book) (www)

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Message #4377
Tue Jun 12, 2007
"schaberg43" <schaberg@aol.com>
Some Notes on the AA Original Manuscript Up for Auction

I went down to Sotheby's today to take a long look at the Original Manuscript copy that they will be auctioning off on Thursday, June 21st. This is the OM copy where Hank, Ruth, Bill, and others recorded ALL of the suggestions that they received for edits before actually printing the first edition of the Big Book ....

On the pages containing the dropped story "Ace Full – Seven – Eleven," Bill has written the author's name (something which has not been, to my knowledge, so far discovered) and includes a short comment on why the story has been dropped ....

Old Bill
Message #4409  
Tue Jun 26, 2007  
"Fiona Dodd" <fionadodd@eircom.net>  
Jim Burwell’s Copy of OM

From Old Bill:

Given the current excitement surrounding the sale of the "Master Copy" of the Original Manuscript, there was a request here for more information on Jim Burwell’s copy of the Original Manuscript and I will try to supply as much detail about it below as possible.

My Lady Sara and I are the current owners of the Burwell copy of the "Original Manuscript" – one of the multilith copies of the proposed text of the Big Book that were circulated in late 1938 and early 1939 for review and comments ....

The unique features of this copy include:

INSIDE FRONT COVER:

Jim’s handwritten name and New Jersey address (crossed out)
beneath which is are two of his later San Diego addresses (crossed out)

and below this (but covered up with white-out), in another hand, is the name and address of Clarence Snyder in Florida (it seems likely from this and other internal evidence – see below – that at some point the ‘lost’ copy ended up with Clarence before making its way back to Jim) ....

VERSO OF INDEX PAGE:

This originally blank page is filled with a wealth of historically important information (written in blue ink by Jim) including:

"Those Dry + Active Since AA Book 4/1/39"

beneath this header are two columns with subheads: "N.Y. Group" and "Akron" listing the full names of five NY AA’s in the order of their sobriety (with dates) along with six full names and dates from Akron. Death dates are also included for those who died before 1956 in one style of handwriting (indicating that this page might have been written out at that time) along with other death dates added later – including Jim’s.

Below this is another major header: "Others who contributed to writing the book. / Some have died, + some have now recovered."

Again, this list is broken down into two columns with subheads for "N.Y. Group" and "Akron Group." There are twenty full names listed alphabetically in the N.Y. Group column – with some marked "(D)" for ‘dead’ in both ink and pencil. The Akron Group column lists seventeen names listed alphabetically
again with "(D)" noted. Below this are four new names, which are not in alphabetic sequence, that have been added in another hand – which I would suspect to be Clarence Snyder’s, since his name appears among these.

(NOTE: three of these four additions are for names that already appear in the ‘Sober Akron Six’ column at the top of the page – bringing the real count for this Akron column up to eighteen.)....

INDEX – (2) PAGE:

All of the "Personal Stories" on this page have been identified in Jim’s handwritten notations with the full names of the writers – except for "Ace Full – Seven – Eleven" which is left blank....

- - - -

Message #5275
Mon Oct 13, 2008
"bigbookken" <bigbookken@yahoo.com>
Why was "ACE FULL -- SEVEN -- ELEVEN." story omitted?

Please see photo from the Original Working Manuscript:

http://www.aaholygrail.com/1.html

Does anyone know who "Del Tryon" (or "Del Tryor") is and why he thought the publishing of the Big Book was a "racket" and "withdrew" it?

If you have any information, do you also have a source I can refer to?

Many thanks,

Ken R.

- - - -

Message #5283
"Laurence Holbrook" <email@LaurenceHolbrook.com>
Re: Why was "ACE FULL -- SEVEN -- ELEVEN." story omitted?

Message #5275 from Ken R.
<bigbookken@yahoo.com>
(bigbookken at yahoo.com)

refers us to the working manuscript of the Big Book at:

http://www.aaholygrail.com/1.html
which gives a photo of "Personal Stories"
page 62, the beginning of the story entitled
"ACE FULL -- SEVEN -- ELEVEN."

This sheet of paper has an X across the page,
and a handwritten note at the top which says:

"Del Tryon's story -
Thought the book was racket
and so with drew this.
w.a.w."

http://silkworth.net/dickb/thefirstforty.html

Richard K., in an attempt to work out which
of the early AA members stayed sober, and
which went back to drinking, gives what he
believed was the person's full first name
and the person's last name (spelled
differently from the handwritten note on
the early draft of the Big Book), but
without giving the source of this information:

"N/A Delmar Tyron Akron Success Ace-Full Seven Eleven
(NO- Success)"

The Orange Papers site has a PDF of a document
signed by Dr. Bob's daughter, Sue Smith Windows
(February 15, 1918 - February 9, 2002), on
January 7, 1999 (when she was eighty years old)
that gives one version of why his story wasn't
included:

http://www.orange-papers.org/orange-Sue_Smith.pdf

"One of the authors of a personal story that
appeared in the original manuscript (ACE FULL...
SEVEN ELEVEN) from Akron asked that his story
be removed from the book prior to publication
after finding out about Bill's personal
financial aspirations from the sale of the
book. It was revealed that Bill and Ruth Hock
already publicly distributed the multilith
manuscript and sold it for $3.50."

Message #5291
Sat Oct 18, 2008
Tom Hickcox <cometkaziel@cox.net>
Re: Why was "ACE FULL -- SEVEN -- ELEVEN." story omitted ?

The $3.50 for the manuscript included the promise of a copy of the Big Book when it was published, I believe.

Tommy H in Baton Rouge

- - - -

Message #5308
Mon Oct 20, 2008
"Arthur S" <ArtSheehan@msn.com>
Re: Why was "ACE FULL -- SEVEN -- ELEVEN" story omitted?

The Orange Papers is not quite the most objective and impartial source for AA information. Neither was Dr Bob's daughter Sue.

The Orange Papers is an agenda-driven site and things don't get on there unless they fit the agenda.

Also, Sue W made no secret of her contempt for Bill W. It was probably rather galling to her that Bill's and Lois' heirs were receiving royalties from the books Bill Wrote and she wasn't. If you read her comments in "Children of the Healer" about her daughter's suicide, after murdering her granddaughter, they are rather chilling, calculated and surreal.

The comment on the Big Book manuscript page by Bill W, regarding Del T and his story, says "Thought the book was a racket so withdrew this."

By the way, Bill W assigned all author's royalties from the Big Book to the Alcoholic Foundation around September 1938. On April 22, 1940, Bill W and Hank P gave up their stock in Works Publishing Co with a written stipulation that Dr Bob and Anne would receive 10% royalties on the Big Book for life. Bill did not start receiving royalties from Big Book sales until after the US entered World War II in December 1941.

Cheers
Arthur

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+++Message 6959. . . . . . . Why are the Concepts not mentioned in the Forewords?
From: Bent Christensen . . . . . . . 10/26/2010 3:22:00 PM

Dear Group

We have Danish group where we discuss The 36 of AA. Now someone asked why the Concepts isn't mentioned in the foreword for the 3rd edition like the Traditions are in the foreword to the 2nd edition.

Although the Concepts seem to be is a vital part of AA, I have never thought about this before, but I must say I think it is a very good question.

Does anyone have an idea why?

Best
Bent Christensen
Valmuevej 17
6000 Kolding
Tlf. +45 50 12 17 43
www.vica.as

+++Message 6960. . . . . . . Re: Dr. Bob article in Your Faith magazine
From: Jim M . . . . . . . . . . . . 10/24/2010 8:11:00 PM

From Jim M. and gadgetsdad

- - - -

From: Jim M <silkworthdotnet@yahoo.com>
(silkworthdotnet at yahoo.com)

I am happy to announce that a written text and a scanned copy of the original "Your Faith" magazine article containing an interview with Dr. Bob is now available from silkworth.net -Interview by D.J. Defoe

The title of the article is, "I Saw Religion Remake A Drunkard"

"Through Liquor, this physician had lost his practice, his reputation and his self-respect. Then one night in a gathering in a private home, he found the way of escape." -The Doctor Bob interview by D.J. Defoe which appeared in the September 1939 issue of "Your Faith" magazine, pages 84 to 88.
Alcoholics Anonymous World Services, Inc. did not have a copy of this article or magazine. Brad I. donated the original copy he had to AAWS, Inc. Brad I., the AA Archivist in Area 35, sent the scanned copy and written text to me to add to the AA history on silkworth.net and gave permission to add it.

You can access this rare article and large scanned images of the relevant pages of the magazine on silkworth.net:

http://www.silkworth.net/aahistory/drbob/dr bob_interview_fm_0939.html

(Indexed on http://www.silkworth.net/aahistory/drbob.html and http://www.silkworth.net/aahistory/research.html)

Yours in service,
Jim M.

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From: "gadgetsdad" <gadgetsdad@yahoo.com> (gadgetsdad at yahoo.com)

The following is the text of the article I typed up. I have scans of the original document to email. The original magazine has been contributed to the GSO archives.

I Saw Religion Remake A Drunkard
By D.J. Defoe
September 1939 "Your Faith" Magazine

Through Liquor, this physician had lost his practice, his reputation and his self respect. Then one night in a gathering in a private home, he found the way of escape.

When a doctor starts drinking, he's usually on the skids for keeps. His profession gives him so much privacy, so great exposure to temptation both from liquor and from drugs, and his need of a stimulant to lift him from depression becomes so extreme, that many a good doctor has dropped into oblivion for no cause other than his own thirst for drink.

I could tell you about more than one doctor who came to no good end through liquor. Their stories are alike in their early furtiveness, then a brazen attitude of liquor-might-do-things-to-some-men-but-I'm-different, then a broken desperation to try to keep up appearances and pretend nothing has happened, and finally exposure and failure-and disgrace. One brilliant ex-surgeon a suicide; another exile from home; two others forgotten by their friends; so runs the history.
But Dr. X handled his liquor problem differently. He came close enough to degradation to see how the jaws of hell reaching out for him. But then something interfered and saved him.

Today Dr. X -- and I dare not give his name, or even the name of the city, for reasons you will soon discover — is alive and happy and is probably a better and more popular doctor than ever before. What save his life and reputation? What force made him into a new man?

It was simply religion, brought home to him in a way he could use it. Simply the new habit of living his religion, and the discovery that he could utilize the power of prayer.

We used to see Dr. X around a lot. He was cheery, straightforward, friendly, and successful. His field was a particularly intricate form of surgery and he did well at it.

Then for quite a while we missed him. I saw his wife now and then, and noticed—even a man can things like that—that she seemed a little shabby and not especially happy.

We began to hear ugly rumors. That's bad for any doctor. We heard he was losing his practice. When a doctor begins drinking, not many people are willing to trust their own lives to his skill with a knife.

Last year I met Dr. X for the first time in several years. He was a new Dr. X. Straight as an Indian. Clean eyes. An honest I-can lick-the-world look in his face. He gripped my hand in a vise and said hello in a way that gave you something to tie to.

We were at a party. Someone offered Dr. X a drink. Then I remembered what had happened to him and wondered what he would do.

"I don't drink" he said evenly. "Some men can take a drink or two drinks and stop. I can't. I had that ability once, but not now. If I'd take as much as a swallow of alcohol now, I'd disappear--and you wouldn't see me for three weeks."

From him and others I got his whole story, a bit here, a bit there. Here it is.

He had been drinking for longer than anyone but his wife suspected. For a
while
he was able to keep the matter a secret. But he missed a couple of
appointments
and got into some trouble. First his competitors knew it. Then his friends
around the hospital got wise. Finally even his oldest patients began to
leave
him.

He had always been dignified and aloof, and when he was straight you
hesitated
to go up to him and tell him he was drinking too much. Usually he drank
alone,
silently, hungrily, in a sodden fashion of one who wants to forget. Just a
deadly, steady sopping up of the poison. It was ghastly. In his saner
moments he
must have known the way he was headed. But a stubborn pride and pride of the
sort in a wayward person is a terrible thing—held him from seeking help.

Finally a friend he trusted got him to attend a little meeting in a living
room
one evening. It was a simple affair. Not dress-up at all. Here was a factory
foreman who looked happier than almost anybody in town. When the time came
to
talk he told how he had been cured of drunkenness by prayer. His wife told
how
unbelievably happy their life was now. They didn't have much money—you could
see
that—but they had something that money alone had never brought them. They
had
love and self respect, and they had each other.

Dr. X was surprised to find that everyone in this little group had some sort
of
a fight to make and had won. He began to look at these people in a new way.
They
had been weak and now they were strong. Unconsciously he began to envy them.

He surprised himself by starting to say something. He admitted he had a
tremendous hunger for liquor. And sometimes it got him down. He found that
just
merely talking about his trouble seemed to bring relief. As long as you
conceal
your difficulties, no one can help you. But once you bring your trouble out
in
the open, you can invite help and encouragement from friends. And you can
benefit by the strengthening power of prayer.

Merely getting on his knees and asking for help wasn't the whole story of
Dr.
X's reformation. Many a drunk knows there's a wide difference between
promising
to straight and sticking to it!

What enabled him to hold fast to his resolution was the discovery that he, who
had just started to climb back to sobriety and respectability, had the ability to help other desperate and disheartened drunks to live decent lives too.

In fact, that's a big part of the cure. When Dr. X gets an inebriate started on a new life of decency, he sees to it that the man gets on his feet now and then and talks to other people in the same predicament. Telling yourself and the world that you're going to go straight helps you to remind your subconscious mind that you are going straight.

There have been a lot of ex-drunks that have come within Dr. X's influence since that fateful night he was turned back from a drunkard's grave. Forty-three of them, no less, owe their new lives to him. He'll leave a party or a dinner, almost leave an operation, to go and sit up all night with some drunk he probably never saw before but who knows he needs help.

He has worked out a little system. Usually he puts the drunk to bed in a hospital, where he can sleep off his liquor quietly but can't get any more. There the sick man-for a drunk really is a sick man- receives regular care, and hot meals, and also some measure or discipline and restraint. There he has privacy and time to think.

"But you can't do much for a man until he hits bottom and back up. Can you?" I asked.

"A man doesn't have to hit bottom, but he has to come close enough to see where he is going if he doesn't stop drinking" replied Dr. X quietly. "And he's got to want to be helped before with him or for him."

When a drunk in the hospital starts to sober up, Dr. X closes the door and starts to talk to him.

"I know where you hide your bottles," he'll say. "I know every sneaky little thing you do to get liquor when you're not supposed to have any. I've been there myself. And I want to tell you, my fine young friend, it's getting you nowhere. You're rotten. You're ashamed of yourself. Now let's do something about it."

So there in that white, silent hospital room they read the Bible together. Then they pray. Very simply. First the Doctor, then, falteringly, the man himself. He finds his voice gain in confidence. He finds it easy to talk to God, and talk out loud. He finds a huge load is lifted off his chest. He begins to feel he could hold his head up again. He gets a fresh look at the man he might be.
The whole idea becomes real and feasible to him. He becomes enthusiastic and eager about going straight. He promises to read the Bible, and Dr. X leaves him.

Then, like as not, this sick man slips up and badly. Success is not that easy. Those nerves that have been accustomed to bossing the mind and the body can't be straightened out without a last tough fight. The patient begs for just one more little last drink, and when the nurse refuses, he is angry at Dr. X and may storm about and threaten to go home. Fortunately, the foresighted Dr. X had carefully removed the patient's pants and shoes and locked them up in his own locker in the surgeons room of the hospital.

And then, because he knows the fight the sick man is going through, Dr. X comes back in time to bring new comfort and new cheer and to again call forth the searching and ever available help of prayer. And in a couple of weeks the man, rested and refreshed and with the eyes alight as a result of decent living, goes home to his friends and his family that had almost given him up for dead.

"No, I don't dare let you tell about this," Dr. X said to me when I asked him for a signed interview. "We can't publicize these cures. These men are outside the realm of every day medicine. They have tried everything and have been given up as hopeless. We don't succeed every time ourselves. We can't brag. Every case is a new battle."

"But if word got out that we can do anything at all for a drunk, then derelicts would come into this town by the TRAINLOAD. We couldn't handle them. We couldn't handle a dozen. Two is a lot. One at a time is plenty. I can't talk to one of these fellows for more than an hour or two without feeling spent and tired, unless I talk like a parrot, and talking like a parrot wouldn't do them any good."

"Do you remember when Christ turned around in the crowd and asked "Who touched me?" and some woman confessed she had touched his rove because she wanted to be cured? Christ felt some of his power pass out from that touch. It's the same way with helping people. You're giving something. It tires you.

"We fellows who are doing this sort of thing feel we have hold of something, but we don't dare use our names in connection with it. Look up the new book
Alcoholics Anonymous which we helped write. We studied around for a long while to find how we could tell our story without using our names. That book was the answer. It tells some actual stories -- my own among them -- but no names are given. Even the publisher doesn't know our names."

"But Dr. X," I insisted, "Why not let these drunks pay you something for what you do for them? After all, they have been a burden to their friends, You put them back where they can earn a living again and live a decent life. You deserve any kind of fee you want to charge."

"No, we can't commercialize the idea," the doctor said firmly but kindly. "That would spoil everything. We've got to keep our work as a gift to anyone we are able to help. Moreover, I'm not sure we could set up a sanitarium and cure people effectively in any wholesale matter. I'm convinced this idea has to grow, one cure at a time."

I tried to argue still further. "But Christ was willing to let folks invite him in for supper and the night" I suggested. "You and your wife have food to buy, and rent to pay, and overhead expenses in the way of taxes and insurance and shoes for your daughter. It's your own fault if you don't let these reformed drunks help pay their own way."

"I'm satisfied," he said with a quiet smile that permitted no debate. "My wife and I are happier than we have ever been in our lives. We can keep going very nicely as long as I get a few operations from time to time, as I am doing. I'm doing a good job of living, and am happy," he ended.

Then he handed me his final thought. "I have found that no one can be permanently be happy unless he lives in harmony with the rules set down in the Good Book," he said. "Try it some time! You don't need to wait till you're down and out before you ask for help. There's help waiting for you right now, if you just ask God to help you."

- - - -

Message #4740, Sun Dec 2, 2007
There is one supposed article written by Dr. Bob appearing in either "Your Faith" or "Faith" magazine during the summer or fall of 1939 that no one has been able to find yet. It was supposed to be a really great article. Even the library of Congress is missing the issue of "Your Faith" that it is rumored to be in.

That article is mentioned in "Dr. Bob and the Good Oldtimers". Anybody know anything about this?

This question is posed on gswatch.aamo.info/ and has not been answered

thanks LD P
nw okla
aabibliography.com
eztone at hotmail

Hi all,

I'm trying to find out more about Thomas Francis Marshall and also the book "Easy Does It: The Story of Mac."

(A lot of this is covered in post #4997.)

Dr. Silkworth's father was enamored with Marshall and Marshall believed "crisis, reform and conversion" were necessary for the alcoholic to overcome drinking... sound familiar?

First question: Do we know who received royalties from the publication of this book?

Secondly: I know Marshall was a member of Congress and all that, but there were some interesting allusions in his death notice from the NY Times.

In part it states: "Men who heard him speak at the age of twenty had no doubt that he would live, if spared by Providence, to be one of the master-spirits of the country. And, had he been true and just to himself and
the high and noble faculties vouchsafed to him by God, he would have
fulfilled
all the loftiest expectations entertained of him. But he met in early
manhood
with a keen and bitter disappointment, which, deeply stinging his sensitive,
impatient and proud nature, and blasting, as by a flash of lightning, what he
regarded as his great life-hope, caused him to seek relief by quaffing at the
poison-fount at which millions of gifted spirits have bowed and died."
........... "But THOMAS F. MARSHALL's spirit did not perish. His genius was like
Greek fire, nothing could quench it. Though he never wholly overcame for any
great length of time, even by his most resolute and determined efforts, his one
unfortunate habit, he became a very distinguished man."

What was his "keen and bitter disappointment"? Also, are we to understand that he was an alcoholic? And that he was never able to attain permanent sobriety? "He never overcame...his one unfortunate habit...."

Marshall's biography "A handful of bitter herbs: Reminiscences of Thomas Francis Marshall, 1801-1864, great Kentucky orator" is out of print and hard to find.

Thanks,

Mike Margetis
Brunswick, MD

- - - -

Message #4997
From "Chris Budnick" <cbudnick@nc.rr.com> (cbudnick at nc.rr.com)

Re: Hugh Reilly, Easy Does It: The Story of Mac

Below is the text from the Silkworth biography by Dale Mitchell (p. 95 - 101) regarding arguments for Silkworth writing Easy Does It. As mentioned in the email from Jim, it does indicate speculation about Bill Wilson having authored the book. I had forgotten that point from the Silkworth bio. It's a bit of a long email.

- - - -

On May 26, 1950, a fictional account of an alcoholic called Easy Does It: The Story of Mac was published by P.J. Kenedy and Sons out of New York City during Silkworth's last full year at Knickerbocker Hospital. The author used the pseudonym Hugh Reilly and, according
to the dustcover, "has resorted to a narrative which but barely disguises his true experience." Was this author, indeed, William Silkworth? A number of facts lead to this very conclusion.

Easy Does It describes a treatment facility and process that mirrors that of Knickerbocker Hospital during the Silkworth management. It outlines the program of Alcoholics Anonymous to a degree of understanding that surpasses that of most of the active members of the fellowship. The Twelve Steps of Alcoholics Anonymous and some of the then-unwritten Traditions are explained to a level equal to that of the Big Book. Easy Does It presents facts, fictional characters that strongly resemble important people within early M, and medical descriptions unique to the Silkworth treatment program. More important, the alcoholic mind is dissected through the conversations and thoughts of the main character, Mac.

Prior to Easy Does It, early AA was presented in only a few publications, including the Big Book of Alcoholics Anonymous and a few Bill Wilson AA Grapevine articles. Some of the information contained in Easy Does It cannot be traced to any of these sources. The author of this book must have lived within the inner circles of the program and maintained firsthand knowledge of specific Silkworth treatment attitudes. Only one man could have known the details outlined in Easy Does It - William Silkworth himself.

The characters in the book spoke about the exact same medical descriptions, analogies, and quotations Silkworth used over the years in his writings and speeches.

Silkworth's nurse, Teddy, is one of the fictional characters in the book. The character matches Teddy in vivid physical detail and personality. The personality description even corresponds to how Teddy described herself in the 1952 article "I'm a Nurse in an Alcoholic Ward." Silkworth himself could not have been better described in physical detail and personality had his own wife written the book. His glowing white hair, his deep blue eyes, even the way he dressed are the attributes of one of the characters.

The author held an uncanny knowledge of alcoholism, the Silkworth writings, the allergy
theory, and the program specifics of Alcoholics Anonymous. The book uses many phrases that were coined by Silkworth and rarely used by others. The book, which was well received, focuses more on the physical and medical presentation of alcoholism than the spiritual requirements of recovery, yet the spiritual components of recovery are also plainly detailed. Although Silkworth’s conversion beliefs are left for secondary conversations between the two main characters, conversion indeed occurs in every case of recovery presented. In accordance with the Silkworth legacy, it is obvious the book lays the ground for a firm base of medical understanding. A presentation of Higher Power and references to God are well placed within the book after the medical descriptions. Had the book been written with a purely AA focus, this might not have occurred.

The only reasonable argument against Silkworth authoring the book is that he was an extremely private and humble man. It is said that Silkworth would never write a book about himself that contained such glowing praise for his work. Silkworth always maintained his distance from fame despite the important role he played in the birth of Alcoholics Anonymous. Why would he suddenly step out of character and write a book acknowledging the intelligence and knowledge of alcoholic treatment by a doctor who was obviously himself?

We do know that he did nonetheless step out of character and pen a glowing recommendation of himself. The foreword to Easy Does It was written and signed by ‘William Duncan Silkworth, Physician-in-Charge of the AA Wing, Knickerbocker Hospital, New York.” In this short introduction, Silkworth writes, "The author has long been a close student of the alcoholic problem. He certainly does not write as an amateur."

The story describes one of the main characters, Dr. Goodrich, as "a man of exceptional mental and spiritual nature." If it can only be accepted that the Dr. Goodrich character is indeed Dr. Silkworth, then it must be accepted that Silkworth was still writing a foreword to a book that praised his own work.

In his closing statement of the foreword Silkworth states, "It deals with a complex
subject, discussed from many angles, often challenging, always vigorous and original." At the time, Silkworth was widely respected as an expert on alcoholism and for his Towns and Knickerbocker treatment models for programs and facilities all over the world. This foreword was no small recommendation. Silkworth endorsed only three books in his writing over his many years: Alcoholics Anonymous, The Varieties of Religious Experience, and Easy Does It. This places Easy Does It quite high on the suggested reading list from a man generally married to science and Alcoholics Anonymous.

The only other reasonable argument against Silkworth as the author is that Bill Wilson was the author. Next to Silkworth, no one else had the experience at Towns and Knickerbocker Hospitals aside from Bill Wilson. No one could have more precisely described Alcoholics Anonymous. No one could have understood the medical facts presented in the book regarding the allergy theory, and certainly, no one knew the true story of Bill's spiritual awakening.

How then do we challenge this theory? First, Bill was known to be gregarious and very public. He wrote many articles and was involved in the writing of two books about his life and the history of Alcoholics Anonymous. Not once did he shy from public praise, quite the contrary. Why would Bill Wilson suddenly decide to write a book on Alcoholics Anonymous and the life of Dr. Silkworth in an anonymous fashion?

Second, Wilson regretted not properly thanking Silkworth more directly, and more frequently, long after Silkworth had died. He would not have made these comments had he actually written a book that did indeed provide such praise for Silkworth.

When first informed about the possibility that Silkworth authored Easy Does It by a resourceful woman named Susan in New Jersey, I set out to prove her wrong. My very first phone call made me begin to question my preconceptions.

When I called Adelaide Silkworth, the wife of Silkworth's nephew William Silkworth, the first time, we spoke briefly about the project and my desire to find out all I could about the doctor.
Her first response was "Are you going to tell them about Easy Does It?"

The family has long believed Silkworth to be the author of Easy Does It - a rumor that does not start haphazardly in a family history. Adelaide matter-of-factly talked about how she and her husband have always known and talked openly about Dr. Silkworth being the true author, as though she thought everyone already knew it to be true. If Dr. Silkworth had lived three or four generations earlier, the current family beliefs might be difficult to accept as truth. The fact that he lived at the same time and spent much time with his namesake only strengthens the family history.

A secondary source of proof is found in the book review section of the New York Times in 1950. The prerelease book review for Easy Does It names Dr. Silkworth as the author. Minot C. Morgan wrote of this review in the December 8, 1950, Princeton Alumni Weekly, where he discussed Easy Does It and the author.

Members of this class may not be aware that one of our classmates is an author named Hugh Reilly, but the following book review in the New York Times reveals his identity to be none other than Dr. Bill Silkworth, who is still devoting his energies and his professional skill in a fine and much-needed humanitarian service:

"A fictionalized biography of an 'arrested alcoholic' by an author who writes under the pseudonym of Hugh Reilly will be published on May 26 by P.J. Kenedy. 'Easy Does It: The Story of Mac' presents the life of a 'stew-bum,' and the how and why of drinking and how the alcoholic returned to normal life. Dr. William Duncan Silkworth, Physician-in-charge of the Alcoholics Anonymous Wing in Knickerbocker Hospital, says in his foreword: The author very properly integrates the moral therapy and psychology of Alcoholics Anonymous as an essential element in restoring the integrity of the alcoholic."

Also the following excerpt from an obituary of Dr. Silkworth was found as a third source:

A few months before his death his book, "Easy Does It: The Story of Mac," was published by P.J. Kenedy, the fictionalized biography of an
arrested alcoholic, telling the how and why of drinking and explaining the means of recovery, emphasizing the moral therapy and psychology of Alcoholics Anonymous as an essential element in restoring the integrity of the alcoholic. In the publication of the book Billy concealed his identity under the pseudonym of Hugh Reilly, only the foreword being credited to Dr. William Duncan Silkworth.

The New York Times had a resource at its fingertips since lost in the annals of AA history - an original book review. Silkworth's New York Times obituary was matter-of-fact about the authorship of Easy Does It. Certainly, had there been a man named Hugh Reilly, of whom we have been unable to find any record exists, he would have come forward for his rightful ownership of the book. In fact, the book itself admits the name is a pseudonym.

The dedication page of Easy Does It can be viewed as a path to the author's identity. Certainly thousands may have the same initials as those listed on the following dedication page. Yet if we begin with those who had a positive influence on Dr. Silkworth, we can quickly find names that correspond with the initials.

TO T. F. M.

WITH GRATITUDE FOR ALL THE THINGS

THAT WENT INTO HIS BEING

"THE FIRST TO UNDERSTAND"

AND TO

C.E.T

WHICH MIGHT ALSO STAND FOR
CHRIST EXEMPLIFIED FOR OUR TIMES

Only one man in Silkworth's life distinguished as "the first to understand" has the initials T. F. M. And many referred to Thomas Francis Marshall as the first to understand. He was among the first to publicly preach a required "conversion experience" for alcoholic recovery. Long before William James and Joel Steele, Marshall beckoned spiritual conversion as a solution to alcoholism. One of the most ardent
supporters of conversion was William Silkworth. Colonel Edward Towns (C.E.T.) was known as a very compassionate and Christian man. Towns and Silkworth became very good friends through the work at Towns Hospital. Many who knew Towns referred to his strong Christian values, and one in particular, the Reverend Harry Emerson Fosdick, called him "an example of Christianity."

The introduction to Easy Does It was written with authority. Not with the authority of one man's understanding of one alcoholic, but with one man's experience of many alcoholics. Again, the author praises several founding members and supporters of Alcoholics Anonymous, including "a great man named Bill." The introduction reveals the identity of "The Padre," one of the main characters of the book, as a composite portrait "not unlike the four immortal chaplains commemorated on a three cent stamp issued by the United States Government." The men, Reverend Samuel Shoemaker, Father Ed Dowling, Reverend Harry Emerson Fosdick, and Reverend Frank Buchman, were all founding spiritual supporters of Alcoholics Anonymous and well known to Silkworth.

