AA History Lovers

2012

Messages 8082-8956

moderated by

Nancy Olson
September 18, 1929 – March 25, 2005

Glenn F. Chesnut
June 28, 1939 –
+++Message 8082. . . . . . . . . . . . Editing of second draft of Bill's Story was by Joe Worden
From: Robert Stonebraker . . . . . . . . . . . . 12/31/2011 10:19:00 AM

The person who edited the second draft of Bill's Story was probably Joe Worden (b 1895), not Joe Worth.

Sixty years later, during a 1999 interview, Dr. Bob's Daughter, Sue Windows Smith, remembered the editor's name as Joe Worth.

Consequently, with this information, I had indicated the wrong name for Bill's Story Second Draft. This information has been corrected on the PDF file on this website:

http://health.groups.yahoo.com/group/Indyfourthdimension/files/

I am told there is a signature with the name "Worden" on the first Big Book sold.

Bob S.

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P.S. Here's an excerpt from the full "Note" from CULTURE ALCOHOL & SOCIETY QUARTERLY (Newsletter of the Kirk/CAAS Collections at Brown) Vol. 3, No. 3 [April-May-June 2007], pp. 3-4, which is all the attribution needed. You might add that the signature in the 1st Big Book Sold shows the name as Worden, not Worth.

In Jim B's account of early AA, one Joe W. (Jim actually records the last name, but it will not be used here) is identified as the man who told Bill to call the book (and the fellowship) Alcoholics Anonymous rather than Anonymous Alcoholics. Jim records that this Joe W. was with the New Yorker, but no New Yorker records available confirmed this. Research among various Joseph W's who might have been ours provided a Joseph Hooker W., Jr., b. Bridgeport CT February 2, 1895, son of Emma (b. 1875) and Joseph Hooker W. Sr. (1868-1941), a telegrapher and then metering clerk for the railroad.

This identification was confirmed when the first page of signatures in the "First Big Book Bought" in the Archives at GSO showed the name Joseph Hooker W------, Jr. Further research (Bridgeport Post) indicated he was married in the late summer of 1923, when working for the New York Post, and a son. Joseph Hooker W------, III was born October 13, 1924, at which time the W------s lived in Cos Cob CT. The marriage notice provides the information that bride and groom would be living on Livingston St. in Brooklyn Heights, that the bride had attended the Pratt Institute and worked for Franklin Simon, and that the groom had attended Bridgeport High School and the Park Avenue Institute, and previously worked for Metropolitan magazine.
+++Message 8083. ............ Chapter on Buchman in God Is My Adventure
From: Paul ............... 12/31/2011 10:45:00 AM

http://www.archive.org/details/godismyadventure032951mbp
"a book on modern mystics masters and teachers"
by ROM LANDAU

Contains an early chapter on Buchmanism:
"IV. The Man whose God is a Millionaire
DR. FRANK BUCHMAN 141"

Not entirely complicit, not entirely critical, more or less empirical. I bought
a cheap used copy several years ago - now I see it's downloadable or can be read
online for free.

Best,
Paul

---

FROM GC THE MODERATOR: I'm glad Paul sent this in, so we could post it. I
would still recommend that those who wish to know more about the Oxford Group
start by reading these two works:

2003; orig. pub. 1932).

1934).

And perhaps two or three other of the most famous positive accounts.

But Landau's chapter on Buchman, which Paul refers us to here, would be another
very valuable account to read, for anyone who wants to get a broader picture of
Buchman. There were those who criticized Buchman -- it is important to know why.

+++Message 8084. ............ Re: Editing of second draft of Bill's Story was by Joe Worden
From: Glenn Chesnut ............... 1/1/2012 7:25:00 PM

..................................................
So the man's name was Joseph Hooker Worden, Jr., and he worked for a while for Metropolitan Magazine in New York City.

That makes better sense than trying to link Joe with the New Yorker magazine, let alone trying to make him the founder of the New Yorker magazine.

Metropolitan Magazine (New York) -- see wikipedia article:


The name of the magazine was changed in 1924, and it went out of business in 1925. There were enough similarities between Metropolitan Magazine during its heyday, and the New Yorker magazine, to make it easy to see how confusion could have occurred later on, about which one Joe had worked at.

Good! That is a mystery solved!

+++Message 8085. . . . . . . . . . . . Metropolitan Magazine: Joe Worden AND Fulton Oursler
From: Glenn Chesnut . . . . . . . . . . . . 1/2/2012 5:35:00 PM

From: Laurence Holbrook Email@LaurenceHolbrook.com>
(Email at LaurenceHolbrook.com)

Interesting to note that Fulton Oursler was the supervising editor of Metropolitan Magazine?

- - -

From: Glenn Chesnut

You're right! Some very interesting interconnections there. Shows how a couple or more of our people in AA history may have first come in contact with (or learned about) one another.

As you noted, the Wikipedia article on the Metropolitan Magazine in New York talks about Fulton Oursler's involvement with that publication, which means a point of contact between Oursler and Joe Worden:


"In January 1923, on the urging of Supervising Editor Fulton Oursler,
Bernarr
Macfadden bought the magazine, launching its new era with an abridged serialization of Theodore Dreiser’s banned novel The Genius. The first Macfadden issue was dated February-March 1923. It then reverted back to a monthly. Fulton Oursler’s first serious novels, Behold This Dreamer! and Sandalwood were also serialized. When the magazine’s fortunes didn’t improve, the title was changed to Macfadden Fiction-Lovers Magazine with the October 1924 issue. Its last issue was in August 1925.”

Message #8084
http://health.groups.yahoo.com/group/AAHistoryLovers/message/8084
From Glenn Chesnut glennccce@sbcglobal.net;
(glenncc at sbcglobal.net)

Re: Editing of second draft of Bill’s Story was by Joe Worden

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Good! That is a mystery solved!

- - - -

Message 8082
http://health.groups.yahoo.com/group/AAHistoryLovers/message/8082
From "Robert Stonebraker" rstonebraker212@comcast.net;
(rstonebraker212 at comcast.net)

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P.S. Here’s an excerpt from the full "Note" from CULTURE ALCOHOL & SOCIETY QUARTERLY (Newsletter of the Kirk/CAAS Collections at Brown) Vol. 3, No. 3
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+++Message 8086. . . . . . . Bill W's rifle: Remington 25-20 or Winchester 25-20?
From: ron.fulkerson@comcast.net . . . . . . . 1/2/2012 7:49:00 AM

Les

Thanks for all your efforts and look forward to reading your book on Rogers Burnham. Could you help with a project that we are working to continue? Bill mentions in his taped conversations that he still had the rifle he used as a
youngster, a Remington 25-20 (page 15). The Remington Firearms site states that it was not in production during the 1906 year. However, the Winchester site proclaims widespread production of the 25-20 and its ease of reloading. With this minor manufacturing issue, we contacted Stepping Stones research by phone. We requested the make and model numbers for the rifles at the house and were promised a call back. To date, that has not happened. Can you help? Thanks...ronf

+ + + +Message 8087. . . . . . . . . . . . Re: Metropolitan Magazine: Joe Worden AND Fulton Oursler
From: John Barton . . . . . . . . . . . . 1/2/2012 11:44:00 PM

Bill and Lois's apartment was on Livingston Street so there seems to be the connection to Joe. This was the one where Bill broke through the wall and combined the two units back in the 20's before the crash.

Further research (Bridgeport Post) indicated he was married in the late summer of 1923, when working for the New York Post, and a son, Joseph Hooker W---- III, was born October 13, 1924, at which time the W----s lived in Cos Cob CT. The marriage notice provides the information that bride and groom would be living on Livingston St. in Brooklyn Heights, that the bride had attended the Pratt Institute and worked for Franklin Simon, and that the groom had attended Bridgeport High School and the Park Avenue Institute, and previously worked for Metropolitan magazine.

+ + + +Message 8088. . . . . . . . . . . . Re: Carl Jung - spiritual vs. religious, and syncronicity
From: Paul . . . . . . . . . . . . 1/2/2012 5:55:00 PM

You should read Noll's book rather than the polemics and then you might think differently. Hard to say, I've not seen any SIGNIFICANT (reads substantial = substantive & sustained) so-called critique of his scholarship. IOW, GIVES RELEVANT DETAILS. I'd be happy to take a look, w/o prior contempt, same as I did *Synchronicity*. Anybody that believes bias doesn't exist, that much of the time most anybody doesn't swim in it, then well, I dunno. Of course there's bias. That needn't merit accusation. Anybody can "ignore" anything they want. THE JUNG
Estate wouldn't close their archives (because of Noll?) unless something rubbed a few cultists the wrong way.

Yes, at the same time he states that he "read Noll's book(s) more carefully".
And perhaps for good reason,

The Poster

--- In AAHistoryLovers@yahoogroups.com, "awuh1" wrote:
irst to a sensing a certain bias in the posting Carl Jung - spiritual vs. religious, and synchronicity. At the time of the sender's response ...
he admits to finishing neither [Stonebraker's] work nor the seminal work by Carl Jung "Synchronicity, An Acasual Connecting Principle". At the same time he states that he "read Noll's book(s) more carefully".

The poster refers to Noll's book, "The Jung Cult: Origins of a Charismatic Movement", as "scholarly research" and offers up support for this proposition via the Princeton University Press nomination of it for an award (they are, not coincidentally, the publishers of the book, and, it did not get the award).

The reviews of the book were far from universally positive. In the Journal, "Bulletin of the History of Medicine" Volume 70, Number 3, Fall 1996 they write, "In the guise of a scholarly text on the history of science, Richard Noll has written a polemic in which he makes unfounded speculations about Jung's personal and professional life. Specifically, he accuses Jung of having established a neopagan religious sect, a so-called Jung Cult. As evidence for this accusation, he offers his own questionable interpretations of Jung's writings ... "

Personally I thought that this review of Noll's book was kind, given some of the propositions put forth in his "research".

With regard to spiritual vs. religious ... I think the poster is correct, most of those familiar with AA history regard it as both old hat, AND splitting hairs.

Regards,

Tom
&gt; A response to Message #7334 from "Paul"
&gt; (spectrumtg at yahoo.com)

++++Message 8089. . . . . . . . . . . . Re: AA pamphlet on Why AA is Anonymous
From: hdmozart . . . . . . . . . . . . 1/1/2012 3:27:00 AM

I just discovered that p. 40 of the current pamphlet (P-17), "A.A. Tradition - How It Developed - by Bill W" includes the 1955 Grapevine article, "Why Alcoholics Anonymous is Anonymous" also by Bill W.

Hope this is helpful

Larry Holbrook
Email@LaurenceHolbrook.com
(410) 802-3099

++++Message 8090. . . . . . . . . . . . Mrs. Marty Mann and the medicalization of alcoholism
From: Tom Hickcox . . . . . . . . . . . . 1/3/2012 10:24:00 PM

From Points: The Blog of Alcohol and Drugs History Society, article by by ronroizen9, a major author on alcoholism, one of whose special interests lies in the study of the work of Mrs. Marty Mann and Dr. Jellinek.


Tommy H in Danville

++++Message 8091. . . . . . . . . . . . Re: The early informal AA six steps and the Oxford Group
From: John Barton . . . . . . . . . . . . 1/3/2012 4:08:00 PM

Glenn is right ... you won't believe how often I hear this (the six steps or
the
six tenets of the Oxford Group) at meetings, sometimes even from those who
have
a good working knowledge of AA history. The Oxford Group had many "tenets"
or
beliefs in addition to those discussed in Bill’s story or the foreword to
the

The Five C’s can be read in their entirety in Walter’s book Soul Surgery. A
careful review of these principles will probably show the reader that the
Oxford
Group tenets of surrender, sharing, restitution and guidance formed the
heart of
the program of recovery as outlined and expanded in the 12 steps of AA.

Stepstudy.org has the electronic version of Soul Surgery which is
downloadable.

The Golden Road Manuscript has excerpts of the work as a section in its 2nd
chapter and a copy of that can be found at this link.

http://bbsgsonj.webs.com/apps/documents/categories/show/82107

The title of the document is "The Cure of Souls" and is a quick read.

I believe someone mentioned a couple of books that could be read to better
understand the work. If I could humbly add these books to those suggested:

Soul Surgery
What is the Oxford Group
The Eight Points of the Oxford Group

God Bless

__________________________________________

From: Glenn Chesnut glennccc@sbcglobal.net
Sent: Wednesday, December 28, 2011
Subject: The early informal AA six steps and the Oxford Group

SEVERAL EARLY SIX-STEP VERSIONS OF THE A.A. STEPS

http://hindsfoot.org/steps6.html

- - - -

It is a big mistake to speak of the Oxford Group as having had "Six Steps,"
or
in fact, any officially codified list of "steps" that you were supposed to
work
through in the later AA fashion.

Let’s please start giving the early AA people more credit for being
creative,
innovative, and real masters of the spiritual life.

What people should look at instead are THE OXFORD GROUP FIVE C's. This list originally arose in the American and British Protestant foreign missionary movement. They discovered that preaching huge revivals did not work in countries like India, China, Iraq, etc., and that if you were going to convert any souls to Jesus Christ in those regions, it was going to have to be by means of personal one-on-one evangelism.

Frank Buchman had already been trained and was experienced in Protestant foreign missionary work when he came to England, and discovered that the Five C's also worked on students at Cambridge and Oxford Universities. Then a number of other prominent people joined his group -- newspaper editors, generals, bishops, wealthy businessmen, and so on -- first in the U.K. and then in the U.S.

Insofar as the AA twelve steps are partially derived from Oxford Group beliefs (the word "tenet" means belief), they were certainly heavily influenced in certain important ways by the 5 C's. That's the place to begin if you want to talk about what AA got from the Oxford Group. If you want lists to cite and memorize, quit talking about "the Oxford Group's Six Steps" (these are imaginary and never existed) and talk instead about "the Oxford Group's 5 C's."

The 5 C's were totally real, and very important to understanding the basic way the Oxford Group really worked.

---

THE FIVE C's OF CHRISTIAN MISSIONARY WORK, by which we could bring genuine life-changing to ourselves and to other people:

1. Confidence: You could not do anything to bring someone else to Jesus Christ until the other person had confidence in you. Usually that required me (the missionary) admitting to the person whom I wished to convert, what my own most secret and humiliating sins had been.

2. Confession: If we held back from turning our lives completely over to Jesus Christ, it usually meant that we had some secret sin which we had never admitted to anyone (having affairs if you were married, homosexuality, being filled with resentment against the trustees of the boys' home we had once worked for, or whatever). We had to confess that secret sin to some other human being, and
RESTITUTION if appropriate. Making restitution could mean writing a letter of apology to the people against whom we held our resentment, returning money we had taken from someone else under questionable circumstances, going back and telling the truth if we had lied about someone, or whatever else.

3. Conviction: But I could not undergo a real conversion experience until I felt truly convicted of sin. I had to admit that because I had committed this particular sin, I was worthy only of the flames of eternal hellfire, and I had to fall into a state of total terror, blind fear, complete self-loathing, and absolute despair. I had to beat myself up over and over with thoughts of what a bad person I was, and how terrible that thing was that I had done.

4. Conversion: I then had to turn to Jesus Christ and admit to him -- genuinely meaning it -- that I was a hopeless sinner, thinking about the specific one or two or three major sins I had committed, and then beg Jesus for forgiveness and mercy.

5. Continuance: I then had to continue in this state of repentance over my sins by daily religious exercises (prayer, quiet time, Bible reading) or whatever else was necessary, and Jesus would give me the daily grace to avoid committing those particular sins again.

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PLEASE NOTE that the Oxford Group did not teach a detailed inventory of all our character flaws (in the way that AA did in its Fourth Step). They focused only on asking Jesus for forgiveness for one or two or three specific sins that I had committed. Please note that even the Big Book example of a Fourth Step is talking only about three or four very specific sins that the man had fallen into.

I strongly suspect, but cannot prove, that the AA practice of making multi-paged fourth step inventories did not become common until the flood of Roman Catholics began coming into the program in 1939 and 1940. St. Ignatius Loyola, very early in his spiritual development, made a detailed general moral inventory of himself. He didn't talk about that in his Spiritual Exercises, but every Catholic who had been deeply trained in those (Sister Ignatia, Father Ed Dowling, etc.) would have known that St. Ignatius had to do his general
moral inventory first, before he could start practicing a kind of daily prayer that was more like the AA tenth and eleventh steps.

+++Message 8092. . . . . . . . . . . . Re: The early informal AA six steps and the Oxford Group
From: Glenn Chesnut . . . . . . . . . . . . 1/4/2012 6:17:00 PM

John Barton jax760@yahoo.com&gt; (jax760 at yahoo.com) has listed three important books that we can go to if we want to find good lists of "the tenets of the Oxford Group." If we look at the chapter headings of these three books, I think we can put together in our own minds a good rough list of some of the major emphases of the Oxford Group's teaching:

1. confession of our sins
2. life-changing (conversion = accepting Jesus Christ as my Lord and Savior, then using his power to stop sinning and erase my character defects)
3. total surrender to God and Christ
4. restitution (make peace with your brother)
5. quiet time (silent meditation)
6. guidance (discovering God's plan for my life)
7. gaining strength from the power of the Holy Spirit working in meetings of the fellowship.
8. the Four Absolutes as the four primary virtues of the Christian life.

Soul Surgery, by Howard Walter -- gives us our list of the five C's:
1. Confidence
2. Confession
3. Conviction
4. Conversion
5. Conservation [Continuance]

1. God Has a Plan for Every Life
2. Confession is Good for the Soul
3. If Thy Brother Hath Aught Against Thee--
4. The Four Absolutes
5. Be Still and Know
6. Don't Be an Ass!
7. Life Changers All
8. Lo, Here is Fellowship!

What is the Oxford Group? by A Layman With a Notebook
I. The Oxford Group
II. Sin
III. Sharing for Confession and Witness
IV. Surrender
V. Restitution
VI. Guidance
VII. The Four Absolutes
VIII. The World
IX. You

**That is, using Absolute Honesty, Absolute Unselfishness, Absolute Love, and Absolute (Sexual) Purity to replace the traditional list of Christian moral virtues and moral vices, which went back centuries and centuries to the early fourth century desert monks.**

(In the OG, "purity" meant sexual purity, i.e., the group continually preached against the sins of masturbation, thinking lustful thoughts, gay and lesbian activity, transsexualism and so on.)

THE TRADITIONAL CHRISTIAN VIRTUES: justice (fairness towards all), temperance (keeping our emotions under control and resisting the temptation to overindulge in the sins of the flesh), fortitude (courage), prudence (thinking sensibly before acting), faith, hope, and love.

THE TRADITIONAL CHRISTIAN VICES: pride, envy (or jealousy), anger, greed, lust, sloth, gluttony.

Yesterday at the GSO Archive, I came across the following letter that Bill Wilson wrote in 1959 commenting on the 50%/25% recovery success rate noted in the Foreword to the second edition of the Big Book - which he had written and published four years earlier.

I know there have been several posts on this topic here in the past and I thought some of Wilson's clarification(such as they are) might be helpful in understanding what he really meant by those statistics.

I have transcribed the letter in its entirety (deleting only the personal information on the recipient) and offer it here without further comment.

Old Bill

August 12, 1958
Dear Howard,

Thank deeply for your highly interesting letter of July 29th. I was thrilled by your account of the Old Timers meeting with the vast sobriety record that it portended. And also your observations on our 50%-25%-25% claim.

I think you have something when you say that perhaps we give false hope to the newcomer by those figures. Actually, those figures have never been intended to apply to all drunks who come within range of A.A. and attend a meeting or so. They apply to those who really come in and take the treatment over a considerable period of time. On that narrow classification, I think the figures will stand up. In Philadelphia, for example, they kept records for a very long time, accurate ones. Not too long ago they case up figures on old timers which seemed to prove our claimed percentages. When the new edition of the A.A. book came out, the same thing happened. The story-tellers had better than the claimed percentage. So I think it ought to be emphasized with each newcomer that his chances are just as the figures say, provided he will jump into A.A. and is willing and capable of working at it.

There is another angle, too. As you say, an awful lot of these people get hospitalized, attend a few meetings and then disappear. What becomes of them?

Probably you’ve heard me tell the story about a group of 75 of these people that Lois and I once picked out of old address books from the very early days. Over the years, we located more than 60 of them. The 60 had returned to A.A. and most of them had made the grade. Some had been drunk 3, 5, 7, and 10 years. Finally, they were driven back on the do-or-die basis and really got the pitch. So our over-all claims are not excessive in my judgment.

At the office, they continue to get wonderful reports of the change in feeling in your area about the Third Legacy, General Headquarters, and even about me! It is one of the most comforting and gratifying happenings that I can remember in my long A.A. live. Again, Howard, many thanks to you and to all those who have made this possible.
Devotedly,

Bill

What an order! "Can I go through with it?"

That statement in How It Works, turned into a question, always brings me to search for the substance of AA's serendipity of principles.

Thanks for the great summary post of OG tenets, that collectively may have been very tough for many OGs to follow.

However, following the search for the roots of AA, I find synchronicity in our Fellowship's blend of a suggested 'design for living.'

(note that serendipity and synchronicity are not song titles.)

Not forgetting the OG, other clergy recognize AA as a phenomena, too.

The book "Soul of Sponsorship" examines our 12 Steps as an identical exercise found through the Jesuits' self-examination in the spirit of their Saint Ignace.