In his "introduction," the author attempts mainly to offer Alcoholics Anonymous as "the only program that takes cognizance of this whole man in the treatment of the alcoholic and motivates him in a way of life by which he remains sober." Sound familiar? He also, however, sheds light on his true identity. First, the generic language itself is obviously a barometer of Silkworth's prior writings. Almost word for word, in the introduction and in the story told in the book, we find Silkworth's theoretical influence. Either the author knew the content and sum of all Silkworth's writings and speeches, or the author was Silkworth. Phrases like "case history" were used to describe the book's story. These are not words of a non-medical man.

The closing paragraph may offer the most poignant sentence in the entire book:

I want here to express my fervent appreciation of the inestimable assistance which I received consciously from the spoken and written statements of the eminent doctor whose name and words give luster to this book in the
Foreword. . . Upon review of these facts, there is truly only one option to consider: Dr. Silkworth was the author of Easy Does It. And through this fictional story, he offers the world a glimpse of his private thoughts as one of the founding fathers of AA.

Message 6962. . . . . . . . . . . . Re: Dr. Bob article in Your Faith magazine
From: tomper87 . . . . . . . . . . . . 10/29/2010 7:24:00 PM

The following is the mention of Dr. Bob's "Faith" magazine article from "Dr. Bob and the Good Old Timers" pp. 175-176:

"At this time, Dr. Bob wrote and may have signed an article on A.A. and the Big Book that appeared in the August 1939 issue of a magazine called Faith. He alerted Ruth Hock (in the New York office) to its publication, and later reported he had received inquiries from 12 other doctors as a result."

"'I rushed right out and bought a copy of this month's Faith, and it was quite a thrill,' Ruth replied. 'If my opinion is worth anything -- bravo! That's the was I like to see it set out -- honest, straightforward, and unembroidered.'"

"Further on, she continued: 'With constant pounding like the New York Times review, your contribution in Faith, the medical articles, etc., we'll make constant, steady progress, I'm sure.'"

"The possibility that Dr. Bob signed this article means that he may have been among the first to break his anonymity at the public level -- before there were any A.A. Traditions. When queried in 1978, Ruth vaguely remembered the article and thought Dr. Bob did sign it."

"At the same time, the New York office was referring to Bob all inquiries from other doctors throughout the country, as well as from problem drinkers who lived anywhere near Akron."

Several questions come to mind:

1. This mentions that the magazine is called "Faith" and not "Your Faith". Are
these the same magazines?

2. This mentions that the article was probably signed by Dr. Bob. No mention of Dr. Bob in the article in "Your Faith" magazine. Also this mentions that the date of the article was August 1939 not September 1939. I think we are dealing with two articles and do not have the one by Dr. Bob or even about Dr. Bob.

Furthermore, the article from "Your Faith" mentions "Finally a friend he trusted got him to attend a little meeting in a living room one evening." This does not sound like Dr. Bob's intro to A.A.

It seems there is another article out there by Dr. Bob.

The search continues!

- - - -

From Glenn C. the moderator: It might also be of interest to look at page 208 of Dr. Bob and the Good Oldtimers. The Oxford Group people did NOT believe that the ideas in the article about Dr. Bob represented good Oxford Group teaching. They mounted a vicious attack on the ideas presented in the article.

Why did the Oxford Group react in such hostile fashion? Because the article did not give an accurate picture at all of what Dr. Bob was really doing in Akron? Or because the article showed that Dr. Bob was no longer following orthodox Oxford Group practices in the way he was running things in Akron? Or both?

At any rate, page 208 says:

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"An October 3, 1940, entry in Lois Wilson's diary noted: 'Met Williamses from Akron. Things muddled up there!'

"Later that month, Dorothy wrote to Ruth Hock and Hank P., 'Things are happening fast and furious around here. I feel I have to sort of stand by to catch the pieces of Doc, Anne, and Clarence when they come hurtling in, torn limb from limb'

"The publicity that Doc got [not specified -- perhaps the article in Faith magazine] really roused the Oxfordites, and is there ever mud-slinging and reverberations! Doc and Anne took shelter at our house Saturday night, and they were both so stirred up and looked so old that it hurt me terribly. Hence my frantic efforts to get Bill down here. I really think Doc needs Bill for his own
comfort. Doc looked pretty licked and tired. I'm so glad Bill is coming."

"The Akron group is pretty dead [but A.A. in Cleveland is successful and growing]."

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+++Message 6963. . . . . . . . . . . . Re: Why don't you choose your own concept of God?  
From: Roy Levin . . . . . . . . . . . . 10/25/2010 10:20:00 AM

I highly recommend listening to the recordings (now available on the net) of Bill W.'s 1951 Dallas talk (not Ft Worth talk) which though covering much of the material in the well known "Three Legacies" talk, is much more up close and personal.

In this talk he recreates essentially the message that Ebby brought to him, and though he does not use the line "Why don't you choose your own conception of God?" as having been delivered verbatim from Ebby, he states Ebby's message along the same, gentle, open minded, non-evangelical tone:

"...and Bill, I know you're kind of shy about this God stuff, but I think I found it helpful to me, and I think you would too, to pray to whatever God you think might be out there while you go through this...(the inventory, confession, and restitution process)."

The meaning is the same, pick whatever God you wish, and the tone is most important, nothing of this evangelical "If you don't accept Jesus as your personal savior, you ain't going to make it!" "our way is the only way" stuff.

Bill's account of Ebby's delivery of the message was most edifying to me, and instructive in the way to deliver a twelve step call, and actually quite consonant with the specific instructions in "Working With Others" chapter in the book.

________________________________

From: John Barton <jax760@yahoo.com> (jax760 at yahoo.com)  
Sent: Thu, September 30, 2010  
Subject: Re: Why don't you choose your own concept of God?

I believe if we carefully review the facts on this question we will conclude that this event never occurred as described in Bill's Story.

Below is the comparison between the original manuscript and the first
first edition big book of that portion of Bill's story that we are discussing. We can easily see that sometime prior to the publication of this first printing on April 10, 1939 but after the printing of the multilith manuscript in early 1939 (produced for comments) that the following four paragraphs were added to Bill's Story [page 12 in the 4th edition]:

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Despite the living example of my friend there remained in me the vestiges of my old prejudice. The word God still aroused a certain antipathy. When the thought was expressed that there might be a God personal to me this feeling was intensified. I didn't like the idea. I could go for such conceptions as Creative Intelligence, Universal Mind or Spirit of Nature but I resisted the thought of a Czar of the Heavens, however loving His sway might be. I have since talked with scores of men who felt the same way.

My friend suggested what then seemed a novel idea. He said, "Why don't you choose your own conception of God?"

That statement hit me hard. It melted the icy intellectual mountain in whose shadow I had lived and shivered many years. I stood in the sunlight at last.

It was only a matter of being willing to believe in a power greater than myself. Nothing more was required of me to make my beginning. I saw that growth could start from that point. Upon a foundation of complete willingness I might build what I saw in my friend. Would I have it? Of course I would!

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.... For my thinking, the reason these paragraphs are not contained in the earlier version of Bill's story is because it probably never happened as written. Had it truly occurred it would have to have been included in the earlier version (original manuscript). You wouldn't report the story without its most profound "truth"!

Of course Ebby would have come carrying the non-denominational Christian message; (surrender to Jesus Christ) what other message did the Oxford Groupers carry? ....

In a AAHL post # 4409 Bill Schaberg talks about the four inserted paragraphs that appear written by hand in the printers copy. It seems there were no notations in the manuscript to indicate the source or reason for the revision.
Dr. James Wainwright Howard from Montclair, New Jersey (see AAHL post #6026) may have been the culprit. As you know he suggested dozens of edits to soften the book and make it more suggestive (let him choose his own concept could have been his suggestion). Or it may have been needed to support the change "God as you understand him" as made first to step three and then later again to step eleven. The "committee" (Hank, Bill, Fitz, Ruth, Herb and possibly others) may have thought this change to the story would tie up the "loose ends" into one neat, credible package.

By the way, in the tape recordings I have heard of Bill telling "the bed time story" I don't recall him ever saying that Ebby said to him "Why don't you choose your own concept of God?" .... Bill ... may have had trouble repeating that which wasn't true when telling his story.

Quite "revealing" in Bill's autobiography (Bill W. My First Forty Years) there is no mention of it. I also seem to remember Mel B. saying Ebby could never recall the conversation in Bill's Kitchen other when they argued a bit over religion.

God Bless,
John Barton

P.S. I remember feeling a bit down when this first came to light in my mind but recalled how many have been helped by this statement, so I am not concerned about its historical accuracy. I believe its inclusion in the story was Providence.

+++Message 6964. . . . . . . Re: Bill W''s two books on philosophy at Towns?
From: Roy Levin . . . . . . . 10/25/2010 10:06:00 AM

Who was the Director of a large corporation?

I believe that Director in a large corporation refers to Hank Parkhurst who may have been included by Bill as the actual writer or at least liberally paraphrased by Bill in writing the Big Book chapter entitled "To Employers."

Hank had previously been a sales manager for Standard Oil of New Jersey, a big time executive position which he lost due to his drinking. As most AA history devotees know, he was the "super promoter" referred to by Bill in the book,
and according to original sources like Jimmy Burwell's early AA speaking tapes, one of the real motivators and instigators to the writing of the Big Book.

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From: jax760 <jax760@yahoo.com>
Sent: Sat, September 18, 2010
Subject: Re: Bill W's two books on philosophy at Towns?

Bear in mind the date ... 1937, what other group of alcoholics existed then? I am assuming that the "Director" in a large Corp would refer to Bill's position at Honor Dealers whether or not the title bestowed accurately reflects any legalities.

We know on our circle everything gets "inflated."

Jared,

I'm sure Silky didn't get it right when he said he arrived carrying two books .... I believe the only thing he was carrying was a bottle of beer. I think we can safely assume VRE is one of the two books Silky refers to.

Regards

John B

P.S. Thank you! The Little Flowers is a marvelous book.

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FROM THE ORIGINAL MESSAGE:

>> Reclamation of the Alcoholic
>> W.D. Silkworth
>> Medical Record, April 21, 1937.
>> http://www.silkworth.net/silkworth/reclamation.html
>>
>> Case IV (Hospital No. 1152). - A broker, who had earned as much as $25,000 a year, and had come, through alcohol, to a position where he was being supported by his wife, presented himself for treatment carrying with him two books on philosophy from which he hoped to get a new inspiration: His desire to discontinue alcohol was intense, and he certainly made every effort within his own capabilities to do so. Following the course of treatment in which the alcohol and toxic products were eliminated and his craving counteracted, he took up moral psychology. At first, he found it difficult to rehabilitate
himself
>financially, as his old friends had no confidence in his future conduct.
Later
>he was given an opportunity, and is now a director in a large corporation.
He
>gives part of his income to help others in his former condition, and he has
>gathered about him a group of over fifty men, all free from their former
>alcoholism through the application of this method of treatment and "moral
>psychology." To such patients we recommend "moral psychology," and in those
>of
>our patients who have joined or initiated such groups the change has been
>spectacular.
>


+++Message 6965. . . . . . . . . . . . Re: Make amends? or make an amends?
From: Jon Markle . . . . . . . . . . . 10/20/2010 10:57:00 PM

From Jon Markle, jim_011591, Jonathan Lanham-Cook, wgwalker3, and Chuck Parkhurst

From: Jon Markle <SerenityLodge@gmail.com>
(SerenityLodge at gmail.com)

I found that when I concentrate on such things in a meeting, I miss the real message of ESH. AA is not an English course, grammar class, or a course in public speaking.

To make such observations leads to judgmental attitudes which are counterproductive and disruptive to the recovery process.

I think it's inappropriate to dwell on such details in meetings. I believe if I had heard someone say things like this when I was new, it would have hindered my sharing. Thankfully, that was not so, and I can't recall ever hearing anyone make these kind of comments in meetings. It's not what we're about as a Fellowship.

I would balk at anyone suggesting that we correct a speaker in this manner. What's that got to do with recovery?

Hugs for the trudge.

Jon M. (Raleigh)
9/9/82

From: "Jim" <jim_011591@hotmail.com>
I take it that you have lost hours of sleep over this?

- - - -

From: Jonathan Lanham-Cook <lanhamcook@gmail.com>
(lanhamcook at gmail.com)

We all really need to start following the rules ....
let's start with rule no. 62 :-)

- - - -

From: "wgwalker3" <wgwalker3@gmail.com>
(wgwalker3 at gmail.com)

I'm a new guy here, but allow me to divert the discussion from the literal linguistics involved - Which is admittedly fascinating - and point out that actually DOING it is the important thing, whether one says it correctly or not.
My experience is that many newbies are a lot like I used to be: WE'd rather argue and nitpick than take the indicated action! We're not placing soil additives into bare dirt, and in AA, I don't frankly care whether we're changing by taking one action or more than one.

I don't mean to sound even slightly harsh. Yesterday I listened attentively to
someone advocate that we make amend(s) for harms we've done, but NOT those we'd "wronged." I still have a bit of a headache!

Bill

- - - -

From: "Chuck Parkhurst" <ineedpage63@cox.net>
(ineedpage63 at cox.net)

It seems to me that if more people in AA actually MADE amends (rather than just talking about singular versus plural) there would be more discussion about their VALUE rather than the correct use of the term. PS, If I am going to a SINGLE EMPLOYER to make amends, I am STILL making reparations (with an S)

++++++++++++++++++Message 6966. . . . . . . . Have AA groups ever pressed charges against a member?
From: Michael . . . . . . . . . . . . . . . . . . . . . 10/30/2010 12:10:00 AM

++++++++++++++++++
I would like to know if there is anywhere on record that a group and/or AA entity have ever gone to court about a member stealing/embezzling funds.

+++Message 6967. . . . . . . . . . . . Big Book radio talk on BBC Radio 4 on November 3
From: Jenny or Laurie Andrews . . . . . . . . . . . . 10/30/2010 1:22:00 PM

On BBC Radio 4 at 8.45 pm next Wednesday, November 3, John Sutherland will be talking about AA's basic text - the Big Book.

The programme notes say: "The original manuscript has been hidden away for nearly 70 years, but literary critic and AA member John Sutherland gets a chance to cast his professional eye over the manuscript that has saved countless lives."

Sutherland is professor of modern English at University College London and author of Last Drink to L.A., the account of his alcoholism and recovery in AA.

http://www.guardian.co.uk/education/2001/aug/13/highereducation.english

+++Message 6968. . . . . . . . . . . . Re: Dr. Bob article in Your Faith magazine
From: gadgetsdad . . . . . . . . . . . . 10/30/2010 6:42:00 AM

The sources cited in "Dr. Bob and the Good Old Timers are 2 letters. One From Bob to Ruth. One from Ruth to Bob. The issue date of the magazine in the letters is not mentioned. The quote is "this month's" magazine.

The September issue would have been on the newstands in August which is the date of the 2 letters.

If we look at the title closely it appears that the title is "Faith." "Your" is in a much smaller font therefore the confusion over the title.

The source of Dr. Bob signing the article is Ruth's memory in an interview in 1977, 38 years later, when she said she thought he may have signed it.
In the context of the interview the fear of being overrun by a "Train load of 
derelicts" is evident.

The odds against having two magazines, in the same month, with Dr. Bob as the 
subject, and one being completely ignored, are astronomical. Eighteen years 
of 
exhaustive research shows that the only other publication in that era titled 
Faith was a newsletter of a small sect of Seventh Day Adventists which 
became 
the World Wide Church of God, the organization which was headed by Herbert 
W. 

In this case Silkworth is still referring to "The Broker" (Case IV) who is 
now a 
director in a large corporation. The position he refers to is Bill's at 
either 
Honor Dealers (Bill did own 49% of "Hank's Company") or the lesser known 
Stain-Ox Corporation. I think you'll find that Hank was/is thought to be 
Case 
III as referred to by Silkworth in the paper "Reclamation of the Alcoholic"

Warm Regards

---

Roy Levin <royslev@...> wrote:

> Who was the Director of a large corporation?
> I believe that Director in a large corporation refers to Hank Parkhurst 
who 
may have been included by Bill as the actual writer or at least liberally 
paraphrased by Bill in writing the Big Book chapter entitled "To Employers."
> Hank had previously been a sales manager for Standard Oil of New Jersey, a 
big time executive position which he lost due to his drinking. As most AA 
history devotees know, he was the "super promoter" referred to by Bill in the 
book, and according to original sources like Jimmy Burwell's early AA 
speaking 
tapes, one of the real motivators and instigators to the writing of the Big 
Book.

---
Case IV (Hospital No. 1152). - A broker, who had earned as much as $25,000 a year, and had come, through alcohol, to a position where he was being supported by his wife, presented himself for treatment carrying with him two books on philosophy from which he hoped to get a new inspiration: His desire to discontinue alcohol was intense, and he certainly made every effort within his own capabilities to do so. Following the course of treatment in which the alcohol and toxic products were eliminated and his craving counteracted, he took up moral psychology. At first, he found it difficult to rehabilitate himself financially, as his old friends had no confidence in his future conduct. Later he was given an opportunity, and is now a director in a large corporation. He gives part of his income to help others in his former condition, and he has gathered about him a group of over fifty men, all free from their former alcoholism through the application of this method of treatment and "moral psychology." To such patients we recommend "moral psychology," and in those of our patients who have joined or initiated such groups the change has been spectacular.

I would not disagree with Roy's assessment. I have heard the tapes and read many of the accounts of this meeting. In reading Bill's Story from the Original Manuscript Draft one might piece together what occurred. Ebby arrives carrying
the Oxford Group Message and its principle activities - (See What is the Oxford Group)

Bill says in his story "To Christ I conceded the certainty of a great man..."
Now one might think this statement is suddenly coming from left field until you realize that Bill and Ebby were talking about Christ and simple first century christianity. Why else would Bill introduce it here in his story? He then says "not too closely followed by those who claimed him" Bill is revealing his problem is not with Christ but with all those damn Christians who think they are so right all the time but are really full of ****! (Bill's thinking not mine but I do understand. He goes on to say that up to now he took what he wanted from these teachings and left the rest. (Didn't work very well did it?)Maybe a hidden message here!

I have no doubt that Ebby tried to help seperate the "message" from those who claimed it. They (the followers of organized religion)were not exactly a glowing tribute to "Christianity" in Bill's eyes.

In the book This Believeing World by Lewis Browne (Which Bill and Bob both read and were greatly influenced by) one of things that both distrurbed me yet reached me most was that in Our Believing World's history humanity tends to forget the message (or place it second) and deify the messenger. I suspect in this Bill saw that we need always remember to place principles before personalities. It's about the message, not the messenger. I believe that is the point that Bill is trying to make, and does most effectively.

God Bless

--- In AAHistoryLovers@yahoogroups.com, Roy Levin <royslev@...> wrote:
> I highly recommend listening to the recordings ( now available on the net) of
> Bill W.'s 1951 Dallas talk (not Ft Worth talk) which though covering much of
> material in the well known "Three Legacies" talk, is much more up close and
> personal.
> In this talk he recreates essentially the message that Ebby brought to him,
and
> though he does not use the line "Why don't you choose your own conception of
> God?" as having been delivered verbatim from Ebby, he states Ebby's message
> along the same, gentle, open minded, non-evangelical tone:
> 
> "...and Bill, I know you're kind of shy about this God stuff, but I think
> I found it helpful to me, and I think you would too, to pray to whatever God you
> think might be out there while you go through this...(the inventory,
> confession, and restitution process)."
>
> The meaning is the same, pick whatever God you wish, and the tone is most
> important, nothing of this evangelical "If you don't accept Jesus as your
> personal savior, you ain't going to make it!" "our way is the only way" stuff.
>
> Bill's account of Ebby's delivery of the message was most edifying to me,
> and
> instructive in the way to deliver a twelve step call, and actually quite
> consonant with the specific instructions in "Working With Others" chapter in
> the book.
>
> From: John Barton <jax760@...> (jax760 at yahoo.com)
> Sent: Thu, September 30, 2010
> Subject: Re: Why don't you choose your own concept of God?
>
> I believe if we carefully review the
> facts on this question we will conclude that this event never occurred as
> described in Bill's Story.
>
> Below is the comparison between the original manuscript and the first printing.
> first edition big book of that portion of Bill's story that we are
discussing.
> We can easily see that sometime prior to the publication of this first
printing
> on April 10, 1939 but after the printing of the multilith manuscript in
> early 1939 (produced for comments) that the following four paragraphs were
added
> to Bill's Story [page 12 in the 4th edition]:
>
> Despite the living example of my friend there remained in me the vestiges
> of
> my
> old prejudice. The word God still aroused a certain antipathy. When the
> thought
> was expressed that there might be a God personal to me this feeling was
> intensified. I didn't like the idea. I could go for such conceptions as
Creative
Intelligence, Universal Mind or Spirit of Nature but I resisted the thought of a
Czar of the Heavens, however loving His sway might be. I have since talked with
scores of men who felt the same way.

My friend suggested what then seemed a novel idea. He said, "Why don't you
choose your own conception of God?"

That statement hit me hard. It melted the icy intellectual mountain in whose
shadow I had lived and shivered many years. I stood in the sunlight at last.

It was only a matter of being willing to believe in a power greater than myself.
Nothing more was required of me to make my beginning. I saw that growth could
start from that point. Upon a foundation of complete willingness I might build
what I saw in my friend. Would I have it? Of course I would!

For my thinking, the reason these paragraphs are not contained in the earlier version of Bill's story is because it probably never happened as written. Had it truly occurred it would have to have been included in the earlier version (original manuscript). You wouldn't report the story without its most profound "truth"!

Of course Ebby would have come carrying the non-denominational Christian message; (surrender to Jesus Christ) what other message did the Oxford Groupers carry? ....

In an AAHL post #4409 Bill Schaberg talks about the four inserted paragraphs that appear written by hand in the printers copy. It seems there were no notations in the manuscript to indicate the source or reason for the revision.

Dr. James Wainwright Howard from Montclair, New Jersey (see AAHL post #6026) may have been the culprit. As you know he suggested dozens of edits to soften the book and make it more suggestive (let him choose his own concept could have been his suggestion). Or it may have been needed to support the change "God as you understand him" as made first to step three and then later again to step eleven. The "committee" (Hank, Bill, Fitz, Ruth, Herb and possibly others) may have thought this change to the story would tie up the "loose ends" into one
> neat, credible package.
> 
> By the way, in the tape recordings I have heard of Bill
telling "the bed time story" I don't recall him ever saying that Ebby said
to
him "Why don't you choose your own concept of God?" .... Bill ... may have
had trouble repeating that which wasn't true when telling his story.
>
> Quite "revealing" in Bill's autobiography (Bill W. My First Forty Years)
there
is no mention of it. I also seen to remember Mel B. saying Ebby could never
recall the conversation in Bill's Kitchen other when they argued a bit over
religion.
>
> God Bless,
> John Barton
>
> P.S. I remember feeling a bit down when this first came to light in my
mind
but
> recalled how many have been helped by this statement, so I am not
cconcerned
> about its historical accuracy. I believe its inclusion in the story was
> Providence.
>

++++Message 6971. . . . . . . . . . . . . Re: Dr. Bob article in Your Faith
magazine
From: gadgetsdad . . . . . . . . . . . . 10/30/2010 5:50:00 PM

If the doctor was Dr. Bob, then the little meeting he was invited to was a
meeting of the Akron Oxford Group. This magazine is also a Macfadden
publication
which was notorious for turning articles into fiction to meet their agenda.
The
author's name (D. J. Defoe) is probably a pen name. There is not a person by
that name in Akron or Cuyahoga Falls in the 4 years preceding or 2 years
afterwards. Dr. X is Dr. Bob. How many doctors had their story in the 1939
Big
Book?

++++Message 6972. . . . . . . . . . . . . Re: Free Thinkers meetings
From: Jenny or Laurie Andrews . . . . . . . . . . . . 10/21/2010 3:31:00 AM

At the 1990 international reunion in Seattle I attended a meeting for
agnostics
and atheists in AA. It was packed to the doors and the panel of speakers
included members with over 20 years' sobriety. Also at that convention I picked up a flyer publicising non-restrictive agnostic/atheist AA groups in various states of the U.S.

++++Message 6973. . . . . . . . . . . . Re: Big Book radio talk on BBC Radio 4 on November 3
From: Michael D Gwirtz . . . . . . . . . . . . 10/30/2010 6:24:00 PM

John S. may be a AA author, member and literary critic, but he knows squat about AA's Tradition of Anonymity.

Shakey Mike
Phila. PA USA

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Original message:

On BBC Radio 4 at 8.45 pm next Wednesday, November 3, John Sutherland will be talking about AA's basic text - the Big Book.

The programme notes say: "The original manuscript has been hidden away for nearly 70 years, but literary critic and AA member John Sutherland gets a chance to cast his professional eye over the manuscript that has saved countless lives."

Sutherland is professor of modern English at University College London and author of Last Drink to LA, the account of his alcoholism and recovery in AA.

http://www.guardian.co.uk/education/2001/aug/13/highereducation.english

++++Message 6974. . . . . . . . . . . . Re: Big Book radio talk on BBC Radio 4 on November 3
From: Charley Bill . . . . . . . . . . . . 10/31/2010 1:14:00 AM

Thank you, Laurie. My calculations show that would be at 0345 hours on Nov 3rd, here in Los Angeles, Pacific Standard Time. I hope my calculations are correct,
but do you know of any alternate time? 0345 is not really the best for me.

- - - -

Original message:

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> Sutherland is professor of modern English at
> University College London and author of Last
> Drink to LA, the account of his alcoholism and
> recovery in AA.
> ________________________________
> http://www.guardian.co.uk/education/2001/aug/13/highereducation.english

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Message 6975. . . . . . . . . . Re: Big Book radio talk on BBC Radio
4 on November 3
From: Jonathan Lanham-Cook . . . . . . . 11/1/2010 5:50:00 PM

For millions of alcoholics around the world, Alcoholics Anonymous's
basic text - informally known as the Big Book - is the Bible. After
being hidden away for nearly 70 years the original manuscript by AA
co-founder Bill Wilson is about to become public for the first time
complete with evidence of re-writes that reveal a profound debate in
1939 about how overtly to talk about God'.

'Literary critic John Sutherland, himself a member of AA and a
distinguished textual analyst, turns his textual critic's eye to the
Wilson manuscript'.

BROADCASTS

Wed 3 Nov 2010 20:45 BBC Radio 4

Sun 7 Nov 2010 05:45 BBC Radio 4

Interestingly Mr Sutherland has chosen to break his anonymity or at
least the beeb has decided to do it on his behalf?!?

God bless
Jonathan :-(

++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++

+++Message 6976. . . . . . . . 2011 Alcoholics Anonymous History Calendar
From: Glenn Chesnut . . . . . . . . 11/1/2010 9:28:00 PM

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The Bishop of Books 2011 Alcoholics Anonymous History Calendar is available now.

Two years ago, Charlie Bishop, Jr., gave us his selection of what he believed to be the fifty best books to read for a good understanding of A.A. history.

In this 2011 calendar he gives us an additional 20 PLUS books -- for the list, see the end of

http://hindsfoot.org/fiftybk.html

This 2011 edition's theme is "The Non-Alcoholic Friends of A.A."

Thirteen individuals are profiled in the monthly top pages:

Dr. Silkworth
Milton Maxwell
Sr. Ignatia
Ruth Hock
Rev. Sam Shoemaker
Henrietta Sieberling
Harry Tiebout
Lois Wilson
Anne Smith
Nell Wing
Jack Alexander
Fr. Dowling
and, of course, God! (with photos of all except the latter).

Plus (for August) a real eye-opener: "Dr. Bob's bottom!"

http://www.thebishopofbooks.com/

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+++Message 6977. . . . . . . . Re: Have AA groups ever pressed charges against a member?
From: J. C. . . . . . . . . . . . . 10/30/2010 6:12:00 PM

++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++

From J.C., snowlilly, Rotax Steve, and mrpetesplace
From: "J. C." <johnnyjclark@roadrunner.com> 
(johnnyjclark at roadrunner.com)

Michael,

That's a very good question. I have been involved with 2 groups (one victimized twice) that have had large sums of money embezzled in the greater Cleveland, Ohio area. Each time, I advocated for prosecution reasoning that drunk or sober theft is a criminal offense. I never learned anything from "a break". When I stole, I went to prison.

I noticed that each time a theft occurred the first reaction by most homegroup members was one of denial. They refused to acknowledge the obvious. Then, when it was undeniable, most were afraid to confront the thief and would act as if nothing happened.

I personally don't know of any instance of prosecution by A.A. members.

-- - - -

From: "lee" <snowlilly12@yahoo.com> 
(snowlilly12 at yahoo.com)

Not that I know of for stealing/embezzling funds. AAWS sued an individual member in Germany for "stealing" the copyright on the 1st edition Big Book that AAWS didn't own and was in the public domain. The lawsuit financially ruined the member.

Then there was the Mexico fiasco where AAWS didn't technically sue but assisted in the lawsuit against a second Mexican GSO that had been created as a result of the main GSO's price increase on the Big Book to $28. The second GSO was created and they began to print little Big Books, once again in the public domain. A search on this will reveal the whole story.

Bill had stated earlier that "a lawsuit was a public controversy."

-- - - -

From: "Rotax Steve" <gallery5@mindspring.com> 
(gallery5 at mindspring.com)

My home group came very close. A treasurer stole $1200 over a 3 month period.
Our bills were not being paid, etc. Of course eventually that came back to the group as a whole. At the time he was a ward of the state and collected SSI. He was not necessarily a stable member to begin with even though he had 12 years. At our group conscience meeting we (not all) voted that if we did press charges he would spend a month or so in jail and we would never see the money anyway. That action would not be very beneficial to his recovery. We also considered it an outside issue. Whether or not we were correct, that's what we did. After this incident, he decided to move ... oh, how convenient.

Steve Hudson
Southern Idaho

- - -

From: "mrpetesplace" <peter@aastuff.com>
(peter at aastuff.com)

I've know of several times the money was gone by those trusted but never heard of charges being pressed. One situation I remember hearing a year later where a check was received from one person for the funds in question. Only time I've heard of charges being pressed were by individual members, once being punched out after a meeting. Another was stabbed in the back leaving a meeting. But in both cases, it was individuals and no action was taken to ban the members in question.

This will be interesting to hear if there was. I believe one Area Assembly I attended had a very large amount missing. I don't know if any action was taken or not, it was probably 12-15 years ago and I had relocated since.

Pete

Has anyone ever done any research about the clipping service that Bill used? These are the ones in the big scrapbooks that GSO produces. I am curious as to where the money came from in that chaotic time.
Salvation Army book about a woman named Kate Lee is related to Twice Born Men.
Now available online:

The Angel Adjutant of "Twice Born Men"
by Minnie Lindsay Rowell Carpenter

http://onlinebooks.library.upenn.edu/webbin/gutbook/lookup?num=7039

Kate Lee had been a Salvation Army Field Officer for fifteen years, when suddenly she became famous.

In gathering material for the writing of "Twice Born Men," Harold Begbie had been no less impressed by the sweetness and wisdom of the woman who had won from sin to righteousness several of the notable characters with whom the book deals, than he was with the miracle of their conversion.

Just posted for everyone's interest. I had read Twice Born Men and did not recall her.

ld pierce
www.aabibliography.com

Here is a link for listening to the BBC:

http://www.bbc.co.uk/iplayer/console/bbc_radio_fourfm

Hope this helps.

In fellowship - Dudley D. - Birr, Ireland
From: Fiona Dodd . . . . . . . . . . . . 11/2/2010 1:40:00 AM

Hi all

It's actually 12.45 Pacific Time -- you are 8 hours behind us.

Regards

Fiona

- - - -

From: Charley Bill <charley92845@gmail.com>
(charley92845 at gmail.com)

Has anyone determined what time these presentations will be heard in the States?
I am challenged by such things as time determination, and would appreciate some help. We are in the Pacific Daylight Savings Time Zone until 2 AM Nov 7 when we revert to Pacific Standard Time.

- - - -

FROM THE MODERATOR:

http://www.worldtimezone.com/

http://everytimezone.com/

http://www.timezonecheck.com/

European Union Summer Time:
End: last Sunday in October -- 1 am GMT on 31 Oct 2010
Start: last Sunday in March -- 1 am GMT on 27 Mar 2011

United States Daylight Saving Time:
End: first Sunday in November -- 2 am on 7 Nov 2010
Start: second Sunday in March -- 2 am on 13 Mar 2011

- - - -

From: "Mike Cullen" <mcullen@shaw.ca>
(mcullen at shaw.ca)

We should be able to listen to BBC recordings on the net later and it may also be a podcast.

Mike
Howard, I couldn't help but share this article since it actually is about "how many angels can stand on the head of a pin." It was written by Thomas E. Powers (Bill Wilson's main editorial consultant) and appeared in the August 1974 issue of 24 Magazine.

HOW MANY?
by Thomas E. Powers

There has been a remarkable change in the mental climate of the human race in the past few years. A generation ago "liberals" and "modernists" had gone very far, indeed, to explain away anything and everything like miracles, using science as the basis of their attack. All this is now radically changed by the new directions science has taken. You can no longer use science to disprove the supernatural or the preternatural, and real scientists know it.

The result is that many things that were considered ridiculously out of the realm of possibility not so long ago are now back in the categories of the possibly true and even of the probably true.

But this new situation — with new dimensions in science permitting and supporting the reappearance of eternal truths in force — is subject to the phenomenon called "cultural lag." We continue to suffer from certain hangovers of 19th century "scientific" debunking of the preternatural. For example, when the subject of angels comes up modern men still are very apt to say, "Oh, but, of course, angels don't really exist." This is a typical example of negative superstition, based upon the pseudoscience or upon the incomplete and overconfident science of years gone by. There is no indication that angels do not exist, except in the prejudices of certain people who never have seriously
looked into the subject and indeed are not very well qualified to do so.

Over and over again in my life I have had to listen, and now my children are having to listen, to modern teachers despising and patronizing the medieval scholastics and giving as a prime example of their folly the fact that they debated the question, "How many angels can stand on the point of a pin?" Not for a moment is it asked whether these old scholars had a real issue under consideration. There is only the crude assumption that these earnest inquirers into higher realities were fools.

As a matter of fact, the question which the scholastics were considering is a most interesting one, having to do with the nature of angels. The question is: "Given the fact that an angel is a created being of a higher order than the embodied beings we commonly experience, i.e., men, animals and vegetables; and given also the fact that holy scripture repeatedly describes angels as using bodies and employing bodily faculties in their dealings with men; what, then, is the quality of an angel's body? (1) Does its substantiality extend to the gross matter of the phenomenal world with which we are familiar (even though not bound by gravity as we are)? If so, only one angel can stand on the point of a pin. Or (2) is the substantiality of an angel's body of a much subtler nature, such for example as cosmic rays, electronic energies, etc.? Or (3) is the angel's body perhaps a form of such fine substantiality that it exceeds our categories of matter and energy altogether? In either of the latter two cases, any number of angels can stand on the point of a pin, because while gross bodies exclude each other from a given area of space, certain kinds of subtle bodies are not so limited, and numbers of them, without confusion or inconvenience, may occupy the same space.

The question about the angels and the point of a pin is not at all a ridiculous question. It becomes so only if we assume, as many modern people still do, that "of course, angels do not exist." If these moderns are right in their assumption, belief in angels is a dark superstition. But if they are wrong (and they very well may be), then who is in dark superstition?

Men who, without serious and humble reflection, leap to the conclusion that angels do not exist make a blind and reckless judgment about the nature and the inhabitants of the universe in which we live. And from there it is an easy
step
to the further blind judgment that the King of the Angels also does not
exist,
that in this cosmos there is no Lord, no Master, no Supreme Being.

We "scientific" moderns had better be careful whom we call fools. We may be
right on the point of discovering, with a vengeance, who the real fools are.

In "The Book That Started It All" AA original working manuscript recently
published by Hazelden ... in the introductory pages they trace the
whereabouts
of the original manuscript, and state that Lois Wilson gave it as a New
Year's
gift to her dear friend Barry Leach, with whom she had been very close for
many
years.

They go on to say that Barry Leach was the author of the book "Living
Sober."

My understanding of Living Sober comes from being a newcomer in the early
1970's. My home group received a solicitation from New York asking for
stories
or contributions to this book which was planned for publication about 1975
as I
recall. It seemed to me that our members are the authors of this volume and
I
have never before heard mention of Barry Leach's work on it ... can anyone
shed
more light on this?

Thanks,
John M
South Burlington, Vermont

From the moderator: the only known photo of Barry Leach was taken by Mel
Barger.
A copy can be found at

http://www.aabibliography.com/barry_leach_living_sober.html

Re: Dr. Bob article in Your Faith
magazine
From: John Barton . . . . . . . . . . 11/2/2010 10:22:00 AM
I believe the Works Publishing Inc Report to the Shareholders dated 6/30/1940 identifies the magazine as "Your Faith."

God Bless

John

From: tomper87 <tomper99@yahoo.com>
Subject: Re: Dr. Bob article in Your Faith magazine

The following is the mention of Dr. Bob's "Faith" magazine article from "Dr. Bob and the Good Old Timers" pp. 175-176:

"At this time, Dr. Bob wrote and may have signed an article on A.A. and the Big Book that appeared in the August 1939 issue of a magazine called Faith."

This mentions that the magazine is called "Faith" and not "Your Faith". Are these the same magazines?

+++Message 6985. . . . . . . . . . . . Re: Big Book radio talk on BBC Radio 4 on November 3
From: Stephen Aberle . . . . . . . . . . . . 11/3/2010 5:53:00 PM

I listened in but was not impressed by what was said.

I had expected some further insight into "The Book That Started it All", but was instead given a generalized rehash (incorrect on some points) of AA history and how AA works (in his opinion).

+++Message 6986. . . . . . . . . . . . Re: Who wrote Living Sober?
From: Jeff Bruce . . . . . . . . . . . . 11/3/2010 6:09:00 PM

You might try this site

http://xa-speakers.org/pafiledb.php
and type "Barry L" into the search box. I believe that one of the two links will provide you with a speaker tape by him which might have the information you want.

On Mon, Nov 1, 2010 at 7:03 PM, John Moore <contact.johnmoore@gmail.com> wrote:

> In "The Book That Started It All" AA original working manuscript recently published by Hazelden ... in the introductory pages they trace the whereabouts of the original manuscript, and state that Lois Wilson gave it as a New Year's gift to her dear friend Barry Leach, with whom she had been very close for many years.
> They go on to say that Barry Leach was the author of the book "Living Sober."
> My understanding of Living Sober comes from being a newcomer in the early 1970's. My home group received a solicitation from New York asking for stories or contributions to this book which was planned for publication about 1975 as I recall. It seemed to me that our members are the authors of this volume and I have never before heard mention of Barry Leach's work on it ... can anyone shed more light on this?
> Thanks,
> John M
> South Burlington, Vermont

> From the moderator: the only known photo of Barry Leach was taken by Mel Barger. A copy can be found at http://www.aabibliography.com/barry_leach_living_sober.html

[Non-text portions of this message have been removed]

Re: Bill W's two books on philosophy at Towns?
From: Roy Levin . . . . . . . . . . . . 10/31/2010 6:16:00 PM

Good point, if Bill was "the broker" referred to, although he was more a "securities analyst" and pool manager than a phone salesman like most
"account executives" who dial for dollars. But if Silkworth was referring to Bill, the good doctor's putting him as "heading a large corporation" is exaggeration worthy of both Bill and super-promoter Hank, because Bill didn't have a real world job position or a pot to piss in for years in early sobriety.

+++Message 6988. . . . . . . . . . . . Re: Big Book radio talk on BBC Radio 4 on November 3
From: Des Green . . . . . . . . . . . . 11/3/2010 7:15:00 PM

To listen to it on line, click here: BBC - BBC Radio 4 - Programmes - The AA Bible

That is, click on the main BBC home page: http://www.bbc.co.uk/
Then on Radio -- World Service -- Radio 4 http://www.bbc.co.uk/radio4/
Then in "Find a Programme," click on the letter A http://www.bbc.co.uk/radio4/programmes/a-z/by/a
Go to the 10th item down: "AA Bible, The" http://www.bbc.co.uk/programmes/b00vr78f

+++Message 6989. . . . . . . . . . . . . . . . Re: Big Book radio talk on BBC Radio 4 on November 3
From: Michael . . . . . . . . . . . . 11/4/2010 8:56:00 AM

This was almost painful to listen to. Filled with inaccuracies. It seemed as if it was someone who knew little to nothing about AA and/or AA history. More than disappointing, I would say more like, disturbing!

Mike Margetis
Brunswick, Maryland

+++Message 6990. . . . . . . . . . . . RE: Who wrote Living Sober?
From: J. Lobdell . . . . . . . . . . . . 11/4/2010 8:53:00 AM

Barry was hired by AAWS to put the manuscript of Living Sober (then unpublishable) into shape for publication. He did a huge amount of rewriting and was paid the editorial fee for which he contracted (I think it was maybe $4,000 for what was pretty much a year's work -- some details are in the Kirk Collection at Brown -- possibly in the Clarence S[-----] Papers.

I believe he requested some royalty-sharing, given the thorough rewrite and especially reorganization he did, but never got it.

You could say he was the principal author of Living Sober, just as you could say Bill was the principal author of AA Comes of Age -- but we say Bill "wrote" AACOA.

Lois left the corrected printer's typescript of the Big Book to Barry, partly (I have heard) because she thought he had deserved more for "writing" LS than he had received.

+++Message 6991. . . . . . . . . . . . Re: Big Book radio talk on BBC Radio 4 on November 3
From: Bill Lash . . . . . . . . . . . . 11/4/2010 10:23:00 AM

This show was the biggest pile of crap I have ever heard!

Just Love,
Barefoot Bill

+++Message 6992. . . . . . . . . . . . Re: Clipping service for GSO scrapbooks
From: jax760 . . . . . . . . . . . . 11/4/2010 11:31:00 AM

The link below can give you an overview of the history of Burrelle's Clipping Service:

http://www.burrellesluce.com/company/history
Original message from: "gadgetsdad" <gadgetsdad@...>
>
> Has anyone ever done any research about the clipping service that Bill
used?
These are the ones in the big scrapbooks that GSO produces. I am curious as to
where the money came from in that chaotic time.
>
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+++Message 6993. . . . . . . . . . . . Fr. Ralph Pfau, My Retreat Booklet
and Way of the Cross
From: Glenn Chesnut . . . . . . . . 11/6/2010 4:00:00 PM

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Someone at the St. Francis Retreat Center in San Juan Bautista, California,
e-mailed me and asked me about this book by Father Ralph Pfau, entitled "My
Retreat Booklet and Way of the Cross." The e-mail said:

"Recently, we had a Gratitude group of men who were using a little pamphlet
book: My Retreat Booklet and Way of the Cross by Ralph Pfau. The retreatants
really love this booklet. I am trying to find some copies to purchase or
reproduce. I have not been successful in locating it. It was published in
1955.
I expected to have problems due to the date. But, it is so wanted by these
retreatants that I thought I would really try to find it."

I cannot figure out what book this e-mail is referring to. Does anyone in this
group know anything about a book by Father Ralph which has that title?

Thanks,

Glenn Chesnut (South Bend, Indiana)

____________________________________

Father Ralph Pfau was one of the four most-published early AA authors, for more about
him see: http://hindsfoot.org/pf lou1.html

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+++Message 6994. . . . . . . . . . . . Re: Who wrote Living Sober?
From: James Blair . . . . . . . . . . . . 11/4/2010 3:17:00 PM

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J Lobdell wrote:

"I believe he requested some royalty-sharing, given
the thorough rewrite and especially reorganization
he did, but never got it."
In the history manuscript by Bob P., he claims that Barry L. only made demands for more compensation after the book became more popular than expected.

"but we say Bill 'wrote' AACOA"

If you get a set of tapes from the 1955 conference in St. Louis and play Bill's talks with the AA Comes of Age book in hand you will find that the book is almost completely transcribed from the tapes.

Jim

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+++Message 6995. . . . . . . Re: Have AA groups ever pressed charges against a member?
From: J. Lobdell . . . . . . . . . . . . 11/4/2010 8:59:00 AM

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From Jared Lobdell, Sherry Hartsell, Tommy Hickcox, an AA member from Stockholm in Sweden, Kimball Rowe, and Baileygc23

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From: "J. Lobdell" <jlobdell54@hotmail.com>
(jlobdell54 at hotmail.com)

In the words of the late Michael Alexander, Class A Trustee, sometime Chairman of the Board, the lawyer who helped Bill write the Twelve Concepts (and loaned him a copy of Tocqueville's Democracy in America in the process), ideally "in AA we don't go to law, we go to prayer."

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From: "Sherry C. Hartsell" <hartsell@etex.net>
(hartsell at etex.net)

In my experience over the past 43 yrs I have never seen nor heard of "Charges being pressed against an A.A. Member" except in the well documented cases related to the printing and distribution of the early, "In The Public Domain", editions of our book, Alcoholics Anonymous; when there were instances of trusted Group servants (Sec/Treas) absconding with or misappropriating funds, the Group usually accepted the responsibility for having placed an individual in a position to "do wrong", in other words the group accepted responsibility for THEIR poor judgment.
Respectfully,
Sherry C.H.

- - - -

From: Tom Hickcox <cometkazie1@cox.net>
(cometkazie1 at cox.net)

I am not a lawyer, but it would surprise me if any local A.A. group would have
the legal standing to sue. I don't think many if any groups are considered a
legal entity and that would have to be satisfied in order to file a complaint.

We had a non-home group member slug a home group member before a meeting
several years ago. The aggrieved individual put a peace bond on him and the home
group told the offending party that his presence would be disruptive. The peace
bond prevented him from being around the member and we didn't see him any more.
We have a veritable plethora of local meetings, so the individual's recovery
wasn't compromised by not attending our meeting.

Tommy H in Baton Rouge

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From: an AA member from Stockholm in Sweden

My understanding of the 7th Tradition is that groups should not be sitting on
large sums of money. The money should move down the service structure to central
offices, area or region committees, and throughout AA as a whole. If a group
needs a high prudent reserve -- one that would make it a felony if stolen -- it
is possible to open a club bank account that requires two signatures.

At one of my groups where I got sober they had two treasurers, alternating
months, for one-year terms. That way if one ran off with the money, the other
half was safe. Only once did someone take the money and it was on a relapse and
the group conscience said he would, likely, pay it back if he made it back and
got to his 9th step. Oh, and we elected a new Treasurer.

While it was before my time in AA, I have heard many oldtimers say "in [their]
day, when they would pass the hat, they would say 'if you got a buck, put it in
the hat; if you need a buck, take one out." And then there are AA's who have forgotten to pay for that first book they were given with the liberal credit arrangements of "nothing done, nothing a month" until they could afford it. Or regulars who, more often than not, have no cash on them when the hat goes around.

I know of two large-scale events that had their money stolen. In both cases the planning committees accepted immediate repayment and did not prosecute. But, had the money not been promptly returned, it would have been necessary to file charges so the insurance on the events would cover the contractual obligations.

Personally, I remember when I went to the head of the company I worked for at the time to tell them I was an alcoholic and staying sober thanks to AA's twelve steps. Part of that was to make amends and I needed to make right the money I had been reimbursed for my generously padded expense account. It was enough money that it was certainly more than a misdemeanor. In the end the money was donated to charity -- the company exec explained it would otherwise be too cumbersome to redo years of corporate accounting -- and they didn't even note it in my personnel file. He didn't want that because it would prevent me from being eligible for future promotions in the company.

On the other hand, when I went to make amends to my father & stepmom and pay back the money I had stolen in my active years, my father slapped his hand on the table, exclaimed, "Let sleeping dogs lie," and walked out of the room. Then, my stepmom turned back to me and gently asked, "Are you sure that's all you owe?"

Back to the topic... my personal preference is for the hat money to be counted and reported (or logged) after every meeting, and then a treasurer's report each business meeting. Those members that want to keep a close eye have the opportunity, or people can rely on their trusted servants. (Personally, I prefer "trust, but verify" as a financial motto.)

By the way, in regard to a previous post about AA World Services suing someone in Germany for "stealing' the copyright on the 1st edition Big Book that AAWS didn't own and was in the public domain." You may not realize, public domain rights exist only for the text of the 1st edition of Alcoholics Anonymous
and only in North America. AAWS still holds the international copyright on all the literature, including the big book.

Thanks for letting me share.

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From: "Kimball Rowe" <roweke@msn.com>
(roweke at msn.com)

I also do not know of any instance of personal prosecution by AA members or groups (see the 12 concepts for world service on punitive actions) Prudence is always stressed. When it comes to money, prudent reserve is the fundamental guiding principle. If a "large sum of money" was embezzled, they he should be applauded (for keeping the group humble) and the group should be scolded for living above the prudent reserve. Big pockets almost always bring big problems.

Why on earth wasn't this large sum of money not dispersed? Was the group planning a vacation, perhaps in Hawaii? AA has always been a self-supporting organization, and never a charity (service manual, pg 67)

off the soap box

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From: Baileygc23@aol.com
(Baileygc23 at aol.com)

We had a person identify himself as a con man, so they elected him secretary, the group dissolved and what small amount of books and money went the way he wanted with no accounting.

Now he is the secretary of another group. That's AA.

+++Message 6996. . . . . . . . . . . . A traditions question: using non-AA speakers
From: Mike . . . . . . . . . . . . 11/8/2010 7:26:00 AM

I have a traditions question. I believe that meditation is one of the most misunderstood tools in our AA toolbox, so, I'd like to put on a one hour 'meditation workshop.' I have a non-alcoholic workshop trainer who is a Ph.D. in theology and teaches at a local seminary. He's also worked with alcoholics over the years.

On the flyer I have a disclaimer stating that he is not endorsed or approved by AA, and that he is volunteering his help. A couple of
people have said that doing this is against our AA traditions, I'd like to hear what this group has to say.

Mike

+ + + Message 6997. . . . . . . . . . . . Re: Big Book radio talk on BBC Radio 4 on November 3 From: Jeff Bruce . . . . . . . . . 11/4/2010 3:10:00 PM

From Jeff Bruce, Larry Tooley, Laurie Andrews, Dov W., Tom White, and Marion O Redstone

From: Jeff Bruce <aliasjb@gmail.com>

It wasn't very good. It had no relationship to the manuscript. It was filled with errors, but it did both begin and conclude with "it works," so it is not a catastrophe.

From: "Larry Tooley" <wa9guu@charter.net>

Thanks, Bill, for saving me the time and money!!! ha

From: Jenny or Laurie Andrews <jennylaurie1@hotmail.com>

Agreed; and for a professor of English, careless research, e.g. Bill was not a travelling salesman.

From: Dov W <dovwcom@gmail.com>

I find it fascinating that strangely enough whenever popular media outlets cover stories with which I am intimately familiar they often seem to do a poor job...

if I were an expert in everything I might detect a bigger picture... ;)
From: Tom White <tomwhite@cableone.net>

Suggest we not bother getting fed up with major media. They get nearly everything wrong or more or less so. Tom W.

----

> > Mike Margetis had written: This was almost
> > painful to listen to. Filled with inaccuracies.
> > It seemed as if it was someone who knew little
> > to nothing about AA and/or AA history. More than
> > disappointing, I would say more like, disturbing!

----

From: MarionORedstone@aol.com

Thank you Michael for doing the heavy lifting. You and I met briefly at the Michiana Conference in 2008 when Ernie K. was there. The Book that Started it
All is a true treat, though, isn't it? I liken it to being able to directly view the Dead Sea Scrolls but being able to read most of the glyphs. It is fascinating. What a treat and what a gift to AA!

God is near,
Marion

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+++Message 6998. . . . . . . . . . . . Re: Have AA groups ever pressed charges against a member?
From: Bob McK. . . . . . . . . . . . . 11/8/2010 12:08:00 PM

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From: "Bob McK." <bobnotgod2@att.net>

I had hoped for someone with more recent knowledge and/or status (e.g. copyright attorney) to enter in on this but, lacking that, I will.

While the copyright was unintentionally allowed to expire on the first two editions of the Big Book within the USA, it remains in effect in many foreign countries. The governing law is called the Berne Convention and is complicated.
What applies in some countries is that the copyright of a work created in another country is treated as if it had been copyrighted within that country.
Thus while the main body of the Big Book (pgs. 1-164) is "in the public domain" in the USA, this is not also true in Canada, Mexico, Germany and many other countries.
It has long been the policy of the General Service Board to license one and only one service entity per foreign country to publish our literature. When a second entity in Mexico and an individual in Germany started doing this also without license, the licensed entities in those countries sued and our GSB furnished the needed legal support to aid them.

Another situation in the early '90s involved our circle-triangle trademark being co-opted by medallion vendors. We eventually decided that enforcing this trademark was too expensive (and likely not winnable) so we dropped our registration of these trademarks.

The Conference is prevented by our Concepts from taking personally punitive action which could well be interpreted as a lawsuit; however, these actions were taken not by the Conference but by the General Service Board which has the unenviable role of protecting our property both tangible and intellectual. While some have proposed that a Conference action take away the right of the Board to file suit, this would mean that anyone could then start using even our name ("Alcoholics Anonymous") without fear of reprisal.

I do not know whether a group can sue an individual. Ohio supposedly does recognize unincorporated, undocumented organizations so I would think they would have standing here; but, a cursory search of Ohio case law revealed no such suit. Many groups follow the suggestions in the pamphlet "The AA Group" and "the AA Group Treasurer" and have a two-signature bank account. Perhaps even more importantly they take notice of the long form of tradition 7 where it states "we view with much concern those A.A. treasuries which continue, beyond prudent reserves, to accumulate funds for no stated A.A. purpose" and make periodic donations to the other service entities. These days it's also wise and possible at many banks to give a member besides the treasurer read-only access to the bank account and statements. If a group does not practice these stewardship principles then they may well consider themselves morally culpable in part should a loss occur.

A group might not want to sue because it could be thought to be controversial; the person taking the money likely could not then pay it back even if the suit is successful; those treasurers who have "borrowed" from the group's funds without their knowledge have been known to pay it back when their circumstances improved; it's something the group may wish to not involve itself in.
From: "tsirish1" <tsirish1@yahoo.com>

Hello all,

I am sorry to say that Area 44, Northern NJ, was forced to press charges against its one time Treasurer for embezzling $40,000 from the treasury. At the time of the embezzlement, there was no Alternate Treasurer so there was not two signatures on the checks for ANY expense during that time. The lesson here is that ALL members of AA are human, and some still have, after many years of abstinence, those character defects that we humbly ask god to remove. Furthermore, because every Area in AA is supposedly a registered non-profit 501c3 corporation, they are businesses, and in ANY business if an "employee," in our case "trusted servant," steals from the company, it is the duty of the other trusted servants to go to the appropriate authorities to handle the matter, because in the 12 Concepts it states that servants are responsible and accountable to those they serve, and must keep the common welfare in the forefront. I hope this post was helpful to everyone.

Yours in service,
BB Tim

From: Patrick Murphy <paddymur@yahoo.com>

About 25 yrs ago there was a case on the east coast involving a murder. The prosecution used a witness that had information that he had heard at a meeting where the defendant admitted he did it. It went to the State's Supreme Court. In the end it was ruled that "the witness's testimony could be used ... AA is not above the law"... the man was prosecuted.

--Pat

Mike, the dissenters have probably been infected with the "Conference Approved" virus. These folks hold that anything not conference approved is not fit to be read by an AA member, etc. It would be interesting to get at the origins of this awful twisting of our Traditions and the
directions in the Big Book. I believe it is mostly based on ignorance, fear and superstition. Ignorance of AA. Fear and superstition are probably carry overs from a childhood religion, some of which ban books, movies, etc. AA is not a religion and must not appear as if it is one. See below

First, let me quote from my brand new copy of "The Book That Started It All" page 72, Manuscript page 44, at the top. "There are many helpful books also."

That quote is contained in a paragraph with the meager guidance Bill gave us for meditation, now on page 87, paragraph 2 in the Fourth Edition of the BB. Looks to me to be clear, unequivocal instruction that we are to find material for meditation in books. He did not say 'Conference Approved" books. There was no conference at the time. Please read that whole section on meditation and see if you can interpret it any other way. Today, in consideration of our younger members, we must include all forms of media as many of these new members are not oriented towards print.

I do find that the Literature Committee of the General Service conference has many times attempted to get some kind of a restriction to 'conference approved literature.' The Conference itself has always wisely decided against the committee's proposals.

Now for the Traditions:

Tradition One: I see nothing here about restricting us to use of conference approved stuff only. Do you see anything? Bill says, We believe there isn’t a fellowship on earth which lavishes more devoted care upon its individual members; surely there is none which more jealously guards the individual's right to think, act, talk as he wishes." That sounds to me like the opposite of a requirement for approval of literature. Can you agree, so far?

Tradition Two does not tell us that the sole authority in AA is the General Service Conference. The sole authority is outside the Program - "A loving God as he may express Himself in the group conscience." Nothing about conference approval that I can see.

Tradition three: The only requirement for membership . . . Nothing here about conference approved.

Tradition Four: Each Group should be autonomous-I guess a group could ban all but conference approved stuff, but it would be cutting itself off from the collected wisdom of all history. Is that reasonable or appropriate? What would be the purpose of such a restriction? A restriction to conference approved materials would cause the Fellowship to more closely resemble a religion, some of which do restrict their members use of the written word to materials approved by the religion. AA is in serious trouble as a consequence of too closely resembling a religion in the eyes of many, including the high courts in several states. We need to examine everything we do and pull back from this precipice. AA is a spiritual program, not a religious one.
Tradition Five: "Each group has but one primary purpose -- to carry its message to the alcoholic who still suffers" Note the _'its_' message.' Would a group, by group conscience method determine that it would restrict access to only "conference approved" stuff? Perhaps, but doubtful. It would be a warped and restricted message, wouldn't it? Remember, the Grapevine is not "Conference Approved," and never will be if the editorial freedom Bill Wilson intended is maintained. The Grapevine's dozens of publications are also not conference approved. These include many valuable and much loved resources.

Tradition Six: . . never endorse, finance or lend the A.A. name. . . Study, learn, appreciate the writings of all as relates to recovery from addiction, but endorse, finance or lend the A.A. name to none. (My interpretation of how to apply Six in this question.)

Tradition Seven: Every group should be self supporting. . . Nothing about banning non conference approved materials. I was once told that the 'only conference approved' business started because some Central Offices wanted to lock up the market for Group purchases of literature. They tend to handle conference approved stuff only, but they could engage in general book selling, I suppose. They would have a great advantage over the bookseller down the street who must pay taxes, rent, licenses, and make a profit. If they sell other than conference approved stuff, the members who are for restriction are doing the Central Offices a disfavor, perhaps reducing their sales of non conference approved stuff and reducing the revenue from sales. Literature sales can be an important source of income for Central Offices.

Tradition Eight: AA should forever remain unprofessional. . . This may be another place where we are cutting ourselves off from the most highly qualified leader and staff for the GSO, but so far it has worked very well. Nothing on conference approved literature that I see.