I can't help but feel that our serendipity was a healthy broth stirred by the hand of the Almighty.

Rick, Illinois

From: AAHistoryLovers@yahoo.com
[mailto:AAHistoryLovers@yahoo.com] On Behalf Of Glenn Chesnut
Sent: Wednesday, January 04, 2012 5:18 PM
To: AAHistoryLovers group
Subject: [AAHistoryLovers] Re: The early informal AA six steps and the Oxford Group

John Barton jax760@yahoo.com &gt; (jax760 at yahoo.com) has listed three important books that we can go to if we want to find good lists of "the tenets of the Oxford Group." If we look at the chapter headings of these three books, I think we can put together in our own minds a good rough list of some of the major emphases of the Oxford Group's teaching:

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C. Irving Benson, The Eight Points of the Oxford Group: An Exposition for 
Christians and Pagans (Humphrey Milford, Oxford University Press, 1937).
1. God Has a Plan for Every Life
2. Confession is Good for the Soul
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before acting), faith, hope, and love.
THE TRADITIONAL CHRISTIAN VICES: pride, envy (or jealousy), anger, greed, lust, sloth, gluttony.

[Non-text portions of this message have been removed]

Howdy All and Happy New Year from Tulsa ... Ditto on reading Kitchen's Book
"I Was A Pagan" ... His insight on finding a Spiritual Life was helpful to me and explains the Power of Oxford at the time ... Kitchen bio is also interesting.
Thanks for all the great posts. God Bless You .... Old Ben 

On Sat, Dec 31, 2011 at 9:45 AM, Paul spectrumtg@yahoo.com wrote:

http://www.archive.org/details/godismyadventure032951mbp

Two of the major works on the Oxford Group:


Arthur James Russell, For Sinners Only (1932).

Biography of Victor Kitchen:

http://hindsfoot.org/kchange1.html
That study I believe is one prepared at the Yale Institute for Alcoholic Studies headed by Doctor Jellinek and others in the last forty's and early fifty's.

Searcy Whaley studied in their summer school program, and much of his writing was in reference to that period.

(This was the same summer that Bill Swegan was also a student there, see Swegan's book http://hindsfoot.org/kbs1.html)

Searcy was friends with Bill Wilson. As a matter of fact when Bill wanted to introduce the 12 traditions, he asked for Searcy's help, to which Searcy replied, you might need those rules and regulations in New York, but we don't need them here in Texas. Searcy later came to see the value of the traditions and became a great supporter.

---

In Step 12 there is a paragraph about a study that compared alcoholics with non-alcoholics. "When A.A. was quite young, a number of eminent psychologists and doctors made an exhaustive study of a good-sized group of so-called problem drinkers. The doctors weren't trying to find how different we were from one another; they sought to find whatever personality traits, if any, this group of alcoholics had in common. They finally came up with a conclusion that shocked the A.A. members of that time. These distinguished men had the nerve to say that most of the alcoholics under investigation were still childish, emotionally sensitive, and grandiose."

Does anybody know anything about this study?

In the book "Mrs. Marty Mann" by Sally Brown and David R. Brown, there are these two statements:
2) "Rollie [Hemsley], a star catcher for the Cleveland Indians, announced in 1940 that he had gotten sober with the help of A.A. As a result, he brought more people into A.A. than did the Saturday Evening Post article a year later."
p. 181

4) "It is also fair to say that Marty had a more profound and irreversible effect on the numbers and membership composition of A.A. than did its founders, Bill W. and Dr. Bob." p. 186

Are these assertions accurate?

Gary Neidhardt
Lilburn, Georgia

As the average child says my momma told me, and the average AA adult says my sponsor told me. Bill W can justify himself by saying DR Bob and I decided this, etc. I do not think these statements conflicts with G.C.'s comment.

- - -

In a message dated 12/28/2011 2:01:07 P.M. Eastern Standard Time, grandpopmark@yahoo.com writes:

While reading the Twelve Concepts again, we came across an interesting statement. In the essay on Concept 1, first page third paragraph, reads, in part, "Ten years earlier - in 1938 - helped by dedicated friends, Dr. Bob and I had commenced work upon a world service structure."

Just what was Dr. Bob's contribution to the work on our world service structure? Did he just read and comment upon Bill's work? Did he write portions of the work now known as our Twelve Concepts?

Mark E., Lebanon, Ohio

- - -

FROM THE MODERATOR G.C.

Let's think carefully about the relevant dates before we start commenting on this:

Dr. Bob died on November 16, 1950
Bill W. died on January 24, 1971

April 1962:
See http://silkworth.net/aa/12concepts.html
Twelve Concepts for World Service (Short Form) ... adopted by the 12th annual
General Service Conference of Alcoholics Anonymous on April 26, 1962

I do not see how these "assertions" could be verified either way

In Service With Gratitude,

Chuck Parkhurst

-----Original Message-----
From: Gary Neidhardt
Sent: Wednesday, December 28, 2011
Subject: Sally and David Brown's Marty Mann biography

In the book "Mrs. Marty Mann" by Sally Brown and David R. Brown, there are these two statements:

1) "Rollie [Hemsley], a star catcher for the Cleveland Indians, announced in 1940 that he had gotten sober with the help of A.A. As a result, he brought more people into A.A. than did the Saturday Evening Post article a year later." p. 181

2) "It is also fair to say that Marty had a more profound and irreversible effect on the numbers and membership composition of A.A. than did its founders, Bill W. and Dr. Bob." p. 186

Are these assertions accurate?

Gary Neidhardt
Lilburn, Georgia

I do not see how these "assertions" could be verified either way

In Service With Gratitude,

Chuck Parkhurst
In AAHistoryLovers Message No. 8095
http://health.groups.yahoo.com/group/AAHistoryLovers/message/8095
Ben Hammond mlb9292@gmail.com> says

Ditto on reading Kitchen's Book "I Was A Pagan" ... His insight on finding a Spiritual Life was helpful to me and explains the Power of Oxford at the time... 

- - -

What book is this? Can one still get it? Library, perhaps? Where can I get an online glimpse of this?

~from a modern Pagan~
pamela :)

- - -

FROM THE MODERATOR: Victor Kitchen's book is VERY pricey if you start looking for copies at rare book dealers, but you can read it online at two different AA websites:

http://stepstudy.org/downloads-2/

http://silkworth.net/iwasapagan/i-was-a-pagan.pdf

+++Message 8101. . . . . . . Re: What was Dr. Bob's contribution to the Twelve Concepts?
From: joe . . . . . . . . . . . . . 12/29/2011 7:21:00 PM

A post at the following link may help explain what he may have meant. Of course, it is written by the co-founder who wrote the most on the matter -- Bill W. -- and would carry much of his perspective. But it seems from a quick read, that he did discuss matters of world service with Dr. Bob at the time.

http://www.aabibliography.com/historyofaa/billw/foundation.htm

I take it to mean the world service structure or at the time the Alcoholic Foundation with its board members. The Foundation was established while Dr. Bob was alive. The first General Service Conference was supposed to (among other things) visit the offices and go through the books and check up on the trustees.
Here are some excerpts from that document, to illustrate its relevance, but the whole work should be read by anyone who is interested in the question:

http://www.aabibliography.com/historyofaa/billw/foundation.htm

BILL W. WRITES AN INTRODUCTION:

"To the Trustees of the Alcoholic Foundation
Bedford Hills, New York
April 8, 1947

Dear Friends;

Following our past year of deliberation on questions touching the A.A. Headquarters policy and structure, I have ventured to prepare the enclosed material under the title: The Alcoholic Foundation of Yesterday, Today and Tomorrow ....

Meanwhile it seems right to Dr. Bob and me that this material be placed before all the Trustees pending the study and report of the Reorganization Committee.

Appreciatively yours,
William G. Wilson"

AND THEN BILL WILSON GIVES A LONG HISTORY OF THE WAY HE AND DR. BOB DEVELOPED PLANS FOR FORMING AN A.A. ORGANIZATION AND SPREADING THE MESSAGE ALL OVER THE U.S. AND CANADA:

"... Much discussion in a little meeting called by Dr. Bob and me at Akron in the fall of 1937 developed a plan [for spreading AA beyond Akron, New York City, and Cleveland]. This plan later proved to be approximately one-third right and about two-thirds wrong; familiar process of trial and error ...."
un, 1/1/12, hdmozart email@LaurenceHolbrook.com wrote:

From: hdmozart email@LaurenceHolbrook.com
Subject: [AAHistoryLovers] Re: AA pamphlet on Why AA is Anonymous
To: AAHistoryLovers@yahoogroups.com
Date: Sunday, January 1, 2012, 3:27 AM

I just discovered that p. 40 of the current pamphlet (P-17), "A.A. Tradition - How It Developed - by Bill W" includes the 1955 Grapevine article, "Why Alcoholics Anonymous is Anonymous" also by Bill W.

Hope this is helpful

Larry Holbrook
(410) 802-3099

>>>Message 8103. . . . . . . . . . . . RE: Sally and David Brown's Marty Mann biography
From: Tom Hickcox . . . . . . . . . . . . 1/7/2012 7:27:00 PM

I see neither assertion is footnoted.

Perhaps the authors could be asked their references. I will drop Sally an email.

Tommy H in Danville

At 15:10 1/7/2012, Chuck Parkhurst wrote:

>&gt;I do not see how these "assertions" could be verified either way
>&gt;
>&gt;In Service With Gratitude,
>&gt;
>&gt;Chuck Parkhurst
>&gt;
>&gt;
>&gt;-----Original Message-----
>&gt;From: Gary Neidhardt
>&gt;Sent: Wednesday, December 28, 2011
>&gt;Subject: Sally and David Brown's Marty Mann biography
>&gt;
>&gt;In the book "Mrs. Marty Mann" by Sally Brown and David R. Brown,
>&gt;there are these two statements:
>&gt;
>&gt;1) "Rollie [Hemsley], a star catcher for the Cleveland Indians,
>&gt;announced in 1940 that he had gotten sober with the help of A.A. As
>&gt;a result, he brought more people into A.A. than did the Saturday
>&gt;Evening Post article a year later." p. 181
>&gt;
>&gt;2) "It is also fair to say that Marty had a more profound and
irreversible effect on the numbers and membership composition of A.A. than did its founders, Bill W. and Dr. Bob." p. 186

Are these assertions accurate?

Gary Neidhardt
Lilburn, Georgia

---

I agree with Chuck--

--- On Sat, 1/7/12, Chuck Parkhurst ineedpage63@cox.net wrote:

I do not see how these "assertions" could be verified either way

In Service With Gratitude,
Chuck Parkhurst

Remington Arms Co. produced their model 25 rifle from 1923 until it was discontinued in 1936. One of the calibers that the model 25 was chambered for was the .25-20 WCF (Winchester Center Fire).

The .25-20 WCF cartridge was developed by the Winchester Repeating Arms Company in 1895. The popular Winchester model 1892 was offered in caliber .25-20 WCF from 1895 until it was discontinued in 1938.

If you could supply me with the exact serial number of Bill's rifle, I would be able to tell you the exact date of manufacture.

CJ
I just happened to run across this original painting of Bill & Dr. Bob, and notice that the artist appears to have included something of Bob's tattoo on his one forearm. It's a minor thing, but it makes me wonder, are there any extant photos of Bob that show any of his tattoo, I believe it was a quite extensive one of a dragon was it not?


FROM THE MODERATOR: see Message 7512 from Bill Lash barefootbill@optonline.net &gt; (barefootbill at optonline.net)

http://health.groups.yahoo.com/group/AAHistoryLovers/message/7512

Dr. Bob had two tattoos. He had a big 32-point compass on one of his arms, along with a large dragon. - Children of the Healer.

**********

We invited Bob and his wife to go down to the beach with us, and when Bob appeared in his bathing suit, we saw he was gloriously tattooed on his chest and both arms, with rather intriguing figures and snakes and so forth. My wife asked him what condition he was in when he got that last tattoo on his arm. And he said, "It was a blazer." - Dr. Bob & the Good Oldtimers page 298.

**********

A tattoo he wore the rest of his life was probably from those days at Dartmouth: a dragon and a compass tattoo. The dragon wound around his left arm from the shoulder to the wrist. It was blue with red fire. His son thinks "he had to have been drunk to have it put there, and you didn't do something that complicated in a day. When I asked him how he got it, he said, 'Boy, that was a dandy!' And it must have been, too."

Just Love,
Barefoot Bill
Apparently Jim B wasn't the only one that believed the Foundation paid off its shareholders and loans (Towns and the Rockefeller guests) - Bill 'claimed' repayment in a May, 1955 article in the Grapevine as well as Alcoholics Anonymous Comes of Age -

Here are the numbers extracted from the Grapevine article -
$4,500 Works Publishing stock (repaid from Chipman loan)
$2,500 Loan from Charles B. Towns (repaid from Chipman loan)
$1,000 Rockefeller donation, also yearly? ($5,000 repaid from book proceeds)
$2,000/year for 5 years(?) Rockefeller guests ($10,000 repaid from book proceeds)
$8,000 A. Leroy Chipman used to pay off Towns Loan and Works Publishing stock (the book was now ours - repaid from book proceeds)

Two years later book proceeds paid off Rockefeller, Rockefeller guests and Chipman loan - Rockefeller & most of Rockefeller guests gave half their repaid loans to the foundation -

May, 1955 Grapevine article by Bill W
[Excerpts]

This was the sales argument we needed. With a plug like this, the proposed volume would sell by carloads. How could we miss? The New York alcoholics and their friends promptly changed their minds about Works Publishing stock. They began to buy it, mostly on installments. Our biggest subscriber put in $300. In the end we scraped up forty-nine contributors. They came up with about $4500 over the next nine months. We also got a loan of $2500 from Charles B. Towns, proprietor of the hospital where I had often gone. This kept friend Hank, myself and a secretary named Ruth going until the job was finished.

Next day, Mr. Rockefeller wrote to all those who had attended and even to those who had not. Again he reiterated his complete confidence and high interest. Once more he insisted that little or no money was needed. Then at the very end of his letter, he casually remarked that he was giving...
Alcoholics Anonymous $1,000!

When the public read the press stories about Mr. Rockefeller's dinner, many rushed to the bookstores to buy the book Alcoholics Anonymous. The Foundation Trustees solicited the dinner guests for contributions. Knowing the size of Mr. Rockefeller's gift, they acted accordingly. About $3,000 came in, a donation which, as things turned out, we solicited and received each year for just four years more.

-----

Meanwhile, some of the stockholders in the book company, Works-Publishing, began to get restive. All the book profits, they complained, were going for AA work in the office. When, if ever, were they going to get their money back? We had to find a way, too, of paying Mr. Towns his $2500. We also saw that the book, Alcoholics Anonymous should now become the property of AA as a whole. At the moment, it was owned one-third by the forty-nine subscribers, one-third by my friend Hank and the remainder by me.

-----

The help we needed turned up in the person of Mr. A. LeRoy Chipman. Also a friend and associate of Mr. John D. Rockefeller, he had recently been made a Trustee of the Foundation. He persuaded Mr. Rockefeller, two of his sons and some of the dinner guests to loan the Foundation $8000. This promptly paid off Mr. Charles D. Towns, settled some incidental debts and fully reimbursed the forty-nine original subscribers at par. They then turned their shares in to the Foundation. Two years later, the book Alcoholics Anonymous had done so well that we were able to pay off this whole loan. Impressed with this considerable show of financial responsibility, Mr. Rockefeller, his sons and some of the 1940 dinner guests gave back the money they'd lent us back to the Foundation.

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[End of excerpt]
said, "I will place $5,000 for their use in the treasury of the Riverside Church. You may draw on this as you like. This will give these men some temporary assistance. But this fellowship should soon become self-supporting. If you and the others do not happen to agree, if you really think that the movement needs money, of course you can help them to raise it. But please don't ever ask me for any more."

This was very great news for Alcoholics Anonymous, but at the time it seemed like bad news. It was in fact a shattering blow to our hopes. Nevertheless Dr. Bob and I were grateful to get off the hook, even for a little while. The small mortgage on Dr. Bob's place was paid off, and each of us began to receive thirty dollars a week for as long as the money might last. Otherwise, we stood just where we had been all along.

pp159: Week after week, Henry raced around among the stock subscribers, prodding them for their installments. In addition to this dribble of money, we were able to secure $2,500 from Mr. Charles B. Towns. Most of these funds had to be devoted to office expenses and groceries for Henry, Ruth, Lois, and myself, and we kept going on this basis until April, 1939, the publication date of the book Alcoholics Anonymous.

pp174: The card would exhort them to listen to the Heatter broadcast and buy the book Alcoholics Anonymous, "a sure cure for alcoholism." Here was another wonderful idea; all we needed was money. Among our new prospects a couple of the more prosperous variety had just turned up. Henry went after them, brandishing his pad of Works Publishing stock certificates. They did not want any stock, but they would take promissory notes signed by the defunct publishing company and personally endorsed by Henry and me. Quite unbelievably, Henry extracted $500 from them.

pp177: One of our New York A.A.'s, Bert T., had a fashionable tailoring shop on Fifth Avenue which he had inherited from his father. But Bert's drinking had pretty nearly demolished the business and it was still going downhill. I phoned Bert and told him what we needed. When I said that Liberty would surely print a piece in September, he said, "Are you really sure this time? After all, you and Henry were awfully sure about the Reader's Digest piece. But come on down. Maybe I can do something."

Bert's clothing clients included many wealthy customers. Scanning the list, he chose one whom we shall call Mr. G. Bert said, "Now here's a man who knows all about us. He is ex-tremely interested in the alcohol problem, though I must admit he is on the bone-dry side of the argument." When I expressed doubt about accepting help from a dry crusade, Bert wryly remarked, "Listen, Bill, this is no time to quibble. We have got to get a thousand dollars from anybody who will give it to us." Bert went to the phone and asked for long distance. At first, he boldly asked Mr. G. for a con-tribution. Mr. G. was uncertain. Then Bert told his customer about Works Publishing, which at the moment had a large inventory of 178 ALCOHOLICS ANONYMOUS COMES OF AGE books but little cash. The Liberty piece, however, would bring in plenty of orders. Would Mr. G. care to buy some stock? Mr. G. was still more dubious. Then Bert proposed that Mr. G. make Works Pub-lishing a loan. After all, the company had a large inventory of valu-able books. Upon learning the true state of Works Publishing, Mr. G. emphatically declined. Bert tried once more. "Mr. G.," Bert said, "would you take the promissory note of Works Publishing for a thousand dollars if I endorsed it? As you know, I have a
fine business right here on Fifth Avenue."
"Most certainly," said Mr. G., "I will take such a note if you en-dorse it.
Send it right down and I'll be delighted to send you the money." This was a
real godsend, which probably saved the book company, for it kept us going
until the late fall of 1939. Bert had hocked his own business, virtually
bankrupt by then, to save the book Alcoholics Anonymous. This was a friend
indeed.

pp185: Mr. Rockefeller's letter, which was addressed to all who came to the
dinner as well as to those who did not, reiterated his high confidence in
Alcoholics Anonymous, the satisfaction he had in knowing that many of his
friends had witnessed the start of a movement of such great promise, and his
deep conviction that our society ought to be self-supporting. He followed
this with a statement to the effect that a little temporary help might be
needed; he, therefore, was giving Alcoholics Anonymous $1,000. In all
probability this was a mild hint that the other diners might contribute
modestly if they so wished.

pp186: The Board of Trustees conceived the idea of soliciting the dinner
guests for contributions. Since Mr. Rockefeller had made a token gift of
$1,000, it was supposed that the solicitation would not have any large money
result. But it certainly might help. Mr. Rockefeller consented, and an
appeal was directed to the dinner list. As we expected, no contribution was
large, but the donations were fairly numerous. The smallest check was for
$10 and the highest was for $300 (from a gen-tleman who had an alcoholic
brother). The total of these gifts amounted to about $2,000 and this, plus
Mr. Rockefeller's gift of $1,000, put our hitherto empty Foundation in funds
for the first time.
Money-wise, Dr. Bob and I were still in a rather bad way. We were therefore
allotted $30 a week, and enough was on hand to keep
THE THREE LEGACIES OF ALCOHOLICS ANONYMOUS 187
this up for a year. Thereafter the dinner guests were solicited an-nually
and the proceeds were always divided in the same way. Four years later we
were able to write Mr. Rockefeller and his friends of the Union Club dinner
that we needed no more funds. By then royalties from the book were giving
Dr. Bob and me the help we needed, and the A.A. groups had begun to pick up
the load of sup-porting the Headquarters office. At that point the A.A.
Tradition of "no outside contributions" went into full force and effect. Mr.
Rocke-feller and his friends had given us something more valuable than
money. They had put A.A. on the map.