Tradition Nine: AA, as such should never be organized. Bill lived to rue the day he relented and allowed this sentence. He seems to have just ignored it and gone ahead and completely organized AA, but he never to my knowledge excluded non conference approved books. Look at the Grapevine's Catalog of unapproved books and such http://store.aagrapevine.org/

Tradition Ten: AA has no opinion on outside issues. . . Certainly so. Since AA itself cannot speak and no one is designated to speak for it, no opinion could be expressed, except possibly by actions such as suing someone. If A.A. has no opinion on outside issues, doesn't that mean that non conference approved material is not to be banned or excluded, but is included if we want it? Bill points out how important it is to not judge outside issues with his very short history of the Washingtonians. So let's use non conference approved stuff, but never offer 'an A.A. opinion' of it. Our own opinion is fine, but we cannot speak for the Fellowship. Of course, that goes for me, too.

Tradition Eleven: Our public relations policy is based on attraction rather than promotion. . . Anonymity and all that. Nothing banning any books here, is there?
Tradition Twelve: Anonymity, the Spiritual Foundation of our Fellowship. I can't find book banning here, either. Can you?

I could find numerous other places in the BB where I could justify use of non conference approved stuff, such as page 84 "We have ceased fighting anything or anyone --" even non conference approved books. Some of these would be an amusing stretch, so I'll leave them out for now. I think you have enough to take care of those infected with the "Conference Approved virus

There is another place where Bill tells us to consult professionals, doctors, lawyers, but I cannot find it right now.

Good luck on your meditation workshop. I tried one once and it flopped. Be sure your local expert does not start with no explanation but a five minute period of silent meditation!

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On 11/8/2010 4:26 AM, Mike wrote:

> I have a traditions question. I believe that meditation is one of the
> most misunderstood tools in our AA toolbox, so, I'd like to put on a one
> hour 'meditation workshop.' I have a non-alcoholic workshop trainer
> who is a Ph.D. in theology and teaches at a local seminary. He's also
> worked with alcoholics over the years.
> On the flyer I have a disclaimer stating that he is not endorsed or
> approved by AA, and that he is volunteering his help. A couple of
> people have said that doing this is against our AA traditions, I'd like
> to hear what this group has to say.
> Mike

The original question from message No. 6996 said in part:

"I believe that meditation is one of the most misunderstood tools in our AA toolbox, so, I'd like to put on a one hour 'meditation workshop.'"

THE FOLLOWING THREE ARTICLES TALK ABOUT MEDITATION IN A.A.

"Twelve-Step Meditation in the A.A. Big Book and the 12 & 12"
http://hindsfoot.org/medit11.doc

"Practicing the Presence of God: the path to soul-balance and inner calm"
http://hindsfoot.org/hp5rw.html

"The God-Shaped Hole in the Human Soul"
My Area has had Class A Trustees and non-Alcoholic board Chairs at Area Workshops. We, as an Area, felt it was appropriate and not a break with the Traditions.

- - - -

Jon M (Raleigh)
9/9/82

- - - -

Hi Mike,

If you are putting on a meditation class, in your home or someplace else and you aren’t claiming to be Alcoholics Anonymous then there is no reason not to hold it. If the attendants happen to be recovering alcoholics that’s cool.
I go to 12 step retreats that have nothing to do with Alcoholics Anonymous yet everyone there is from AA ............ as long as you aren't claiming this is an AA meditation group.....

shalom
Mike

---

From: Baileygc23@aol.com

As long as you do not claim it as an AA workshop, it should not be any problem. Our traditions contain no "You musts" "Plenty of we oughts, but no you musts". Tying mediation and religious mediation is kind of tricky, but, "Our quarrels haven't hurt us one bit".

---

From: Abd ul-Rahman Lomax <abd@lomaxdesign.com>

Whether this is a violation of traditions or not depends on details you have not disclosed!

You are putting on the workshop. If you are claiming that AA is putting on the workshop, you would be, indeed, violating the traditions.

Don't use the AA name on the flyer, don't imply that AA is sponsoring this. You are putting it on. You can suggest that it might be useful to alcoholics. You can even suggest that it might be useful for "working the 12 steps." (Which have become generic, lots of people follow that as a general program.)

Now, can you announce it at an AA meeting? You can certainly tell AA members about it, individually. You can even mention it in a share, that you are going to attend it, or you organized it, or the like, but here you are pushing the edges. If you are going to mention it in a meeting, keep it to a minimum. Let people ask you about it if they are curious.

Don't use the AA meeting to *promote* the workshop.

My suggestions.

There is another possibility. AA *can* sponsor an open workshop on some aspect of the steps. Can a non-alcoholic speak at such a workshop?

I'm not an alcoholic, I cut my teeth in other 12-step fellowships, but I did at one time choose a sponsor who was active in AA, and I used to go to an *open* AA daily lunchtime meeting that was convenient to me. And once my sponsor suggested that I speak. So I did. I introduced myself as a "dry drunk," that I was qualified for
membership in AA because I had a desire to stop drinking (your drinking! -- my first program was Al-Anon), but I was quite clear that my primary addiction wasn't to alcohol, and, in fact, I never did drink. I wasn't going to say what program had become my main program, but ... I did say that it could be found in the phone book under "sex."

Essentially, I had fun and people laughed and it was fine. Nobody said "Boo!" about tradition violations.

Whether or not a local group or intergroup approaches the edges of the traditions, or even crosses them, is up to group conscience, my opinion, unless it affects other groups or AA as a whole.*

What we say here on this list has no authority, though many here certainly have great experience, worthy of respect. "For our group purpose there is but one authority ...." That's the authority to respect! Ask your local group or intergroup.

- - - -

From: Bill Walker <wgwalker3@gmail.com>

I think we need more information.

You ought not seek to affiliate your AA group with a private practitioner.

If the flyer states the workshop/class is "sponsored" or a similar word or thought, then that's affiliation.

There are often workshops, seminars, round-ups, retreats, etc., that are "promoted," and they meet with little resistance. But they're clearly not seeking to affiliate themselves with AA as a whole, or any particular AA group.

There are often inconsistencies. For example our local big-time fellowship doesn't let any "non-AA-related" material get posted on its bulletin boards, and they police that to keep the group "clean" of outside issues. However, 20 of the 200 members just voted 16-4 to hang an American flag outside the front door. So as with anything else in AA, opinions vary.

I think many participating in this group would be inclined to agree meditation should be more widely discussed during meetings. That same fellowship I mentioned has had an "11th-Step" meeting for at least 15 years. I came 'round in 2000 and not once have they meditated: it's a candlelight meeting discussing the essay on the 11th step in the 12&12, "or anything else you have on your mind." I no longer attend regularly, having memorized the essay and no
longer needing to hide in the dark at an AA meeting!

Good Luck, my friend, you're no doubt doing good work!

Bill

- - -

From: Dougbert <dougbert8@yahoo.com>

Mike,

The use of the word meditation was originally used in a Christian context, e.g., reciting a passage in the Bible. Or repeat the Serenity Prayer as a western style mantra. If you really want to help the Fellowship embrace meditation, you need to go to the source of true meditation . . . that would be Buddhism.

That won't fly in our evangelical Christian A.A. dogma. You will get the idea by reading page 223 of as Bill Sees It, to understand how Buddhists were talking to Bill W. But, he was trolling for an answer that was not there and as usual would not validate his preconceived answer, thereby not validating his narcissistic need for ego inflation! Your approach will go over as well as public denial that alcoholism is not a disease, but a behavioral disorder.

Metta,

Deep Bows,

Dougbert

- - -

From: john wikelius <justjohn1431946@yahoo.com>

If it is a non AA function, there is no problem.

- - -

From: Sober186@aol.com

To me, this whole question would be more appropriate or an AA discussion group.

In the past, I have been told by the moderator that we try to stay away from that format, because there are already so many of them, even though the questions which are debated and discussed are often very interesting.

Jim L in Columbus

- - -
From: Lynn Sawyer <sawyer7952@yahoo.com>

Dear Mike,

IMHO, maybe it's against Trad. 8, which states that '... A.A. should remain forever non-professional ...' Have you asked these individuals which Trad. they think it's violating?

Lynn S.
Easy does it
Sacramento, CA

- - - -

From: JOHN KENNEY <jfk92452000@yahoo.com>

Mike, There are only 12 Traditions and the only one that I can see that applies is number 5. The group must carry its message to the Alcoholic. It sounds like a good aid to recovery. After thirty years of Sobriety I still attend retreats to help with Step 11. We have two non AA retreats each year and they are booked solid. Your local AA's do not have to attend if they wish. I presume you are not holding this at a designated time and place of a usual AA meeting but as a supplemental meeting either before or after or a wholly separate function. Keep up the good work! It is always a success if you stay sober. Take this from one who has been on the firing line! YIS, John

- - - -

From: "J. Lobdell" <jlobdell54@hotmail.com>

Fwiw anyone can put on a Meditation Workshop provided A.A. doesn't come into it. But as soon as A.A. is in anyway linked with an outside enterprise -- as I understand it, that becomes in violation of the Traditions against affiliation etc. There is no such thing as an A.A. Retreat or an A.A. Dance or an A.A. Meditation Workshop led by non-AAs. As I understand it, your flyer should make no mention of A.A. nor should the workshop be sponsored by any A.A. entity or entities. It is true that in the area of the history of A.A., in the Multi-District History and Archives Gatherings in Central PA from 2003, there has been adopted the almost forgotten format of the Public Meeting (not Open or Closed but Public) so that historians in attendance who are not AAs and who have
questions can have them answered -- though the speakers and panelists are all AAs. It is also true that at International Conventions non-alcoholic experts (judges for example, speaking on Courts and A.A.) take part in specialized panels, and of course non-alcoholic Trustees speak at the GS Conference and at the General Sharing Session on Trustees' Weekends -- but they have legal responsibilities at AAWS and the AAGrapevine. I don't know if they can speak at the Trustees' Weekend "1728" meetings -- those may also be Public Meetings since they are at least partly held for the Class A Trustees' benefit.

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From: "Elisabeth D" <elisabeth98043@yahoo.com>

It is no different than having an Alanon or Alateen speaker speak at an AA dinner, which happens all the time.

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From: Laurie Andrews <jennylaurie1@hotmail.com>

"If individual AA's wish to gather together for retreats, Communion breakfasts, or indeed any undertaking at all, we will say 'Fine. Only we hope you won't designate your efforts as an AA group or enterprise.'" (Bill W's essay on Concept 12, warranty five).

Did the pioneers get their idea for meditation in Step 11 from the Oxford Group quiet times? "The technique and system followed (by the original Akron AA's) ...

No 4: He must have devotions every morning - a 'quiet time' of prayer and some reading from the Bible and other religious literature. Unless this is faithfully followed, there is grave danger of backsliding." (Frank Amos's report on the Akron AA group; Dr Bob and the Good Oldtimers, page 131).

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ORIGINAL QUESTION
On 11/8/2010 4:26 AM, Mike wrote:
>
> I have a traditions question. I believe that meditation is one of the most misunderstood tools in our AA toolbox, so, I'd like to put on a one hour 'meditation workshop.' I have a non-alcoholic workshop trainer who is a Ph.D. in theology and teaches at a local seminary. He's also worked with alcoholics over the years.
> On the flyer I have a disclaimer stating that he is not endorsed or approved by AA, and that he is volunteering his help. A couple of people have said that doing this is against our AA traditions, I'd like
to hear what this group has to say.

Mike

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+++Message 7002. ............. 15th National AA Archives Workshop
From: gerrynmt ............. 11/9/2010 2:10:00 PM

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September 22-25, 2011 in Helena, Montana
15th National AA Archives Workshop

Their website at
http://www.aanationalarchivesworkshop.com/
has a conference flyer, registration information,
etc. Additional features will be added as time
goes on so keep checking back.

Hope to see everyone in Helena, Montana in 2011!

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+++Message 7003. ............. Re: Who wrote Living Sober?
From: Tom V ............. 11/9/2010 2:16:00 PM

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A follow up question: was a publication like "Living Sober" vetted throughout the fellowship?
Or are decisions to publish books made by a committee?

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+++Message 7004. ............. RE: Who wrote Living Sober?
From: Chris Budnick ............. 11/9/2010 1:06:00 AM

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I read an exchange of letters contained in Dr. Bob's collection at Brown University. Here are highlights from these correspondence.

MARCH 7, 1982
Barry L. writes George Dorsey, Chairperson A.A.W.S., Inc. (cc: Robert Pearson)

"I feel mistreated more and more by A.A. World Services because they continue to
not pay royalties on Living Sober as they do on other books."

"When first asked to take on Living Sober in 1974, I asked for a small royalty
in lieu of a lump sum. But I received only $4,000, half of what it cost to write the book, with no agreement on royalties."

"It is hard to believe that past and present Conference members would ever want A.A.W.S. to take advantage of A.A. members this way."

"Who would say, for example, that Niles P. did not deserve as good treatment from A.A. as Bill W. did? If it is just and fair for one member to be paid royalties for writing, it seems equitable for other writers to receive similar compensation. On that basis, it is hard to justify one author's receiving royalties on books when three others do not. What do you think?"

MARCH 25, 1982
John K. Bragg, Chairperson of A.A.W.S. Board responds to Barry

He apologizes for not responding sooner, but needed to become familiar with the circumstances surrounding Barry's work on "Living Sober."

"I am sorry you feel exploited or that A.A.W.S. has taken advantage of you by not paying you royalties on continuing sales of Living Sober. I really don't see any analogy between the agreement to pay royalties to Bill Wilson to support him for his lifelong work with Alcoholics Anonymous as its cofounder and agreements made with you, Ralph B., Niles P., Mel B. or many other writers engaged by A.A.W.S. for specific jobs. And I daresay the General Service Board and the General Service Conference would have this same view, perhaps even more strong."

"As I'm sure you know, Bill Wilson negotiated his own royalty contract directly with the General Service Board. I believe that no other persons have received royalties for A.A. writing and I doubt strongly that anyone will in the future."

"As I understand it, Bob Hitchins offered you $4,000 in 1974, to write a new draft of the booklet which became Living Sober and turned over to you the unsatisfactory first draft by another writer together with other research material. Surely your acceptance at that time must be regarded as agreement that the payment was satisfactory."

"Please don't take any of the above as diminishing my admiration (and that of thousands of A.A. members) of your good work in carrying the message through speaking, and you Grapevine articles, and for your devotion to the Fellowship."
FEBRUARY 14, 1983
Letter to General Service Board Members from Barry L.

"Just before I completed the manuscript of Living Sober, the Next-to-last letter
I had from the president of A.A. World Services, Inc., dated 17 November 1972,
indicated the royalty arrangement we had been negotiating could not be worked
out at the present time."

"Under pressure to complete Living Sober quickly, naturally I took the
A.A.W.S. letter in good faith and finished it well before the deadline."

"I never agreed to any lack-of-royalty arrangement and never hesitated to
express to members at G.S.O and elsewhere my dissatisfaction with the token
payment I was given."

"I waited long and patiently before raising the subject again in writing
last year."

"As of the end of 1981, Conference Reports show A.A.W.S. has distributed
584,017 copies of the book, raking in something like $1,022,000.00 on Living Sober.
A.A.W.S. is now trying to get away with paying the author only $4,000. Is this
really right?"

"But I do ask myself: reputedly the Board safeguards A.A.'s Traditions and
Concepts. Does it now renege on honoring the principle of its own policy
thrice re-affirmed (1952, 1957, and 1967) that the worker is worthy of his hire
(Concept XI) - that the fair way for A.A. to pay the author of a book on
which it makes money is royalties at the commercial publishing world's standard
rate of 15 per cent of the retail price?"

"I am left no choice. Therefore I hereby formally file this claim for
$153,304.45 in retroactive royalties due me on Living Sober plus interest
compounded annually each April 2 beginning in 1976 at 6 per cent ($38,112.09
as of April 1, 1983), for a total of $191,416.54."

"I also ask that A.A.W.S., Inc., as indication of good faith and honest
intentions, cease and desist immediately any publication, sale, distribution
or advertising on Living Sober, Came to Believe, Dr. Bob and the Good
Old-Timers,"
and the forthcoming biography of Bill, until a less exploitative, more
equitable, and non-discriminatory agreement has been made with each of the
respective authors."
"I should like the sum past due to me, with the interest, paid to me over a period of six years, which can be negotiated with my attorney. She will also represent me in arranging a contract for the future concerning Living Sober."

Chris B.

Raleigh, North Carolina

+++++Message 7005. . . . . . . . . . . . Re: Have AA groups ever pressed charges against a member?
From: lee . . . . . . . . . . . . 11/11/2010 11:14:00 PM

THE ATTACK ON NEW YORK A.A. ARCHIVIST FRANK M.

I am not a lawyer but I closely followed the German and Mexican situation that was an assault on AA members and on the minority opinion that was large, organized and vocal. We had past trustees, GSO service workers, delegates and many knowledgeable folks trying to get AAWS's hands off these two countries. My understanding was that AAWS was covertly in the direct background of these two shameful pages of our recent history.

The point for me is that GSO and AAWS will eventually get us into a public controversy at the level of Press, Radio, TV and the internet and a Tradition will be broken.

I had weekly meetings with AAWS staff and felt very close to the veil. I once had a GSO manager tell me that "If every group and member stopped donating, GSO would not be affected because we control the literature." Short-sighted vision of corporate agenda?

I was very close to the late Frank M., Past Archivist (the only alcoholic Archivist) who took over from Nell Wing. We met once a month for a year spending time in the office researching Maine history, going out for late dinners and
even later meetings. Frank was forced to resign as the result of his involvement with Joe and Charlie's workshop and other movements that disturbed AAWS. That was the reason given by AAWS. Most in the minority felt that AAWS wanted a non-alcoholic archivist who would be more amenable or malleable to the tricks forthcoming.

The next trick was when AAWS requested a payment of $150,000 from the city of San Diego to hold the 1995 Convention there (which they got). An uproar erupted but when every salaried staff worker, director and Grapevine staff is clicked down to submission to a larger will, things get murky and undone.

Frank M. started a movement for every AA member to send $5 and we could pay San Diego back. It made AAWS retaliate and Frank was soon gone after 30 years of service to GSO.

We have people at our New York office that wrestle all day between 'fudiciary responsibility, morality, and spirituality.'If one stacks up the Tradition/Concept incursions in the last 20 years, one would clearly see that they are ready to do anything to protect the bureaucracy they have become. The system has taken on a life of its own and will do anything to assure its survival.

lee nickerson

- - -

From: Charles Bishop <Bishopbk@comcast.net>
(Bishopbk at comcast.net)

MICHAEL ALEXANDER QUOTE SHEER HYPOCRISY

Message #6995 said <<In the words of the late Michael Alexander, Class A Trustee, sometime Chairman of the Board, the lawyer who helped Bill write the Twelve Concepts (and loaned him a copy of Tocqueville's Democracy in America in the process), ideally "in AA we don't go to law, we go to prayer.">>

Lawyer Michael Alexander said what? "in AA we don't go to law, we go to prayer." Chairman Alexander was the primary instigator of the lawsuits against the German man who was ruined financially and the Mexican group that Spent over $400,000 defending themselves against the charge they reprinted the Big Book because
the
other Mexican group was overcharging for it.

I have an article called Spirituality vs. Legalism SHORT version.doc (109KB) which I will send to anybody who contacts me. My e-mail address is <Bishopbk@comcast.net> (Bishopbk at comcast.net)

Servus, Charlie Bishop, Jr.

++++Message 7006. . . . . . . . . . . . Re: A traditions question: using non-AA speakers
From: Glenn Chesnut . . . . . . . . . . 11/13/2010 3:29:00 PM

In message no. 6996 from "Mike" <heat_cool2004@yahoo.com> (heat_cool2004 at yahoo.com), Mike says:

> > >
> > > I have a traditions question. I believe that
> > > meditation is one of the most misunderstood tools
> > > in our AA toolbox, so, I'd like to put on a one
> > > hour 'meditation workshop.' I have a non-alcoholic
> > > workshop trainer who is a Ph.D. in theology and
> > > teaches at a local seminary. He's also worked
> > > with alcoholics over the years.
> > >
> > > On the flyer I have a disclaimer stating that
> > > he is not endorsed or approved by AA, and
> > > that he is volunteering his help. A couple of
> > > people have said that doing this is against
> > > our AA traditions ....
> > >

First, I'd like to encourage you in your effort to help illuminate / clarify any aspect of our AA program of recovery that you feel is lacking or misunderstood in your local area. It's efforts like this that keeps our program from being distorted into something that may well extinguish the spark that makes it work.

I've been following this topic thread and I keep thinking that more info is needed on the content of your workshop before questions concerning the Traditions can be answered.

You've said that it will be presented by a "non-alcoholic workshop trainer who is a Ph.D. in theology and teaches at a local seminary."

Meditation is one of many words that I had a problem with when I came to AA. During my drinking years I had been involved in some of that crossed-legged
OM-chanting variety that was popular in the 70s. I read about early AAs practice following the Oxford Group practices -- daily Bible reading and Quiet Time.

I also read that one of the reasons AA broke away from the OG was a result of that Quiet Time -- listening for direction from a Higher Power for the individual or OTHER group members, then "checking"/informing them. Telling them what THEY HAD to do.

Neither of those seemed to be what AA "meditation" was meant to be.

I read how Dr Bob and Anne in Akron continued with the Bible reading and Quiet Time [dropping the quest for guidance for others and the checking], but that didn't seem to have carried on on a large scale to my locale in the 70s. I knew that in the early AA days they tried many things and discarded those that didn't work for the majority. So that may not be what AAs meant by meditation either.

So I struggled along with the question till I found what works for me.

Having said all that ... will your workshop be focused on a particular form/version of meditation? A "HOW" to do it type?

Or will it be a "RESULTS" type program? -- We do it to:

#1. calm the upset mind / turn off or tune down negative emotions,

#2. even out the daily emotional flux, or

#3. receive guidance from ones Higher Power

Or, I guess it could be a combination of the above or something else as well.

How will the workshop deal with the ties between meditation and AA's concept of "God, as we understand Him"? Some in AA are "broad highway" believers, while others focus on how "narrow is the gate."

With just the info in your message, there is a broad range of where the problem/s may be.

#1. Fear that the workshop will tell someone they are wrong in how they meditate

#2. Fear that too narrow or broad an explanation of "meditation" will be presented
#3. Fear that some mainstream slant will be given rather than one based on how sober AA members practice meditation

#4. Fear that the instructor at the seminary will slant it toward his denomination of Christianity

When you have an understanding of all that, the answers concerning the Traditions may become clearer.

Without it, the only question about Traditions I feel I can address concerns Tradition #1 - UNITY. In your message you said a "couple of people have said that doing this is against our AA traditions." If those on one or both sides go power driving at the group about the issue, it can seriously effect your group's unity.

Oops, I just noticed in your quote "traditions" is not capitalized. It could be more a matter of group autonomy then ... how your group has historically put into local practice the precepts of AA as a whole?!

Would it be possible for you to consider a format change .... one where your PhD does his presentation, then a panel of say 3-4 sober AA members give a brief talk on how they practice meditation [giving a bit of a span of possibilities of what works in AA] ?? Maybe even having one of those raising concerns be on the panel might quiet any controversy or concerns.

+++

Just because a piece of literature is not A.A.W.S. Conference “approved,” does not mean that it is "disapproved." Who among us has not read some materials that were not A.A.W.S. Conference "approved?!"

An example of such a publication would be "Twenty-Four Hours a Day," author Richmond Walker, first published by the AA group in Daytona Beach, Florida, in 1948.

On a related note, check "The Little Red Book," author Ed Webster, first published in 1946 by him and Barry Collins under the sponsorship of the the
Nicollet AA group in Minneapolis, Minnesota -- a reported favorite read of Doctor Robert Smith, published years before the A.A.W.S. Conference literature-sanctioning "approval" process circa 1951.

A.A. members are free, without any recrimination, to read whatever literature they choose to read; including antiquarian publications, many of which were published long before the A.A.W.S. Conference "approval" process was implemented by A.A. World Services, Inc..

Keeping it Real,

Jim H.
Chicago, IL
10-20-83

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RICHMOND WALKER -- for more see
http://hindsfoot.org/RWfLa3.html
also http://hindsfoot.org/rwfLa1.html
http://hindsfoot.org/RWfLa2.html
http://hindsfoot.org/rwpix1.html

ED WEBSTER -- for more see
http://hindsfoot.org/ed01.html

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+++Message 7008. . . . . . . . . . . . The meaning of Anonymity
From: jax760 . . . . . . . . . . . . 11/11/2010 11:03:00 AM

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Here in New Jersey, many groups have this statement read at the beginning of meetings. It is read regardless of the meeting format i.e open, closed, discussion, speaker, etc.

"Anonymity is the spiritual foundation of all our traditions ever reminding us to place principles before personalities ... this means that who you see here and what you hear here, please let it stay here when you leave here."

Is this a New Jersey thing....or a NY/NJ, East Coast AA tradition? As this group encompasses a wide geography can anyone tell me if they hear this in their respective areas and might anyone have any info on its roots?

Not looking for any clarifications of the anonymity concept .... just the history behind this aphorism.

God Bless
From Glenn C. <glennccc@sbcglobal.net>

Many AA meetings in northern Indiana read what is called the Tools of Recovery at the beginning of the meeting.

It contains the anonymity phrase: "Whom you see here, what you hear here, when you leave here, let it stay here. Anonymity is the spiritual foundation of our program."

This originally came from a sign posted at Atomic Energy Commission centers during the Second World War, in the U.S. for sure (a photograph has survived) and probably in the U.K. as well (since the two countries were working closely together to build the first atomic bomb).

The first recorded AA usage had "WHO you see here ...." The Al-Anons began using the little slogan then, and quickly corrected the AA’s grammar to read "WHOM you see here ...."

Hoosier AA’s quickly and gratefully accepted the Al-Anon correction of their grammar. (You folks in New Jersey, come visit us here in Indiana sometime, and we'll explain why it's whom instead of who.)

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THE A.A. TOOLS OF RECOVERY

ABSTINENCE

We commit ourselves to stay away from the first drink, one day at a time.

MEETINGS

We attend A.A. meetings to learn how the program works, to share our experience, strength and hope with each other, and because through the support of the fellowship, we can do what we could never do alone.

SPONSOR

A sponsor is a person in the A.A. program who has what we want and is continually sober. A sponsor is someone you can relate to, have access to and can confide in.
TELEPHONE

The telephone is our lifeline -- our meeting between meetings. Call before you take the first drink. The more numbers you have, the more insurance you have.

LITERATURE

The Big Book of Alcoholics Anonymous is our basic tool and text. The Twelve Steps and Twelve Traditions and A.A. pamphlets are recommended reading, and are available at this meeting.

SERVICE

Service helps our personal program grow. Service is giving in A.A. Service is leading a meeting, making coffee, moving chairs, being a sponsor, or emptying ashtrays. Service is action, and action is the magic word in this program.

ANONYMITY

Whom you see here, what you hear here, when you leave here, let it stay here. Anonymity is the spiritual foundation of our program.

(see http://hindsfoot.org/tools.html for the story of how they were written)

In South Florida, many (probably most) groups read this at the end of the meeting, but don't understand the reason "whom" should be used. We consider ourselves lucky if the pronunciation of "here" doesn't sound like "har."

Hi Mike,

I believe that your traditions question has a history and therefore belongs
First the question.

Your core question was put to the Cleveland Groups in September ’44 before there were Traditions as described in the Cleveland bulletins:

"The group decided to hold the first mass meeting at Cleveland Hotel on Sunday, the 15th of October. at 4 PM. A prominent Cleveland attorney will be the speaker. Invitational open meeting. *The question as to to whether any future mass meeting be addressed by a non-alcoholic outside speaker was referred to groups for an expression of opinion".*

http://silkworth.net/cb/1944.pdf

Now to address the question, first the case in favor. Apparently by 1949 it became common practice to include non-AAs in Cleveland meetings because here is what the Cleveland Bulletin of October ’78 (after Traditions came into effect) discussed in the way of new business at a Cleveland mass-meeting:

"we may have a non A.A. speaker at an A.A. meeting. (Secretary’s handbook, 1949). Typical open meeting variation is the inclusion of a non A.A. speaker -- for example -- physician, psychiatrist, clergymen or author who is usually put on the program as the last speaker before the leader closes".

In the June ’61 issue of the Grapevine (also after Traditions came into effect), "Formula for an AA Meeting in the East" we have the following description of non-AA speakers in special open meetings on the East Coast,

If the meeting you are to lead is a special one — a group anniversary for instance, with prominent non-AA speakers, a clergyman, a warden or a judge ...

http://silkworth.net/grapevine/formula_east.html

This practice of non-AA speakers seems to have recently gone out of fashion as is suggested at in the 44 question pamphlet:

"A typical open meeting will usually have a "leader" and other speakers. The leader opens and closes the meeting and introduces each speaker. *With rare exceptions, the speakers at an open meeting are A.A. members.*

*Note the contemporary acknowledgment of rare cases of non-AA speakers.*
**So far it seems to be clear that there is nothing in the Traditions against it.

Now the case against. There are GSO recommendations that seem to bar a non-alcoholic from speaking and even sharing:

1968 -- It was recommended that: AA groups in correctional facilities and hospitals adhere to AA's Fifth Tradition, on primary purpose of carrying the message to the alcoholic. *That anyone with problems other than alcohol be made welcome at inside open meetings, but not participate in group activities*.

1969 - b. ... *AA groups in institutions can welcome anyone with problems other than alcohol to inside open meetings, but it is suggested that they do not speak or otherwise participate in these meetings.

* http://health.groups.yahoo.com/group/AAHistoryLovers/message/2594

In a Grapevine article in 1971, "The Legacy of Recovery" Bill W wrote,

"Thoughtful AAs, however, encourage these sponsors to bring addicts to open meetings, just as they would any other interested people. In the end, these addicts usually gravitate to other forms of therapy. *They are not received on the platform in open meetings unless they have an alcohol problem*, and closed meetings are, of course, denied them. We know that we cannot do everything for everybody with an addiction problem".

The truth though is that these recommendations and guidelines address the issue of other addictions - "problems other than alcohol" which fall under dual purpose and break Tradition 5.

More recently it seems that excluding all non-alcoholics from the podium is becoming routine with the only question being sharing:

"*At open meetings, non-A.A.s may be invited to share, depending upon the conscience of the group*".


And lastly the pamphlet, "The AA Group" revised in 2005 adds a new sentence in its description of open meetings,

Open meetings are available to anyone interested in Alcoholics Anonymous’ program of recovery from alcoholism. *Nonalcoholics may attend open meetings as observers*. 
The implication seems clear - non-alcoholics can attend as observers but can neither speak nor share. Although this was not original AA practice it now seems to represent the fellowship's current consensus.

+++Message 7011. . . . . . . . . . . . Re: Have AA groups ever pressed charges against a member?
From: Jim Ringbloom . . . . . . . . . . . . 11/9/2010 9:40:00 AM

Another important suggestion in the literature regarding service positions is the principle of rotation. Our treasurer recently volunteered to continue serving after her 6 month term was up. No one had stepped forward to take the commitment. As soon as she offered to continue, three people volunteered. Not only does this enable others to be of service, it prevents long-term, gradual draining of the funds. The most common method of the theft is to not make the suggested donations. These can frequently be checked by viewing the record of donations published by the district, area, intergroup, etc.

In love and service,

Doris R.

+++Message 7012. . . . . . . . . . . . Re: Have AA groups ever pressed charges against a member?
From: pvttimt@aol.com . . . . . . . . . . . . 11/13/2010 3:58:00 PM

<<If one stacks up the Tradition/Concept incursions in the last 20 years, one would clearly see that they are ready to do anything to protect the bureaucracy they have become. The system has taken on a life of its own and will do anything to assure its survival.>>

Conspiracy theorists, when asked for the motivations of their real or fancied opponents, often find refuge in vague allegations ... "protect the bureaucracy they have become"? .... the GSO folks all go in a smoke-filled back room once or
twice a month to conjure and plot against the fellowship of AA in order to
stay
"in power," is that it?

+++Message 7013. . . . . . . . . . . . Re: A traditions question: using
non-AA speakers
From: planternva2000 . . . . . . . . . . . . 11/11/2010 1:28:00 PM

From planternva2000 and Jon Markle

- - - -

From: <planternva2000@yahoo.com>
(planternva2000 at yahoo.com)

According to "AA Comes of Age" several speakers at the 1955 International
Convention were non-AAs, for example, Father Ed Dowling and Reverend Sam
Shoemaker. We have non-AAs on the board at GSO. Perhaps those who object
will show you where in the Traditions it says only AAs can speak at functions
attended by other AAs.

- - - -

From: Jon Markle <SerenityLodge@gmail.com>
(SerenityLodge at gmail.com)

On Nov 9, 2010, at 10:38 PM, Charley Bill wrote:
> These folks hold that anything not conference approved
> is not fit to be read by an AA member, etc.

I don't get this impression at all.

"Conference approved" says NOTHING about what we can or cannot read. That
hasn't got a damn thing to do with it.

If anything, sounds more like you've got a touch of "conspiracy theory"
paranoia.

Conference approved simply means the literature has been written and
approved as
staying within AA traditions, not straying off into tangents. We are
couraged
to read and use whatever else we wish in our recovery.

This keeps our meetings from becoming split into factions of religion,
psychiatry, other self help ideas, and etc.

Heavens knows how confused and convoluted we AA's can get sometimes. Ever
been
to an AA meeting where the Traditions are ignored or the extensive use of
other literature is so pronounced that it's very difficult to even figure out if
you're in an AA meeting or some sort of strange "cult". I have . . . and I ran
as fast as I could.

Hugs for the trudge.

Jon M (Raleigh)
9/9/82

From Jared Lobdell, Maxwell Clemo, Charley Bill, and Carl Kirsch

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From: "J. Lobdell" <jlobdell54@hotmail.com>
(jlobdell54 at hotmail.com)

"Who you see here / What they say here / When you leave here / Let it stay here"
-- form used at end of meeting in Eastern/Central Pennsylvania, I believe.

---

From: "Maxwell Clemo" <maxclem@msn.com>
(maxclem at msn.com)

It is certainly the case in the UK, except to say that the phrase
"Whom you see here" would be too pedantic and precious a use of spoken
English for most AAs. "Who you see here" is fine for every meeting I've been to.

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From: Charley Bill <charley92845@gmail.com>
(charley92845 at gmail.com)

In Southern California, most of the groups I have visited use this at
the end of their meeting and I have never heard anyone change it to whom. I'm afraid popular usage has permanently corrupted and changed the language. Anyway, I've heard it said that "when in Rome do as the Romans." It doesn't bother me any more, but I am a third generation Florida Cracker, far from home.

---

From: "Carl V. Kirsch" <carlkirsch@yahoo.com>
(carlkirsch at yahoo.com)
Jax:

We close all our meetings here in Atlanta with similar language. It's a reminder that we should be mindful of others and their desire for anonymity.

Carl Kirsch
Atlanta, GA

--

ORIGINAL MESSAGE FROM Glenn C.

http://hindsfoot.org/tools.html

In the late 1970's and early 1980's, A.A. all over the St. Joseph river valley in northern Indiana experienced a period of rapid growth, producing a huge influx of raw beginners, along with the creation of many additional meetings.

Three of the old-timers got together -- Bill Peters, Don Helvey, and Marcel "Ben" Benson -- along with two other men who were relatively new to the program -- Chainsaw Clint Becker and Jan N. -- and put together a short piece called the A.A. Tools of Recovery, summarizing the seven most important things which they felt that these newcomers to the program needed to know. Benson was a Frenchman and Clint got his nickname from an incident that happened back when he was still drinking. He was working as a tree trimmer at that time, his wife got mad at him and locked him out of the house, and he cut the door out with a chainsaw.

The Tools of Recovery are still to this day read at the beginning of many A.A. meetings in the St. Joseph river valley region along with reading the twelve steps. Many of the good old-timers believed that it was important to repeat these basic principles over and over, until newcomers had them instinctively drilled into their heads, and could repeat them almost like a litany.

The first principle made it clear that the way an alcoholic kept from getting drunk was not to take even the first drink. The next five were the things that not only got people sober but kept them sober. Good sponsors noted that those who relapsed and returned to drinking had almost invariably failed to do one or more of these five things in any serious and dedicated way. And the seventh principle was a constant reminder that A.A. meetings could not function properly unless members could talk about all of their feelings and anything that was
bothering them, in an accepting and shame-free atmosphere, without worrying about whether it was going to be repeated outside of the group. That was a solemn pledge which the members of the group had to make to one another.

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THE A.A. TOOLS OF RECOVERY

ABSTINENCE

We commit ourselves to stay away from the first drink, one day at a time.

MEETINGS

We attend A.A. meetings to learn how the program works, to share our experience, strength and hope with each other, and because through the support of the fellowship, we can do what we could never do alone.

SPONSOR

A sponsor is a person in the A.A. program who has what we want and is continually sober. A sponsor is someone you can relate to, have access to and can confide in.

TELEPHONE

The telephone is our lifeline -- our meeting between meetings. Call before you take the first drink. The more numbers you have, the more insurance you have.

LITERATURE

The Big Book of Alcoholics Anonymous is our basic tool and text. The Twelve Steps and Twelve Traditions and A.A. pamphlets are recommended reading, and are available at this meeting.

SERVICE

Service helps our personal program grow. Service is giving in A.A. Service is leading a meeting, making coffee, moving chairs, being a sponsor, or emptying ashtrays. Service is action, and action is the magic word in this program.

ANONYMITY

Whom you see here, what you hear here, when you leave here, let it stay here. Anonymity is the spiritual foundation of our program.

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+++]Message 7015 . . . . . . . . . . . . Re: Have AA groups ever pressed charges against a member?
From: Dolores . . . . . . . . . . . . 11/14/2010 3:42:00 PM

THE ATTACK ON NEW YORK A.A. ARCHIVIST FRANK M.
From Dolores and Dennis M.

The original message #7005 was from Lee Nickerson
<snowlilly12@yahoo.com> (snowlilly12 at yahoo.com)

I was very close to the late Frank M., Past Archivist (the only alcoholic Archivist) who took over from Nell Wing. We met once a month for a year spending time in the office researching Maine history, going out for late dinners and even later meetings. Frank was forced to resign as the result of his involvement with Joe and Charlie's workshop and other movements that disturbed AAWS. That was the reason given by AAWS. Most in the minority felt that AAWS wanted a non-alcoholic archivist who would be more amenable or malleable to the tricks forthcoming.

The next trick was when AAWS requested a payment of $150,000 from the city of San Diego to hold the 1995 Convention there (which they got). An uproar erupted but when every salaried staff worker, director and Grapevine staff is clicked down to submission to a larger will, things get murky and undone.

Frank M. started a movement for every AA member to send $5 and we could pay San Diego back. It made AAWS retaliate and Frank was soon gone after 30 years of service to GSO.

From: "Dolores" <dolli@dr-rinecker.de> (dolli at dr-rinecker.de)

Hi Lee, I was surprised to read about Frank Mauser. I met him at a Joe and Charley BB study in Nürnberg, Germany. His share on the history of AA and the pictures he brought along to show us, really got me interested in Archives. It was the beginning. I know he and Nell Wing spoke in Bristol, England a few times together and they shared about the Tradition and the Concepts. It was a pleasure to know him and to share with him. I do hope that what you shared
about
will never happen. Bill W sure knew us alcoholics! Dolores

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From: "bxdennis" <bxdennis@verizon.net> (bxdennis at verizon.net)

I am not aware of any "attack" on our past archivist, Frank M .... While I also followed the activities with respect to the Mexican situation and was a good friend of Frank M., I am unaware of the "facts" underlying the post ....

While I was aware of Frank's admiration of the Joe and Charlie Big Book seminars and he admittedly made the mistake of allowing their organizers to have access to a mailing list of names and addresses of general service voluntary workers without following the normal protocol for requesting such a list, this happened years before Frank's voluntary decision to retire. At the time, Frank told me that he got a slap on the wrist and then proceeded to provide me with a copy of Nell Wing's book which he was also told not to sell from beneath his desk with a wink. <g>

Furthermore, once these allegations are made about AAWS (wasn't it the Int'l Convention Committee in San Diego that was at the center of the $150,000 issue and not AAWS?), literature conspiracies, "murky and undone" actions, forced retirements, etc. haven't we strayed from a discussion of factual history to a discussion of opinion and innuendo?

Dennis M.

THE TENDENCY OF BUREAUCRACIES TO BECOME OVERLY SELF-PROTECTIVE AND POWER DRIVEN

From Chuck Parkhurst, Lee Nickerson, looking@pigsfly, and Carl Kirsch

The original message #7012 was from <pvttimt@aol.com> (pvttimt at aol.com)
<<If one stacks up the Tradition/Concept incursions in the last 20 years, one would clearly see that they are ready to do anything to protect the bureaucracy they have become. The system has taken on a life of its own and will do anything to assure its survival.>>

Conspiracy theorists, when asked for the motivations of their real or fancied opponents, often find refuge in vague allegations ... "protect the bureaucracy they have become"? .... the GSO folks all go in a smoke-filled back room once or twice a month to conjure and plot against the fellowship of AA in order to stay "in power," is that it?

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From: "Chuck Parkhurst" <ineedpage63@cox.net> (ineedpage63 at cox.net)

This [pvtimt's comment] sounds argumentative and like conjecture/opinion.

- - - - 

From: Lee Nickerson <snowlilly12@yahoo.com> (snowlilly12 at yahoo.com)

I found that [the tendency of the bureaucracy to become overly self-protective] to be true during the 90s when I had a very close relationship to GSO and AAWS. Bureaucracies do take on a life of their own and it doesn't need a "conspiracy" to bend rules enough to survive. At the levels below GSO we trust in God to protect us. Above that it's lawyers, Charter translation and arbitrary decisions. Maybe one needs to become a delegate and spend ten days replacing words in pamphlets to see who really controls the Fellowship.

- - - - 

From: <looking@pigsfly.com> (looking at pigsfly.com)

"At every crossroads on the path that leads to the future, tradition has placed 10,000 men to guard the past" -- Maurice Maeterlinck

The concept of inertia of established organizations resisting change and becoming transfixed with the mandate of maintaining the status quo is pretty well established. A left-handed suggestion that someone is a conspiracy theorist in pointing that out is itself a vague allegation.

AA changes slowly, whether that be the admission that women are alcoholics, that
non-smoking meetings aren't instances of "outside issues in AA," that people can
be cross-addicted and sharing that in meetings can be helpful to others, and that gay meetings don't turn the fellowship queer.

The anti-change folks aren't plotting against the fellowship to stay in power. They believe they know best because they are in power and rose there because their ideas are more perfect than those whom they left along the path.

There are people in the fellowship who believe it is just fine as it is, and there are those of us who think it needs to change with time in the same way it was fine tuned at its inception. Neither group is evil, but the suggestion that we are, is.

- - - - -

From: "Carl V. Kirsch" <carlkirsch@yahoo.com> (carlkirsch at yahoo.com)

Worry not. See what Bill had to say in his Grapevine article on the 4th Tradition in "Language of the Heart." Groups are sovereign. No other AA entity can discipline them. That's God's job, according to Bill.

Carl Kirsch
Atlanta, GA

Re: Meditation
From: Carl V. Kirsch . . . . . . . . . . . . 11/14/2010 9:37:00 AM

Dear Glenn: Assuming meditation" is a problem, it is an 11th Step problem and not a Tradition problem. For me, I am clear on what the word means in the A.A. sense of the word. Thus, for me there is no problem.

For example, the instructions on what we are to do as "meditation" in the A.A. sense of the word is clearly spelled out in the Big Book on Pages 86-88, particularly that part beginning with "Upon awakening."

Generally speaking, most dictionaries of worth define "meditation" to be religious contemplation or spiritual introspection. One of the synonyms for "meditation" is to "think." Thus, "meditation" in AA means to think in those ways as described in the BB at Pages 86-88; that meaning is entirely consistent with Pages 86-88 of our Book.

"Meditation" as A.A. intends it to be is not yoga or the reduction of one's
blood pressure, although the latter can be a by product of doing those things set out on Pages 86-88 in the Big Book. So, I would suggest we not confuse "meditation" as A.A. sees it to be "meditation" commonly tossed around by other interests.

Humbly yours,
Carl Kirsch
Atlanta, Georgia

++++Message 7018. . . . . . . . . . . . Re: Meditation
From: Glenn Chesnut . . . . . . . . . . . . 11/15/2010 4:49:00 PM

Carl,

I very much agree with you.

You wrote <<Generally speaking, most dictionaries of worth define "meditation" to be religious contemplation or spiritual introspection.>>

The thing that confuses people nowadays, is that the meaning of the word "meditation" changed during the 1960's and 1970's. So a modern English dictionary doesn't give you exactly the same definition of the word as a dictionary written back in the 1930's and 1940's would say.

On the other hand, what early AA's called "quiet time" back in the 1930's (originally following Oxford Group practice) slowly changed into something more like the kind of Buddhist and Hindu meditation where you try to shut off all the thoughts inside your head.* This wasn't mentioned in the wording of the Eleventh Step, but it WAS part of early AA practice.

If you want to see what the words "prayer" and "meditation" basically meant back during the early AA period, look at a copy of Twenty-Four Hours a Day, the second most used book in early AA.

On each page you will see a section called "Meditation for the Day" -- several sentences which we read in the morning, and then spend a short period thinking about. We ask ourselves questions like: Where does this apply to my life? Are there parts of this which I am not doing in my spiritual life? Do I need to change my attitude about God and life? Or change my behavior? This kind of thing
is what the word meditation primarily means in Step Eleven.

"Prayer for the Day" is then an example of a good prayer. Too many alcoholics come into the program thinking that "God, help me win the lottery today" and "God, please let me get home without being arrested by the cops" and other narrowly selfish prayers of that sort are good prayers. So we need somebody, not only to explain that narrowly selfish prayers of that sort are NOT good prayers, but also to give us examples of what good prayers are.

The Twenty-Four Hour book shows us (by example) that praying for myself to have greater tolerance, more faith in God, more humility, more sympathy and compassion for others, and things of this sort ARE good prayers, the kind of good prayers that the Big Book talks about.

Glenn

http://hindsfoot.org/hp5rw.html

http://hindsfoot.org/medit11.doc

*The Oxford Group "quiet time" in its original form was also very different from Hinduism, Buddhism, or any kind of later AA practice. With the original OG method, you sat down with pencil and paper, and during that quiet time, wrote down all the thoughts that came into your mind. Then you read them afterward, looking for guidance from God. Including how you should take the inventories of the other people in the program, and "check them" (go up to them and explain to them the error of their ways) so they would learn to act as wisely and morally as you (Lord help us).

I have never heard of any early AA person using pencil and paper during quiet time. Maybe they might have very, very early in the development of AA, before they had split with the OG, but I have never seen any written references to it myself. Maybe somebody could come up with a text I have forgotten about, but I think using pencil and paper was never part of AA practice, or wasn't for very long.

Richmond Walker, the AA author of Twenty-Four Hours a Day, who was influenced by Hinduism (notice the Sanskrit quote at the beginning of his book) moved even further away from OG practice. Quiet time was now to be used, not to obtain
guidance necessarily, but just to be alone with the transcendent power beyond
the world of space and time, for its own sake, and because we came back from
this experience filled with both calm and a new power to do God's will.

+++Message 7019. . . . . . . Re: Meditation
From: James Bliss . . . . . . . . . . . . 11/15/2010 8:14:00 PM

Just for documentation of the definition of the word meditation. The
following is from *The Winston Simplified Dictionary*, Intermediate Edition, copyright 1928:

meditation n. the act of thinking long and deeply, esp. such thought as a part
of one's prayers or devotions.

meditate v.i. muse or think deeply; contemplate:-- v.t. 1. to think or muse upon: 2, to design; purpose; plan

I picked this dictionary up at a garage sale several years back for $.50 for exactly this purpose.

Jim

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On 11/15/2010 3:49 PM, Glenn Chesnut wrote:

> The thing that confuses people nowadays, is that the meaning of the
> word "meditation" changed during the 1960's and 1970's. So a modern
> English dictionary doesn't give you exactly the same definition of the
> word as a dictionary written back in the 1930's and 1940's would say.

> If you want to see what the words "prayer" and "meditation"
> basically meant back during the early AA period, look at a
> copy of Twenty-Four Hours a Day, the second most used book
> in early AA.
>>
> On each page you will see a section called "Meditation for
> the Day" -- several sentences which we read in the morning,
> and then spend a short period thinking about. We ask ourselves
> questions like: Where does this apply to my life? Are there
> parts of this which I am not doing in my spiritual life?
> Do I need to change my attitude about God and life? Or
> change my behavior? This kind of thing is what the word
> meditation primarily means in Step Eleven.

+++Message 7020. . . . . . . Gravesites: Jim Burwell and Fitz Mayo
I had an opportunity to stop at Christ Episcopal Church in Maryland today and to see where Jim Burwell and Fitz Mayo are buried. I was able to get a map of the cemetery.

Email me at: <cbudnick@nc.rr.com> (cbudnick at nc.rr.com) if interested in a copy of the cemetery map or pictures of their headstones.

Chris B.
Raleigh, North Carolina

Since the Big Book raises the issue of meditation, I think we ought to stick with the examples of meditation found in the Big Book. The Big Book simply refers to meditation as a review and a prayer as asking God. Also, perhaps we should observe the practice of placing the meditation before the prayer as the Big Book suggest and not after the prayer as the abbreviated step was written. I suspect even the Big Guy doesn't appreciate a "burning" desire. After meditation, we can be clearer on what our prayers should be.

Examples of Meditation before Prayer:

Page 63 - Step 3

Meditation: We thought well before taking this step making sure we were ready; that we could at last abandon ourselves utterly to Him.

Prayer: "God, I offer myself to Thee -- to build with me and to do with me as Thou wilt. Relieve me of the bondage of self, that I may better do Thy will. Take away my difficulties, that victory over them may bear witness to those I would help of Thy Power, Thy Love, and Thy Way of life. May I do Thy will always!"

Page 66-67 - Step 4, Resentments

Meditation: We realized that the people who wronged us were perhaps
spiritually sick. Though we did not like their symptoms and the way these disturbed us, they, like ourselves, were sick too.

Prayer: We asked God to help us show them the same tolerance, pity, and patience that we would cheerfully grant a sick friend. When a person offended we said to ourselves, "This is a sick man. How can I be helpful to him? God save me from being angry. Thy will be done."

Page 68, Step 4, Fears

Meditation: We reviewed our fears thoroughly. We put them on paper, even though we had no resentment in connection with them. We asked ourselves why we had them.

Prayer: We ask Him to remove our fear and direct our attention to what He would have us be.

Page 69, Step 4, Conduct

Meditation: We reviewed our own conduct over the years past. Where had we been selfish, dishonest, or inconsiderate? Whom had we hurt? Did we unjustifiably arouse jealousy, suspicion or bitterness? Where were we at fault, what should we have done instead?

Prayer: We asked God to mold our ideals and help us to live up to them. We ask God what we should do about each specific matter. The right answer will come, if we want it.

Page 75, Step 5

Meditation: Returning home we find a place where we can be quiet for an hour, carefully reviewing what we have done.

Prayer: We thank God from the bottom of our heart that we know Him better.

Page 76, Step 6

Meditation: Are we now ready to let God remove from us all the things which we have admitted are objectionable? Can He now take them all every one?

Prayer: If we still cling to something we will not let go, we ask God to help us be willing.
Page 76, Step 7

Meditation: When ready

Prayer: "My Creator, I am now willing that you should have all of me, good and bad. I pray that you now remove from me every single defect of character which stands in the way of my usefulness to you and my fellows. Grant me strength, as I go out from here, to do your bidding. Amen."

Page 76, Step 8

Meditation: We subjected ourselves to a drastic self appraisal. Now we go out to our fellows and repair the damage done in the past.

Prayer: If we haven't the will to do this, we ask until it comes.

Page 79, Step 9

Meditation: Reminding ourselves that we have decided to go to any lengths to find a spiritual experience...

Prayer: ...we ask that we be given strength and direction to do the right thing, no matter what the personal consequences may be.

Page 84, Step 10

Meditation: Continue to watch for selfishness, dishonesty, resentment, and fear. When these crop up...

Prayer: ...we ask God at once to remove them.

Page 86, Step 11, evening

Meditation: When we retire at night, we constructively review our day. Were we resentful, selfish, dishonest or afraid? Do we owe an apology? Have we kept something to ourselves which should be discussed with another person at once? Were we kind and loving toward all? What could we have done better? Were we thinking of ourselves most of the time? Or were we thinking of what we could do for others, of what we could pack into the stream of life? But we must be careful not to drift into worry remorse or morbid reflection, for that would diminish our usefulness to others.

Prayer: After making our review we ask God's forgiveness and inquire what corrective measures should be taken.

Page 86, Step 11, morning
Meditation: On awakening let us think about the twenty four hours ahead. We consider our plans for the day.

Prayer: Before we begin, we ask God to direct our thinking, especially asking that it be divorced from self pity, dishonest or self seeking motives.

Page 86-87, Step 11, through the day

Meditation: In thinking about our day we may face indecision. We may not be able to determine which course to take. Here we ask God for inspiration, an intuitive thought or a decision. We relax and take it easy. We don't struggle. We are often surprised how the right answers come after we have tried this for a while.

Prayer: We usually conclude the period of meditation with a prayer that we be shown all through the day what our next step is to be, that we be given whatever we need to take care of such problems. We ask especially for freedom from self will, and are careful to make no request for ourselves only. We may ask for ourselves, however, if others will be helped. We are careful never to pray for our own selfish ends. Many of us have wasted a lot of time doing that and it doesn't work. You can easily see why.

Page 87-88, Step 11, when agitated or doubtful

Meditation: We pause

Prayer: We ask for the right thought or action. We constantly remind ourselves we are no longer running the show, humbly saying to ourselves many times each day "Thy will be done."

Hello fellow AAHL,

For anyone truly interested in the OG practices regarding prayer and meditation I strongly recommend reading Wally P's "How to Listen to God." It is well researched and accurately documents many of the practices right from OG.
literature. It also contains first hand, verifiable practices and recommendations. If I recall correctly Wally edits some of the quoted material but notes where he has done so.

To understand how the OG business teams operated and used guidance (this was very different than the typical group guidance practices) read Garth Lean's "On The Tail of a Comet."

The statement below seems an awfully broad stroke and from my research does not accurately reflect the recommended or actual practices.

=================================================================
<<The Oxford Group "quiet time" in its original form was also very different from Hinduism, Buddhism, or any kind of later AA practice. With the original OG method, you sat down with pencil and paper, and during that quiet time, wrote down all the thoughts that came into your mind. Then you read them afterward, looking for guidance from God. Including how you should take the inventories of the other people in the program, and "check them" (go up to them and explain to them the error of their ways) so they would learn to act as wisely and morally as you (Lord help us).">>
=================================================================

Of course, abuses can and do occur in any group setting and even the most refined technique or procedure in the hands of an unskilled person will yield bad results. The recommended practice of "checking guidance" for the typical OG member had nothing to do with "checking" other group members. It was a safeguard against what Bill talked about on p.87 of the BB.

"Being still inexperienced and having just made conscious contact with God, it is not probable that we are going to be inspired at all times. We might pay for this presumption in all sorts of absurd actions and ideas."

With respect to AA members using paper and pencil to capture guidance Dr Bob talked about this and admitted he wasn't very good at following it. I believe I read this in either the co-founders pamphlet (P-53) or The RHS Memorial Grapevine issue. Anne Smith also detailed this practice and its intended purpose in her journal. Apparently she did follow it.

These two clips that come from VC Kitchen's "I Was a Pagan" also help shed
light
and intentions on the practices under discussion. Kitchen and his wife
"checking" each other would not seem to be a "casual practice" common among
ordinary group members, but the practice of a husband and wife each trying
to follow First Century Christian Principles:

We began, in fact, to pray together in creating the new vision of the couple
God would have us be. "One of our greatest blessings," as my wife says now, "is
finding ourselves telling one another our own weak spots and asking for one
another's prayers about them, with no fear that the other will gloat about
it or
use that confidence as a weapon in the future." Instead, in other words, of
criticizing each other, we now criticize ourselves to each other, and ask
the
other's prayers about it. And when we occasionally do "check" -- to hold the
other to the maximum in Christ -- it is not without first examining the beam
in
our own eye, and then only under guidance in a prayerful and redemptive way.
--
p.60

All of these tasks and services consist in carrying out God's direction.
Oxford
Group "government," therefore, is entirely made up of "executives." We have
no
"legislative department" and no "judicial department." We make no laws and
have
no rules within the group because all our law comes from God while the only
rule
is obedience to guidance. Similarly God is our only judge. To tell another
man
what is the matter with him is, as God has shown us, is worse than useless.
We
merely incur his resentment -- expressed or suppressed -- and accomplish
nothing. When we sit in quiet time, however, and let God tell us of our sins
we
are not only convicted by His judgment but moved to do something about it.
--
p.69

God Bless

John B

- - - -

RESPONSE FROM GLENN C.

John, do remember though, passages like the one in Dr. Bob and the Good
Oldtimers on p. 140, which describes the kind of thing that ACTUALLY went on
in
the Oxford Group meeting in Akron which Dr. Bob and Anne Smith and the
alcoholics attended -- as opposed to what the OG theories said was SUPPOSED
James D. "J.D." Holmes, one of the very early people to get sober in Akron AA, and later the founder on April 23, 1940 of the first AA group in Indiana, remembered one woman who used to get on my nerves with her constant chatter. One day, I called her into T. Henry's study and said, "I don't like you for some reason or other." (In those days, you were supposed to "check" people.) "You interrupt and talk too much. I'm getting a lot of resentment here, and I don't like it, and I'm afraid I'll get drunk over it." She laughed and said something. Then we sat down and had a very pleasant visit. And I lost all resentment.

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On Mon, 11/15/10, Glenn Chesnut <glennccc@sbcglobal.net> wrote:

The Oxford Group "quiet time" in its original form was also very different from Hinduism, Buddhism, or any kind of later AA practice. With the original OG method, you sat down with pencil and paper, and during that quiet time, wrote down all the thoughts that came into your mind. Then you read them afterward, looking for guidance from God. Including how you should take the inventories of the other people in the program, and "check them" (go up to them and explain to them the error of their ways) so they would learn to act as wisely and morally as you (Lord help us).

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+++++Message 7023. . . . . . . . . . . . Re: Meditation
From: Carl V. Kirsch . . . . . . . . . . . . 11/18/2010 10:55:00 AM

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From Carl Kirsch, Dov W., Jon Markle, and Dick Chalue

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From: "Carl V. Kirsch" <carlkirsch@yahoo.com>
(carlkirsch at yahoo.com)

I love my little Twenty-Four Hours a Day book. It was one of the first books I bought when I came into on March 13, 1999. That book confirms for me what the word "meditation" means in AA. It means to "think" or "contemplate" something spiritual in nature. In the Twenty-Four Hours a Day book, the thing we are invited to think about is that little "Meditation" message set out therein.

On Pages 86 - 87 of our Big Book, Bill Wilson invites to think or meditate on things spiritual too and he tells us what that is. Beginning on Page 86 with "Upon awakening...." to "We usually conclude the period of meditation with a prayer, etc." on Page 87, Wilson asks us to "think" (use our minds) five (5) times before saying, "We usually conclude the period of meditation," I think he assumed we knew that, if we did what he asked us to do in the text just preceding his invitation to pray, we had just finished meditating; otherwise, why would he use the word "conclude" on Page 87?