pp187: Almost every week we happily added a new pin to our wall map to mark
another group in for-mation.
The sales of the A.A. book steadily increased, and we could now meet the
cost of rent, postage, and supplies, and best of all we could pay Ruth a
fair salary. Lois and I were living rent-free at the Old Twenty-Fourth
Street Club, and we were able to get along nicely on the proceeds of the
Rockefeller dinner and gifts still being made to the "Lois W. Home
Replacement Fund" in the Foundation. Every-body began to breathe easier.
The affairs of Works Publishing, however, were still in pretty sketchy
shape. It had never been incorporated, and the only evidence of its
existence were the stock certificates that Henry and I had manu-factured,
the books in the warehouse, and the canceled checks that gave a rough idea
of how the money had been spent. Four hundred
188 ALCOHOLICS ANONYMOUS COMES OF AGE
shares of stock, to be equally divided between Henry and me, had never been
issued and could not be issued, under our original agree-ment, until the
cash subscribers had received all their money back.
When they heard that the book was making money, some of the cash
subscribers, including even Charlie Towns, began to get rest-less. They
wanted to know why all of the profits of the book were being spent to
finance a Headquarters for A.A. We replied that there was not any other way;
would they like to see all those pleas for help thrown in the wastebasket?
But a few still insisted on getting their money back, and something had to
be done.
Therefore Ruth and I set about making Works Publishing's first re-port to
its stockholders. We outlined the history of the book project and painted a
rosy picture for the future. From the mass of check stubs, old bills, and
receipts we made an approximate accounting. As I remember, the publishing
company had shown a profit of about $3,000, which had all been spent on A.A.
work at the office.
Again we turned to our trusted pad of blank stock certificates. On a number
of these we wrote: "Works Publishing, Inc., Preferred Stock, par value
$100."
Equipped with these certificates, I went off to Washington. The new A.A.
group there included some well-to-do members: Bill E., Hardin C., and Bill A.
They cheerfully bought these strange and irregular stock certificates in
the amount of about $3,000. Thus we satisfied a few of the grumbling
stockholders and gratefully handed to Mr. Charles Towns all of the money
which he had advanced to make the book project possible. He was delighted
and so were we.
In this period, one of our nonalcoholic friends performed an out-standing
service for us. This was accountant West, of West, Flint & Co., a lifelong
associate of Dick Richardson. He saw that Works Publishing was properly
incorporated and he personally audited its affairs and those of the
Foundation from our beginnings in 1938. Ruth had had no time to keep books,
and I did not know how. So a thorough CPA audit of the book company proved
to be a real job. The tireless Mr. West spent days and days at it, without
pay. When this difficult
THE THREE LEGACIES OF ALCOHOLICS ANONYMOUS 189
job of unscrambling our affairs was completed, we felt we could ask no more
of Mr. West. From that point on, Wilbur S., a CPA as well as an early A.A.,
took over the job of keeping our records in shape. He did this for a long
time gratis, and even today I doubt if we pay him enough.
By 1940 we had begun to see that the A.A. book should belong to our society
itself. Its shares should not be forever scattered among forty-nine
subscribers, Ruth Hock, Henry, and me. If the Foundation could acquire these
outstanding shares, the book could be placed in trust for A.A. as a whole.
The proceeds of the book would become tax-free if the cash shareholders were
paid off, and they could no longer kick about the book’s income being used
to run the A.A. office.
Trustee A. LeRoy Chipman conceived the idea of borrowing enough money from
Mr. Rockefeller, two of his sons, and the dinner guests to clear away
certain debts and to buy all Works Publishing’s shares (except Henry’s and
mine) from the cash subscribers at par. Every one of the cash subscribers
gladly consented to this; they were happy to get out even. Mr. Chipman
thereupon raised a total of $8,000 dollars, to be repaid to Mr. Rockefeller
and the others out of book profits at a later date. The subscribers turned
in their shares, received their money, and placed our Foundation in
possession of a one-third interest in Works Publishing. A few of the
subscribers, both alcoholic and nonalcoholic, were extra generous. Some sent all, and some half, of the money they had received back to the Foundation as gifts. That left two-thirds interest in Works Publishing still coming to Henry and me. Seeing the necessity of the situation, I agreed to turn my 200 shares over to the Foundation. But poor Henry, still drinking, was not easily convinced. For a long time he resisted all our pleas. One day, completely broke and very shaky, he turned up at the Vesey Street office. He pointed out that most of our office furniture still belonged to him, particularly the huge desk and the overstuffed chair. This gave us an idea. Supposing, we said, that the Foundation would buy his furniture for, say, $200, would he then turn his Works Publishing stock over to the Trustees? Henry finally consented and signed the necessary paper promising to do this. As a matter of fact we had once before allowed Henry money on his furniture in order to help him out. But the Trustees gravely produced still another $200; Henry turned in his stock; I turned in mine; and that is how the society of Alcoholics Anonymous, through its Trustees, came to own the Big Book.

[End of excerpts]

I am a history lover, not a historian so my opinion doesn't count much, but it seems like these loans had to be repaid or A.A. wouldn't have 'owned' the Big Book.

I sincerely hope this is helpful information -

Larry Holbrook
Email@LaurenceHolbrook.com
(410) 802-3099

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of John French
Sent: Tuesday, December 20, 2011 11:07 AM
To: aahistorylovers@yahoogroups.com
Subject: [AAHistoryLovers] Re: Rockefeller Dinner -- AA later paying Rockefeller back

I would love to verify the claim that John D. Rockefeller, Jr. once said that of all the donations he had given to charity, AA was the only one that paid him back in full.

John French

+++Message 8109. . . . . . . . . . . . Re: Editing of second draft of
Bill's Story was by Joe Worden
From: John Barton . . . . . . . . . . . . 1/1/2012 11:55:00 PM

If my memory serves me correctly Joe Worden Jr. was the "wet brain" who would mumble "Anonymous Alcoholics" at the NY meetings in late 38, early 39. The legendary story that Bill use to tell was was that from here came the name Alcoholics Anonymous. Of course we know the name was in use by June of 38, perhaps as early as April of 38, as the main source document (letter from Bill to Bob in 38) is undated. Curious to know when he would have done this editing if he indeed had a wet brain late in 38/39.

Any more info.... Jared or Bill L.?

John, et al,

Here are a few dates from AA and Al-Anon literature:

March/April 1938: The first writing of Bill's Story took place. (Pass it On -- p. 193) The editing was very possibly done shortly thereafter because the writing was to be used in the money raising campaign in the summer of 1938. (Pass It On -- p. 192).

June 15, 1938: Lois Wilson remembers the first use of the term Alcoholics Anonymous. (Lois Remembers -- p. 197)

July 15, 1938: Bill Wilson used the term Alcoholics Anonymous in a letter. (Pass It On -- (p. 202)

Bob S.

Bob Stonebraker
212 SW 18th Street
Richmond, IN 47374
(765) 935-0130
Our 4D website: www.4dgroups.org

If my memory serves me correctly Joe Worden Jr. was the "wet brain" who
would
mumble "Anonymous Alcoholics" at the NY meetings in late 38, early 39. The
legendary story that Bill use to tell was that from here came the name
Alcoholics Anonymous. Of course we know the name was in use by June of 38,
perhaps as early as April of 38, as the main source document (letter from
Bill
to Bob in 38) is undated. Curious to know when he would have done this
editing
if he indeed had a wet brain late in 38/39.

Any more info... Jared or Bill L.?

+++Message 8111. . . . . . . . . . . . . Re: ENTIRE first two drafts of
Bill's Story
From: James Bliss . . . . . . . . . . . . 12/31/2011 12:29:00 PM

It is nice to provide the files, but how can they be obtained without
becoming a member of that Yahoo group?

On 12/30/2011 12:21 PM, Robert Stonebraker wrote:
&gt;
&gt; To view the entire first two drafts of Bill's Story, please open the
&gt; site below. A recent post included only the first pages of these
&gt; interesting pre-manuscript drafts.
&gt; http://health.groups.yahoo.com/group/Indyfourthdimension/files/
&gt; Open the folder: Bill's Story 2 drafts
&gt; The first draft is many pages, yet not complete, however the second
&gt; draft is complete. It was edited by the editor of NY Magazine, Joe
Worth.
&gt; This is on my Yahoo website, so it may be necessary to sign in.
&gt; Bob S.

+++Message 8112. . . . . . . . . . . . . Re: Rockefeller Dinner -- AA later
paying Rockefeller back
From: Charles Knapp . . . . . . . . . . . . 12/31/2011 3:49:00 PM

HISTORICAL ERRORS IN JIMMY BURWELL'S TALK:

Just because a speaker says it from the podium doesn't make it true. Jim's
recolletion of early AA history isn't the best source to rely on. If you
listen
to whole tape it is full of errors.
Here are some of the flaws I found and he hadn't even gotten to the Rockefeller dinner:

Bill was drinking pineapple juice and gin not orange juice and gin when Ebby visited.

Bill didn't have his spiritual experience at the exact same time Dr Silkworth was talking to Lois.

Bill stayed at the Mayflower Hotel in Akron not the Portage Hotel.

Bill met Dr Bob at the Seiberling gate house not at Dr Bob's home when he brought home a potted plant.

Bill and Bob are said to have talked until midnight not till 7 in the morning.

Dr Bob's last drink was not on the train trip back from the AMA convention. Bill gave it to him a few days after he got back and sobered up again.

No more than 3 sober in 1935. Really? Amos report shows at least 6 got in 1935.

Bill left Akron and was back in New York by August 1935, he didn't come back in December 1935.

Did Bill really have 75 members come through his house and none stayed sober in 1936-37? Most lists show at least 15 or 16 were sober during those years.

Idea for a book or pamphlet was in November 1937 not June of 1938.

First two chapters of our book shown to Harper's were Bill's story and There Is A Solution, not Bill and Dr Bob's stories.

Harper's offers Bill $1,500 not $3,000 for the book deal.

September 1938 set up Works Publishing and selling stock not June 1938.

The Common Sense of Drinking published in April 1931 not 1930.

Bill began writing Big Book in March, April or May 1938 not July 1938.

I think you get the picture. It's not Jim's fault. It's just how he remembered the story.

Charles from Wisconsin


&gt; From: hdmozart email@LaurenceHolbrook.com &gt;
&gt; Sent: Friday, December 30, 2011
&gt; Subject: Re: Rockefeller Dinner -- AA later paying Rockefeller back
&gt; &gt; Jimmy Burwell (Speaking in Texas 4-17-1950)
&gt; &gt; http://aa-meetings.com/audio/speakers/ind.php?id=89
&gt; &gt; [53:23] Incidentally we are the only group that the Rockefellers have ever worked with that paid off every cent that we ever borrowed from - we paid that $3,600 back
&gt; &gt; Hope this helps,
&gt; &gt; Larry Holbrook
&gt; &gt; Email@LaurenceHolbrook.com
&gt; &gt; (410) 802-3099


+++Message 8113. . . . . . . Re: ENTIRE first two drafts of Bill's Story
From: rsmith77379. . . . . . . 1/1/2012 10:45:00 AM

It would be nice if these drafts were more readily available without having to sign up for another Group. Could they be posted somewhere else?

--- In AAHistoryLovers@yahoogroups.com, "Robert Stonebraker" wrote:
&gt; &gt; To view the entire first two drafts of Bill's Story, please open the site below. A recent post included only the first pages of these interesting pre-manuscript drafts.
&gt; &gt; &gt; http://health.groups.yahoo.com/group/Indyfourthdimension/files/
&gt; &gt; &gt; Open the folder: Bill's Story 2 drafts

+++Message 8114. . . . . . . . Where is the written history, or the oral history about the written history?
From: MichaelD . . . . . . . . . . . . 1/7/2012 8:26:00 PM

Hello, Thank you for this group. I've seen this question asked in various forms over the last ~2 years that I have been a member. I'm asking it again, in this level of detail, because quite honestly I've been struck by the absence
of history in this area.

We write, we wrote, we make a list, we turn back to the list, We put them on paper, we have written down a lot, we place them before us in black and white.

Where in our written history are documents or talks about what is required for successful completion of "The Process"

Page 64: In dealing with Resentments we set them on Paper.

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Page 68: We reviewed our fears thoroughly, we put them on paper.

Page 68: Where were we at fault, what should we have done instead? We got this all down on paper.

Page 70: If we have been thorough about our inventory, we have written down a lot.

Page 70: We have listed and analyzed our resentments.

Page 75: When we decide who should hear our story, we waste no time. We have a written inventory.

Page 76: We have a list of people we have harmed... We made it when we took inventory.

There are many more examples, but for purposes of my question that's enough.

With all this written instruction in our early history, and seeing as we serviced people by postal mail in the early days, are there no letters, no documents, no correspondence that deal specifically with the clear cut directions in our book? There are no letters asking for clarification? There are no letters asking how to answer the questions of:

Where were we selfish?
Where were we dishonest?
Where were we self-seeking?
Where were we afraid?
Where have aroused jealously? Suspicion? Bitterness?
What should we have done instead?

Nobody wrote in to the NY office asking for help with these questions and others? Bill, Bob, Clarence and others never corresponded specifically on these questions? I find that startling, because these questions deal specifically with How IT Works. Do we have documents on exactly how we communicated with people about How It Works? Where are they?

We wrote a book with clear cut directions, and we have no documents of anyone actually doing it? Or writing about? If that's true ... it's extremely puzzling.

If anyone could point to anything ... anything at all, from our early history that is directly about people following the Clear-Cut directions, I would love to see it. Thank you.

++++Message 8115. . . . . . . . . . . . First two drafts of Bill's Story available via direct email
From: Robert Stonebraker . . . . . . . . . . . . 1/7/2012 11:04:00 PM

R. S. wrote: It would be nice if these drafts were more readily available without having to sign up for another Group. Could they be posted somewhere else?

I would be happy to email the first two drafts of Bill's Story directly those who request. . . Also an example of Ruth Hock's typewriter font of the first paragraph.

Email: rstonebraker212@comcast.net
(rstonebraker212 at comcast.net)

Bob S.

PS -- Perhaps some more PC savvy member could put these three PDFs on a universal type website.

++++Message 8116. . . . . . . . . . . . Re: ENTIRE first two drafts of Bill's Story
From: Robert Stonebraker . . . . . . . . . . . . 1/7/2012 11:12:00 PM
Recent information has concluded that the second draft was written by Joe Worden, and not Joe Worth. Sue Smith Windows, Dr. Bob's daughter, misremembered the last name during an interview in 1999, sixty years later.

Bob S.

PS ~~ Note message below.

On 12/30/2011 12:21 PM, Robert Stonebraker wrote:

On 12/30/2011 12:21 PM, Robert Stonebraker wrote:

Open the folder: Bill's Story 2 drafts

The first draft is many pages, yet not complete, however the second draft is complete. It was edited by the editor of NY Magazine, Joe Worth.

and the end of the Searcy quote was "cause we got LOVE"

(said to me by the man himself!)

Jim Robbins . . . . . . . . . . . . 1/8/2012 1:31:00 AM

There is a reference to immaturity in Harry Tiebot's paper "The Ego Factors in Surrender in Alcoholism"

"In the process of surrender which the alcoholic necessarily undergoes before
his alcoholism can be arrested, the part of the personality which must surrender is the inflated Ego. This aspect of personality was identified as immature traits carried over from infancy into adulthood, specifically, a feeling of omnipotence, inability to tolerate frustration, and excessive drive, exhibited in the need to do all things precipitously. The manner in which surrender affects the Ego was discussed and illustrated briefly from clinical experience. The object of therapy is to permanently replace the old Ego and its activity.

I have always heard that this was why Bill was so adamant about creation of the GSC.

---

From: Gerry Winkelman C. E. F.
Sent: Monday, December 12, 2011 3:12 PM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Re: Study mentioned in the 12 and 12

That study I believe is one prepared at the Yale Institute for Alcoholic Studies headed by Doctor Jellinek and others in the last forty's and early fifty's.

---

Tom tomvll@yahoo.com wrote:

> In Step 12 there is a paragraph about a study that compared alcoholics with non-alcoholics. "When A.A. was quite young, a number of eminent psychologists and doctors made an exhaustive study of a good-sized group of so-called problem drinkers. The doctors weren't trying to find how different we were from one another; they sought to find whatever personality traits, if any, this group of alcoholics had in common. They finally came up with a conclusion that shocked the A.A. members of that time. These distinguished men had the nerve to say that most of the alcoholics under investigation were still childish, emotionally sensitive, and grandiose."

> Does anybody know anything about this study?

---

+++Message 8119. . . . . . . . . . . . Re: Study mentioned in the 12 and 12
From: corafinch . . . . . . . . . . . . 1/9/2012 12:20:00 PM

---
Does anyone know of any other psychiatrist who has postulated the existence of an "ego" which is capable of being totally defeated and permanently replaced? To put the question another way, who else has used the concept of Ego in that way? Hobart Mowrer doesn't count, as his professional qualification was in cognitive psychology.

--- In AAHistoryLovers@yahoogroups.com, "Jim Robbins" wrote:

There is a reference to immaturity in Harry Tiebot's paper "The Ego Factors in Surrender in Alcoholism"

"In the process of surrender which the alcoholic necessarily undergoes before his alcoholism can be arrested, the part of the personality which must surrender is the inflated Ego. This aspect of personality was identified as immature traits carried over from infancy into adulthood, specifically, a feeling of omnipotence, inability to tolerate frustration, and excessive drive, exhibited in the need to do all things precipitously. The manner in which surrender affects the Ego was discussed and illustrated briefly from clinical experience.

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The doctors weren't trying to find how different we were from one another; they sought to find whatever personality traits, if any, this group of alcoholics had in common. They finally came up with a conclusion that shocked the A.A. members of that time. These distinguished men had the nerve to say that most of the alcoholics under investigation were still childish, emotionally sensitive, and grandiose."

Does anybody know anything about this study?

+++Message 8120. . . . . . . . . . . . Re: Rockefeller Dinner -- AA later paying Rockefeller back From: hdmozart . . . . . . . . 1/9/2012 4:52:00 AM

From Bill W's April 8, 1947 letter, I get a slightly different picture - although the amounts seem to 'line-up' with the other reports, the comment here was that several of the Chipman lenders would take only a part payment - some none at all.

http://www.aabibliography.com/historyofaa/billw/foundation.htm

Frank A. suggested $30,000 - Mr. John . Rockefeller Jr.

[Excerpts]

"gave us a sum which turned out to be, however, about one-sixth of the amount Frank had suggested."

"Amazingly enough, we did sell that stock, $4,500 worth, to alcoholics in New York, New Jersey, and to their friends."

"As for the shares of the Works Publishing, the 49 cash subscribers were to have one third, my friend Hank one third, and I one third. We also obtained a loan of $2,500 from Charles B.T., proprietor of a nationally known hospital for alcoholics. A friend indeed, he was to wait years to get his money back."

"Bert loaned the defunct Works Publishing Co. $1,000. This he obtained by signing a note secured by his own business, then in a shaky condition."

"Mr. Rockefeller wrote a fine personal letter to each guest, expressing his feelings about A.A., and concluding with the observation that he was making us a modest gift."
"This so-called "Rockefeller dinner list" has since been almost the whole source of "outside" money gifts to The Alcoholic Foundation. These donations averaged around $3,000 annually and they were continued for about five years -- 1940 to 1945."

"Not long since, The Foundation Trustees were able to write the original dinner contributors, with great thanks, that their help would no longer be needed; that the Alcoholic Foundation had become adequately supported by the A.A. Groups and by income from the book "Alcoholics Anonymous"; that the personal needs of Dr. Bob and myself were being met out of book royalties."

"We realized we simply must, for the first time, ask the A.A. groups for assistance. The Alcoholic Foundation still had no money save the $3,000 a year "dinner fund" which was helping to keep Dr. Bob and me afloat. Besides, some of the creditors and cash subscribers of Works Publishing (the A.A. book company) were getting anxious again. When, they asked, were they going to get their money back?"

"About 1942 it became evident that the Foundation ought to complete its ownership of Works Publishing (the book "Alcoholics Anonymous"). So the Trustees invited the outstanding cash subscribers of Works to deposit their stock with the Foundation. Most of the original cash subscribers still needed their money, and had to wait a long time for it. Several thousand dollars were obviously required. Of course Group funds could not be used for this purpose.

So the Trustees, spearheaded this time by our old friend "Chip", turned again to Mr. Rockefeller and his "dinner list." These original donors most gladly made the Foundation the Necessary loan. This enabled the Foundation to acquire full ownership of our A.A. book (Works Publishing, Inc.). Meanwhile, Works Publishing, being now partly relieved of supporting the Central Office, had been able to pay its own creditors in full. Later on, when our of A.A. book income the Trustees offered to pay off the Foundation debt, several of the lenders would take only a part payment --- some none at all. At last we were in the clear."
Thank you Bob for copies of those articles -

I posted them on my personal website so AA History Lovers can access the files -
anyone can view and/or download the files from the following links -


http://www.laurenceholbrook.com/AAHistoryLovers/Bill's%20Story%20first%20attempt%20&%20B.pdf

http://www.laurenceholbrook.com/AAHistoryLovers/Bill's%20Story%20second%20attempt%201.pdf

They are not indexed, the only way to access the files is from the links -

Perhaps a good home for this information will be found on a more appropriate AA history website -

Bob, you might be interested in this link on the The Big Book Study Group of South Orange, New Jersey -

http://bbsgsonj.webs.com/apps/documents/?&page=4

Towards the bottom of the page is an entry:
"Bill's Story - The Original Version
A pre-multilith version of Bill Wilson's Story with photos added to enhance the experience."

It appears to be a PDF file containing some of the same information that you have in "Bills Story second attempt 1"

I do hope this is helpful

Larry Holbrook
(410) 802-3099
Email@LaurenceHolbrook.com
+++Message 8122. . . . . . . . . . . . Re: Where is the written history, or
the oral history about the written history?
From: Robt Woodson . . . . . . . . . . . . 1/8/2012 10:06:00 PM

Quote..."If anyone could point to anything ... anything at all, from our early
history that is directly about people following the Clear-Cut directions, I
would love to see it. Thank you."

Well, for starters...how about the 72 years that AA has not just existed, but
actually thrived since those directions were set into print. Four Editions
of the Big Book have been printed and distributed in the US and Canada alone, with
no change in those directions. There is a direct and continual timeline from
that point which indicates the phenomenal growth of a sober AA Fellowship, and
the widespread, and ongoing, dissemination of those specific written directions
of which you speak.&Acirc; Or, perhaps we should, or could, look at how many similar
fellowships that now exist and also thrive using those same twelve steps?
I'm not sure what exactly you are questioning, or looking for here? I've a hunch
that you have some agenda or some particular perceived issue, or something problematic in mind but that you are being a bit too circumspect, in lieu of clarity, in that regard. How about those personal stories like "Freedom from Bondage" that specifically attribute their personal success in sobriety to working the AA Program? The author, (Wynn C.) also mentions her lengthy inventory list in particular in that story. Again, perhaps you have overlooked the "Twelve Steps and Twelve Traditions", which Bill tells us was written, in part, in response to inquiries from sponsors working with others and to those with other problems who thought that the twelve steps might be helpful.

Woody in Akron

+++Message 8123. . . . . . . . . . . . RE: Where is the written history, or
the oral history about the written history?
From: Chuck Parkhurst . . . . . . . . . . . . 1/9/2012 3:10:00 AM

I am not sure I understand "the" question. Is Michael asking what the book means, what the instructions are or for documentation of HOW these steps were taken, specifically by our pioneers? Michael's second to the last statement
"We wrote a book with clear cut directions, and we have no documents of anyone actually doing it? Or writing about? If that's true ... it's extremely puzzling"

seems puzzling to me because we have a good written document (an entire book) that DOES state "Here are the steps we took....." Probably not the answer the poster is looking for but we do sometimes tend to over-complicate things.

In Service With Gratitude,

Chuck Parkhurst

-----Original Message-----
From: MichaelD
Sent: Saturday, January 07, 2012
Subject: Where is the written history, or the oral history about the written history?

Hello, Thank you for this group. I've seen this question asked in various forms over the last ~2 years that I have been a member. I'm asking it again, in this level of detail, because quite honestly I've been struck by the absence of history in this area.

We write, we wrote, we make a list, we turn back to the list, We put them on paper, we have written down a lot, we place them before us in black and white.

Where in our written history are documents or talks about what is required for successful completion of "The Process"

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Page 70: We have listed and analyzed our resentments.

Page 75: When we decide who should hear our story, we waste no time. We have a written inventory.

Page 76: We have a list of people we have harmed... We made it when we took inventory.

There are many more examples, but for purposes of my question that's enough.

With all this written instruction in our early history, and seeing as we serviced people by postal mail in the early days, are there no letters, no documents, no correspondence that deal specifically with the clear cut directions in our book? There are no letters asking for clarification? There are no letters asking how to answer the questions of:

Where were we selfish?
Where were we dishonest?
Where were we self-seeking?
Where were we afraid?
Where have aroused jealousy? Suspicion? Bitterness?
What should we have done instead?

Nobody wrote in to the NY office asking for help with these questions and others? Bill, Bob, Clarence and others never corresponded specifically on these questions? I find that startling, because these questions deal specifically with How IT Works. Do we have documents on exactly how we communicated with people about How It Works? Where are they?

We wrote a book with clear cut directions, and we have no documents of anyone actually doing it? Or writing about? If that's true ... it's extremely puzzling.

If anyone could point to anything ... anything at all, from our early history that is directly about people following the Clear-Cut directions, I would love to see it. Thank you.

Someone was asking about getting Kitchen's "I was a pagan." The moderator is
likely right, it may be pricey to buy, and there are online sites for it. But,
putting on my librarian hat for a moment, allow me to suggest some other
options:

* if you want to buy something and it isn't at amazon, local book dealer
  etc., try abebooks.com. This is a large site hosting titles from lots of used and
  rare book dealers.

* if you want to know if a library has something, check your local library
  system catalog, they are all online nowadays.

* if your local library system doesn't have something, try worldcat.org.
  WorldCat is a shared cataloging system libraries use, and it reflects the
  holdings of libraries across the country. WorldCat.org is the free public
  version of the database.&Acirc; You can look in there, find records for a
  book, put in your zip code to see if a local library owns it; see, your local public
  library system may not have shown it, but maybe a local college does, and college
  often allow area residents to borrow books for a small annual fee for a card.

* if no one in your local area has the book you saw a record for in
  WorldCat, print the record out, and bring to your local library. They can likely get
  from some other library outside your immediate area for you through the
  interlibrary loan system.

* good luck, and happy AA history reading :-) 

Charlie Cowling
Clarkson, NY

"Our main business is not to see what lies dimly at a distance but to do what
lies clearly at hand." Thomas Carlyle

Message 8125 . . . . . . . Re: The early informal AA six steps
and the Oxford Group
From: John Barton . . . . . . . . 1/8/2012 6:38:00 PM

Glenn had written:

(In the OG, "purity" meant sexual purity, i.e., the group continually
preached against the sins of masturbation, thinking lustful thoughts, gay and lesbian
activity, transsexualism and so on.)

No doubt there was great emphasis in this direction - sometimes to the exclusion of what may have really been the original message c. 30 AD. As far as the OG "teaching" went, "purity" may have also had another (less emphasized) connotation and that was "singleness of purpose" Here is what Robert Collis (A Rugger Blue) told Harold Begbie who wrote the narratives for "More Twice Born Men" (The Life Changers)

"Many believe that when they pray for purity they really and truly want to be pure. They deceive themselves. It is a mere passing emotion. The root of the sin is still in their hearts. Two things must go together a deep and passionate hatred of sin, a deep and passionate craving for God.

Ask with singleness of mind and it shall be given you; seek with singleness of desire and ye shall find; knock with singleness of purpose and it shall be opened unto you, a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

The reasonableness, the inexorable justice of this teaching, brought instant illumination to the soul of the young Irishman, and he took that plunge away from self which baptises the spirit of a man in the living waters of eternal life. He really wanted the touch that makes personality a whole." -- p.81

One of the books mentioned in the Akron Manual was that of Ernest Ligon - The Psychology of Christian Personality. This is a wonderful book that examines the Sermon on the Mount and seeks to harmonize the Christian principles with psychology. Ligon also related "purity" to "singleness of purpose."

"Blessed are the pure in heart: for they shall see God ...."

"Here then is the last of the four characteristics of an experimental faith, purity of heart, which is to have singleness of purpose and to look for the best in men, with the faith that fundamentally men are good." -- p.60

The essay by Ligon, pp. 52-60, is quite enlightening and may have been the basis for AA's adoption of the idea of "singleness of purpose"

God Bless

From: Glenn Chesnut glennccc@sbcglobal.net; To: AAHistoryLovers group AAHistoryLovers@yahoogroups.com; Sent: Wednesday, January 4, 2012 6:17 PM
Subject: Re: The early informal AA six steps and the Oxford Group

John Barton jax760@yahoo.com; (jax760 at yahoo.com) has listed three
important books that we can go to if we want to find good lists of "the tenets of the Oxford Group." If we look at the chapter headings of these three books, I think we can put together in our own minds a good rough list of some of the major emphases of the Oxford Group's teaching:

1. confession of our sins
2. life-changing (conversion = accepting Jesus Christ as my Lord and Savior, then using his power to stop sinning and erase my character defects)
3. total surrender to God and Christ
4. restitution (make peace with your brother)
5. quiet time (silent meditation)
6. guidance (discovering God's plan for my life)
7. gaining strength from the power of the Holy Spirit working in meetings of the fellowship.
8. the Four Absolutes as the four primary virtues of the Christian life.**

**That is, using Absolute Honesty, Absolute Unselfishness, Absolute Love, and Absolute (Sexual) Purity to replace the traditional list of Christian moral virtues and moral vices, which went back centuries and centuries to the early fourth century desert monks.

(In the OG, "purity" meant sexual purity, i.e., the group continually preached against the sins of masturbation, thinking lustful thoughts, gay and lesbian activity, transsexualism and so on.)

THE TRADITIONAL CHRISTIAN VIRTUES:

justice (fairness towards all),

temperance (keeping our emotions under control and resisting the temptation to overindulge in the sins of the flesh),

fortitude (courage),

prudence (thinking sensibly before acting),

faith,

hope, and

love.

THE TRADITIONAL CHRISTIAN VICES
(Twelve + Twelve p. 48):

pride,

envy (or jealousy),

anger,

greed,

lust,

sloth,

gluttony.

=================================================================

+++Message 8126. . . . . . . . . . . . Re: Rockefeller Dinner -- AA later paying Rockefeller back
From: last_town . . . . . . . . . . 1/8/2012 8:11:00 AM

=================================================================

I'm unable to find such a quote, but regardless of whether or not the actual debt was ever satisfied, it seems to me that Rockefeller might have meant something more symbolic here.

Larry

--- In AAHistoryLovers@yahoogroups.com, John French wrote:

&gt; I would love to verify the claim that John D. Rockefeller, Jr. once said that of all the donations he had given to charity, AA was the only one that paid him back in full.

&gt; John French

+++Message 8127. . . . . . . . . . . . Re: ENTIRE first two drafts of Bill's Story
From: Robert Stonebraker . . . . . . . . 1/9/2012 1:05:00 PM

=================================================================

Larry,

I could download only Bill's second attempt, but the other two addresses didn't work.

Bob
From the moderator: you'll have to highlight and copy the entire address, and then paste it into the address bar of your browser.

Then use your delete key to delete the backslash &amp;#92; in the address, before you tell your computer to go to that address.


The problem is the apostrophe in the URL. This results in some mail clients not properly picking up the address.

The solution is to just copy and paste the entire URL from the email rather than clicking on the 'link' which is not complete due to this method of defining them in the email clients.

Jim

--- In AAHistoryLovers@yahoogroups.com, Robt Woodson wrote:
&amp;
&amp; Quote..."&amp; Well, for starters...how about the 72 years that AA has not just
 existed, but actually thrived since those directions were set into print.

Four Editions of the Big Book have been printed and distributed In the US and Canada alone, with no change in those directions."

I'm looking for a written history of people who DID the actual directions, or any detail oral talk about the directions. Have you followed the clear cut directions? If so, then you made a list of fears that you placed on paper. And according to the clear-cut instructions "we asked ourselves why we had them"...

I don't know about you but when my sponsor and his circle of Big Book Thumpers suggested a list of fears, my first thought was "I'm not afraid of much". As a matter of fact, my reputation was that of a man who was afraid of nothing. Little did I know and come to learn that I was afraid of everything. But that aside, when my sponsor said out loud in a fourth step fear meeting "I was afraid of peoples opinions". I thought.. Who would admit that in public? I had much to learn, and learn I did. I did a lot of writing. I asked dozens and dozens of questions about "How It Works"... That book, and that chapter might as well have been in Japanese to me. With out support and counsel and direction, I never could have done the clear-cut directions if someone had simply sent me a book in the mail. And I know that there were many like me in the early history of AA. That meant they had questions, lots of questions. Which, naturally, I assume they wrote to the authors about. Because as has been shown, we grew the fellowship by postal mail in the early days.

So rather than think I am complicating things or I have an agenda, I am dutifully and honestly trying to locate written evidence of How it Works documents outside of the Big Book.

One of the instructions in the writing is to write "what would we have done instead"... and me, being me, would have had no idea what I should have done instead. If I knew that I would have done it already. So that is something I may have written New York about. I might have written many things that confused me? Such as;

What are typical fears?
Should I show my inventory to a prospect?
Should I write an inventory every year?
How many resentments are normal?
How long does an inventory normally take to write
I cannot write well, can I talk to my sponsor about the process rather than write it down on paper?
If I am afraid of peoples opinion, and also afraid of being unacceptable, are
those the same things? Should I list them twice?

Because I know, from my own experience with following the clear-cut directions, and sponsoring many men through the clear-cut directions that the questions and writings are infinite. So I am seeking somewhere in our history where the men of that day, in some way, recorded something, that they wrote something down. Where is it?

I had one person who had 50 resentments against 50 different people for the same thing. I was able to show him that the underlying cause and effect was a Principle, and he could write the resentment down Once (one entry in column one) as a Principle and ask the four questions of the principle:

Where was he selfish?
Where was he dishonest?
Where was he self-seeking?
Where was he Frightened?

These four questions are prompted after we make the list, we ask ourselves why we were mad, and then wrote what instinct was affected. It tells us to get this all down on paper. Its in Chapter 5, How It Works.

Anyway, back to my prospect, who asked me "whats an institution?" because the book says, We write down people, principles and institutions with whom we are angry. And he did not know what a principle was. So i verbally explained it to him. In 1942 I may have explained it in a letter.

Again, these questions had to be being asked in 1944, 45, 46, 47, 48, 49... all the way to the writing of the 12/12. they had to be. And I want to find one letter, one document, one anything that deals with the clear-cut directions. If anyone has that I would be very very grateful.

If you're interested in The Big Book, and a comprehensive breaking down of the clear cut directions. I am the webmaster at www.bigbookstepstudy.com I'm a straight forward, honest guy, I'm not grinding anything but a quest for the information.

You can check out this detailed approach that I offer on the site.


+++Message 8130. . . . . . . . . . . . Follow up to the responses to my original inquiry.
From: Michael Dudley . . . . . . . . . . . . 1/10/2012 7:07:00 PM

--- In AAHistoryLovers@yahoogroups.com, Robt Woodson wrote:

>&gt; Quote...&gt; Well, for starters...how about the 72 years that AA has not just existed, but actually thrived since those directions were set into print. Four Editions of the Big Book have been printed and distributed In the US and Canada alone, with no change in those directions..

I'm looking for a written history of people who DID the actual directions, or any detail oral talk about the clear-cut directions. Have you followed the clear cut directions? If so, then you made a list of fears that you placed them on paper. And according to the clear-cut instructions "we asked ourselves why we had them"...

I don't know about you but when my sponsor and his circle of Big Book Thumpers suggested a list of fears, my first thought was "I'm not afraid of much".. As a matter of fact, my reputation was that of a man who was afraid of nothing. Little did I know and come to learn that I was afraid of everything. But that aside, when my sponsor said out loud in a fourth step fear meeting " I was afraid of peoples opinions".. I thought.. Who would admit that in public? I had much to learn, and learn I did. I did a lot of writing. I asked dozens and dozens of questions about "How It Works"... That book, and that chapter might as well have been in Japanese to me. With out support and counsel and direction, I never could have done the clear-cut directions if someone had simply sent me a book in the mail. And I know that there were many like me in the early history of AA. That meant they had questions, lots of questions. Which, naturally, I assume they wrote to the authors about. Because as has been shown, we grew the fellowship by postal mail in the early days.

So rather than think I am complicating things or I have an agenda, I am dutifully and honestly trying to locate written evidence of How it Works documents outside of the Big Book.

One of the instructions in the writing is to write "what would we have done instead"... and me, being me, would have had no idea what I should have done instead. If I knew that I would have done it already. So that is something I may have written New York about. I might have written many things that confused me?
Such as;

What are typical fears?

Should I show my inventory to a prospect?

Should I write an inventory every year?

How many resentments are normal?

How long does an inventory normally take to write

I cannot write well, can I talk to my sponsor about the process rather than write it down on paper?

If I am afraid of peoples opinion, and also afraid of being unacceptable, are those the same things? Should I list them twice?

Because I know, from my own experience with following the clear-cut directions, and sponsoring many men through the clear-cut directions that the questions and writings are infinite. So I am seeking somewhere in our history where the men of that day, in some way, recorded something, that they wrote something down. Where is it?

I had one person who had 50 resentments against 50 different people for the same thing. I was able to show him that the underlying cause and effect was a Principle, and he could write the resentment down Once (one entry in column one)as a Principle and ask the four questions of the principle:

Where was he selfish?

Where was he dishonest?

Where was he self-seeking?

Where was he Frightened?

These four questions are prompted after we make the list, we ask ourselves why we were mad, and then wrote what instinct was affected. It tells us to get this all down on paper. Its in Chapter 5, How It Works.

Anyway, back to my prospect, who asked me "what's an institution?" because the book says, We write down people, principles and institutions with whom we are angry. And he did not know what a principle was. So i verbally explained it to
him. In 1942 I may have explained it in a letter.

Again.. these questions had to be being asked in 1944, 45, 46, 47 , 48, 49... all the way to the writing of the 12/12.. they had to be. And I want to find one letter, one document, one anything that deals with the clear-cut directions. If anyone has that I would be very very grateful.

If you're interested in The Big Book, and a comprehensive breaking down of the clear cut directions. I am the webmaster at www.bigbookstepstudy.com I'm a straight forward, honest guy, I'm not grinding anything but a quest for the information.

You can check out this detailed approach that I offer on the site.


+++++Message 8131. . . . . . . . . . . . Re: ENTIRE first two drafts of Bill's Story
From: hdmozart . . . . . . . . . . . . 1/10/2012 11:59:00 PM

Sorry for the confusion, I was trying to make things simple - To err is human, to really foul things up requires a computer -

This link is an index and should solve all the problems

http://www.laurenceholbrook.com/AAHistoryLovers/BillsStoryindex.htm

It has links to the 3 documents provided by Bob and a 4th link to version from the Big Book Study Group in South Orange, NJ -

The original links will still work, but as y'all have observed they may need to be copied and pasted in their entirety to your web browser - the index will simplify the process -

I was only trying to help -

While I have no problem with them on my personal site, they probably ought to be picked up by a more mainline AA history site -

+++++Message 8132. . . . . . . . . . . . Re: Rockefeller Dinner -- AA later
paying Rockefeller back
From: hdmozart . . . . . . . . . . . . 1/11/2012 12:27:00 AM

Excellent point Larry - if I had only remembered what my college professor's said, read the question before I offer 'the' answer -

Burwell and Wilson said that Rockefeller said he was impressed in all those posts - While our literature does make it easy to understand why claim is made, they do not substantiate that Rockefeller ever said it -

Let's hope that Jay trips over a check from the foundation to Towns for the loan or a check from the book proceeds to Chipman to add some credence to 'our' claims -

Agreed Charles, even a neophyte like myself picked up on a few of those discrepancies -

Please don't take the following the wrong way - I am most appreciative of your corrections, the truth is always helpful -

Jim didn't get sober until January 8, 1938 with Fitz, Bill & Hank and then a road trip changed his sobriety date to June 15, 1938 - although Jim's source may have been Bill himself, obviously, anything he commented on prior to 1938 had to be third hand information - this is particularly true regarding Akron activities, Jim wasn't even there - Jim said so himself [23:45], "I know the New York section much better than I know the Akron" -

And by March 1, 1940 Jim was in Philadelphia -

In between those dates, though I think things are a bit more interesting - Jim attended the meetings at Bill's house, he was at the Rockefeller dinner and so on - there's at least a few very intriguing items that he MAY have accurately described - of course, he is subject to the usual human frailties of faulty memory, ego, etc -

It's off topic, but I remember in Hank's story, The Unbeliever, that Hank
said that Bill had said, "studied alcoholism ... Jung ... Blank Medical Foundation ... asylums ... Hopkins ... many said incurable disease ... impossible ... nearly all known cures had been through religion ... revolted him ... made a study of religion ... more he studied the more it was bunk to him ... not understandable ... self-hypnotism ... and then the thought hit him that people had it all twisted up. They were trying to pour everyone into moulds, put a tag on them, tell them what they had to do and how they had to do it, for the salvation of their own souls. When as a matter of fact people were through worrying about their souls, they wanted action right here and now. A lot of tripe was usually built up around the simplest and most beautiful ideas in the world" -

Admittedly hearsay [Hank's recollections of what Bill had said to him] and even worse, Hank was going through severe withdrawal - questionable information at best - even so, I think it paints a valuable picture of Bill's approach to a detoxing drunk -

But now consider Jim's claim that Bill got [33:44] "most of our traditions came from 'This Believing World' by Lewis Browne who killed himself about six months ago - 'This Believing World' was a cross section of all religions to date, the rise and fall and why - so we got a great deal out of that to keep from falling like some of the other spiritual groups had fallen, where there's too much personalities, too much property and too much politics" -

And Jim said [25:20] "In January, there were three people after three years who had [at least?] six months sobriety in New York - that was Bill, Hank Parkhurst and a fella named Fitz Mayo, who was instrumental in bringing me in - They were the trio that went all around to the different universities, hospitals to find out if there was a cured alcoholic - they went around and the doctors ... nobody could say whether they had been cured or not - lots of them said they had cured ones, but when they investigated they found they'd never find the cure - it wasn't until 1941, 2 years after the book that we knew "once an alcoholic, always an alcoholic" - we intimated and said in our book, but we did not know - John Hopkins didn't know, Bellevue didn't know, Mayo didn't know - they had never made the investigation" - [ex-alcoholic wasn't changed to ex-problem-drinker in the Big Book until circa 1948]
Perhaps, Jim isn't all that far off track -

I for one am going to obtain a copy of 'This Believing World' -

+++Message 8134. . . . . . . . . . . . Re: Sally and David Brown's Marty Mann biography
From: Tom Hickcox . . . . . . . . . . . . 1/12/2012 9:45:00 PM

I received a reply from Sally Brown about her sources and am forwarding it to the list w/o comment. She makes some very good points.