I have no quarrel with Far Eastern concepts assigned to the word "meditation". They are all valid. It's just that for me in AA, mediation means to train my mind to think about and ask my God how and in what way I can be of maximum service to Him and to my Fellow Man, always adding "Thy will, not mine, be done."

Humbly yours...

Carl Kirsch
Atlanta, Georgia

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From: Dov W <dovwcom@gmail.com>
(dovwcom at gmail.com)

Personally I do meditation as described by the Big Book pp. 86-88.

However, 11th Step meditation as described in the 12 and 12, although, like the 24 Hours meditations, it is rooted in the words of a prayer and therefore it is not as transcendent as more contemporary meditation, nevertheless the 12&12 meditation seems significantly closer to contemporary meditation than
meditation as described in the Big Book.

When it comes to Step work in general, many like the extra depth and sophistication of the 12&12. I personally appreciate the 12&12 for its spiritual insight but for me, on a practical level, I find the Big Book to be far simpler to implement and therefore, for me, more of a program of action.

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From: Jon Markle <SerenityLodge@gmail.com>  
(SerenityLodge at gmail.com)

I don't think there's any set recipe for meditation and prayer, no set order, no "right way" to do it. The 12x12 has a great essay on this subject. (I know, many do not believe in the 12x12, but I do, because it works for me)

The key is . . . just do it! <GRIN> I don't cotton to placing man made limitations upon my Higher Power. I'm a firm believer that if I just follow the instructions to the best of my ability, my HP will take care of the rest. <SMILE>

If we get too legalistic, then it sounds like a cult or a religion and AA ain't either of those, for sure.

We each of us do this thing in the way that works for us. As it's said, "it works when I work it".

Perhaps if more groups spent more time in actually studying and then practicing the suggestions found in the Big Book and other AA literature, such as the 12x12, and less time in "discussion" (arguing opinions) meetings, there would not be so much confusion or side-tracking into areas that are largely outside issues of controversy.

But we alcoholics love a good debate/cat fight over control issues, don't we? See, for example, on this list, how quickly a simple question can get into personal opinions where FACTS are supposed to preempt personal opinions.

Hugs for the trudge.

Jon M (Raleigh)  
9/9/82

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From: Dick Chalue <dickchalue@yahoo.com>
(dickchalue at yahoo.com)

From something I saw on one of the AA sites: Prayer is talking to GOD. Meditation is listening to GOD.

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+++Message 7024. ............ Large collection of old AA tape recordings discovered
From: Elisabeth ............ 11/22/2010 2:04:00 PM

+++++++++++++++++++++++++++++++

Recovery Speakers has found around 50,000 AA talks -- cassettes, reel-to-reel tapes, and wire recordings -- some of them dating back to the late forties and fifties, originally collected by Bill and Arbutus O'Neal of Texas.

I received this e-mail from a friend, and pass it on to the AAHistoryLovers -- it is EXCITING they found these tapes!

Elisabeth
<elisabeth98043@yahoo.com>
(elisabeth98043 at yahoo.com)

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Hi Bill,

After our wonderful conversation the other day I felt compelled to give you some details on the progress of the "Recovery Speakers" project. First, thanks so much for all of your support and willingness to help get the word out. I was so thrilled to find the old reel with one of your mother's talks on it! As soon as it has been processed I'll send you a copy.

The entire library consists of around 3,500 reel-to-reel tapes; some of them dating back to the late forties and fifties. The original owners/operators of this library were Bill and Arbutus O'Neal of Texas. They, like many other tape enthusiasts, didn't have much money. Consequently they taped at very slow speed so they could jam as much as possible onto a reel. I have reels containing as many as sixteen hours of recorded talks. Counting the reels, some old wire recordings, and cassettes I estimate that this library contains in the neighborhood of 50,000 talks.

As we are getting these recordings digitized we have been making them available
online at the website:

<http://www.recoveryspeakers.org/>

There are expenses involved. The hosting fees for this website are sizable. We had been outsourcing the digitizing; however, it has become too expensive. The current plan is to raise the funding to purchase the equipment necessary to do the digitizing and processing here with the help of volunteers. This includes reel-to-reel players, wire recorders, and a dedicated system to capture audio. This would enable us to begin to process these tapes here. One reason the process has been so costly is that everything must be done in "real time". I had a professional estimate to have the entire library converted and almost fell over when they came back with an estimate of over 1 million dollars.

Please note that the majority of these recordings are in very good condition and some of them have never been made available anywhere. For example, I recently found a reel containing talks from AA's First International Convention, held in Cleveland in 1950. AAWS archives didn't have these recordings and now, because of this project, they will have copies.

I was recently able to donate some items, including old wire recordings, to Stepping Stones -- the Home of Bill & Lois Wilson. Now when people tour Stepping Stones they will be able to hear some incredible recordings including Bill W. playing the violin. I also sent along an actual wire recording unit like Bill W once had on his desk. I know the fellowship will enjoy seeing and hearing these new additions while visiting Stepping Stones.

I'm sharing this information to let you and your friends know that the Recovery Speaker project is bigger than just a website. Of course the website does currently host more than 3,000 downloadable AA and Al-Anon talks.

Again, thank you for your ongoing service to the fellowship and all you continue to do to help with this endeavor.

In Love & Service,

Mike F.
Chandler, Arizona

Recovery Speakers
P.O. Box 2736
Chandler, AZ 85244-2736

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+++Message 7025. . . . . . . . . . . . . RE: A.A.W.S. Conference Approved
From: Jenny or Laurie Andrews . . . . . . . . . . . . . . . . . . . . 11/14/2010 3:59:00 AM

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From Laurie Andrews and Carl Kirsch

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From: Laurie Andrews <jennylaurie1@hotmail.com>
(jennylaurie1 at hotmail.com)

The Big Book quotes non-Conference approved literature, e.g. the Bible (!),
The Varieties of Religious Experience, The Living Church (appendix V), American Journal of Psychiatry; NBC radio broadcast by the American Medical Association (both appendix III).

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From: "Carl V. Kirsch" <carlkirsch@yahoo.com>
(carlkirsch at yahoo.com)

I agree with James Harp. There is wonderful stuff in non-conference approved literature. And remember what our BB says, "we sometimes select and memorize a few set prayers which emphasize the principles we have been discussing. There are many helpful books also. Suggestions about these may be obtained from one's priest, minister, or rabbi. Be quick to see where religious people are right. Make use of what they offer." (Page 87).

Clearly, in the BB, Bill was referring to non-conference approve literature, because between 1935 and 1939, the year the Book was published, no AA conference board existed. Hence, there was no "conference approved" literature. Nevertheless, the Books ask us to read other "many helpful books."

Humbly yours,

Carl Kirsch
Atlanta, Georgia

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Original message from: jamesjharp@suddenlink.net
Just because a piece of literature is not A.A.W.S. Conference "approved," does not mean that it is "disapproved." Who among us has not read some materials that were not A.A.W.S. Conference "approved"!

An example of such a publication would be "Twenty-Four Hours a Day," author Richmond Walker, first published by the AA group in Daytona Beach, Florida, in 1948.

On a related note, check "The Little Red Book," author Ed Webster, first published in 1946 by him and Barry Collins under the sponsorship of the the Nicollet AA group in Minneapolis, Minnesota -- a reported favorite read of Doctor Robert Smith, published years before the A.A.W.S. Conference literature-sanctioning "approval" process circa 1951.

A.A. members are free, without any recrimination, to read whatever literature they choose to read; including antiquarian publications, many of which were published long before the A.A.W.S. Conference "approval" process was implemented by A.A. World Services, Inc..

Keeping it Real,

Jim H.
Chicago, IL
10-20-83

+++

From Lee Nickerson (snowlilley12) and Shakey Mike on Frank M., Mexico, San Diego, etc., plus the original question (pressing charges against an AA member)

From: Lee Nickerson <snowlilley12@yahoo.com>
(snowlilley12 at yahoo.com)

I know we are dealing with private communications and personal memories. None of this ever got beyond being denied as a floor action at the Conferences. For me it's enough to keep an eye on our headquarters office. There are many opinions.

How did we end up at the Interfaith center; a building built specifically to
house and strengthen the churches of the world? Why are we there? There was a
groundswell movement against the move and the numbers about saving money
never
were that spectacular in the light of us moving into a building totally
dedicated to world churches. AAWS sent its representative to Presque Isle,
Maine
to soften the vocal minority.

I remember all this. I lived it. I lived the Mexican and German betrayals.

Frank M. did not voluntarily resign. He told me that when he outlined the
payback plan to San Diego.

I know that accepting the party line is the way to a peaceful settlement.
But I prefer to be a bit unscientific and keep a watch for the appearance of more
rascals.

---

From: Shakey Mike <Shakey1aa@aol.com>
(Shakey1aa at aol.com)

This topic is getting offtrack. [It was originally supposed to be a question
as to whether AA groups have ever pressed charges against a member.]

Attacks on trusted servants for harms done is not new to AA. Does any one
have any documentation to back up the allegations of "forced to resign"? AAHL is
about the truth in AA history. Where's the proof?

Mexico and Germany are well documented. I'm more an Intergroup person., but
as an AA historian. I need to see it in writing. A letter or document. Not he
said, she said. Many people say things that are not true when they are hurt or get
fired.

I've heard about lawsuits for and against GSO and AA members for years. Some
websites, GSO Watch in particular, have copies of letters from GSO, Groupo
Mexico and at that time past and present trusted servants.

See http://gsowatch.aamo.info/mex/index.htm#%281%29

It is an interesting read of the history of the Mexican Big Book problem.

My late sponsor and AA historian Harry the Wino, who also spoke in Bristol,
England, always said that Bill Wilson told us to "Guard the traditions
well."
For GSO staffers, they need to not only guard the traditions well, but also
the concepts.
It was inexcusable what happened in Mexico. We do learn from our mistakes?

Is the answer to the original question Yes or No?

Shakey Mike Gwirtz
Hardcore Group

- - - -

From: "lee" <snowlilly12@yahoo.com> (snowlilly12 at yahoo.com)

OK. My obsession with GSO's and AAWSs past allowed me to skip the original question. In my area we had a convention treasurer steal nearly $15,000 which was payment for the convention and our seed money. The sidebar here is that the guy, unbeknownst to us, was a compulsive gambler and a member in poor standing of GA. The money went directly and with great speed to the nearest race track and it stayed there. The Area Committee decided not to pursue it in the area of public controversy and instead appealed to the guy's sense of decency. He eventually paid all that money back and is still sober. To meet the immediate debts, we contacted every group in the area and asked for a special donation. It came in total within three weeks.

- - - -

+++Message 7027. . . . . . . . . . . . RE: The meaning of Anonymity
From: Arthur S . . . . . . . . . . . . 11/23/2010 9:07:00 AM

Thought this might be interesting - Arthur

- - - -

The admonition originated in the early 1940s at the Oak Ridge, Tennessee complex (constructed under the Manhattan Project) to produce enriched uranium and plutonium for the atomic bombs.

It was on a sign emphasizing the critical war time secrecy associated with the project.

A 1945 photo of the sign can be viewed at the following link <http://news.cnet.com/2300-1025_3-6247794-3.html>

It read:

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- - - -
What you see here
What you do here
What you hear here
When you leave here
Let it stay here
=====================================

Cheers

Arthur

=======================================================================================================================

+++Message 7028. . . . . . . . . . . . RE: Large collection of old AA tape recordings discovered
From: Sherry C. Hartsell . . . . . . . . . . . . 11/22/2010 5:45:00 PM

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Arbutus O'Neal was my wife's Sponsor and in my earliest yrs of sobriety I was drafted to help her husband Bill (he had one arm missing from an alcohol related driving accident)--

for yrs my children would caution me about driving with my elbow up on the window; "That's how Uncle Bill lost his arm Daddy, always keep your arm in the car!"

--set up his recording equipment at various AA events around Texas, Arkansas, and Louisiana -- then help him with dubbing them while our wives talked Al-Anon in their Wichita Falls, Texas home, WF being where I sobered up in Dec of '67 --
great experience for a young fellow learning how to live the AA life.

Neat also in that I got to visit and become acquainted with many old-timers and speakers from the West Coast, Gulf Coast, Back East, and various and sundry Southern & Southwestern locations at these events. I consider myself fortunate indeed to have had these experiences. I am very grateful that Bill & Arbutus's work is being saved.

Sherry C. H.

Gilmer, in NE Texas
Original message #7024 from Elisabeth
<elisabeth98043@yahoo.com> (elisabeth98043 at yahoo.com)

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I received this e-mail from a friend, and pass it on to the AAHistoryLovers -- it is EXCITING they found these tapes!

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Again, thank you for your ongoing service to the fellowship and all you continue to do to help with this endeavor.

In Love & Service,

Mike F.
Chandler, Arizona

Recovery Speakers
P.O. Box 2736
Chandler, AZ 85244-2736

++++Message 7029. . . . . . . . . . . . Origin of an AA quote: a man convinced against his will
From: Baileygc23@aol.com . . . . . . . . . . . . 11/30/2010 6:14:00 PM
Schopenhauer (in his essays) says "A man convinced against his will is of the same opinion still," and refers these words to a work by Samuel Butler called Hudibras.

Here is Cliff Notes on the subject.

The origin of this old adage appears to go back a long time. So long, in fact, that no one is really sure where it originally came from. It also appears in many different forms in many different places.

Mary Wollstonecraft (1759-1797), the famous British writer and feminist (and mother to the author of Frankenstein), included the quotation "Convince a man against his will, He's of the same opinion still" in the notes to Chapter 5 of her 1792 treatise, "A Vindication of the Rights of Woman." This adage is placed in quotes, denoting that it wasn't original text, but without reference to the source. So either she didn't know the origin of this saying or she assumed that it was so popularly known that citing the source was unnecessary.

She might, however, have misquoted two lines from Samuel Butler's (1612-1680) enormous 17th-century poem Hudibras. Part III, Canto iii, lines 547-550 read thus:

He that complies against his will
Is of his own opinion still
Which he may adhere to, yet disown,
For reasons to himself best known

Butler might have penned an original thought here, or he might have been borrowing what was already an old saying even in his time. We'll probably never know.

Read more:
http://www.cliffsnotes.com/Section/Who-wrote-A-man-convinced-against-his-will-1-is\-of-the-same-opinion-still-.id-305408,articleId-41563.html#ixzz16oBzvOas

[29]
From Rick Tompkins and Michael Dunn

- - -

From: "ricktompkins" <ricktompkins@comcast.net>
(ricktompkins at comcast.net)

Doesn't anyone see, read, or hear the 1993 Conference-approved Anonymity Statement? It's not like it isn't an AAWS, Inc. publication, it's our table placard and unlike the AFG, Inc. placard. And I am very surprised that it's not readily available on the www.aa.org website.

So, bear with me as I try to remember this from memory, as it was composed and approved to protect AA Anonymity as a reminder and a full Fellowship effort:

Anonymity is the spiritual foundation of all our traditions. Please respect this and treat with confidence who you see and what you hear. (illuminated "A" on the placard)

I'm not anti-Al-Anon by any stretch, but IMHO all of the posters to this thread, most likely AAs, should either be laughing at ourselves or ashamed for not setting the history record straight.

Rick, Illinois

Al-Anon may have begun printing its dark blue tripod cylinder placard in the early 1980s or late 1970s. It's all we (AA) had to share on until 1993, good friends. Yes, cultural change is very slow LOL. ---R.

- - -

From: Michael Dunn <mdshediac@yahoo.ca> (mdshediac at yahoo.ca)

My group reads the following at our meetings:

"A.A. has promised personal anonymity to all who attend its meetings. No one has the right to break the anonymity of another member. A.A. as a whole seeks to ensure that individual members stay as private and protected as they wish, or as open as they wish, about belonging to the Fellowship; but always with the understanding that anonymity at the level of the press, radio, TV, film and new media technologies, such as the Internet, is crucial to our continuing sobriety and growth at both the personal and group levels."

The text I believe comes from the Anonymity pamphlet. It was basically chosen as
it reflects more strongly the "right" of the individual member to be "as private" or "as open" as they wish about themselves, except at the public level, and it emphasizes that no individual may break the anonymity of another member. We felt this was closer to what anonymity is than "who you see here and what you hear here, please let it stay here when you leave here." When you think about it, how is one to stay sober or pass the message if you leave what you hear in the rooms? You can in fact use all you hear without identifying who said it.

Michael

+++Message 7031. . . . . . . . . . . . Re: A.A.W.S. Conference Approved
From: Bob . . . . . . . . . . . . 11/22/2010 4:51:00 PM

From Bob 127, Jim in Central Ohio, Laurie Andrews, Baileygc23, and Robert rdberryarchitect

- - - -

From: Bob <bob127aa@yahoo.com> (bob127aa at yahoo.com)

According to the traditions each group should be autonomous, wouldn't it be up to each group to decide what would be used/discussed in their meetings. I know or have known of groups using the Little Red Step Book, Emmet Fox and a few other non-conference-approved pieces of literature in their meetings.

- - - -

From: <Sober186@aol.com> (Sober186 at aol.com)

Am I the only one who noticed the Big Book was not conference approved when it first began being used? No conference, no approval.

Jim in Central Ohio

- - - -

From: Jenny or Laurie Andrews <jennylaurie1@hotmail.com> (jennylaurie1 at hotmail.com)

It's true that there was no Conference when the Big Book was published in 1939; there certainly was when later editions came off the press. If Conferences
were so minded they could have deleted all those non-AA sources. BTW there's a much-quoted NCA reference about resentment in a magazine article by "a prominent clergyman" in the story Freedom from Bondage. Where in AA's copious literature or in Conference recommendations is it suggested that AA members should read only CA literature? Such advice would infantilise the fellowship.

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From: <Baileygc23@aol.com> (Baileygc23 at aol.com)

"though the Conference may act for the service of Alcoholics Anonymous, it shall never perform any acts of government; and that, like the Society of Alcoholics Anonymous which it serves, the Conference itself will always remain democratic in thought and action."

The 12 Concepts of A.A. World Service (Long Form)

- - - - -

From: "Robert" <rdberryarchitect@sbcglobal.net> (rdberryarchitect at sbcglobal.net)

<< Message 7007 from <jamesjharp@suddenlink.net>
<< said "Just because a piece of literature is not A.A.W.S. Conference 'approved,' does not mean that it is 'disapproved.' Who among us has not read some materials that were not A.A.W.S. Conference 'approved?!''"

I agree with that thought. At our group we only display conference approved literature.

Butch

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+++Message 7032. . . . . . . . Re: Have AA groups ever pressed charges against a member?
From: JohnH . . . . . . . . . . . 12/1/2010 11:36:00 AM

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So here is my 2 cents on the original question. We recently had a treasurer in our home group take about $20,000 from us. Yes, I know, lots of money for an AA group. But our prudent reserve is over $12,000 (only 2 months operating costs) and our working capital is about $6,000 per month. We were also saving for a planned move to another building. All of that went out the door. We now have it
all recovered through generous donations from many members and the thief has made an effort to pay some of it back.

But we did not prosecute, we did not file charges, we did not pursue any legal action using the 12th Concept and the 5th Warranty as our guide.

And we used the experience of other AA groups as a guide as well. We had long time members from another group bring their experience, strength, and hope and share it with us and we decided (overwhelmingly I might add) NOT to go after the person.

When I spoke directly to AA-GSO myself they informed me that they had never heard of a prosecution either.

And one of AA’s long-standing archivists (Gail L. from Akron) told me the same thing.

.... So, life goes on.

Message 7033. . . . . . . . . . . . Defects vs shortcomings
From: kentedavis . . . . . . . . . . . . 12/6/2010 12:40:00 AM

I have been unable to locate a reference to anyplace where Bill said why he used both "defects" and "shortcomings" in the steps.

Can anyone give me some help locating a reference where Bill is quoted as to why he used these two different words?

Kent

- - -

4. Made a searching and fearless MORAL INVENTORY of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our WRONGS.
6. Were entirely ready to have God remove all these DEFECTS OF CHARACTER.
7. Humbly asked Him to remove our SHORTCOMINGS.

Message 7034. . . . . . . . . . . . Re: A.A.W.S. Conference Approved
From: Kimball Rowe . . . . . . . . . . . . 12/1/2010 4:36:00 PM
A reminder, there are a number of documents that we frequently quote from that are not conference approved. The magazine the Grapevine comes to mind. The conference approval process is a lengthy ordeal, sometimes 3 or 4 years pass before a document come out of committee to the fellowship. The conference approval process would not work well with a monthly magazine. When did we become so rigid?

Here is a short warning about rigidity from Bob P:

1986 GENERAL SERVICE CONFERENCE CLOSING TALK

by Bob P.

At the closing brunch on Saturday morning, Bob P. (G.S.O. senior adviser) gave a powerful and inspiring closing talk (excerpted below) to the 36th Conference.

Our greatest danger: Rigidity

This is my 18th General Service Conference -- the first two as a director of the Grapevine and A.A.W.S., followed by four as a general service trustee. In 1972, I rotated out completely, only to be called back two years later as general manager of G.S.O., the service job I held until late 1984. Since the 1985 International Convention, of course, I have been senior adviser. This is also my last Conference, so this is an emotionally charged experience.

I wish I had time to express my thanks to everyone to whom I am indebted for my sobriety and for the joyous life with which I have been blessed for the past nearly 25 years. But since this is obviously impossible, I will fall back on the Arab saying that Bill quoted in his last message, "I thank you for your lives." For without your lives, I most certainly would have no life at all, much less the incredibly rich life I have enjoyed.

Let me offer my thoughts about A.A.’s future. I have no truck with those bleeding deacons who decry every change and view the state of the Fellowship with pessimism and alarm. On the contrary, from my nearly quarter-century’s perspective, I see A.A. as larger, healthier, more dynamic, faster growing, more global, more service-minded, more back-to-basics, and more spiritual -- by far -- than when I came through the doors of my first meeting in Greenwich, Connecticut, just one year after the famous Long Beach Convention. A.A. has flourished beyond the wildest dreams of founding members, though perhaps not of
Bill himself, for he was truly visionary.

I echo those who feel that if this Fellowship ever falters or fails, it will not be because of any outside cause. No, it will not be because of treatment centers or professionals in the field, or non-Conference-approved literature, or young people, or the dually-addicted, or even the "druggies" trying to come to our closed meetings.

If we stick close to our Traditions, Concepts, and Warranties, and if we keep an open mind and an open heart, we can deal with these and any other problems that we have or ever will have. If we ever falter and fail, it will be simply because of us. It will be because we can't control our own egos or get along well enough with each other. It will be because we have too much fear and rigidity and not enough trust and common sense.

If you were to ask me what is the greatest danger facing A.A. today, I would have to answer: the growing rigidity the increasing demand for absolute answers to nit-picking questions; pressure for G.S.O. to "enforce" our Traditions; screening alcoholics at closed meetings; prohibiting non-Conference-approved literature, i.e., "banning books"; laying more and more rules on groups and members.

And in this trend toward rigidity, we are drifting farther and farther away from our co-founders. Bill, in particular, must be spinning in his grave, for he was perhaps the most permissive person I ever met.

Bob P. (senior adviser)
I am still looking for the list that has books that AAWS does not own the copyrights for. Any help?

Stan R
Williamsburg, VA
4-17-2007

- - - -

From GC the moderator:

Why don't you start by looking at http://hindsfoot.org/fiftybk.html which is:

Fifty Books Tracing AA's History: The Bishop of Books

followed by additional lists containing thirty more books. This is a very good and well-selected starting point for reading good books about AA and AA history.

Only a small handful of those are copyrighted by AAWS. Once you have read those 80 or so books, you can go on to this excellent reference work:


Charlie's own private alcoholism library, which contained 15,000 items, is now at Brown University. I think you would just about have to visit their university library to start reading those books.

But you can go to http://www.amazon.com/ and search under "books" for the word "alcoholism." Amazon give a list of 11,138 books which they sell.

If you use the Google search function, and Google for book alcoholism you will find that Google gives you 3,420,000 results.

++++Message 7036. . . . . . . . . . . . RE: The meaning of Anonymity
From: Jenny or Laurie Andrews . . . . . . . . 12/2/2010 3:38:00 AM
From Laurie Andrews and Michael Dunn

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From: Laurie Andrews <jennylaurie1@hotmail.com>
(jennylaurie1 at hotmail.com)

Here in the UK the British General Service Office has a letter on protecting members' anonymity which is issued to the media covering conventions etc. It's on the Gt Britain AA website.

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From: Michael Dunn <mdshediac@yahoo.ca>
(mdshediac at yahoo.ca)

The piece I quoted is out of the "Understanding Anonymity" pamphlet and is Conference approved. I recall the card you describe but don't recall the text. At any rate, our group decided to use the text I noted, because we feel it is more complete and descriptive than "Who you see here, what you hear here, leave it here" which for us has become something of a meaningless cliche.

Michael

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Earlier message from: Michael Dunn <mdshediac@yahoo.ca> (mdshediac at yahoo.ca)

My group reads the following at our meetings:

"A.A. has promised personal anonymity to all who attend its meetings. No one has the right to break the anonymity of another member. A.A. as a whole seeks to ensure that individual members stay as private and protected as they wish, or as open as they wish, about belonging to the Fellowship; but always with the understanding that anonymity at the level of the press, radio, TV, film and new media technologies, such as the Internet, is crucial to our continuing sobriety and growth at both the personal and group levels."

The text I believe comes from the Anonymity pamphlet. It was basically chosen as it reflects more strongly the "right" of the individual member to be "as private" or "as open" as they wish about themselves, except at the public level, and it emphasizes that no individual may break the anonymity of another member. We felt this was closer to what anonymity is than "who you see here
and what you hear here, please let it stay here when you leave here." When you think about it, how is one to stay sober or pass the message if you leave what you hear in the rooms? You can in fact use all you hear without identifying who said it.

Michael

Cf: The Artist's Concept, Big Book first edition, now included in "Experience, Strength and Hope", page 130): "... all that this study and research ever did for me was to show something about why I drank. It substantiated a fact that I had known all along, that my drinking was symptomatic. It did point out a road to better mental health but it demanded something of me in return that I did not have to give. It asked of me a power of self-will but it did not take into consideration that this self-will was already drugged with poison - that I was very sick. Intuitively I always knew that a person constrained to temperance by the domination of the will is no more cured of his vice than if he were locked up in prison. I knew that somehow, some way, the mental stream, the emotions, must be purified before the right pathway could be followed."

BTW the chapter is headed with the quotation attributed to Herbert Spencer which was reprinted at the end of the Spiritual appendix in the Big Book.

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From: Baileygc23@aol.com
Date: Tue, 30 Nov 2010
Subject: Origin of an AA quote: a man convinced against his will

Schopenhauer (in his essays) says "A man convinced against his will is of the same opinion still," and refers these words to a work by Samuel Butler called Hudibras.

Here is Cliff Notes on the subject.
The origin of this old adage appears to go back a long time. So long, in fact, that no one is really sure where it originally came from. It also appears in many different forms in many different places.

Mary Wollstonecraft (1759-1797), the famous British writer and feminist (and mother to the author of Frankenstein), included the quotation "Convince a man against his will, He's of the same opinion still" in the notes to Chapter 5 of her 1792 treatise, "A Vindication of the Rights of Woman." This adage is placed in quotes, denoting that it wasn't original text, but without reference to the source. So either she didn't know the origin of this saying or she assumed that it was so popularly known that citing the source was unnecessary.

She might, however, have misquoted two lines from Samuel Butler's (1612-1680) enormous 17th-century poem Hudibras. Part III, Canto iii, lines 547-550 read thus:

He that complies against his will
Is of his own opinion still
Which he may adhere to, yet disown,
For reasons to himself best known

Butler might have penned an original thought here, or he might have been borrowing what was already an old saying even in his time. We'll probably never know.

Read more:
http://www.cliffsnotes.com/Section/Who-wrote-A-man-convinced-against-his-will-is\-of-the-same-opinion-still-.id-305408,articleId-41563.html#ixzz16oBzvOas

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What group needs 20 k and a 12 k prudent reserve? Six thousand a month to run a group? Where do they meet? Madison Square Garden?

AA groups should own no property. That is the purpose of club houses and they are not AA. They collect rent from AA groups and facilitate a meeting place. See
the
GSO Yellow page guidelines for Clubs.

I'd like to know if any clubhouse, being outside the AA service structure, has ever brought suit against an AA member.

BTW, most AA groups require two signatures on checks. My home group does not but I will make that suggestion at the next business meeting. We make the suggested 50/30/10/10 split, as soon as we go over our prudent reserve, several times a year and get treasurer's reports monthly.

Shakey Mike Gwirtz
Phila, PA

From Tommie Hickcox, tomper87, Arthur S., and others

From: Tom Hickcox <cometkazie1@cox.net>
(cometkazie1 at cox.net)

GRAPEVINE ARTICLE:

http://www.aagrapevine.org/da/article.php?id=39321&tb=3ZGE9cSUzQWp1bHkrMTk3NyZwZ

z01 [30]

AA Grapevine - July 1977 Vol. 34 No. 2
Word-worriers

Members of our Fellowship are prone to spend hours of meeting time debating the precise meaning of words in the Steps and Traditions. When co-founder Bill W. was asked why he said "defects of character" in Step Six and "shortcomings" in Step Seven, he replied: "I just didn't want to use the same word twice."