Tommy H in Snowy Danville

At 00:48 1/9/2012, Sally Brown wrote:

Hi, Tommy - Good questions! Sorry for the delay in answering.

Regarding Rollie, can't remember how we came by the info about his influence on AA membership vis a vis the Sat Eve Post article, but it should be somewhere in the notes we meticulously kept. And all our files were donated 2 years ago to the Kirk Collection at Brown Univ. Incidentally, it's thanks to the sharp eyes of AA archivists that we learned we'd misspelled Hemsley as "Helmsley." Guess Hazelden's indexer & proof reader weren't baseball historians, either!

Vis a vis the statement about Marty's relative influence on AA's "numbers and membership," that is our editorial comment, but one based on the profound and far-reaching consequences of her educational efforts. We quote both Bill and Lois Wilson as well as Bill White and others elsewhere in the book who reached similar conclusions. It's impossible, of course, to cite actual figures, but if one considers female AA membership alone, which now accounts for a substantial percentage of AA membership (at least 35% in 2004), then considers the additional numbers of lesbians and gays, plus thousands and thousands of men who heard her and/or were influenced by NCA's outreach to join AA (amounting to, conservatively, at least 15% of AA's membership) --- Marty, in our opinion, can easily be credited with the influence we attribute to her. And each of those
thousands had the potential to attract another person into AA recovery.

No question that Bill Wilson's and Bob Smith's one-to-one approach was also extremely successful. But the multiplier effect will always be less. Just do the math.

This is a long answer. I hope it provides some help for those interested. I'm always grateful for the careful vetting the AAHistory Lovers provide. Maybe somebody will be inspired to write an up-to-date article on this subject.

Shalom, Tom - and Happy New Year to you all!

Sally

Rev Sally Brown, MS, MDiv  
Board Certified Clinical Chaplain  
United Church of Christ

coauteur with David R Brown:  
A Biography of Mrs. Marty Mann  
The First Lady of  
Alcoholics Anonymous

1470 Sand Hill Rd, 310  
Palo Alto, CA 94304  
Phone/Fax: 650 325 5258  
www.sallyanddavidbrown.com

---

Original Message from: Tom Hickcox  
To: Sally Brown  
Subject: Re: Sally and David Brown's Marty Mann biography

This was posted on the A.A.H.L. today.

I checked your book and neither of the statements quoted have references. Do you remember where the statements come from?

Tommy

---

Original Message from: Gary Neidhardt  
Sent: Wednesday, December 28, 2011  
Subject: Sally and David Brown's Marty Mann biography

In the book "Mrs. Marty Mann" by Sally Brown and David R. Brown, there are these two statements:

1) "Rollie [Hemsley], a star catcher for the Cleveland Indians, announced in 1940 that he had gotten sober with the help of A.A. As a result, he brought
more people into A.A. than did the Saturday Evening Post article a year later."

p. 181

2) "It is also fair to say that Marty had a more profound and irreversible effect on the numbers and membership composition of A.A. than did its founders, Bill W. and Dr. Bob." p. 186

Are these assertions accurate?

Gary Neidhardt
Lilburn, Georgia

Wally Paton, southwest area archivist and historian from Tuscon, AZ, and author of the "Back to Basics" book, claims to have searched through archives from members of A.A. in the late 30s and 40s. After searching through many of these archives, he further claims to have never come across anything resembling a Big Book-based four-column inventory. Instead, he claims to have encountered multiple examples of what he terms the "assets and liabilities checklist".

An example of this checklist format can be found online here:


A note from Glenn C. (South Bend, Indiana): Actually, what Wally found were multiple printings by AA groups all over the U.S. of what is called the "Washington D.C. pamphlet" or the "Detroit pamphlet" or the "Tablemate," etc.

It's a pamphlet, written in the early 1940's for newcomers to AA, explaining how to work the twelve steps.

Wally recognized how marvelously well this little beginner's pamphlet worked,
and incorporated material from it into his extremely popular Back to Basics book.

If you want to see the words of the original pamphlet, there is a copy here:

(Look especially at the last half of DISCUSSION No. 3 -- INVENTORY & RESTITUTION)
-- to see your detailed list of "assets and liabilities" -- see
http://hindsfoot.org/Detr3.html

http://hindsfoot.org/detr0.html
http://hindsfoot.org/Detr1.html
http://hindsfoot.org/Detr2.html
http://hindsfoot.org/Detr3.html
http://hindsfoot.org/Detr4.html

You should also try to obtain copies (photocopies if that is all you can
get) of
the early editions of Ed Webster's The Little Red Book (particularly the
1946
and 1949 printings). This was the instruction manual for working the steps
(including writing your fourth step) which Dr. Bob sent to AA groups all
over
the U.S. and Canada.

As far as I am concerned, every reasonable sized city should have at least
one
AA meeting a week, for beginners, which reads and discusses the Washington
D.C.
pamphlet (Detroit pamphlet, Tablemate, etc.). And it should have at least
one AA
meeting a week, again for beginners, which reads the 1949 printing of the
Little
Red Book (this was the last printing where Dr. Bob had input into how things
were phrased).

The Twelve Steps and Twelve Traditions is a marvelous book. But it is also
usually hopelessly confusing to newcomers who have only a few weeks or a few
months of sobriety. That is just my thought on the issue, however, and not
intended to be anything more.

Glenn C.

On Tue, Jan 10, 2012 at 7:07 PM, Michael Dudley
michaeledudley@yahoo.com wrote:

**

--- In AAHistoryLovers@yahoogroups.com, Robt Woodson wrote:

Quote..."Well, for starters...how about the 72 years that AA has not
just existed, but actually thrived since those directions were set into
print. Four Editions of the Big Book have been printed and distributed In
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I'm looking for a written history of people who DID the actual directions,
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I don't know about you but when my sponsor and his circle of Big Book Thumpers suggested a list of fears, my first thought was "I'm not afraid of much".. As a matter of fact, my reputation was that of a man who was afraid of nothing. Little did I know and come to learn that I was afraid of everything. But that aside, when my sponsor said out loud in a fourth step fear meeting "I was afraid of peoples opinions".. I thought.. Who would admit that in public? I had much to learn, and learn I did. I asked dozens and dozens of questions about "How It Works"... That book, and that chapter might as well have been in Japanese to me. With out support and counsel and direction, I never could have done the clear-cut directions if someone had simply sent me a book in the mail. And I know that there were many like me in the early history of AA. That meant they had questions, lots of questions. Which, naturally, I assume they wrote to the authors about. Because as has been shown, we grew the fellowship by postal mail in the early days.

So rather than think I am complicating things or I have an agenda, I am dutifully and honestly trying to locate written evidence of How it Works documents outside of the Big Book.

One of the instructions in the writing is to write "what would we have done instead"... and me, being me, would have had no idea what I should have done instead. If I knew that I would have done it already. So that is something I may have written New York about. I might have written many things that confused me? Such as;

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 &gt; Where was he dishonest?
 &gt;
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 &gt;
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 &gt; 49... all the way to the writing of the 12/12.. they had to be. And I
want
 &gt; to find one letter, one document, one anything that deals with the
 &gt; clear-cut directions. If anyone has that I would be very very grateful.
 &gt;
 &gt; If you're interested in The Big Book, and a comprehensive breaking down
of
 &gt; the clear cut directions. I am the webmaster at
www.bigbookstepstudy.comI'm a
straight forward, honest guy, I'm not grinding anything but a quest
 &gt; for the information.
 &gt;
 &gt; You can check out this detailed approach that I offer on the site.
Message 8136. ........... Re: Where is the written history, or the oral history about the written history?
From: Andrew from East of England, ............ 1/13/2012 5:10:00 AM

--- In AAHistoryLovers@yahoogroups.com, "Chuck Parkhurst" wrote:
&gt;
&gt; I am not sure I understand "the" question. Is Michael asking what the book means, what the instructions are or for documentation of HOW these steps were taken, specifically by our pioneers? Michael's second to the last statement copied below::
&gt;
&gt; "We wrote a book with clear cut directions, and we have no documents of anyone actually doing it? Or writing about? If that's true ... it's extremely puzzling"
&gt;
&gt; seems puzzling to me because we have a good written document (an entire book) that DOES state "Here are the steps we took....." Probably not the answer the poster is looking for but we do sometimes tend to over-complicate things.
&gt;
&gt; In Service With Gratitude,
&gt;
&gt; Chuck Parkhurst

Greetings all in reply,

I was helped by Michael's further post.

It is important, especially when I communicate by written word, that is not heard, or the writer seen as, as those words are written, that I strive to avoid all assumption of a deeper meaning than are explicit in the words used.

I know that I can easily summon up words but that sometimes having not 'understood' at its deepest point what the other is communicating, I respond sometimes almost by rote and do not even 'feel' my own words and can have no idea how someone else, with entirely different life experiences from me will understand my meaning(s) - especially those unspoken 'feelings' that are behind my words and possibly 'feelings' of which not even I am conscious.
I am fortunate in having the facility of writing and email, etc., as I write
I
can sometimes 'access' a deeper awareness and then perhaps eventually
understand
my own feelings.

We are encouraged to engage and share when the founders of the 'Big Book'
tell
us that they discovered that 'honesty' with ourselves is at the heart of the
recovery programme/system/ call it what you will, in the book, Alcoholics
Anonymous.

So thanks to Michael for his further post.

Regards

Andrew from Essex, East of England, UK

&gt;

+++Message 8137. . . . . . . . . . . . Re: Re: Rockefeller Dinner -- AA
later paying Rockefeller b... 
From: tedsstop@aol.com . . . . . . . . 1/13/2012 1:05:00 AM

+++Message 8138. . . . . . . . . . . . Principles embodied in the Steps 
From: Lois Stevens . . . . . . . . . . 1/15/2012 12:59:00 AM

Hello, This is Lois S. a Grateful Member. Is it possible for you to tell me how
did they come to put principles behind the steps. or where did the
The principles embodied in the steps come from and in what year???

Honesty
Hope
Faith
Courage
Integrity .... and so on

Thank You

The AA Principles and Virtues

Honesty
1. We admitted that we were powerless over alcohol - that our lives had become unmanageable.

Hope
Step 2. Came to believe that a power greater than ourselves could restore us to sanity.

FAITH
Step 3. Made a decision to turn our will and our lives over to the care of God as we understood him.

Courage
Step 4. Made a searching and fearless moral inventory of ourselves.

Integrity
Step 5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

Willingness
Step 6. Were entirely ready to have God remove all these defects of character.

Humility
Step 7. Humbly asked Him to remove our shortcomings.

Brotherly Love
Step 8. Made a list of all persons we had harmed, and became willing to make amends to them all.

Justice
Step 9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
Perseverance
Step 10. Continued to take personal inventory and when we were wrong promptly admitted it.

Spirituality
Step 11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of his will for us and the power to carry that out.

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

**I understand that the 12 Steps are the Principles we live by, They sell these as book marks in the area office. So I understand that it's not in our literature but how did it come about?

I was told that 2 men from Texas sent them in to the Grapevine.

Thank You!

I was told that 2 men from Texas sent them in to the Grapevine.

Thank You!

+Message 8139 . . . . . . . . . . . . Re: Principles embodied in the Steps
From: Tom Hickcox . . . . . . . . . . . . 1/17/2012 2:08:00 PM

At 00:59 1/15/2012, Lois Stevens wrote:

>>&gt;Hello, This is Lois S. a Grateful Member. Is it possible for you to &gt;tell me how did they come to put principles behind the steps. or &gt;where did the principles embodied in the steps come from and in what &gt;year???
>&gt;
>&gt;&gt;Honesty
>&gt;&gt;Hope
>&gt;&gt;Faith
>&gt;&gt;Courage
>&gt;&gt;Integrity .... and so on
>&gt;
>&gt;&gt;Thank You

Wilson wrote an article for the July 1953 Grapevine titled "12 Steps in 30 Minutes."

It is available online and would help one understand the question and possible answer(s).

Tommy H in Danville
From: Robert Stonebraker ............... 1/19/2012 2:24:00 PM

A new book has been published by Les Cole: "Rogers Burnham, The Original Man Behind Bill W." Printed by Xlibris http://www.xlibris.com>
For a description of this book go to: http://www.LesCole-AA.com>
I personally found this book enlightening concerning many facts about Bill Wilson's early influences; I also enjoyed the previously unpublished pictures, charts and graphs around the East Dorset and Manchester Village area.
Bob S.

PS -- Les Cole's email is elsietwo@msn.com (elsietwo at msn.com)

+++Message 8141. ............... The little religion that's not a religion
From: Bob K ............... 1/19/2012 4:42:00 PM

I have a recollection of a Bill Wilson quote describing AA as "the little religion that's not a religion." Can someone tell me where this is from, or is my 62 year old brain playing tricks on me?

Sober and happy in a cold, snowy Whitby, just east of Toronto.

bob k.

+++Message 8142. ............... Re: Principles embodied in the Steps
From: Norm The Tinman ............... 1/20/2012 4:11:00 PM

Tommy, do you have a link to where that is in the old Grapevines -- thanks,
Norm

---

From: Tom Hickcox cometkazie1@cox.net>
Subject: Re: Principles embodied in the Steps
Date: Tuesday, January 17, 2012, 2:08 PM
Wilson wrote an article for the July 1953 Grapevine titled "12 Steps in 30 Minutes."

It is available online and would help one understand the question and possible answer(s).

Tommy H in Danville

+++Message 8143. . . . . . . . . . . . Step 11 nightly prayer alterations from Manuscript to Big Book
From: Robert Stonebraker . . . . . . . . . . . . 1/24/2012 10:21:00 AM

The first full paragraph of page 86 of the Big Book begins with: "When we retire at night, we constructively reviewed our day. Were we resentful, selfish, dishonest or afraid."

But Bill Wilson's writing in his original "Working Manuscript" is stated thusly:
"When we awake tomorrow morning we look back over the day before. Were we resentful, selfish, dishonest, or afraid." [Manuscript page 43]

I find this interesting as how Bill didn't originally consider an Eleven Step prayer before retiring at night, but happily the original working manuscript was altered so as we now have available this important nightly procedure.

This "Working Manuscript" was edited (handwritten notes) in mid February of 1939 and "When we retire at night," is not suggested at this time. The said change must have taken place later in the "printers copy."

Bob S.

+++Message 8144. . . . . . . . . . . . Spirituality and Addiction Conference: Chester, England
From: Laurie Andrews . . . . . . . . . . . . 1/24/2012 5:50:00 PM

A day conference on Addiction and Spirituality will be held at Chester University on March 14th (please register before Feb 24th).

Dr Wendy Dossett
Senior Lecturer in Religious Studies
Department of Theology and Religious Studies
University of Chester
E-mail address:
w.dossett@chester.ac.uk; w.dossett at chester.ac.uk
mobile: +44 (0)7837 958468
http://www.chester.ac.uk/postgraduate/religious_studies

ADDICTION: A SPIRITUAL ILLNESS WITH A SPIRITUAL SOLUTION?

10am-4pm Wednesday March 14th 2012
University of Chester
Binks Building Room CBK013

The conference aims to:
* examine the role of spirituality/religion in the understanding of drug/alcohol addiction and its treatment
* promote dialogue between religious and secular understandings of the nature of addiction and models of recovery
* develop new theories for understanding the inter-connectedness between addiction/recovery, and religion/spirituality
* consider the public policy implications of the conference themes

SPEAKERS:

Professor Chris Cook
Professorial Research Fellow in the Department of Theology and Religion, Durham University
* Director of the Project for Spirituality, Theology & Health, Durham University

Professor Jim Orford
Emeritus Professor of Clinical and Community Psychology, University of Birmingham
* International expert in addictions -- with a special interest in gambling
* 2010 recipient of the E.M. Jellinek international award for excellence in the field of alcohol and other addictions

Dr Ashraf Kahn
Consultant Psychiatrist at the Woodbourne Priory Hospital, Birmingham
* Honorary Senior Clinical Psychiatrist in the Department of Psychiatry, Division of Neuroscience, Birmingham Medical School
* Non-Alcoholic Trustee on the General Service Board of Alcoholics Anonymous

Dr Wendy Dossett
Senior Lecturer in Religious Studies, University of Chester
* Principal Investigator on the Higher Power Project

Wynford Ellis Owen
Chief Executive Officer of the Welsh Council on Alcohol and Other Drugs
* Chief Executive of Living Room Cardiff, a major new day-care recovery centre
for South Wales
* Author of No Room to Live, Cardiff: Gomer Press, WCAOD, 2010

Dr Lynden Finlay
Director of the Treatment Team
* Rhoserchan Residential Drug and Alcohol Addiction Treatment Centre

Sandra Hobbs
Representative of Quaker Action on Alcohol and Drugs (QAAD)
* Former counsellor for the ARA Project in Bristol

REGISTRATION (by February 24th 2012)
* Waged -- £52
* Students/Unwaged -- £15
* Cheques payable to the University of Chester
Send to: Carly McEvoy,
Dept of Theology and Religious Studies, University of Chester, Parkgate Road,
CHESTER CH1 4BJ
Email: c.mcevoy@chester.ac.uk
* LUNCH INCLUDED -- please inform Carly of dietary requirements
* General Enquiries to Wendy Dossett: w.dossett@chester.ac.uk

-----BEGIN PGP SIGNED MESSAGE-----
Version: GnuPG v1.4.11 (Linux)

Message 8145. . . . . . . . . . . . A date I should remember: Bill and Lois' wedding date
From: Tinman . . . . . . . . . . . . 1/24/2012 10:01:00 PM

Bill and Lois Wilson were married on January 24, 1918.
They enjoyed 53 years of marriage until Bill died,
also on January 24, 1971.

Audio Clip of Lois Wilson: http://www.steppingstones.org
(in left hand column, about the middle)

Stepping Stones, the historic home of Bill and Lois Wilson

-----BEGIN PGP SIGNED MESSAGE-----
Version: GnuPG v1.4.11 (Linux)

Message 8146. . . . . . . . . . . . From morning prayer to night prayer
-- countering OG influence?
From: Robert Stonebraker . . . . . . . . . . . . 1/25/2012 1:08:00 PM
A recent post revealed as how the reviewers of Bill Wilson's original manuscript changed page 43 from a morning prayer, to as now written in our Big Books: "When we retire at night, . . ." (p. 86).

The reason for this alteration has been explained to me, just today! The Big Book writers, for whatever reason, avoided using references to the Oxford Group's teaching (probably referring to the OG morning watch practice).

So, further research of the fourth paragraph of manuscript page 43 has revealed references to the OG in two different hand printed styles, obviously written by two different people:

1. On the left side is hand printed in large lettering: Oxford Group
2. On the right side is hand printed in large lettering: Pouring the mold (this is referring to the mold of OG teaching)

So, this aversion to OG teaching might well explain the incentive for this paragraph being written into the 'printers copy from: "When we awake tomorrow morning, . . ." to: "When we retire at night, . . ."

At any rate, I am happy it turned out that way!

Bob S.

From Richard Dillon, tommy Hickcox, and Warren Pangburn

- - - -

From: Richard Dillon dillonr9@yahoo.com>
(dillonr9 at yahoo.com)

Thank You all. I believe this works:

Where Did The 12 Steps Come From?
by Bill W. (July 1953 A.A. Grapevine)
http://serenityfound.org/history/where_12_steps.html

- - - -

From: Tom Hickcox cometkaziel@cox.net>
(cometkaziel at cox.net)
It's in the Grapevine's digital archives
http://da.aagrapevine.org/?q=da

Sign into the digital archives and either search for the title or go to the July 1953 issue.

The GDA are a great resource. They have every Grapevine on line, including the cartoons.

As you can imagine, there is a vast amount of information available. Bill used the GV to communicate with the Fellowship. All that is there and available for the modest subscription fee.

Tommy in Danville

- - - -

From: Warren Pangburn we pangburn@yahoo.com
(we pangburn at yahoo.com)

I believe that they are only people's interpretation of what the foreword to the 12 + 12 says, that they are a set of principles spiritual in their nature if practiced as a way of life ... etc.

I do not know of any other AA literature which describes each one individually.

May peace, love, and harmony be with you today,
Warren Pangburn

3341 S. 21st. St. Abilene Texas 79605
"It's In The Book" In God we trust.
Home & FAX: 325-232-7727, Cell:325-513-2034

---------Message 8148. . . . . . . . . . . . Re: From morning prayer to night prayer -- countering OG influence?
From: corafinch . . . . . . . . . . . .1/26/2012 9:07:00 AM

---------

--- In AAHistoryLovers@yahooogroups.com, "Robert Stonebraker" wrote:
&gt;
&amp;gt; A recent post revealed as how the reviewers of Bill Wilson's original &amp;gt; manuscript changed page 43 from a morning prayer, to as now written in our Big Books: "When we retire at night, . . ." (p. 86).
That is definitely an interesting page! Certainly it makes sense that the AA writers would have favored a switch away from the "Morning Watch" associated with the Oxford Group. Evening prayer including an examination of conscience is a generic tradition, and wouldn't remind people as much of the Groupers. I'm not sure if I can follow you on some of the other points, though. These two pencilled-in comments actually look to me like they were written by the same person, not different as you said:

1. On the left side is hand printed in large lettering: Oxford Group
2. On the right side is hand printed in large lettering: Pouring the mold (this is referring to the mold of OG teaching)

Do you or your source have a specific reason for reading these as two different "voices"? It doesn't make sense to me, either, that the "mold" would be "OG teaching." Traditionally the mold motif refers to God's plan for each individual, which will differ from that of anyone else. So the Christian task is to find out as much as we can about the person God wants us to be, then work toward becoming that person. Pouring the mold, I think, has to do with changing one's thinking and behavior in that direction, which is not necessarily the same thing as conformity to a dogma. The anonymous editor (Parkhurst?) may have been translating OG ideas rather than weeding them out.