AAHL MESSAGE 2559:

http://health.groups.yahoo.com/group/AAHistoryLovers/message/2559

* From the 1968 General Service Conference "Ask It Basket" Question: What is the difference between "Character Defects" and "Shortcomings"? Answer: A Staff Member said that she asked this question of Bill some years ago. Quite simply, he said he didn't want to use the same word twice. He intended the two terms to mean the same thing.
* From the 1977 General Service Conference "Ask It Basket"

Question: Could we republish the quotation from Bill W concerning the
difference, or lack of difference, between "defects" and
"shortcomings" in the Steps?
Answer: Some years ago, we received many letters asking the
difference between these terms. Bill said he did not want to use the
same word twice.

[Both of the GSC documents are available on the web]

* Also contains a note from 'merton' that a letter was discovered in
the GSO archives written by Bill - "As if by magic the computer
revealed a letter by Bill saying that the meaning was intended to be
synonomous and that the different words were merely semantic for literary
flow"

Tommy H in Baton Rouge

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The same references were given by Arthur S. <arthur.s@live.com> (arthur.s at
live.com)

and also by <tomper99@yahoo.com> (tomper99 at yahoo.com),

who adds a reference to AAHistoryLovers message 6040.

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The underlying point -- that Bill W. was attempting to maintain good
literary
style by not simply repeating the same word in two different sentences in a
row
-- was made by seven other members of our group:

Cliff <CBBB164@AOL.COM> (CBBB164 at AOL.COM)
<Baileyge23@aol.com> (Baileyge23 at aol.com)
"Sherry C. Hartsell" <hartsell@etex.net> (hartsell at etex.net)
"CloydG" <cloydg449@sbcglobal.net> (cloydg449 at sbcglobal.net)
john wikelius <justjohn1431946@yahoo.com> (justjohn1431946 at yahoo.com)
Joe Adams <joeadams1950@gmail.com> (joeadams1950 at gmail.com)
Jonathan Lanham-Cook <lanhamcook@gmail.com> (lanhamcook at gmail.com)

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The original message No. 7033 was from
<kentedavis@aol.com> (kentedavis at aol.com)
who said:

I have been unable to locate a reference to anyplace where Bill said why he
used
both "defects" and "shortcomings" in the steps. Can anyone give me some help
locating a reference where Bill is quoted as to why he used these two
different
4. Made a searching and fearless MORAL INVENTORY of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our WRONGS.
6. Were entirely ready to have God remove all these DEFECTS OF CHARACTER.
7. Humbly asked Him to remove our SHORTCOMINGS.

+++)Message 7040. . . . . . . . . . . . Re: Defects vs shortcomings
From: planternva2000 . . . . . . . . . . . . 12/7/2010 7:44:00 AM

On page 22 of "A New Pair of Glasses" Chuck C. states,

"I bet there've been a million hours spent in arguing over why step six says "...were entirely ready to have God remove all these defects of character" and step seven says "Humbly asked Him to remove our shortcomings."

And there's been a million hours spent on "What's the difference between 'shortcomings' and 'defects of character'?"

There's supposed to be a difference! I asked Bill, and he said, "I don't know, I think I didn't want to end two lines right next to each other with the same words. They mean the same thing."

So that's going to knock a lot of arguments out, isn't it?"

+++)Message 7041. . . . . . . . . . . . Re: Defects vs shortcomings
From: MarionORedstone@aol.com . . . . . . . . . . . . 12/7/2010 10:17:00 PM

I think there is a string on that in this data base. My recollection is that there was not profound pondering involved. I have attended meetings since 1985 and assimilated from the wisdom of the groups the following:

So many ways to be inadequate. One of the conundrums that I have mulled is the various ways Bill W. expressed my inadequacies as a human being within the Twelve Steps. First he requires that we get a piece of paper, a writing instrument and

4. Make a searching and fearless moral inventory of ourselves.

But it isn't a complete inventory, all he asks is that we look at our resentments and determine ultimately where we were at fault. He asks that we
identify our fears and respond to the rhetorical question whether self reliance failed us. And finally he asks that we look at our interpersonal relationships and determine how we could set those matters straight.

Nowhere in this supposed inventory do we compare our actions directly to any code of moral conduct such as the Ten Commandments and assess where we were lacking in conformance. But in the Fifth Step we do so when we:

5. Admit[ted] to God, to ourselves, and to another human being the exact nature of our wrongs.

Now we are given better direction. In a legal sense wrongs are both civil misbehavior causing harm to one or more persons or to their property as well as criminal misbehavior contrary to written law. Wilson was probably familiar with that concept from his legal training. This is the true moral inventory in my opinion. So it seems that this compendium of misbehavior on my part gives evidence to the "defects of character" that Step Six addresses:

6. Were entirely ready to have God remove all these defects of character.

But those misbehaviors are just that, not character defects, such as selfishness, dishonesty, procrastination, avoidance or moral laziness. We are to turn those defects over to God as we understand God when we:

7. Humbly asked Him to remove our shortcomings.

Thankfully, Bill W. gives us a loophole and doesn't insist that all our defects of character be removed. Only those "that stand in the way of my usefulness to [God] and others." Seventh Step Prayer.

When I continue to address Steps Six and Seven within the Step Ten (Spiritual Progress Step), I again raise up to God as I understand God those shortcomings that stand in the way of my usefulness to God and others, all of which I identified when I first did Step Six. I was able to be thorough because I had achieved a degree of "undefendedness" through my Fourth and Fifth Step exercises.

God is near,
Marion O.R.

++++Message 7042. . . . . . . Who were the psychiatrists Rowland H. saw in the U.S.?
From: Lois Stevens . . . . . . . . . . . . 12/9/2010 5:06:00 PM

Could you tell me who was the American psychiatrists were that Rowland H. saw before he went to Europe.

See the Big Book pg. 26: "For years [Rowland Hazard] had foundered from one sanitarium to another. He had consulted the best known American psychiatrists. Then he had gone to Europe, placing himself in the care of a celebrated physician (the psychiatrist, Dr. Jung) ...."

Lois S., a grateful member

+++Message 7043. . . . . . . . . . . . Who was Bobbie?
From: bob gordon . . . . . . . . . . . . 12/9/2010 4:59:00 PM

Who is the 'Bobbie' that Bill refers to in his 1944 Xmas greeting to AA?

*Greetings Christmas 1944*

Yes, it's in the air! The spirit of Christmas once more warms this poor distraught world. Over the whole globe millions are looking forward to that one day when strife can be forgotten, when it will be remembered that all human beings, even the least are loved by God, when men will hope for the coming of the Prince of Peace as they never hoped before.

But there is another world which is not poor. Neither is it distraught. It is the world of Alcoholics Anonymous, where thousands dwell happily and secure. Secure because each of us, in his own way, knows a greater power who is love, who is just, and who can be trusted.

Nor can men and women of AA ever forget that only through suffering did they find enough humility to enter the portals of that New World. How privileged we are to understand so well the divine paradox that strength rises from weakness, that humiliation goes before resurrection; that pain is not only the price but the very touchstone of spiritual rebirth.

Knowing it's full worth and purpose, we can no longer fear adversity, we have found prosperity where there was poverty, peace and joy have sprung out of the very midst of chaos.

Great indeed, our blessings!

And so,-- Merry Christmas to you all-- from the Trustees, from *Bobbie* and from
Lois W. and Bill W.

+++Message 7044. . . . . . . . . . . The Eye Opener
From: jbringbloom . . . . . . . . . . . 12/9/2010 1:34:00 PM

A person in my home group mentioned a morning meditation book out of the Old Dominion Group on the east coast, called "The Eye Opener." I have been unable to find any information about this. Wondering if it is still in existence? Is it still available? Any information would be appreciated.

In love and service, Jim R

+++Message 7045. . . . . . . . . . . Re: The Eye Opener
From: Glenn Chesnut . . . . . . . . . . . 12/10/2010 7:36:00 PM

This sounds like something different from what you were asking about, but there was something called The Eye Opener that was published in Los Angeles, California, during the early AA period.

http://health.groups.yahoo.com/group/AAHistoryLovers/message/1506

'The Eye Opener', Los Angeles, Cal.-"The world and other people are all wrong? So what? Are you going to try to straighten out the world-or you own life? One successful A.A. attitude is, 'If I quit drinking, get sober and clear-headed, then I can do something about situations that now defeat me.' Your first problem is: What do you do about yourself?"

http://health.groups.yahoo.com/group/AAHistoryLovers/message/1505

Grapevine, Oct. '47 -- A. A. Digest -- Excerpts from Group Publications

'The Eye Opener', Los Angeles, Calif.-"After being a member of A.A. for a few months I often find myself wondering, when I hear the word 'dry' used, if there were others who, like myself, were on a 'dry' program. A.A. is not a 'dry' program. There's nothing arid about it; it is life itself-a life that teems with vitality; that is filled with serenity and happiness."
http://health.groups.yahoo.com/group/AAHistoryLovers/message/1504

Grapevine, Aug. '47 -- A. A. Digest -- Excerpts from Group Publications

'The Eye Opener', Los Angeles, Calif.-"The remarkable thing about this A.A. is that it sneaks up on you exactly as your drinking did. All I have to do is to refer back to my first hypercritical attitude. Of course, when I first came in, everybody told me to 'relax and take it easy.' I didn't know it then but I was so tense when I joined A.A. that I didn't need the aid of a hypnotist to stretch myself between two chairs...The hardest job I had then -and still have -is to take it easy. I think I'm on the right track now, however ...We've found A.A.-which means that our sobriety is practically a foregone conclusion. And if that be true, why not relax and enjoy it?"

This publication is also mentioned in AAHL Messages 1502, 1499, 1487, 1485, 1484, 1466, 1462, 1460, 1423, 1401, and 1385

++++++++++Message 7046. . . . . . . . . . . . Bobbie B.
From: James Blair . . . . . . . . . . . . 12/10/2010 8:54:00 PM


Info on "Bobbie" BE.

May 1, 1944, Headquarters moved into a three-room office at 415 Lexington Avenue, opposite Grand Central Station. “We made this move,” Bill wrote, “because the need for serving the many A.A. travelers through New York had become urgent. Our new location near Grand Central brought us into contact with visitors who, for the first time, began to see Alcoholics Anonymous as a vision for the whole world. Thousands of A.A.’s, their families, their friends, their clergymen, their doctors and their employers have since visited the New York Headquarters.”

Besides Bill, the personnel at the time of the move consisted of Margaret “Bobbie” B., who had replaced Ruth Hock as “A.A.’s National Secretary #2,” and three assistants. Bill praised Bobbie for her “complete loyalty and devotion and her unbelievable energy and capacity for hard work.” “The growth of Alcoholics Anonymous continued at a pace which was to us sometimes staggering,” Bill
By early 1945, the office had six full-time employees and had a budget of $9,000 for the six-month period. In July, additional space had to be rented on the 10th floor of the building for shipping and storage. Mrs. Lowe, the bookkeeper, was acting as the office manager and personnel supervisor. A search was under way for an assistant to Bobbie B.

The next appeal was for $11,000. As Bill explained, “As A.A. was growing, Headquarters had to grow, too -- fortunately not as fast as A.A. did, or the bill would never have been paid. A.A. was getting so big that we could not possibly educate all members on what Headquarters was doing. Many groups, preoccupied with their own affairs, failed to help us at all. Less than half of them contributed anything. We were plagued with constant deficits in contributions which luckily would be plugged up with money from the sale of the Big Book and our growing pamphlet literature. Without this book income we would have folded up entirely.”

According to Nell, Bobbie B. had been a dancer in Paris in the 1920’s and, in the fashion of the 1940’s, wore “tiny little hats and went tripping along in her high heels, but was a fantastic communicator. I can’t tell you the number of people -- the countless, countless number of people all over the world who owe their sobriety to that woman. She was fantastic in that respect, but a little shaky on office discipline. She was really out of that part of the work.

A major step in improving the operation of the office came when, in 1949, the Alcoholic Foundation appointed a General Service Committee to act as an “advisory body to the Headquarters staff in connection with those problems of policy and administration requiring immediate attention.” This committee, consisting of Trustees and acting in behalf of the Foundation, oversaw the Headquarters on a day-to-day basis, and its chairman was therefore the de facto volunteer manager of the office.

Henry “Hank” C. was the first person to fill both these positions and carried both titles. So has every general manager of C.S.O. since that time. Dennis Manders explains, “The title Chairman of General Services meant that he was the liaison between the daily operations of the office and the Alcoholic Foundation
or General Service Board. He actually wore two hats. In those days, the
general
manager chaired the publishing company meetings. And as Chairman of General
Services, he had the difficult task of having to ride herd on Bill on a
daily
basis — and was responsible to the Board for doing so.”

When the present structure was adopted in, the General Service Committee ceased
to exist, its function being assumed by the A.A. World Services Board -- but the
dual responsibility of the general manager continued. Both Herb M. and Bob H.
served as Chairmen of the General Service Committee when it was still active,
later becoming paid general managers of G.S.O. (see below).

The appointment of the General Service Committee coincided with (and was perhaps
prompted by) the discharge of Bobbie B. -- and soon afterward, of Charlotte L.
as well because of alcoholic slips. According to Nell and Ann M., their relapses
were partly caused by the enormous workload combined with confusion of the early
office. Nell says, “The four or five movie companies and all the press they had
to deal with, and the groups proliferating and the prisons and hospitals starting, and the internationalists, and all -- that poor woman (Bobbie] was just overwhelmed. The A.A. staff worked long hours all week and then sometimes
went out to speak or to A.A. weekends, where they were ‘Mrs. A.A.’ and people
showered them with affection and admiration. That ego-inflation was hard to handle when they’d been sober just a few years, as they had in those days. And
they were exhausted, too.” Bobbie and Charlotte were apparently both on pills
for some time before they returned to drinking.

(Relapses among other staff members in the ‘50’s brought about changes in
policy. A minimum of four years’ sobriety was established as a requirement of
employment for the staff. The staff was encouraged to take compensatory days off
for time worked over a weekend, including trips to attend A.A. events. This avoided the stress of a seven—day—a—week work schedule. Also, the number of
staff members was increased, so the workload was more reasonable and the trips
were spread out, as well. Finally, the office became better-organized and operating departments assumed more routine duties. For whatever reason, the problem of slips among the A.A. staff virtually disappeared.)
With the departure of Bobbie B. and the involvement of the General Service Committee, Headquarters activity was divided into two divisions under the overall supervision of the Senior General Secretary, who was now Marian M. She was in direct charge of all public relations, dealing with the press, radio, films, doctors, clergy, etc. She was also responsible for the management of the office and its personnel. She had two assistants, Ann M. and Luc P. Another General Secretary, Ruth B., was in charge of Group Relations, also with two assistants, Jinny T. and Polly P. The Group Relations division was charged with maintaining close relationships with the groups, handling group correspondence and personal visits, and acting as a reservoir of group experiences to draw upon in solving group problems.

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Additional info:

Dave B. who was the founder of AA in Quebec and his story is in the 4th edition of the BB was sponsored by Bobbie. He had contacted her looking for help and for a period of 6 months she wrote him a letter every day and included literature and called him periodically. Dave often stated that the contact with Bobbie was his life line on which his sobriety hung.

The AA Grapevine of April 1953 published an article by Bill W. in memory of Bobbie.

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Hope this info helps

Jim B.

I've had the rare opportunity to read through many hundreds of Bobbie's letters and she was definitely indispensable to the 1940s Alcoholic Foundation Office and the growth of AA.

When this Christmas card was issued, Bobbie B. (aka Margaret Burger) was then
the only Secretary to our "AA Headquarters."

She assumed full secretarial responsibilities after Ruth Hock left the Office in the spring of 1942 for marriage and a new Ohio home.

Bobbie was as prolific a correspondent as Ruth had been, personally responding to thousands of letters coming to the Office from established Groups, new Groups, Twelfth Step referrals, and she had a wonderful gift of cultivating correspondent friends across the growing Fellowship. Bobbie was an AA member, a recovered alcoholic, a pen pal, an encouraging, compassionate AA servant, and was very attractive (one rare photo of her is placed with other AA pioneers on the second floor library wall at Bill and Lois' home in Bedford Hills).

As the 1940s rolled on, the Trustees were reluctant to approve hiring new secretaries while Bobbie continued with the growing Office responsibilities. Unfortunately in 1947, she suffered a physical and emotional breakdown from the workload and she left the AF employment. I've seen letters from around the same time that explained away her absence that she'd gotten engaged, but she actually experienced a complete nervous breakdown. Bill vigorously requested that the Trustees assist with her medical expenses (which was granted), and at least two new secretaries were needed to perform the same services she had met for five years non-stop.

One of the new replacement secretaries was Nell Wing, who later pioneered our Fellowship's archives work.

Rick T., Illinois

From Jared Lobdell and Shakey Mike

From "J. Lobdell" <jlobdell54@hotmail.com>
(jlobdell54 at hotmail.com)

Margaret Roberts (Bobbie) B (1904?-1953), at that time the Secretary in New York
City (between Ruth Hock and Nell Wing).

---

From: "Michael D Gwirtz" <Shakey1aa@aol.com>
(Shakey1aa at aol.com)

Margaret "Bobbie" Berger, a.k.a. "Lambie Pie" (Bill had nicknames for all his secretaries).

Shakey Mike

+++Message 7049 . . . . . . Re: The Eye Opener
From: Tom Hickcox . . . . . . .12/10/2010 10:03:00 PM

At 12:34 12/9/2010, jbringbloom wrote:

>A person in my home group mentioned a morning meditation book out of 
>the Old Dominion Group on the east coast, called "The Eye Opener." I 
>have been unable to find any information about this. Wondering if it 
>is still in existence? Is it still available? Any information would 
>be appreciated.

There is an Eye Opener you can purchase from Amazon for $11.86
http://www.amazon.com/Eye-Opener-Alcoholics/dp/0894860232
as well as Hazelden.

Tommy H in Baton Rouge

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From: "Virgil" <ok4me2you@yahoo.com>

It's a Hazelden publication, and it still can be ordered. First one I ever got 
came in a boxed set along with; The Little Red Book, Stools and Bottles, and I 
believe Day By Day. Cost about 12.95 each. Amazon carries it.

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From: Tim DeRan <timderan@msn.com>

In my collection of daily reader/meditation books, I have one light blue covered book with the words "The Eye Opener" on it. This book is a daily reader similar to many of the other daily reader/meditation books that are available. I have had it for many years. I checked the Hazelden site and the same book is
available from them for about $13.95 plus tax and shipping.

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From: "Michael D Gwirtz" <Shakey1aa@aol.com>
From: "Theron B." <theronb49@gmail.com>
From: J Chooutla <chooutla@yahoo.com>
From: Rick Hoffmeister <ottohoff@sbcglobal.net>

Buy the book at Hazelden. Also available on Amazon.

++++Message 7050. . . . . . . . . . . . RE: The Eye Opener
From: J. Lobdell . . . . . . . . . . . . 12/11/2010 2:49:00 PM

Since you ask --

The Eye Opener Hardcover
Hardcover, 384 pages
Item: 1020
ISBN-10: 0894860232
Publisher: Hazelden
Published Year: 1967

List Price: $13.95 Each
Online Price: $12.55 Each

The late Ambrose M., Delegate from Eastern PA 1979-80, was buried with his copies of 24 Hours a Day, The Little Red Book, Stools and Bottles, and The Eye-Opener. "Eye-Opener" is also a fairly common name for 7 a.m. meetings, not only in California. I think the first edition may have been earlier than 1967 (Google books gives a pub date of 1965).

++++Message 7051. . . . . . . . . . . . Re: The Eye Opener (Los Angeles version)
From: Charles Knapp . . . . . . . . . . . . 12/10/2010 11:21:00 PM

Hello Group,

The publication Glenn is talking about was the Los Angeles, California, Central Office newsletter called "The Eye Opener." It was only published for a little over two years. It ran from Sept or Oct 1945 until Feb 1948. Members in Southern
California did not or could not support the newsletter financially and it became too costly to publish for free. The LA Central Office would not have another newsletter until about 1972. That publication is called "Hello Central" and is still being published today.

Hope that helps

Charles from Wisconsin

+++Message 7052. . . . . . . . . . . . Re: The Eye Opener (Oklahoma prison newsletter)  
From: Chris Budnick . . . . . . . . . . . . 12/11/2010 12:59:00 AM

There is a prison based AA newsletter from McAlester, Oklahoma, called "Eye Opener." I've seen reference to it as early as 1955 in the South Dakota State Penitentiary newsletter the AlconAire. And I've got three images of covers of the Eye Opener from the early 1970's.

Chris B.  
Raleigh, North Carolina

+++Message 7053. . . . . . . . . . . . Re: The Eye Opener  
From: diazeztone . . . . . . . . . . . . . 12/11/2010 7:59:00 PM

I thought I had built a page about this book on my website (aabibliography.com) but apparently not (looks like to need to get one done!)

The eye opener

http://books.google.com/books?id=7aG9ioHYN5gC&lpg=PP1&dq=book%20the%20eye%20alcoholics&pg=RA1-PA6#v=onepage&q&f=false [31]

Alcoholics Anonymous

THE EYE OPENER

FIRST PRINTING

Sponsored by Alexandria Group

This book is in excellent condition. Pictured are two books - the black one
is
the first printing done by the group in Alexandria and the little blue one
is an
early printing done by Hazelden. (I'm including that one in as a bonus)

These first printings have been listed on Ebay this past year for over
$1,000.
They are certainly very difficult to find and this copy is near min

PREFACE
"This little book is dedicated to bring various phases of AA philosophy to
the arrested alcoholic ans interpreted and understood by the author. It is not
in any sense official, for AA has no official opinion and each member speaks
only for himself.
"The author of this poor work is neither a writer nor a scholar. His
philosophy is not original and was gleaned from many sources.
If some hear is made lighter, some happier, or some soul strengthened, we
will feel bountifully repaid for our efforts."

The publishers gratefully acknowledge the generosity of T.W.R.
the amazon page has a six page preview of the book also.

LD Pierce
http://www.aabibliography.com

--- In AAHistoryLovers@yahoogroups.com, "jbringbloom" <jbringbloom@...> wrote:
> > A person in my home group mentioned a morning meditation book out of the
Old
Dominion Group on the east coast, called "The Eye Opener." I have been
unable to
find any information about this. Wondering if it is still in existence? Is
it
still available? Any information would be appreciated.
> > In love and service, Jim R
> >

 Hi Jim,

Hazelden took over publication of this book many years ago. When I came in
the
Fellowship (1978) this was a very popular book and was usually available at
meetings that had a literature table, along with the Little Red Book, Twenty
Four Hours a Day, etc.
It's still available through Hazelden. I have one very old version of
the book that still has the groups name in it, and also a newer one from
Hazelden. I sobered up in the DC area, so considering the books origin it
might
have been a little more popular around here.

http://www.hazelden.org/OA_HTML/ibeCCtpItmDspRte.jsp?item=58103&sitex=10020:
2237

2:US [32]

Mike Margetis
Brunswick, MD

- - - -

From: "oys.jerry@gmail.com" <oys.jerry@gmail.com>

The Eye Opener is published by Hazelden. It is still in print and readily
available.


In love and service.

Jerry Oys
Southern Minnesota Area Archivist

- - - -

From: John Barton <jax760@yahoo.com>

The Eye Opener is a meditation book published by Hazelden, often
sold as a set with the 24 Hour Book and Stools & Bottles.

PUBLICATION DATE IS GIVEN AS 1967

- - - -

From: "Virgil" <ok4me2you@yahoo.com>
From: N FINLAYSON <normansobriety@btinternet.com>
From: "Janis R" <janis@aadallas.org>

Available from Hazelden and Amazon

+++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++

+++Message 7055. . . . . . . . . . . . Re: Who were the psychiatrists
Rowland H. saw in the U.S.?
From: corafinch . . . . . . . . . . . . 12/11/2010 7:52:00 PM

+++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++

Lois and Group,
Years ago I spent quite some time with Rowland's checking account ledgers. One of the things I did was to write down the names of all the doctors he had paid, and try to make some sense of the list. There were quite a few.

It was easy to tell which doctors treated RH himself, as the family member treated was identified by initials with each check. Part of the reason for the large number treating Rowland may have been that during prohibition, the only legal alcohol was alcohol prescribed by a physician (communion wine was one of the few other exceptions), and each doctor could prescribe only a certain amount for each patient. It was not uncommon for alcoholic patients to go to a number of doctors. So it is impossible to know which doctors Rowland was consulting for help to get his drinking in control, and which ones were just rationalizing that he might actually need the alcohol.

I googled each name and came up with only a few of note. One doctor he saw frequently was Dr. Samuel Lambert, brother of Dr. Alexander Lambert who was once involved with Town's Hospital. Samuel Lambert, unlike Alexander, thought that alcohol had medical value so he was likely prescribing it for RH. Rowland also briefly saw a Dr. Quackenbos, who may have been a hypnotist.

The specific term "psychiatrist," BTW, was not in as common use then as now. I will assume you mean any doctors whose treatment probably included psychological care.

The first mention I saw of treatment was not actually a doctor's name but a remark in an aunt's letter dated 1924, "I hear Roy has gone to an exercise place. I assume that means a relapse." I had to read that one over a few times to believe that she had really put it that way. The language just sounded too modern. I can't see how the relapse could have been anything other than alcoholism, as he had no other chronic conditions.

Around 1925, he had a consultation or two (not extended therapy) with Dr. Edward Zabriskie, head of New York's Neurologic Institute. Zabriskie was one of the best-known neurologists in New York, and it is interesting that a few years earlier Dr. Zabriskie had helped Sam Shoemaker study psychological treatment while Sam was in training for the ministry.

In the summer of 1925, Rowland went into extended treatment with Dr. Austen
Fox Riggs in Stockbridge, MA. He was there for a month, then returned about once a month through the end of the year. He was on his way to return to Dr. Riggs care in the spring of 1926 (not exactly of his own volition but because his wife said so), when he was persuaded to go to Jung in Zurich instead.

Rowland was treated by other doctors/therapists after Jung, but your question concerned only those before. You are probably lucky I can't find all my notes!

I've seen correspondence between Bobbie and a man named Clarence B. regarding Addicts Anonymous from 1949.

FROM THE MODERATOR: before sending in an e-mail trying to answer Rob M.'s question, please read my warning below, about breaches of anonymity. -- Glenn C.

This question is from: Rob M <hjfree@fuse.net> (hjfree at fuse.net)

Is there any list or resource to locate the authors of 4th ed. Big Book stories?

My home group "The Eye Opener" has brought in a circuit speaker and hosted a free anniversary breakfast for the last 10 years. As we are a Big Book Group we would like to make it a story author again (Lyle P. was our speaker 2 years ago).

Anyone know a source which might have any of the authors and contact info?
WARNING FROM THE MODERATOR: everybody
please remember that it would be

A MAJOR BREACH IN ANONYMITY

if we posted the full name and contact information for a living author of a
Big
Book story in the AA History Lovers, which is part of the public media.

I'm not trying to be difficult or an obnoxious bleeding deacon, but some
members
of our group are not AA members, and anybody with a computer can read our
postings, which are completely public.

And in fact, some AA's would regard it as a breach of that person's
anonymity if
someone even communicated privately to Rob M. at his home e-mail address
that
Big Book story author's full name and/or contact information, without first
getting permission from the Big Book story author.

Does anyone have any ideas about how (and whether) we could respond to Rob's
request? Again, I'm not trying to be difficult, just seeking some guidance
from
the rest of the group.

Glenn C.

(currently buried under two feet = 0.6 meters
of snow in South Bend, Indiana)

 ++++Message 7059. . . . . . . . . . RE: Authors of 4th edition Big Book
stories
From: Sherry C. Hartsell . . . . . . . . . . 12/14/2010 3:49:00 PM

Glenn, I do not consider your position to be "hard-ass" at all, quite the
contrary, I see you trying to do your job in a principled manner.

In response to your question, you might just contact the subject author for
permission -- or not.

Sherry C.H.

 ++++Message 7060. . . . . . . . . . Is there a birthday for the Big
Book?
From: Roy Levin . . . . . . . . . . . . 12/17/2010 10:13:00 PM
Is there an official "AA Birthday" or "sobriety date" for the Big Book itself?

What I mean, is there a day that Cornwall Press (was that the name of the original publisher?) announced to Bill and the other AA people that the books were ready, and issued them the first copies? (which I believe they mailed out to physicians)?

Someone told me that April 11th was the official "birthdate" of the Big Book, is that true? Or is it best left just approximated, as April 1939?

Any feedback?

Thanks
Roy L. (class of `78)

Cora:

Clancy I. of Los Angeles relates (I've heard him more than once) that Rowland H. did not arrange to see Dr. Jung, until AFTER Dr. Freud and Dr. Adler turned him down (or said they were too busy to see him).

Is there any evidence to support such statements?

Regards,
Roy L. ( class of `78 )

Bob Feller passed away today at the age of 92:

http://www.washingtonpost.com/wp-dyn/content/article/2010/12/15/AR2010121\
An All-Star and Hall of Fame pitcher for the Cleveland Indians, he unwittingly played a part in helping his catcher Rollie H. break his anonymity at the level of press radio and film back in 1940.

Cleveland acquired Feller in 1936 while he was still a teenager. He could throw a baseball at 100 mph but needed a veteran catcher to help guide him. The Indians traded for an experienced catcher (Rollie H.) from the St. Louis Browns in 1937. Rollie had a reputation for playing hard and drinking hard but found permanent sobriety in Akron and Cleveland in the Spring of 1939.

Young Bob Fellers pitching improved dramatically! In the 39 and 40 seasons he became a 24 and 27 game winner, and in those days they often pitched complete games. Rollie caught Fellers opening day no hitter in 1940, a record that stands to this day.

In the spring of 1940 as reporters clamored around Feller and pressed him to explain his dramatic improvement, he said he would have to give credit to his "ex alcoholic catcher Rollie H." (Of course he used his whole name . . . )

Suddenly Rollie found himself besieged by reporters wanting to know about his drinking and asking him how he sobered up. Not knowing exactly what to do he finally said he had sobered up "with the help of and through Alcoholics Anonymous." (Direct quote from the Cleveland Plain Dealer.) This was big news in sports pages all around the country! In AA history this was one of the first big time anonymity breaks. There were more to follow before we came up with a firm set of traditions to guide us.

In this instance no real harm was done to AA, in fact there was a spike in AA membership after this publicity. Just thought I'd pass this along. I've always been a fan of Rollie's and even attempted to contact Feller a couple of years ago (without success) to see if he had any anecdotes he could share with us about him.

Mike Margetis
Brunswick, Maryland
+++Message 7063. . . . . . . . . . . . RE: Is there a birthday for the Big Book?
From: Arthur S . . . . . . . . . . . . 12/18/2010 4:49:00 AM

From Arthur S. and aalogsdon

- - - -

From: Arthur S <arthur.s@live.com>
(arthur.s at live.com)

The copyright registration (dated April 19, 1939) states that the book was "First published on the 10th day of April 1939."

Prior to publication (in January 1939) 400 copies of the multilith manuscript were mailed to various people (including physicians) for evaluation review and comments.

Cheers

Arthur

- - - -

From: <aalogsdon@aol.com> (aalogsdon at aol.com)

The Copyright Office of The United States gives a publication date of April 10, 1939.

- - - -

Original message from: Roy Levin
Subject: Is there a birthday for the Big Book?

Is there an official "AA Birthday" or "sobriety date" for the Big Book itself?

What I mean, is there a day that Cornwall Press (was that the name of the original publisher?) announced to Bill and the other AA people that the books were ready, and issued them the first copies? (which I believe they mailed out to physicians)?

Someone told me that April 11th was the official "birthdate" of the Big Book, is that true? Or is it best left just approximated, as April 1939?

Any feedback?
Thanks
Roy L. (class of `78)

+++Message 7064. .............. Re: Is there a birthday for the Big Book?
From: schaberg43 .............. 12/18/2010 9:50:00 AM

Monday, April 10, 1939 is the day that copies of the book were first available from the printer.

Old Bill

+++Message 7065. .............. Re: The Eye Opener (Burlington, Vermont)
From: John Moore .............. 12/13/2010 4:30:00 PM

Burlington Vermont's two local districts print a monthly paper entitled The Eye Opener. Started in the 1980's, it has continued off and on till the present.

Online version:

http://burlingtonaa.org/index.php?option=com_content&view=section&layout=blog&id=6&Itemid=8 [34]

John M
South Burlington, Vermont, US

+++Message 7066. .............. Is there a difference between selfish and self-seeking? BB page 67
From: Roy Levin .............. 12/23/2010 12:04:00 PM

Big Book page 67: "Where had we been selfish, dishonest, self-seeking and frightened?"

I am asking all of you with 1930s era dictionaries, and knowledge of Bill W's talks, to help me. Did Bill ever talk about whether there was a distinction in meaning between the words "selfish" and "self-seeking" on page 67 in the Big
Book, where we are making our fourth step inventory?

Regards,
Roy L. (class of '78)

Hello History Lovers! This is my first post.

I recently read Ernest Kurtz's Not God, where the bibliography cites "Bill's Review of the Movement" from 1954 as "unpublished."

I wondered if this had ever found its way into print or online. It sounds like a fascinating document.

Thanks!
Larry H.

Dear friends of AAHL,

I got sober in '79 in Minneapolis, Minnesota, and still own and read '24 Hrs. a Day' and 'Stools and Bottles.' Read 'em in my early sober yrs.

Never was introduced to 'The Eye Opener,' however. Just thot I'd share w/y'all.

I appreciate all of you guys's hard work!!

Lynn S.
grateful alkie
avid reader, AAHL
Sacramento, CA, USA
DOS = 10/22/79
Also, Chuck Chamberlain in his book "A New Pair of Glasses" says he received the same answer from Bill W. when he asked Bill that same question, i.e. "I just didn't want to repeat myself, using the same word twice." I don't think Chuck C. was making this up, I believe him.

regards
Roy L.

+++Message 7070. . . . . . . Re: Bob Feller's Passing
From: Aalogsdon . . . . . . . 12/18/2010 12:57:00 AM

I talked to Bob Feller on three different occasions at his museum in Van Meter, Iowa some years ago always about Rollie Hemsley. I had him autograph and inscribe baseballs in memory of Rollie Hemsley. He told me that he called him his personal catcher and that he was the only baseball person to attend his funeral. Feller had a great memory and told me a lot about photographs that I took to him to identify. He also confirmed what Rollie's speaker tape and his relatives had told me; that he never drank again after the initial sobriety date of 16 April 1939.

+++Message 7071. . . . . . . Re: Bob Feller's Passing
From: Baileygc23@aol.com . . . . . . . 12/18/2010 9:09:00 AM

Rollie Hemsley broke his anonymity and talked publicly about being a member of Alcoholics Anonymous ONLY AFTER newspaper stories began appearing saying that he had gotten sober, and saying that it was the Oxford Group which had gotten him sober.

"Rollie explained the difference between the Oxford Group and A.A. like this:
'You know, if someone gave me tips about baseball and I found out he never played, I wouldn't pay much attention to him. It's the same thing with alcohol."

---
Rollie Hemsley

The first case of an anonymity break at the national level occurred in May 1940.

Ralston Burdett "Rollie" Hemsley was born June 24, 1907, in Syracuse, Ohio. His debut as a catcher was April 13, 1928. He was the catcher for the Cleveland Indians, and had just caught a no-hit game pitched by Bob Feller when publicity about his alcoholism hit the papers. Rollie had been sober for about a year at that time. It was big news, not only in Cleveland and Ohio, but in the sports sections of newspapers throughout the country.

Rollie had once been called "Rollicking Rollie," during his drinking days. He had set fire to a car, raised hell on trains, caught a ball dropped from Cleveland's Terminal Tower when drunk (and did it again sober), and was on the way out of the big leagues when he finally received help.

Dr. Bob called John R. in April 1939 and said: You're the only one around here who knows anything about baseball. Do you know a player named Rollie Hemsley?

John replied: "Yes, sure I do. He's a catcher for the Cleveland team."

Dr. Bob said: "Well, someone brought him down here, and we've got him over at the hospital. You come up and talk to him."

They had put him in the hospital under a false name which reportedly made a sportswriter at the Beacon-Journal very angry that Dr. Bob wouldn't reveal it. When Rollie was released from the hospital he joined the Oxford Group in Akron. When the Akron A.A.s left the Oxford Group, Rollie stayed with the Oxford Group for a time, but then joined the A.A. group in Cleveland.

So when the story of his alcoholism broke in 1940, credit for his recovery was given to the Oxford Group. Then Rollie broke his silence for the first time, and gave the credit for his sobriety to Alcoholics Anonymous. This caused some concern among AA's, but Rollie could hardly be blamed, and the story of his
recovery in A.A. brought many new recruits.

The first story about A.A. that appeared in the Cleveland Plain Dealer (see Post 17) spoke "a former big league ball player who is recruiting officer ..."

Rollie explained the difference between the Oxford Group and A.A. like this: "You know, if someone gave me tips about baseball and I found out he never played, I wouldn't pay much attention to him. It's the same thing with alcohol."

In the Dr. Bob collection at Brown University is a 1948 Cleveland Indians World Series baseball, signed by player and A.A. member Rollie Hemsley and his teammates.

Rollie died July 31, 1972, in Washington, DC.

Sources:

Dr. Bob and the Good Oldtimers
A.A. Comes of Age

+++Message 7072. . . . . . . . . . . . RE: Bob Feller’s Passing
From: Bob McK. . . . . . . . . . . . . 12/19/2010 8:15:00 AM

The Cleveland Ohio AA central office (incorporated as the Cleveland District Office) has a display case on Rollie H. which has among other things a copy of "Now Pitching: Bob Feller" (his autobiography) with a full chapter on Rollie H.
It also contains a baseball signed by Feller in memory of Rollie.

These were generously donated to us by California sports memorabilia collector Jerry L.

+++Message 7073. . . . . . . . . . . . Re: Who were the psychiatrists Rowland H. saw?
From: corafinch . . . . . . . . . . . . 12/19/2010 4:52:00 PM

Roy Levin <royslev@...> wrote:

> Clancy I. of Los Angeles relates (I've heard
> him more than once) that Rowland H. did not
> arrange to see Dr. Jung, until AFTER Dr. Freud
> and Dr. Adler turned him down (or said they
> were too busy to see him). Is there any
I think there is enough information available to put that one to rest. Amy Bluhm went over most of the material that I did, and in addition she had some letters from another part of the family. It was clear that Rowland went to Europe specifically to be analyzed by Jung. He wasn't just looking for any famous European psychiatrist.

Rowland's cousin Leonard Bacon had met several people in Jung's circle of American followers (at this point, the number was still fairly small) when he lived in California during the early 1920s. Leonard went through a depressive episode in 1925 and was persuaded by these friends to go to Zurich to be analyzed. He in turn persuaded Rowland to go, the next year.

A college friend of Rowland, George Porter, was a devoted disciple of Jung, so Leonard Bacon enlisted Porter's help in encouraging Rowland to go. Leonard also arranged for Rowland to have lunch with Kristine Mann, an analyst trained by Jung and then practicing in New York. So no, I don't think Rowland had time to consider anyone other than Jung.

---

Message 7074. . . . . . . . . . . . Re: Who were the psychiatrists Rowland H. saw?
From: J. Lobdell . . . . . . . . . . . . 12/23/2010 11:35:00 PM

Quite possibly George Porter and Kristine Mann were the two [American] psychiatrists Rowland is supposed to have seen before he saw Jung.

SEE LAST PARAGRAPH IN CORA FINCH'S MESSAGE BELOW

--

To: AAHistoryLovers@yahoogroups.com
From: corafinch@yahoo.com
Date: Sun, 19 Dec 2010 21:52:20 +0000
Subject: [AAHistoryLovers] Re: Who were the psychiatrists Rowland H. saw?

Roy Levin <royslev@...> wrote:

> Clancy I. of Los Angeles relates (I've heard him more than once) that Rowland H. did not arrange to see Dr. Jung, until AFTER Dr. Freud and Dr. Adler turned him down (or said they were too busy to see him). Is there any
I think there is enough information available to put that one to rest. Amy Bluhm went over most of the material that I did, and in addition she had some letters from another part of the family. It was clear that Rowland went to Europe specifically to be analyzed by Jung. He wasn't just looking for any famous European psychiatrist.

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[GEORGE PORTER & CHRISTINE MANN:]

A college friend of Rowland, George Porter, was a devoted disciple of Jung, so Leonard Bacon enlisted Porter's help in encouraging Rowland to go. Leonard also arranged for Rowland to have lunch with Kristine Mann, an analyst trained by Jung and then practicing in New York. So no, I don't think Rowland had time to consider anyone other than Jung.

Chuck C. did not write this or any other book, by the way. He never saw "A New Pair of Glasses" and I wonder sometimes if he would have approved of it being printed. The book is a transcript of sessions of an annual retreat at Palo Mesa California. I think Chuck went every year, or he put it on every year ... my recollection. I have the cassette tape copies of this retreat which was recorded in 1975. The book came out in 1984 after his death.

My question is, was this a work in process while Chuck was still alive, and did he know of it? Maybe someone knows...?
Fri, Dec 17, 2010, Roy Levin <royslev@yahoo.com> referred to something said by

... Chuck Chamberlain in his book "A New Pair of Glasses" ....

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+++Message 7076. ............ Is Grapevine literature "conference approved"?
From: Tom V ............ 12/9/2010 8:59:00 AM

Isn't the Grapevine generally considered to be conference approved via Concept 3?

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+++Message 7077. ............ Stories carried over from 1st to 2nd edition of Big Book
From: Richard ............ 12/27/2010 3:07:00 PM

According to the prefaces to the 3rd and 4th editions of the Big Book (see 4th edition p. xi) there were six stories carried over from the first to the second editions. But I only count five.

1: European Drinker
2: Home Brewmeister
3: News Hawk (Traveler, Editor, Scholar)
4: The Man Who Mastered Fear (The Fearful One)
5: Our Southern Friend
6: ???

Can anyone can help? Thanks.

--------+
+++Message 7078. ............ Who were the four serious founders of the Washingtonians?
From: Ronny ............ 12/25/2010 4:43:00 PM

There were six men who were sitting at Chase's Tavern in Baltimore one night when The Washingtonian Movement was thought of. But all the things I have read say that only four of those six men went to the meetings and actually started
the group.

I know the name of the original six, but does anyone know which four of them went to the meeting the next night after they left Chase's Tavern?

---


The Washingtonian movement was a 19th century fellowship founded on April 2, 1840 by six hard drinkers (William Mitchell, David Hoss, Charles Anderson, George Steer, Bill M'Curdy, and Tom Campbell) at Chase's Tavern on Liberty Street in Baltimore, Maryland. The idea was that by relying on each other, sharing their alcoholic experiences and relying upon divine help, they could keep each other sober. Total abstinence from alcohol was their goal. The group taught sobriety and preceded Alcoholics Anonymous by almost a century. Members sought out other "drunkards" (the term alcoholic had not yet been created), told them their experiences with alcohol abuse and how the Society had helped them achieve sobriety. With the passage of time the Society became a prohibitionist organization in that it promoted the legal and mandatory prohibition of alcoholic beverages. The Society was the inspiration for Timothy Shay Arthur's Six Nights with the Washingtonians and his Ten Nights in a Bar-Room.

From: ricktompkins . . . . . . . . . . . . 12/27/2010 6:38:00 PM

From Rick Tompkins (also Jay Lawyer, Kimball Rowe, R. Peter Nixon, and Jonathan Lanham-Cook)

---

Dr. Bob's Nightmare, of course! Across all four Editions, originally titled "The Doctor's Nightmare" in our First Edition.

Ciao, Rick, Illinois

Original question from "Richard"
<dillonr9@yahoo.com> (dillonr9 at yahoo.com)

According to the prefaces to the 3rd and 4th editions of the Big Book (see
4th edition p. xi) there were six stories carried over from the first to the second editions. But I only count five.

1: European Drinker
2: Home Brewmeister
3: News Hawk (Traveler, Editor, Scholar)
4: The Man Who Mastered Fear (The Fearful One)
5: Our Southern Friend
6: ???

Can anyone can help? Thanks.

"The Car Smasher" in the first edition was re-titled "He had to be Shown" in the second edition according to http://www.silkworth.net/aabiography/storyauthors.html

He was **Dick S.*, AA#7, from Akron, Paul S. <http://www.silkworth.net/aahistory_names/namesp.html#PaulS>'s brother.

Paul tried to get Dick in A.A. February 1937; picture appeared Jack Alexander <http://www.silkworth.net/aahistory_names/namesa.html#AlexanderJack> March 1941 *Saturday Evening Post* article <http://www.silkworth.net/aahistory/post3141.html> ;


This info was found at http://www.silkworth.net/aahistory_names/namesd.html#DickStanley

On Mon, Dec 27, 2010 at 3:07 PM, Richard <dillonr9@yahoo.com> wrote:
>
> According to the prefaces to the 3rd and 4th editions of the Big Book (see
4th edition p. xi) there were six stories carried over from the first to the second editions. But I only count five.

1: European Drinker
2: Home Brewmeister
3: News Hawk (Traveler, Editor, Scholar)
4: The Man Who Mastered Fear (The Fearful One)
5: Our Southern Friend
6: ???

Can anyone help? Thanks.

There is a good deal of material about Bobbie B. contained in Chapter 9, "General Service Office," in Bob P.'s "Manuscript of A.A. World History," which he produced in 1985.

Did Bob P. ever complete the book? In particular, I have never seen Chapter 20, "Central Offices and Intergroups," even though a chapter by that title was listed in his table of contents. Did he ever write that chapter?

Also, has anyone else done an updated version of Bob's book?

Yours in service,
Jim M.

MATERIAL ON BOBBIE B. from:

CHAPT. 9 -- GENERAL SERVICE OFFICE
in Bob P., "Manuscript of A.A. World History"

http://www.silkworth.net/aahistory/research.html
http://www.silkworth.net/bobp/contents.html
http://www.silkworth.net/bobp/chapter09.html

May 1, 1944, Headquarters moved into a three-room office at 415 Lexington Avenue, opposite Grand Central Station. "We made this move," Bill wrote, "because the need for serving the many A.A. travelers through New York had become urgent. Our new location near Grand Central brought us into contact with visitors who, for the first time, began to see Alcoholics Anonymous as a vision for the whole world. Thousands of A.A.'s, their families, their friends, their
clergymen, their doctors and their employers have since visited the New York Headquarters.” Besides Bill, the personnel at the time of the move consisted of Margaret "Bobbie" B., who had replaced Ruth Hock as "A.A.’s National Secretary #2," and three assistants. Bill praised Bobbie for her "complete loyalty and devotion and her unbelievable energy and capacity for hard work."

By early 1945, the office had six full-time employees and had a budget of $9,000 for the six-month period. In July, additional space had to be rented on the 10th floor of the building for shipping and storage. Mrs. Lowe, the bookkeeper, was acting as the office manager and personnel supervisor. A search was under way for an assistant to Bobbie B.

"Getting out our Directory of A.A. groups began to be a job rather like publishing a suburban telephone book," Bill recalled. "Letter files and Kardex files began to appear in rows. More alcoholic staff members had to be engaged." Three employees were added to the office in January, 1946, including Charlotte L. as an assistant for Bobbie B.

According to Nell, Bobbie B. had been a dancer in Paris in the 1920's and, in the fashion of the 1940's, wore "tiny little hats and went tripping along in her high heels, but was a fantastic communicator. I can't tell you the number of people—the countless, countless number of people all over the world who owe their sobriety to that woman. She was fantastic in that respect, but a little shaky on office discipline. She was really out of that part of the work. Charlotte L., on the other hand, "was a real businesswoman. She brought a lot of stability and business know—how to the office." She also brought in an associate from the advertising agency where she had worked, Marian W. (not an A.A. member at that time, but joined considerably later) as office manager. "When Marian proceeded to introduce some discipline," several of the employees quit. "The upheaval in those days, the 'learning to be an office' so to speak, was fascinating," in Nell's view. Part of the problem was that Bill W. was in, the office only two days a week even when he was not traveling—and he traveled frequently.

A major step in improving the operation of the office came when, in 1949, the Alcoholic Foundation appointed a General Service Committee to act as an "advisory body to the Headquarters staff in connection with those problems
of policy and administration requiring immediate attention." This committee, consisting of Trustees and acting in behalf of the Foundation, oversaw the Headquarters on a day-to-day basis, and its chairman was therefore the de facto volunteer manager of the office. Henry "Hank" C. was the first person to fill both these positions and carried both titles.

The appointment of the General Service Committee coincided with (and was perhaps prompted by) the discharge of Bobbie B.—and soon afterward, of Charlotte L. as well because of alcoholic slips. According to Nell and Ann M., their relapses were partly caused by the enormous workload combined with confusion of the early office. Nell says, "The four or five movie companies and all the press they had to deal with, and the groups proliferating and the prisons and hospitals starting, and the internationalists, and all—that poor woman (Bobbie] was just overwhelmed. The A.A. staff worked long hours all week and then sometimes went out to speak or to A.A. weekends, where they were 'Mrs. A.A.' and people showered them with affection and admiration. That ego-inflation was hard to handle when they'd been sober just a few years, as they had in those days. And they were exhausted, too." Bobbie and Charlotte were apparently both on pills for some time before they returned to drinking.

Al W.'s West Baltimore website, an excellent source of information on AA history,

http://www.a-1associates.com/westbalto/Links.htm

has all that is publicly known about the stories in the 4th edition of the Big Book:

http://www.a-1associates.com/westbalto/HISTORY_PAGE/Authors.htm

This may not give you the kind of information you want, however.
From The Guardian newspaper (UK) - 12/28/10: Alcoholism spreads in 'dry' Pakistan: Boom in secret clinics to treat middle class patients. Pakistan has been dry since 1977 and drinkers risk severe punishment: 80 lashes of the whip under strict Islamic laws. But the law is ignored, alcohol is widely available and, for those who go too far, addiction clinics offering help are quietly flourishing. Dr Sadaqat Ali, a leading addiction counsellor ... estimates that 10 million Pakistanis drink alcohol, one million of whom have a problem. "With our culture of hospitality, it's hard to say 'no','" he said. Treatment is expensive ... or there is Alcoholics Anonymous, which has at least one group in Karachi. It is hard to find: no ads, no phone numbers, just a web page. "Most people find it through word of mouth," said a former member, adding that it has operated for more than 15 years... Alcoholics seeking help require discretion. In Pakistan's small middle class, that can be tricky. The former AA member said: "It should be called A, not AA, in Pakistan - because there's not much anonymity."

The Wikipedia article here has for over two years been calling for some referencing. <http://en.wikipedia.org/wiki/Washingtonian_movement>

I had rather quickly reached the same conclusion, and now must include Bill's Story" as a reading of the Fourth edition Preface pp.xi & xii mentions as follows...
"...Bill's Story", "Dr. Bob's Nightmare," and one other personal history from the first edition were retained intact; three were edited and one of these was retitled;" (adding up to 6) l; "new versions of two stories were written, with new titles;" (now 8) "thirty completely new stories were added and the story section was divided into three parts, under the same headings that are used now."...

The inclusion of Bill's and Dr. Bob's story's added to the original list of 5 brings us to 7 and the inclusion of the Dick Stanley "Car smasher" story makes 8. Is that correct now?

Running out of fingers,
Woody in Akron

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On Mon, 12/27/10, ricktompkins <ricktompkins@comcast.net> wrote:

Dr. Bob's Nightmare, of course! Across all four Editions, originally titled "The Doctor's Nightmare" in our First Edition.

Ciao, Rick, Illinois

+++Message 7086. ............ Anne Smith: Mother of AA?
From: Aalogsdon ............ 12/28/2010 5:00:00 PM

In several of the postings Anne Smith is cited as the Mother of the first group in Akron. I have heard quoted that she was the Mother of AA. Is this quotation in print somewhere? Thanks.

+++Message 7087. ............ RE: Who were the four serious founders of the Washingtonians?
From: J. Lobdell ............ 12/29/2010 10:49:00 AM

I must have missed the sources that say only four of the original six remained active.
All six were among the fifteen incorporators of the Washington Temperance Society of Baltimore in January 1841. There is a detailed account of a meeting conducted by William K Mitchell, the President, in SIX NIGHTS WITH THE WASHINGTONIANS.

John F Hoss was Marshal of the First Anniversary Parade.

George Steers died in 1842, but he had gotten sober, married, and fathered a son since getting sober in 1840.

Archibald Campbell and James McCurley were both remembered as founders of the Washingtonians in their obituaries (McCurley in 1880 or 1881).

David Anderson was not so remembered (he died very suddenly in 1873 and his obit was evidently newspaper-written rather than supplied by the family) -- but note that he was an incorporator in 1841.

Campbell's family was south during the Civil War (when he died) and he may have wanted to emphasize his Unionist connections -- Hoss was a moderate Abolitionist (American Colonial Society) and an 1814 Defender and McCurley's whole family strongly Unionist, so mentioning the Washington Temperance Society in Campbell's obit may have been intended to emphasize his loyalty, important in Baltimore in 1863.

But I would really like to see the sources for the statement that only four of the original six remained active, because my own researches do not suggest that.

Thanks.

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> To: AAHistoryLovers@yahoogroups.com
> From: ronnybarnes@yahoo.com
> Date: Sat, 25 Dec 2010 21:43:25 +0000
> Subject: [AAHistoryLovers] Who were the four serious founders of the Washingtonians?
> 
> There were six men who were sitting at Chase's Tavern in Baltimore one night when The Washingtonian Movement was thought of. But all the things I have read say that only four of those six men went to the meetings and actually started the group.
> 
> I know the name of the original six, but does anyone know which four of
them
got to the meeting the next night after they left Chase's Tavern?

> The Washingtonian movement was a 19th century fellowship founded on April 2, 1840 by six hard drinkers (William Mitchell, David Hoss, Charles Anderson, George Steer, Bill M'Curdy, and Tom Campbell) at Chase's Tavern on Liberty Street in Baltimore, Maryland. The idea was that by relying on each other, sharing their alcoholic experiences and relying upon divine help, they could keep each other sober. Total abstinence from alcohol was their goal. The group taught sobriety and preceded Alcoholics Anonymous by almost a century. Members sought out other "drunkards" (the term alcoholic had not yet been created), told them their experiences with alcohol abuse and how the Society had helped them achieve sobriety. With the passage of time the Society became a prohibitionist organization in that it promoted the legal and mandatory prohibition of alcoholic beverages. The Society was the inspiration for Timothy Shay Arthur's Six Nights with the Washingtonians and his Ten Nights in a Bar-Room.

The article is fundamentally inaccurate -- even the names of the six founders are partly inaccurate (taken from a non-authoritative 1878 secondary source). It doesn't need references; it needs a thorough rewrite.

> To: AAHistoryLovers@yahoogroups.com
> From: AndrewO@phonecoop.coop

The Wikipedia article here has for over two years been calling for some referencing.


RE: Stories carried over from 1st to 2nd edition of Big Book
From: J. Lobdell . . . . . . . . . . . . 12/29/2010 6:30:00 PM
And btw the one (other than Bob's and Bill's) retained unedited was Fitz M., "Our Southern Friend" -- in all four editions. Arch T's "The Man Who Mastered Fear" (edited and retitled) is the only other 1st edition story still in the 4th edition.

1: http://www.justloveaudio.com/resources/12_Steps_Recovery/Pre-Step_Work/When_Do_We_Work_the_Steps.pdf
2: http://www.4dgroups.org/index.php?option=com_remository&amp;Itemid=26&amp;func=fileinfo&amp;id=9
3: http://winona-ryder.org/2010/01/when-love-is-not-enough-release-date/?utm_source=twitterfeed&amp;utm_medium=twitter
7: http://stepstudy.org/2008/05/21/history-of-the-beginners-classes-a-speech-by-wally-p/
8: http://www.abebooks.com/books/author-alcohol-drunk-kingsley-amis/cocktail-drinking.shtml?cm_mmc=nl--nl--h00-bdrinkA--cta-search
11: http://www.4dgroups.org/index.php?option=com_remository&amp;Itemid=26&amp;func=startdown&amp;id=8
14: http://www.aabibliography.com/aa_paper_signers_probation_parole_alcoholics_anonymous.html
16: http://books.google.com/books?id=qqkTAAYAYAJ&amp;amp;printsec=frontcover&amp;amp;dq=the+va
17: http://www.hazelden.org/OA_HTML/ibeCCtpItmDspRte.jsp?item=3831&amp;site=10020:22372:US
18: http://www.kreizker.net/article-13th-international-aa-convention-53840428.html
19: http://wiki.answers.com/Q/How_many_witches_were_killed_during_the_salem_witch_hunt
20: http://www.amazon.com/Language-Heart-Cultural-Recovery-Alcoholics/dp/0807833193/ref=sr_1_1?ie=UTF8&amp;amp;s=books&amp;amp;qid=1268081109&amp;amp;sr=1-1
21: http://books.google.com/books?id=9IW-y4JXhdAC&amp;amp;pg=PA276&amp;amp;lpg=PA276&amp;amp;dq=%22Sedatives+and+the+Alcoholic.%22&amp;amp;source=bl&amp;amp;ots=VKSdhOWEKC&amp;amp;sig=CWhlCtMhwrze0FnM12z0cPm_fYY&amp;amp;hl=en&amp;amp;ei=0XJdTMHuLMP-8Ah7v20DQ&amp;amp;sa=X&amp;amp;oi=book_result&amp;amp;ct=result&amp;amp;resnum=5&amp;amp;ved=0CCIQ6AEwBA#v=onepage&amp;amp;q=%22Sedatives%20and%20the%20Alcoholic.%22&amp;amp;f=false
22: http://www.aagrapevine.org/da/article.php?id=107518&amp;amp;tb=2ZGE9ZHQLM0ExOTc4JnBnPTU2
23: http://www.google.com/hostednews/ap/article/ALeqM5htW8eaaHKr5-SYUscZ005bWC9p4wD9IH4SHG3?docId=D9IH4SHG3
25: http://www.addictionpro.com/ME2/dirmod.asp?type=Publishing&amp;amp;mod=Publications%3A%3AArticle&amp;amp;mid=8F3A7027421841978F18BE895F87F791&amp;amp;tier=4&amp;amp;id=2797F494A0C241E18523C7ED782AAC24
26: http://books.google.com/books?id=mE4EAAAAMBAJ&amp;pg=PA94&amp;lpg=PA94&amp;dq=life+magazine+mark+whalon&amp;source=bl&amp;ots=8drKi3t7y-
&amp;sig=B037ryvV_BUYku7ezpcnRD1_n6A&amp;hl=en&amp;ei=MOSsTMWOMISBlAeB1MnrCA&amp;sa=X&amp;oi=book_result&amp;ct=result&amp;resnum=4&amp;ved=0CB8Q6AEwAw#v=onepage&amp;q&amp;f=false

27: http://en.wikipedia.org/wiki/Calendar_of_saints_%28Episcopal_Church_in_the_United_States_of_America%29
29: http://www.cliffsnotes.com/Section/Who-wrote-A-man-convinced-against-his-will-is-of-the-same-opinion-still-
.id-305408,articleId-41563.html#ixzz16oBzvOas
30: http://www.aagrapevine.org/da/article.php?id=39321&amp;tb=3ZGE9cSUzQWp1bHkrMTk3NyZwZz01
31: http://books.google.com/books?id=7aG9ioHYN5gC&amp;lpg=PP1&amp;dq=book%20the%20eye%20opener%20alcoholics&amp;pg=RA1-PA6#v=onepage&amp;q&amp;f=false
34: http://burlingtonaa.org/index.php?option=com_content&amp;view=section&amp;layout=blog&amp;id=6&amp;Itemi
d=8