Does anyone know of there is a meaning to that little sun/star/circle dingbat below the words "Pouring the mold"? It looks a little like a compass rose or Bethlehem star. It could just be someone's doodle, but do we normally doodle on other people's manuscripts?

Cora

Who was spokesman for the distilling companies -- Tradition Six
From: Scatman 1/26/2012 9:12:00 PM

Pages 157-159 in the 12&12, there is reference to an AA member who was offered employment by a ? liquor association ?, who wanted the member to break anonymity, and become a spokesperson for the association in their efforts to educate the public about alcohol.
It seems to me I stumbled across this person's identity somewhere before, but I can't recall where it was, any help would be appreciated.

+++Message 8150. . . . . . . . . . . . . Re: list of all known early AA pamphlets and can openers
From: jaw24hours . . . . . . . . . . . . . 1/26/2012 3:29:00 PM

I have a copy of High Road to Happiness (late 1940's early 1950's) distributed by the Brighter Side Group of Waterloo, Iowa. (I have as a HTM file & PDF.)

Hello, yes I'm very interested in this pamphlet. I have a copy of the Brighter Side newsletter from 1946. I would share, if interested.
Please e-mail me at

dj24hours@yahoo.com
(jaw24hours at yahoo.com)

Thanks.

+++Message 8151. . . . . . . . . . . . . Re: From morning prayer to night prayer -- countering OG influence?
From: Robert Stonebraker . . . . . . . . . . . . 1/26/2012 5:25:00 PM

Thank you Cora!

The following website[s] include a section of the fourth paragraph of manuscript page 43 from the Original Working Manuscript of Alcoholics anonymous.

http://health.groups.yahoo.com/group/Indyfourthdimension/files/
and scroll down, or go to

http://groups.yahoo.com/group/Indyfourthdimension/files/Manuscript%20p%2043.pdf

In further consideration I now also believe that the writer of 'OXFORD GROUP' on the left side of the fourth paragraph, is the same who wrote 'POURING THE MOLD' on the right side. The doodles under both of these writings are further evidence that they are the same person. Also the capital letter 'R' are near-same on either side.

I wonder what is meant by the use of the word 'mold', if it is not in
reference to the OG? It is used on Manuscript page 30 (Chapter 5, How It Works)

stating:

'SHOULD BE STUDIED FROM THE MOLD ANGLE.'

Thanks in advance for information as to how these handwritten inserts relate to the text of this manuscript.

Bob S.

-----------------------------------------

From: corafinch
Sent: Thursday, January 26, 2012
Subject: Re: From morning prayer to night prayer -- countering OG influence?

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That is definitely an interesting page! Certainly it makes sense that the AA writers would have favored a switch away from the "Morning Watch" associated with the Oxford Group. Evening prayer including an examination of conscience is a generic tradition, and wouldn't remind people as much of the Groupers.

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Cora
+++Message 8152. . . . . . . . . . . . The mold angle -- Henry Parkhurst
and orig. working manuscript
From: awuh1 . . . . . . . . . . . . 1/26/2012 5:50:00 PM

I agree that references to the "mold angle" and "pour people into molds" is somewhat broader than just a reference to the Oxford Group. To me, it seems more a reaction against injunctions and ridged interpretations with regard to religious AS WELL AS big book content. In Henry Parkhurst's personal story "THE UNBELIEVER" (original working manuscript OWM p. 91) he states If ministers could only just advise people and not try to tell them what they had to do, he (referring to Bill) figured religion would be more successful with the fellows like us &hellip; figured most preachers tried to pour people into some mould of their own. This seems to be something Henry may have felt even more strongly about than Bill.

It would also seem to me that Henry may have even argued against injunctions when it came to the some or all of the 12 steps. Top of p.30 OWM (how it works) is written Should be studied from the mold angle. Then again on p.32 left margin all thru-Bill is known as a person that doesn't want to pour into molds.

The last page of the OWM p.156 ties the two together when it states We have said consistently the trouble with org religion is that they try to dogmatically pour people into moulds. So why should we give specific instructions in the book such as do this and do that? You can obscure many alcoholics.

I am assuming that at least some of these remarks in the margins are from Henry Parkhurst, as that the word "mold" is spelled (as the less common and more British) in both his story and the last instance of this word in the margins. (Let me plead for anyone out there who has a handwriting analysis of the OWM to share it. I would be most interested to find if all the references to the mold angle; came from Henry.)
I find this "mold angle" debate, as it was taking place at the time, to be one of the most fascinating, as well as one of the most important, in early AA.

The first eight articles in Ernest Kurtz, THE COLLECTED ERNIE KURTZ (orig. pub. 1999 by Charlie Bishop, Jr., reprinted 2008 by Glenn Chesnut at Hindsfoot) were put online and made available for downloading several weeks ago at:

http://hindsfoot.org/ktcek1.html

THE LAST FOUR ARTICLES CAN NOW ALSO BE DOWNLOADED:

9. Spirituality and Recovery: the Historical Journey
http://hindsfoot.org/tcek09.pdf

10. Whatever Happened to Twelve-Step Programs?


12. Here's to Spuds MacKenzie!

These twelve talks represent AA's top historian at his best. All are chock full of information and thoughtful insights.

Does anyone have a copy of the pamphlet "Handbook for Setting Up an Archival Repository (3/96)"?

I am trying to verify the source of the quote: "The main purpose of the archival library is to keep the record straight, so that myth does not predominate over fact regarding the history of our

Ernst Kurtz, in his book Not-God, says it was George M at the 1974 GSC (page 294).

Thanks in advance.
John G

--- In AAHistoryLovers@yahoogroups.com, "ricktompkins" wrote:

&gt; Frank M's farewell address to the 1996 General Service Conference, with its Conference theme of "Preserving Our Fellowship-Our Challenge," is reprinted with permission of A.A.W.S., Inc.

&gt; G.S.O. Archives: Window on the Past, Guide to the Present, and Light for the Future

Merton M is the BEST source for confirming Hank's handwriting

-----Original Message-----
From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of awuh1
Sent: Thursday, January 26, 2012 3:51 PM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] The mold angle -- Henry Parkhurst and orig. working manuscript

I agree that references to the "mold angle" and "pour people into molds" is somewhat broader than just a reference to the Oxford Group. To me, it seems more a reaction against injunctions and ridged interpretations with regard to religious AS WELL AS big book content. In Henry Parkhurst's personal story "THE UNBELIEVER" (original working manuscript OWM p. 91) he states "If ministers could only just advise people and not try to tell them what they had to do, he (referring to Bill) figured religion would be more successful with the fellows like us. figured most preachers tried to pour people into some mould of their own." This seems to be something Henry may have felt even more strongly about than Bill.

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I find this "mold angle" debate, as it was taking place at the time, to be one of the most fascinating, as well as one of the most important, in early AA.

+++Message 8156. . . . . . . . . . . . Manuscript - Meaning of Pouring the mould
From: Robert Stonebraker . . . . . . . . . . . . 1/27/2012 10:10:00 PM

As of recent, on AAHL, recent queries have appeared concerning the meaning of word "mould" and the Phrase, "Pouring the mould," etc.

The handwritten note on Manuscript Page 156, states: "We have said constantly the trouble with org [anized] 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."

I believe this explains the mystery, at least for yours truly.

Bob S.

+++Message 8157. . . . . . . . . . . . RE: AA Archives purpose
From: ricktompkins . . . . . . . . . . . . 1/29/2012 7:07:00 PM

The source of quote is the Trustees Archives Committee.

In its Policy statement, the quote was always included in its Scope and Purpose for the "Handbook for Setting Up an Alcoholics Anonymous Archival Repository." My fading photocopies of 1/89 and 2/92 have no changes and the same statement is included in the AAWS M-441 "Archives Workbook." Both the Handbooks and the Workbooks (since 2001) are works in progress and are
updated every year but the Purpose wording hasn’t changed.

In A.A. Archivist Frank M.’s farewell talk to the 1998 General Service Conference, he attributed the quote to Bill W. "The main purpose of the Archives, consistent with AA’s primary purpose, is to keep the record straight so that myth does not predominate over fact regarding the history of our Fellowship." That phrase very well could have been written down by Bill somewhere, sometime. Here’s another quip from Bill in 1957

".It is highly important that the factual material be placed in our files in such a way that there can be no substantial distortion." Perhaps a paraphrase of that writing, also printed in each Handbook and Workbook, led to the 1973 Purpose statement.

Seeing that it was voted into place by the Trustees Archives Committee and reported by its Chairman George G. at the 1974 GSC, I'd call it a Committee consensus.

Rick, Illinois

_____

From: AAHistoryovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of aa061035
Sent: Saturday, January 28, 2012 12:39 PM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Re: pp. 109-116 from Area 20 historybook, copyright 2003 by NIA, Ltd.

Does anyone have a copy of the pamphlet "Handbook for Setting Up an Archival Repository (3/96)?"
I am trying to verify the source of the quote:
"The main purpose of the archival library is to keep the record straight, so that myth does not predominate over fact regarding the history of our Fellowship."
says it was the Archives Committee in 1971.

Ernst Kurtz, in his book Not-God, says it was George M at the 1974 GSC (page 294).

Thanks in advance.

John G

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 &gt; and Light for the Future

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

+++++Message 8158. . . . . . . . . . . . Tom Powers
From: Joanna . . . . . . . . . . . 1/31/2012 3:51:00 PM
Recently I heard that Tom Powers passed away - does anyone have the details on his death?

thanks,

Joanna

i saw reference to Tom Powers Sr dying in 2005. see this link.
http://www.austinrecovery.org/LinkClick.aspx?fileticket=mSr2iZYylT4%3D&tabid=104 [6]

Brian

- - -

Recently I heard that Tom Powers passed away - does anyone have the details on his death?

thanks,

Joanna

On 31st March the first recorded meeting was held in Room 202 of the Dorchester Hotel, London, at the invitation of Grace O, a visiting American member who had previously met Canadian Bob in a London Dean St restaurant. The Dorchester meeting comprised, Grace, Bob B, Chris L B, Vernon W (an American serviceman), Norman Rees-Watkins (S Croydon), Pat F (London), Ward Williams (American). Canadian Bob was made Group Secretary.
Canadian Bob recalls the meeting, "It was Grace O. who really triggered off the inception of AA in England. She had written to me before she and her husband embarked at New York on one of the Queens.

Can anyone there at history lovers update on the happy fate of the USA members who attended please?

+---------------------------------------------+

+++Message 8161. . . . . Henry Parkhurst
From: brian koch . . . . . . . 1/30/2012 7:28:00 AM

I have heard much about Merton M, but have also heard that people are having trouble contacting him. I was hoping he could be a source for my attempts to find the final resting place, if there is one, of Hank Parkhurst. Can anyone provide me with contact info for Merton, or pass on mine to him?

Brian Koch
215-390-7508
kochbrian@hotmail.com
(kochbrian at hotmail.com)

---------------------------------------------

From: ineedpage63@cox.net
Date: Fri, 27 Jan 2012
Subject: RE: The mold angle -- Henry Parkhurst and orig. working manuscript

Merton M is the BEST source for confirming Hank's handwriting

+---------------------------------------------+

+++Message 8162. . . . . Re: AA Archives purpose
From: Charles Knapp . . . . . . . 1/30/2012 4:58:00 PM

The following is from the Final Conference Report for 1974 page 24.

Hope this helps

Charles from Wisconsin

Archival Library Organized; Early A.A. Records Preserved

TRUSTEES' COMMITTEE: The main purpose of the archival library is to keep the record straight, so that myth does not predominate over fact regarding the history of our Fellowship. The library can give A.A. a sense of its own past and the opportunity to study it. There is also interest in A.A. among sociologists,
historians, and other professionals who want to find out what A.A. is and how it started. The archives should be accessible to historians, as well as to A.A.'s, but each request should be individually judged.

Bill's files from Stepping Stones have been integrated with his files at G.S.O. Early, irreplaceable A.A. material has been placed in a safe-deposit box, with copies made for the library. Directories, Conference Reports, and bulletins have been bound. Letters were sent to 190 old-time A.A.'s asking their help; 105 affirmative replies and much material have been sent in. Files of the first 100 groups in the U.S. and Canada have been collected. Papers are being prepared for microfilming, and steps are being taken to put sound material on permanent tape.

-George G., chairman

BIO:

GEORGE N. GORDON, Ph.D. (110-15 11 Rd., Forest Hills, N.Y. 11375), was elected a director of the A.A. Grapevine in 1969 and has served as its treasurer since 1970. Since his last drink, in 1964, he has served his local group in most offices and the New York Intergroup Association on several committees. He is director of the Communications Center at Hofstra University in Hempstead, N.Y. and author or co-author of 13 nonfiction books, 11 of them written after joining A.A. George is a member of the Finance Committee in the capacity of Grapevine treasurer, a member of the Literature, Policy, Long-Range Planning, and Employee Retirement Committees, and chairman of the Archives Committee.

---

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Rick, Illinois

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says it was the Archives Committee in 1971.
Ernst Kurtz, in his book Not-God, says it was George M at the 1974 GSC (page 294).
Thanks in advance.
John G

In "As Bill Sees It" the description says that the quotes come from
Grapevine
and individual letters and "AA Today". I've searched but came up empty when
looking for "AA Today". Any suggestions?
Thank you.

NOTE FROM THE MODERATOR G.C.

http://health.groups.yahoo.com/group/AAHistoryLovers/message/5579

AA Today: a special publication by the AA Grapevine commemorating the 25th
Anniversary of Alcoholics Anonymous (copyright 1960, 1988)

+++Message 8164. . . . . . . . . . . . Paying the hotel bill at the
Mayflower Hotel
From: bernadette macleod . . . . . . . . 1/27/2012 11:34:00 AM

How did Bill pay for the hotel bill in Akron when he was short of money? How
much would a hotel bill cost approximately back then?

Thanks, bernadette m.
King City Group
King City, Ontario

NOTE FROM THE MODERATOR G.C. -- from our past messages

http://health.groups.yahoo.com/group/AAHistoryLovers/message/5529
From: "Robert Stonebraker" rstonebraker212@comcast.net>
(rstonebraker212 at comcast.net)

How Bill Wilson's hotel bill was paid? A possible answer could lie in the fact that
Bill received living expenses from the firm of Baer and Company who sent Bill to Akron
to attempt a take-over of the Akron National Rubber Company. Pass It On, p. 135, third
full paragraph: "He had little money, but they promised to support his efforts."

Apparently they did, throughout that entire summer; page 42 of Not God, first full
paragraph, states: "Early in September, Bill Wilson's proxy battle met another apparent
defeat. His sponsors soured on projects continuing costs, and Bill departed for New
York."

Of course, one wonders whether Henrietta
Seiberling might have paid it for him before he moved to the Portage Lodge that month.

Bob S.

+++Message 8165. . . . . . . . Re: Tom Powers
From: Keith . . . . . . . . . . . . 2/1/2012 5:00:00 PM

are you refering to Tom senior or Tom junior. You can find Tom Powers,Jr at alladdictsanonymous.com

+++Message 8166. . . . . . . . . . . . Re: Dr. Bob prescription pad forgery
From: pamelafr088 . . . . . . . . . . . . 2/5/2012 2:20:00 AM

This is an old thread, but has this been authenticated/discounted yet? The link to which the thread refers is no longer available
Pam F

- - -

From: Azor521@aol.com (Azor521 at aol.com)
Date: Fri Jan 27, 2006 8:01pm
Subject: Re: Trust God, Clean House, Help Others

Dr. Bob wrote this prescription --
1. Trust God. 2. Clean House. 3. Help Others:

http://www.nicd.us/AAand12-stepresources.html

- - -

Message #3113
http://health.groups.yahoo.com/group/AAHistoryLovers/message/3113

&gt; The phrase "1. Trust God, 2. Clean House, 3. Help Others" is typed on a prescription pad with Dr. Bob's name at the top. His signature is at the bottom, and the phrase "always remember it" is in handwriting at the top.

&gt;

&gt; The problem is that a good AA historian once showed me that both the handwritten phrase at the top, and the signature at the bottom, seem to have been scanned and copied from a genuine letter by Dr. Bob, and then superimposed on the picture of the prescription pad using a computer art program. It seemed pretty convincing to me.

&gt;
But I cannot remember where the genuine letter is found. Does anybody in the group know anything more about this issue over the authenticity of the prescription?

+++Message 8167. . . . . . . Re: list of all known early AA pamphlets and can openers
From: John Williams . . . . . . . . 1/28/2012 4:31:00 PM

OK wow, what a response. I was actually looking for the 20 page PDF of the Brighter Side Group of Waterloo, IA's 12 step pamphlet, and/or copies of their newsletter.

I have a copy of a newsletter I picked up at the Oelwein, IA Alano club. If anyone has more of these newsletters or the full 20 page pamphlet of the 12 steps that they published in 1940s, I would sure like a copy. The group was using the four absolutes in their 4th step guide and is good example of how the groups functioned in Iowa during the 40s and 50s. The Brighter Side Group became the West side group which is still in operation today.

From: jaw24hours jaw24hours@yahoo.com>
To: AAHistoryLovers@yahoogroups.com
Sent: Thursday, January 26, 2012 2:29 PM
Subject: [AAHistoryLovers] Re: list of all known early AA pamphlets and can openers

I have a copy of High Road to Happiness (late 1940's early 1950's) distributed by the Brighter Side Group of Waterloo, Iowa. (I have as a HTM file & PDF.)

Hello, yes I'm very interested in this pamphlet. I have a copy of the Brighter Side newsletter from 1946. I would share, if interested.
Please e-mail me at

jaw24hours@yahoo.com
(jaw24hours at yahoo.com)

Thanks.

+++Message 8168. . . . . . . Re: location of Henry Parkhurst's grave
From: Baileygc23@aol.com . . . . . . . . . . . . 2/1/2012 2:54:00 PM

Henry G "Hank" Parkhurst

+++++Message 8169. . . . . . . Re: AA Today
From: Tom Hickcox . . . . . . . 2/1/2012 3:15:00 PM

With patience, you can obtain a copy off of eBay. They are offered every so often.

Tommy H in Danville

At 17:29 1/31/2012, donaldl.mansell wrote:

&gt;In "As Bill Sees It" the description says that the quotes come from &gt;Grapevine and individual letters and "AA Today". I've searched but &gt;came up empty when looking for "AA Today". Any suggestions? &gt;Thank you.

---

&gt;NOTE FROM THE MODERATOR G.C.

&gt;http://health.groups.yahoo.com/group/AAHistoryLovers/message/5579

&gt;AA Today: a special publication by the AA Grapevine commemorating &gt;the 25th Anniversary of Alcoholics Anonymous (copyright 1960, 1988)

+++++Message 8171. . . . . . . Re: AA Today
From: Baileygc23@aol.com . . . . . . . 2/1/2012 4:28:00 PM

PBA Galleries, Auctioneers and Appraisers
133 Kearny Street, San Francisco, CA 94108
http://www.pbagalleries.com/search/item118528.php?&PHPSESSID=eeb941 [8]

Heading: (Alcoholics Anonymous)
Author: [Wilson, William (Bill W.)]
Title: AA Today: A special publication by the AA Grapevine commemorating the 25th Anniversary of Alcoholics Anonymous
Place: New York
Publisher: AA Grapevine / Cornwall Press
Date: 1960

Sale Date 08/15/2002
Price realized $ 920
Description:
111 pp. Illustrated with drawings, comics and photographs throughout. (4to)
11x8&frac12;; light blue cloth, lettered in black and white. First Edition,
First Printing.
Inscribed by the co-founder of Alcoholics Anonymous William "Bill W." Wilson
in the year of publication on front free endpaper: "Dear Sharin Richards - With
thus all the thanks...for your wonderful help! Devotedly, Bill Wilson, NY,
8/30/60." Includes two written contributions by Bill Wilson, also an essay
"Man
and Reality" by Aldous Huxley. No dust jacket, as issued.

A.A. TODAY -- The AA Grapevine published this hard bound book especially for
the 1960 International Convention and AA's 25th anniversary. This was the very
first book published by the Grapevine. In the 1st printing, 30,000 were printed
and 12,000 were sold by advanced sales. The hard bound book went through 3
printings and the last one sold out in 1964. The 1979 General Service Conference
approved reprinting this book and in 1980 was back in print in paper back form. I am
not sure when they stopped printing this booklet, but I believe it was in the late
1990's. (The Grapevine could not determine when they stopped selling this
book)

If you can get your hands on a June 1960 AA Grapevine magazine, you will find it
has all of the same articles as the book. You can read these articles in the
on-line AA Grapevine Digital Archives.

Hope this helps

Charles from Wisconsin

Re posting 8160: Grace O. was the wife of Fulton Oursler, author and editor,
who
was an Oxford grouper and served as member of the Alcoholic Foundation and
the
Grapevine editorial board.

Message #8160
From: "dorothy.banks97" ullathorne@toucansurf.com
(ullathorne at toucansurf.com)
First AA meeting in London, England 1948

On 31st March the first recorded meeting was held in Room 202 of the
Dorchester
Hotel, London, at the invitation of Grace O, a visiting American member who
had
previously met Canadian Bob in a London Dean St restaurant. The Dorchester
meeting comprised, Grace, Bob B, Chris L B, Vernon W (an American
serviceman),
Norman Rees-Watkins (S Croydon), Pat F (London), Ward Williams (American).
Canadian Bob was made Group Secretary.

Canadian Bob recalls the meeting,"It was Grace O. who really triggered off
the
inception of AA in England. She had written to me before she and her husband
embarked at New York on one of the Queens.

Can anyone there at history lovers update on the happy fate of the usa
members
who attended please?

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

+++Message 8174. . . . . . . . . . . . What kind of meetings in 1839 would
promote abstinence?
From: Jenny or Laurie Andrews . . . . . . . 2/3/2012 5:30:00 AM

The cover of "Alcohol, Addiction and Christian Ethics"; Christopher C. H.
Cook;
Cambridge University Press; 2006. shows a picture from the Temperance
Examiner
(November 1, 1839) in which a man is being held by each arm by a drunk, who
wants him to go to the pub, and Tee-totaller, pulling him in the opposite
direction. The picture is reproduced inside the book with the caption:

"Which way shall I turn me?" or Ruin and Salvation.
Old Fuddler: Come along, Charley, my boy; come along! Only one glass. A
short
life but a merry one, that's my ticket.
Charles: Well, you're a good natured fellow, tho' you've ruined yourself by
drinking. I was thinking about abstaining; but surely one glass won't hurt
me!
Tee-totaller: Don't listen to him, my dear Charles. You see what drinking
has
done for him. If you take one glass you won't know when to stop. You
promised to
go to our meeting. Come and learn the blessings of Total Abstinence.

Over 170 years ago Tee-totaller knew that it was the first drink that did the
damage - so, don't drink and go to meetings!

BTW what meetings would they be?

_______________________________

TO SEE A PICTURE OF THE COVER (AND SOME SHORT REVIEWS OF THE BOOK) SEE:

http://bjp.rcpsych.org/content/192/4/316.2.full

http://www.dur.ac.uk/spirituality.health/?page_id=53


toph&92;

er-c-h-cook/1100955223?ean=9780521091343&itm=1&usri=christopher&#43;cook%2c&

2c&#43;addiction&#43;and&#43;christian&#43;ethics [9]

+++

++++Message 8175. . . . . . . . . . . . Re: Tom Powers
From: Matt Dingle . . . . . . . . . . . . 2/3/2012 7:17:00 AM

The address is http://www.alladdictsanonymous.org and Tom P. Sr.’s obit as follows:

Thomas E. Powers
Founder East Ridge, 93
Thomas E. Powers of Hankins, the founder with his son, Tom Powers Jr., of East
Ridge in Hankins, died Wednesday, April 27, 2005, at his home. He was 93
years of age.
The son of the late Thomas Francis and Katherine Votruba Powers, he was born
June 7, 1911, in Chadron, Neb.
East Ridge is a recovery center for people with all kinds of addictions.
During
his business career he worked as a commercial artist, radio and television
program director, advertising and marketing executive, author, editor and
publisher. Since 1964 he was chairman and general supervisor of all the
businesses and projects of East Ridge.
Mr. Powers is survived by his wife, Meredith Powers, at home; a son, Thomas
R. Powers; four daughters, Katherine Curtis, Clare Renzulli, Joan Stein and
Rachel
Dingle; 16 grandchildren; and eight great-grandchildren.
Private funeral services will be held Friday at the East Ridge Chapel.
Graveside services and burial will be made in the Callicoon Cemetery.

The walls of the 4021 Clubhouse (cs. 1946) have many framed re-prints
of pages from Jim Burwell’s scrapbook.

On one of these pages is a printed Christmas card where Jim had
written: "Our Lone England Member"

It is signed:
Dorothy Hopkinson-Evans
68 Conaugh Rd.
London, W14

and says Christmas 1945 at the top.

-- Cindy Miller
Philadelphia, PA
USA

I spotted this several years ago and never knew that anyone had previously
discussed it. I never brought it up because I thought it to be of little
consequence. However, I agree the document is a forgery as both hand written
phrases "always remember it" and Dr Bob's signature are perfectly super
imposed
from two different letters written by Dr. Bob to Barry Collins in 1944 and
1946. I do have copies of the letters as well as the prescription pad
"forgery."

Of course this type of thing should never be condoned as it distorts AA
history.

Thanks for bringing this up and the opportunity to respond.

God Bless

John Barton
--- In AAHistoryLovers@yahoogroups.com, "pamelafro88" wrote:

This is an old thread, but has this been authenticated/discounted yet? The link to which the thread refers is no longer available.

From: Azor521@... (Azor521 at aol.com)  
Date: Fri Jan 27, 2006 8:01pm  
Subject: Re: Trust God, Clean House, Help Others

Dr. Bob wrote this prescription --
1. Trust God. 2. Clean House. 3. Help Others:

http://www.nicd.us/AAand12-stepresources.html

Message #3113
http://health.groups.yahoo.com/group/AAHistoryLovers/message/3113

The phrase "1. Trust God, 2. Clean House, 3. Help Others" is typed on a prescription pad with Dr. Bob's name at the top. His signature is at the bottom, and the phrase "always remember it" is in handwriting at the top.

The problem is that a good AA historian once showed me that both the handwritten phrase at the top, and the signature at the bottom, seem to have been scanned and copied from a genuine letter by Dr. Bob, and then superimposed on the picture of the prescription pad using a computer art program. It seemed pretty convincing to me.

But I cannot remember where the genuine letter is found. Does anybody in the group know anything more about this issue over the authenticity of the prescription?

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

+++Message 8178. ............ Re: AA Today
From: john wikelius ............ 2/6/2012 4:29:00 PM

1st ptg hardcover 1960
2d ptg hardcover 1960
3d ptg hardcover 1960
Having read some of the Hartigan book on Bill W for a second time, I am searching to verify some of his information. Specifically, in the section/chapter titled "The Other Woman" he talks about Helen Wynn. In part of this chapter he mentions that Bill secured her a job at the AA grapevine, and she rose to the position of Editor of AA Grapevine. I find this hard to believe on the surface as she had no qualifications in the print media industry. He further states that she left the grapevine in 1962. I emailed the Grapevine and asked for a list of all editors of the magazine since its inception, and received a list from the office manager. No Helen Wynn. However, after looking more closely at the list, there was a time gap, the year 1961. This would possibly coincide with Helen's being in the position, if it were true. I re-queried, and was told that possibly the managing editor was doing the job at the time. I re-re-queried and asked for that persons name so as to be able to complete the timeline...The last email was "Unfortunately, I cannot find any information on that gap...sorry." Now it seems very unusual that no information would exist from the 60's regarding who was running our meeting in print. I sense some attempt to erase some particularly uncomfortable, to some, piece of our history. Am i paranoid? Certainly those of us with an interest and knowledge of AA history know of Helen's existence and role in Bills life. Does anyone have any grapevine editor information from this time period? Any thoughts about the absense of information, at least according to the grapevine? Thanks all.
GSO in New York has a series of "AA Today" in their library - have used them for research in situ.

+++Message 8181. . . . . . . Jimmy Hodges passed away Friday, February 3, 2012
From: Doc G . . . . . . . . . . . . 2/7/2012 1:07:00 AM

Hi All

As many of know Jimmy Hodges passed away peacefully at home this past Friday evening, February 3, 2012. He died with 53 years of sobriety and a legacy of a huge positive influence in the lives of countless people in recovery.

If you could share this with others by posting at your meetings/Announcements I appreciate it.

Services for Jimmy Hodges
February 18th - 3pm
AA Raynor
318 E. 71st St
Chicago

ALSO
March 10th 1-3:30pm
Jimmy Hodges Memorial
Mustard Seed
507 W. North Ave.
Chicago

Snacks will be served

**Please bring any photos of Jimmy and if you care to share a story about how Jimmy impacted your life.

+++Message 8182. . . . . . . CD's available: Mel B., Glenn Chesnut, Wyatt Mullinax in FtWayne
From: Glenn Chesnut . . . . . . . . . . 2/10/2012 2:41:00 PM

CD's are now available of these three talks and the follow-up discussion afterwards.
Two disks for $10 plus $2 shipping = $12 made payable to Alcoholics Anonymous

(this will be used to help defray the cost of the conference and its luncheon, which were free to all attendees)

Fort Wayne Central Office
2118 Inwood Drive, Suite 112
Ft. Wayne IN 46815

Central Office phone no. 260 471-6262

CONFERENCE FLYER AT:

MESSAGE #8056
Any chance that someone could tape this and share it? I'd love to hear this, but Ft. Wayne is a bit of a hike from Sierra Vista, Arizona. Peace and serenity, Bryan

MESSAGE #8077
From: "Dolores" dolli@dr-rinecker.de>
Hi, would like to join the tapes request as Munich, Germany is far away too.
Take care, Dolores

From: Tom Hickcox cometkazie1@cox.net>
I would buy a recording, too. T

From: Roy Levin royslev@yahoo.com>
Yeah, Glenn, I'd love to be there. I saw another responder ask if you're taping it and making recordings available. I'd like to ditto that request. Regards, Roy

From: "John French" johnff@gmail.com>
Ditto on the taping -- Costa Rica is even further than Arizona from the hoosier state! John French

ORIGINAL MESSAGE #8063
Mel B., Glenn Chesnut, Wyatt Mullinax speaking on January 14, 2012

10:00 a.m. to 12:30 p.m. -- Fort Wayne, Indiana

Tradition 3: The only requirement for A.A. membership is a desire to stop drinking

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The speakers:
MEL B. (Toledo, Ohio), co-author of Pass It On, the biography of Bill Wilson, plus numerous other books on AA history and spirituality

GLENN CHESNUT (South Bend, Indiana), Professor Emeritus of History and Religious Studies at Indiana University, the creator of hindsfoot.com

Dr. WYATT MULLINAX (Fort Wayne, Indiana), Commission for a Drug Free Indiana, author of the Cognitive Skill Training program used by the Indiana Department of Correction in its facilities, including Substance Abuse Treatment and Pre-Release/Transition Programming

Questions? Need more information call:
Ray M. (260) 804-6661 or Andy D. (260) 579-0770

+++Message 8183 . . . . . . . . . . . . Re: Rockefeller Dinner -- AA later paying Rockefeller back
From: hdmozart . . . . . . . . . . . . 2/11/2012 3:27:00 AM

Another piece of the puzzle that may not fit -
Nancy O. replaced the biography she had written about Hank P. with one written by Mike O., DeBary, FL -

http://health.groups.yahoo.com/group/AAHistoryLovers/message/75

This bio retells the June 1942 confrontation in Cleveland - "The committee's CPA carefully examined the audit, read it aloud, pronounced it accurate beyond question, and thus completely exonerated Bill." -

Nancy's bio of Hank P contained

"Hank had been in charge of Works Publishing's finances, and when called on to make an accounting, he was unable to produce any records to indicate where the money had gone. Apparently there was no clear line drawn between Honor Dealers, Works Publishing, and Alcoholic Foundation expenses, or even between expenses Hank incurred in conjunction with his Works Publishing activities and his personal expenses.

When he was confronted with this at a stockholders' meeting, he became very
resentful and began inventing stories about his office being robbed and his records disappearing. It was at this meeting that Dr. Silkworth saw signs of paranoia in Hank and soon warned Bill that he might become dangerous.

Some blurring of the financial picture was inevitable when it came to Ruth Hock, who was simultaneously working for Honor Dealers, Works Publishing, and the Alcoholic Foundation, which were all headquartered in the same office."

If there were no records in NY ["No clear line drawn between Honor Dealers, Works Publishing, and Alcoholic Foundation expenses..."], then how could the "Cleveland committee's CPA ... pronounced it accurate beyond question" -

And more to the point, finding where the money came from to repay any/all of the loans/donations if indeed any/all of it was repaid won't be easy -

Larry
(410) 802-3099
Email@LaurenceHolbrook.com

++++Message 8184. . . . . . . . . . . . Re: Dr. Bob prescription pad forgery
From: Laurence Holbrook . . . . . . . . . . . . 2/7/2012 6:00:00 AM

From Laurence Holbrook, Clyde G., and gadgetsdad

---

From: "Laurence Holbrook" email@LaurenceHolbrook.com&gt;
(email at LaurenceHolbrook.com)

I could find no reference to that expression (Trust God, clean house, help others) in Alcoholics Anonymous Comes of Age, Pass It On, As Bill Sees It, the Akron pamphlet nor the Grapevine Archive prior to 1970 -

Mitchell K reported in "How It Worked", The Story of Clarence H. Snyder that, "Doc told him [Clarence Snyder] the most important things in life were to, 'Trust God, clean house and help others.'" (pp 71) -

Also on pp 211, "Clarence summarized to the author [Mitchell K] his view of the difference between New York and Mid-West A.A. Clarence felt that the approach in Ohio was, "Trust God, Clean House, and Help Others." He felt that the approach in New York was, "Don't Drink and Go To Meetings."

Considering Clarence's allegations, it's odd that the expression is not mentioned in Dr. Bob and the Good Oldtimers nor Ed Webster's "Little Red Book" either -

The complete expression is absent from AA - Helping others is mentioned several times with slight variations, notably on pp 97, "Helping others is the foundation stone of your recovery." - the rest of the expression can be
found in AA on the next page (pp 98), "The only condition is that he trust in God and clean house." -

It was passed to me from my sponsor (circa 2001) and is commonly accepted in the Baltimore area as a summary of the program, although I don't recall the expression ever being attributed to Dr. Bob -

*As an aside, BryLin Psychiatric Hospital in Buffalo, New York offered an inpatient detox/treatment program called Rush Hall (approx 1976-1988), named for Benjamin Rush - I recall a prominently displayed banner "DDAGTM" in 1981]*

Larry Holbrook
(410) 802-3099

- - - -

From: "CloydG" cloydg449@sbcglobal.net
(cloydg449 at sbcglobal.net)

I would like to point out that they did write: "Burn the idea into the consciousness of every man that he can get well regardless of anyone. The only requirement is that he trust in God and clean house." Which just happens to be written in the Chapter, "Working with others". Who authored this would be the question I have for the group!

In love and service, Clyde G

- - - -

From: gadgetsdad gadgetsdad@yahoo.com
(gadgetsdad at yahoo.com)

The sad thing is that forgeries and reinactments fly through the fellowship as a whole faster than fact.

A well intentioned, but misinformed person posted this on Find-A-Grave as Hank P's resting place because it made the most sense at to where he would be buried. He is not. I contacted the church who confirmed he is not buried here. He was cremated, so there is always the chance he is sitting on someone's mantle
somewhere or scattered over something or someplace. Still working on it as far as Mercer county’s other cemeteries. I will seek to have this Find-A-Grave removed. Thanks for the assist tho.

Brian Koch

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On Wed, 1 Feb 2012, Baileygc23@aol.com discovered a claim on the Find-A-Grave website that Hank Parkhurst’s grave had now been located:


Henry G "Hank" Parkhurst

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+++Message 8186. . . . . . Re: No record of Helen Wynn as editor at the AA Grapevine
From: B . . . . . . . . . . . . 2/9/2012 7:25:00 AM

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From john wikelius, Stephen Gentile, and Brian Koch

ONE REFERENCE IN THE GRAPEVINE TO "HELEN W." AS MANAGING EDITOR

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From: john wikelius justjohn1431946@yahoo.com &gt;
(justjohn1431946 at yahoo.com)

From the December 1961 Grapevine. Page 46. "We hastily add that the whole deal was cooked up between him (story on page 3) and Managing Editor Helen W., because one thing we want to avoid around here is nepotism, which is defined as "showing favoritism to relatives".

-----

From: Stephen Gentile sagentile@hotmail.com &gt;
(sagentile at hotmail.com)

Hi Brian,

I did a search on the aagrapevine.org in the Digital archive area for Helen, because Wynn wouldn't be searchable as to Anonymity in the magazine, and came up with result number 35 as listed here:

December 1961 Grapevine article
P. S. From the Editor
We might as well tell you right off the bat that the article beginning on page 3 was written by our son. We hastily add that the whole deal was cooked up between him and Managing Editor Helen W., because one thing we want to avoid around here is nepotism, which is defined as "showing favoritism to relatives."

Steve G
in New Jersey

---

From: "B" kochbrian@hotmail.com;&gt;
(kochbrian at hotmail.com)

I followed a snippet given to me by a friend and found reference to Helen W as the managing editor in a December 1961 issue of the GV. As follows:

December 1961 Vol. 18 No. 7
P. S. From the Editor We might as well tell you right off the bat that the article beginning on page 3 was written by our son. We hastily add that the whole deal was cooked up between him and Managing Editor Helen W., because one thing we want to avoid around here is nepotism, which is defined as "showing favoritism to relatives." It must be made clear, too, that our son's mother--our first and only wife, a member of Al-Anon--must be given full credit for keeping this boy (then about twelve) on an even keel when the family ties were threatened by what she charitably called our "over-drinking."
The things active alcoholics do to their families are inhuman and cruel, especially to frightened and bewildered youngsters. It is comforting to know that, in this case, one boy's life was not twisted and warped; but only because this drunk's loyal gal had love, wisdom, courage, patience, understanding and deep faith. Like our son and our wife, we are looking forward to a seventh sober Christmas with our family, who are no longer tense and fearful of what tomorrow may bring. No diversion could keep us from attending that regular Monday night open meeting (which this year will take place Christmas night) and hearing the laughter as the group's "unlikely-looking Santa Claus" distributes from a laundry bag the amusing junk we all contribute to the party. And a Merry Christmas to you, too.
Helen W mentioned as Managing Editor right here in an issue of the grapevine...hmmmmm....

--- In AAHistoryLovers@yahoogroups.com, "B" wrote:

> Friends,
>
> Having read some of the Hartigan book on Bill W for a second time, I am searching to verify some of his information. Specifically, in the section/chapter titled "The Other Woman" he talks about Helen Wynn. In part of this chapter he mentions that Bill secured her a job at the AA grapevine, and she rose to the position of Editor of AA Grapevine. I find this hard to believe on the surface as she had no qualifications in the print media industry. He further states that she left the grapevine in 1962. I emailed the Grapevine and asked for a list of all editors of the magazine since its inception, and received a list from the office manager. No Helen Wynn. However, after looking more closely at the list, there was a time gap, the year 1961. This would possibly coincide with Helen's being in the position, if it were true. I re-queried, and was told that possibly the managing editor was doing the job at the time. I re-re-queried and asked for that persons name so as to be able to complete the timeline...The last email was "Unfortunately, I cannot find any information on that gap...sorry." Now it seems very unusual that no information would exist from the 60's regarding who was running our meeting in print. I sense some attempt to erase some particularly uncomfortable, to some, piece of our history. Am i paranoid? Certainly those of us with an interest and knowledge of AA history know of Helen's existence and role in Bills life. Does anyone have any grapevine editor information from this time period? Any thoughts about the absense of information, at least according to the grapevine? Thanks all.

+++Message 8187 . . . . . . . . . . . . Re: No record of Helen Wynn as editor at the AA Grapevine
From: James Blair . . . . . . . . . . . . 2/7/2012 3:00:00 PM

B wrote: "Does anyone have any Grapevine editor information from this time period? Any thoughts about the absence of information, at least according to the Grapevine? Thanks all."

Up until 1962 the editors of the GV were people who held another paid
position within the AA service structure thus relieving the GV of the salary burden.

Jim

P.S. Bob P's unpublished manuscript on The History of AA devotes an entire chapter to the Grapevine and the name of Helen Wynn does not appear in it.

Helen, placed in Bill's codicil Will as a beneficiary around 1962, would have known him for more than a few years to earn that status, wouldn't you think?

She may have been a staffer only; the Gv Office keeps 4 or 5 today, and Helen could have been a simple clerk, in its circulation department, etc. before then.

What's important to my understanding is that she was a divorced mother who lived nearby to Bill and Lois' home, was available to him within a short distance, and was part of the office pool in contact with Bill on a regular basis. Honestly, either Bill or Helen waived their individual "off limits" status for a romantic relationship.

Helen, Bill's "Other Woman," was perhaps the muse that Lois was not. It was a long affair, and Bill and Lois eventually reconciled to staying together.

Helen's son is attributed with providing Bill with words for his last talk, the "thank you for your lives" quote, so the ongoing Wilson + Wynn relationship may have continued platonically.

My two cents,

Rick, Illinois

Helen, Bill's "Other Woman," was perhaps the muse that Lois was not. It was a long affair, and Bill and Lois eventually reconciled to staying together.

Helen's son is attributed with providing Bill with words for his last talk, the "thank you for your lives" quote, so the ongoing Wilson + Wynn relationship may have continued platonically.
The General Service Conference Final Reports show Helen Wynn listed as a Grapevine staff member, but never as editor. She was shown on the reports for 1957 - 1961. The 1959, 1960 and 1961 reports show her on the Editorial Staff list.

Hope this helps a little

Charles from Wisconsin
1959 Conference Report
A. A. GRAPEVINE DIRECTORS
Joseph J. Flym, Editor
Robert MacDevitt, Treasurer
Russell Clancy, Vice-chairman
Louise S. Shonts
Alfred Steckman
Richard A. Stevens, Chairman

STAFF (Editorial)
Louise Shonts
Sarah Thompson
Helen Wynn

(Circulation)
Doris Holmes

1960 Conference Report
AA GRAPEVINE DIRECTORS
Robert MacDevitt, Treasurer
Louise Shouts
Alfred Steckman
Richard A. Stevens, Chairman
Gurney Williams, Editor

STAFF (Editorial)
Louise Shouts
Sarah Thompson
Helen Wynn

1961 Conference Report
AA GRAPEVINE DIRECTORS
Robert MacDevitt, Treasurer
Helen Wynn
Alfred Steckman
Richard A. Stevens, Chairman
Gurney Williams, Editor
Max Wylie
Mary Benuon

STAFF (Editorial)
Lee Beckwith
Helen Wynn
**********************************************************************
1962 Conference Report
A. A. GRAPEVINE DIRECTORS
Jerome Ellison, Editor-Publisher
Mary Bernson
Don Goddard
Austin MacCormick
Robert MacDevitt, Treasurer
Richard A. Stevens, Chairman
Max Wylie

STAFF (Editorial)
Lee Beckwith
Paula Carpenter
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+++Message 8190. . . . . . . . . . . . Re: No record of Helen Wynn as
editor at the AA Grapevine
From: Matt Dingle . . . . . . . . . . . . 2/7/2012 4:48:00 PM

++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++
B,
Helen Wynn did run the Grapevine. I think Jerry Ellison came after her.
Sometime
(probably after that) Tom White ran it. I don't have the exact dates,
though.
Matt

++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++
+++Message 8191. . . . . . . . . . . . pp.172-173 Dr. Bob's Nightmare: the
company he worked for
From: Fritz . . . . . . . . . . . . 2/8/2012 7:03:00 PM

++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++
Searching for documented proof of the company name that Robert H. Smith
worked
for when he left Dartmouth. Verifiable history, not hearsay information or
opinion is required for my purpose. Please help if possible.

Grateful for this B4 me,
Fritz689

- - -

A NOTE FROM THE MODERATOR: in pages 172-173 of the Big Book, Dr. Bob says

"After high school came four years in one of the best colleges in the
country
[Dartmouth] where drinking seemed to be a major extra-curricular activity .... I was graduated "summa cum laude" in the eyes of the drinking fraternity, but not in the eyes of the Dean [in 1902]. The next three years I spent in Boston, Chicago, and Montreal in the employ of a large manufacturing concern, selling railway supplies, gas engines of all sorts, and many other items of heavy hardware. During these years, I drank as much as my purse permitted, still without paying too great a penalty .... My next move was to take up the study of medicine, entering one of the largest universities in the country [the University of Michigan in Fall 1905]."

TO CONTINUE THE STORY:
(taking the dates and details here from Arthur S's Narrative Timeline of AA History at http://silkworth.net/timelines/timelines_public/1881_1904.html )

In Fall 1907, Dr Bob was forced to leave the University of Michigan due to his drinking. He transferred as a junior to Rush Medical College near Chicago. In 1910 Dr Bob received his medical degree from Rush and then obtained a 2-year internship at City Hospital in Akron, Ohio.

++++Message 8192. . . . . . . . . . . . Bill W's conversation with the atheistic doctor
From: Frank in LA . . . . . . . . . . . . 2/7/2012 4:01:00 PM

Bill Wilson tells a story somewhere about having dinner with a doctor whose views could be described as basically atheistic. Bill related to the dinner party the story of his spectacular spiritual experience, and the doctor offered an alternate explanation.

Bill got quite heated up and lectured the good doctor for a fair part of the evening.

Years later, Bill spoke to the doctor's wife. Her husband had just died, after a protracted and painful illness which he had kept mainly to himself, not wanting to burden those around him.

He was a man of great service, and kindness, this atheist doctor. And forbearance it would seem -- as he patiently let Bill hold forth that night without any counterargument.

Bill ended this story by recognizing that the doctor was "a man of great spiritual worth." And Bill said that he had to admit that "my own spiritual
awakening had given me a built-in faith in God .... but I had been neither humble nor wise. Boasting of my faith, I had forgotten my ideals. Pride and irresponsibility had taken their place."

Can someone please point me to the source of this piece? It's been years since I read it, and I can't seem to find it again. Thank you.

_____________________________
FROM THE MODERATOR: HERE IS THE FULL ORIGINAL ARTICLE

The Dilemma of No Faith
by Bill Wilson, AA Grapevine, April 1961

The phrase "God As We Understand Him" is perhaps the most important expression to be found in our whole AA vocabulary. Within the compass of these five significant words there can be included every kind and degree of faith, together with the positive assurance that each of us may choose his own. Scarcely less valuable to us are those supplemental expressions - "A Higher Power" and "A Power Greater Than Ourselves." For all who deny, or seriously doubt a deity, these frame an open door over whose threshold the unbeliever can take his first easy step into a reality hitherto unknown to him - the realm of faith.

In AA such breakthroughs are everyday events. They are all the more remarkable when we reflect that a working faith had once seemed an impossibility of the first magnitude to perhaps half of our present membership of three hundred thousand. To all these doubters has come the great discovery that as soon as they could cast their main dependence upon a "higher power" - even upon their own AA groups - they had turned that blind corner which had always kept the open highway from their view. From this time on - assuming they tried hard to practice the rest of the AA program with a relaxed and open mind - an ever deepening and broadening faith, a veritable gift, had invariably put in its sometimes unexpected and often mysterious appearance.

We much regret that these facts of AA life are not understood by the legion of alcoholics in the world around us. Any number of them are bedeviled by the dire conviction that if ever they go near AA they will be pressured to conform to some particular brand of faith or theology. They just don't realize that faith is never a necessity for AA membership; that sobriety can be achieved with an easily acceptable minimum of it; and that our concepts of a higher power and God as we understand Him afford everyone a nearly unlimited choice of spiritual belief and action.
How to transmit this good news is one of our most challenging problems in communication, for which there may be no fast or sweeping answer. Perhaps our public information services could begin to emphasize this all-important aspect of AA more heavily. And within our own ranks we might well develop a more sympathetic awareness of the acute plight of these really isolated and desperate sufferers. In their aid we can settle for no less than the best possible attitude and the most ingenious action that we can muster.

We can also take a fresh look at the problem of "no faith" as it exists right on our own doorstep. Though three hundred thousand did recover in the last twenty-five years, maybe half a million more have walked into our midst, and then out again. No doubt some were too sick to make even a start. Others couldn't or wouldn't admit their alcoholism. Still others couldn't face up to their underlying personality defects. Numbers departed for still other reasons.

Yet we can't well content ourselves with the view that all these recovery failures were entirely the fault of the newcomers themselves. Perhaps a great many didn't receive the kind and amount of sponsorship they so sorely needed. We didn't communicate when we might have done so. So we AA's failed them. Perhaps more often than we think, we still make no contact at depth with those suffering the dilemma of no faith.

Certainly none are more sensitive to spiritual cocksureness, pride and aggression than they are. I'm sure this is something we too often forget. In AA's first years I all but ruined the whole undertaking with this sort of unconscious arrogance. God as I understood Him had to be for everybody. Sometimes my aggression was subtle and sometimes it was crude. But either way it was damaging - perhaps fatally so - to numbers of non-believers. Of course this sort of thing isn't confined to Twelfth Step work. It is very apt to leak out into our relationships with everybody. Even now, I catch myself chanting that same old barrier-building refrain, "Do as I do, believe as I do - or else!"

Here's a recent example of the high cost of spiritual pride. A very tough-minded prospect was taken to his first AA meeting. The first speaker majored on his own drinking pattern. The prospect seemed impressed. The next two speakers (or maybe lecturers) each themed their talks on "God as I understand Him." This could have
been good, too, but it certainly wasn't. The trouble was their attitude, the way
they presented their experience. They did ooze arrogance. In fact, the final
speaker got far overboard on some of his personal theological convictions.
With
perfect fidelity, both were repeating my performance of years before. Quite
unspoken, yet implicit in everything they said, was the same idea - "Folks,
listen to us. We have the only true brand of AA - and you'd better get it!"

The new prospect said he'd had it - and he had. His sponsor protested that
this wasn't real AA. But it was too late; nobody could touch him after that. He
also
had a first class alibi for yet another bender. When last heard from, an
early
appointment with the undertaker seemed probable.

Fortunately, such rank aggression in the name of spirituality isn't often
seen
nowadays. Yet this sorry and unusual episode can be turned to good account.
We
can ask ourselves whether, in less obvious but nevertheless destructive
forms,
we are not more subject to fits of spiritual pride than we had supposed. If
constantly worked at, I'm sure that no kind of self-survey could be more
beneficial. Nothing could more surely increase our communication with each
other
and with God.

Many years ago a so-called "unbeliever" brought me to see this very clearly.
He
was an M.D. and a fine one. I met him and his wife Mary at the home of a
friend
in a midwestern city. It was purely a social evening. Our fellowship of
alcoholics was my sole topic and I pretty much monopolized the conversation.
Nevertheless, the doctor and his lady seemed truly interested and he asked
many
questions. But one of them made me suspect that he was an agnostic, or maybe
an
atheist.

This promptly triggered me, and I set out to convert him, then and there.
Deadly
serious, I actually bragged about my spectacular spiritual experience of the
year before. The doctor mildly wondered if that experience might not be
something other than I thought it was. This hit me hard, and I was downright
rude. There had been no real provocation; the doctor was uniformly
courteous,
good humored and even respectful. Not a little wistfully, he said he often
wished he had a firm faith, too. But plainly enough, I had convinced him of
nothing.

Three years later I revisited my midwestern friend. Mary, the doctor's wife,
came by for a call and I learned that he had died the week before. Much
affected, she began to speak of him.
His was a noted Boston family, and he'd been Harvard educated. A brilliant student, he might have gone on to fame in his profession. He could have enjoyed a wealthy practice and a social life among old friends. Instead, he had insisted on being a company doctor in what was a strife-torn industrial town. When Mary had sometimes asked why they didn't go back to Boston, he would take her hand and say, "Maybe you are right, but I can't bring myself to leave. I think the people at the company really need me."

Mary then recalled that she had never known her husband to complain seriously about anything, or to criticize anyone bitterly. Though he appeared to be perfectly well, the doctor had slowed down in his last five years. When Mary prodded him to go out evenings, or tried to get him to the office on time, he always came up with a plausible and good-natured excuse. Not until his sudden last illness did she know what all this while he had carried about a heart condition that could have done him in at any moment. Except for a single doctor on his own staff, no one had an inkling. When she reproached him about this, he simply said, "Well, I could see no good in causing people to worry about me - especially you, my dear."

This was the story of a man of great spiritual worth. The hallmarks were plain to be seen: humor and patience, gentleness and courage, humility and dedication, unselfishness and love - a demonstration I might never come near to making myself. This was the man I had chided and patronized. This was the "unbeliever" I had presumed to instruct!

Mary told us this story more than twenty years ago. Then, for the first time, it burst in upon me how very dead faith can be - when minus responsibility. The doctor had an unwavering belief in his ideals. But he also practiced humility, wisdom and responsibility. Hence his superb demonstration.

My own spiritual awakening had given me a built-in faith in God - a gift indeed. But I had been neither humble nor wise. Boasting of my faith, I had forgotten my ideals. Pride and irresponsibility had taken their place. By so cutting off my own light, I had little to offer my fellow alcoholics. At last I saw why many
had gone away - some of them forever.

Therefore, faith is more than our greatest gift; its sharing with others is our greatest responsibility. So may we of AA continually seek the wisdom and the willingness by which we may well fulfill that immense trust which the Giver of all perfect gifts has placed in our hands.

The set of early AA beginners lessons entitled "Alcoholics Anonymous: An Interpretation of the Twelve Steps"

We know it has been called the "Detroit pamphlet", the "Washington DC pamphlet," and also "The Table Leaders Guide."

Our Washington State history book -- "Our Stories Disclose" -- says that it arrived here in Seattle in July of 1944 and that Big Pete P. talked the visitor from back east out of his copy of the "Table Mate" published by the "Paragon Press of Washington D.C."

We would like to know who changed the name to the "Table Mate"?

If anyone has any info on this or Paragon press? It would be much appreciated.

yis
Michael G.

THE PAMPHLET DIVIDES THE DISCUSSION OF THE TWELVE STEPS INTO FOUR LESSONS:
1. The Admission http://hindsfoot.org/Detr1.html
2. The Spiritual Phase http://hindsfoot.org/Detr2.html
3. Inventory and Restitution http://hindsfoot.org/Detr3.html

http://hindsfoot.org/detr0.html
This is a list provided by the Grapevine. At first glance, no Helen Wynn. At subsequent closer glance, no 1961. As I mentioned before the grapevine office claims no information for this missing year.

Grapevine Editors

Volunteer
Tom Yutzy 1944-1946
Al Steckman 1946-1948
Sig Heavilin April 1952-Jan 1954
Sig Sandmore 1954-1955
Don Goddard 1955-1958 (Chairman and Editor)
Joseph Flynn 1958-1960 (President and Editor)
Gurney Williams April 1963-May 1964 (Editor and Publisher)

Paid
Jerry Ellison Jan 1962-Apr 1963 (Editor and Publisher)
Tom White May 1964-Jul 1967 (part-time)
Jack Morley 1969-May 1978 (Editor)
Paula Carpenter 1968-1976 (Managing Editor)
Retha Gresham May 1978-Oct 1987 (Managing Editor)
Ann Warner 1982-1987 (Editor)
1988-1996 (Executive Editor)
Ames Sweet 1987-1996 (Managing Editor)
1996-2000 (Executive Editor)
Cynthia Keyworth Jan 2001-Dec 2001 (Interim Managing Editor)
Desmond Towey Sep 2001-Jan2004 (Executive Editor)
Charles McGovern Jan 2002-Aug 2004 (Managing Editor)
Robin Bromley Apr 2004-May 2010 (Executive Editor)
Amber Eden Jul 2008-Present (Managing Editor)
Ami Brophy Nov 2010-Present (Executive Editor/Publisher)

--- In AAHistoryLovers@yahoogroups.com, Matt Dingle wrote:
>&gt;
>&gt; B,
>&gt; Helen Wynn did run the Grapevine. I think Jerry Ellison came after her. Sometime (probably after that) Tom White ran it. I don't have the exact dates, though.
>&gt; Matt
>&gt;

Hank is also noted on Find-A-Grave as AA # 3 which is also obviously not true.
How did the church confirm Hank is NOT buried there (records check or
physical knowledge) and how was it confirmed he was cremated. Any additional information from anyone about Hank's remains would be appreciated. I do like the thought of his "sitting on a mantle" somewhere ...... Stepping Stones, perhaps J

In Service With Gratitude,

Chuck Parkhurst

-----Original Message-----
From: brian koch
Sent: Tuesday, February 07, 2012
Subject: Re: location of Henry Parkhurst's grave

A well intentioned, but misinformed person posted this on Find-A-Grave as Hank P's resting place because it made the most sense at to where he would be buried. He is not. I contacted the church who confirmed he is not buried here. He was cremated, so there is always the chance he is sitting on someone's mantle somewhere or scattered over something or someplace. Still working on it as far as Mercer count's other cemeteries. I will seek to have this Find-A-Grave removed. Thanks for the assist tho.

Brian Koch

---

On Wed, 1 Feb 2012, Baileygc23@aol.com discovered a claim on the Find-A-Grave website that Hank Parkhurst's grave had now been located:

http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=72971769

Henry G "Hank" Parkhurst

++++Message 8196. . . . . . . . . . . . When did the INFORMED group conscience phrase appear?
From: joe . . . . . . . . . 2/12/2012 8:16:00 PM

When and where did the term "informed group conscience" first begin to appear in AA language?

During a Traditions Study it was noted that the long and short form of Tradition 2 reads in part "... a loving God as He may express Himself in our group conscience".
Sometime in our history, the phrase "INFORMED group conscience" became common in general service and some group business meetings. I began a search and found the current pamphlet "The AA Group" on page 28 answers the question, "What is an Informed Group Conscience?"

I found an article from Box 459 Feb/March 1989 titled, "In A.A.'s Benign Anarchy" Informed Group Conscience Is Our Ultimate Auth

The Twelve and Twelve does not use "informed". Once in the context of speaking about the experience which elder statesmen provide to a group, it says, "This is the experience which has led us to the conclusion that our group conscience, well-advised by its elders, will be in the long run wiser than any single leader." This may have some connection, but a stretch at this point.

I would like to know from those who may have earlier versions of the AA Group pamphlet, which I believe evolved from a pamphlet of a different title, could help us learn when and where the term "informed group conscience" first began to appear in AA language.

+++Message 8197. . . . . . . . . . . . Re: Bill W's conversation with the atheist doctor
From: sabourin1987 . . . . . . . . . . . . 2/12/2012 8:08:00 PM

From sabourin1987 and Frank in LA

- - - - -

From: "sabourin1987" km2blv@gmail.com&gt;
(km2blv at gmail.com)

I have a small booklet, maybe 3x5 inches, entitled "The Best of Bill from the Grapevine: Faith, Fear, Honesty, Humility, Love" containing five articles on these subjects, reprinted from the Grapevine. Copyright dated 1958, 1961, 1962.
The first article in the booklet, entitled "God as We Understand Him" is the same as the story that the moderator attributes to the April, 1961 Grapevine.

- - - - -

From: "Frank in LA" rul6t2@yahoo.com&gt;
(rul6t2 at yahoo.com)
Thanks much. Nice to have the whole article again. And wonderful to see that whatever his faults, Bill also practiced a brand of humility that's really inspiring. No doubt he had his lapses there too, but he tried, and that means a lot to me.

Best regards,
Frank

Another reference to the Seattle story:

http://www.eskimo.com/~burked/history/tablemat.html

Please note where it says here that the booklet called "The Table Mate" as currently available in the Seattle area has been considerably expanded, and contains additional material which was not present in the original Washington D.C./Detroit pamphlet of the 1940's.

According to this article about Dr. Bob's father (Walter Perrin Smith), it was the Fairbanks, Morse Company, Chicago where the young Dr. Bob was working in 1904.

John

WALTER P. SMITH

http://www.rootsweb.ancestry.com/~vermont/71SuccessfulVermontersWalterPSmith.htm&#92;

SMITH, WALTER PERRIN, son of John S. and Sophronia M. (Perrin) Smith, was born in Hardwick, Vermont, November 4, 1841. Mr. Smith fitted for college at
academy, and the People's academy at Morrisville, Vermont, and graduated from
the University of Vermont in 1867. He pursued the course at the Law
department
of Michigan university and subsequently completed his legal studies with
Powers
& Gleed at Morrisville, and was admitted to the bar of Lamoille county in
May,
1869. He soon after came to St. Johnsbury and formed a partnership in law
with
Hon. Jonathan Ross, which continued until the latter was elected to the
bench.
Mr. Smith was state attorney of Caledonia county from 1874 to '76. He has
served
as superintendent of schools.

He was elected to the legislature from St. Johnsbury in 1880, and served on
the
judiciary and other important committees. In 1882 he was elected judge of
probate of Caledonia county, a position in which he has shown such eminent
fitness that he has continued to receive the unanimous renominations of the
Republican party and successive reelections by the people until the present
time.

Judge Smith has ever been influential in the political and religious life of
St.
Johnsbury. He was for several years a director of the Merchants National
bank,
is a director of the First National bank, and a trustee and vice-president
of
the Passumpsic Savings bank. An able and effective debater, he has
frequently
taken the stump during national elections, and delivered addresses on
memorial
and other public occasions. He is a member of the North Congregational
church.

He married, in 1876, Susan A., daughter of Dr. Perley R. and Louise M.
(Lawrence) Holbrook. They have one son, Robert H. Smith, a graduate of
Dartmouth
in the class of 1902, and is now in the employ of the Fairbanks, Morse
Company,
Chicago. Mrs. Smith is an active worker in the beneficent and educational
activities of the times, and a member of the state library commission.

Source: Successful Vermonters, William H. Jeffrey, E. Burke, Vermont, The
Historical Publishing Company, 1904, page 98.

Prepared by Tom Dunn August 2005

A NOTE FROM THE MODERATOR: in pages 172-173 of the Big Book, Dr. Bob says

"After high school came four years in one of the best colleges in the
country
[Dartmouth] where drinking seemed to be a major extra-curricular activity .... I was graduated "summa cum laude" in the eyes of the drinking fraternity, but not in the eyes of the Dean [in 1902]. The next three years I spent in Boston, Chicago, and Montreal in the employ of a large manufacturing concern, selling railway supplies, gas engines of all sorts, and many other items of heavy hardware. During these years, I drank as much as my purse permitted, still without paying too great a penalty .... My next move was to take up the study of medicine, entering one of the largest universities in the country [the University of Michigan in Fall 1905]."

TO CONTINUE THE STORY:
(taking the dates and details here from Arthur S's Narrative Timeline of AA History at http://silkworth.net/timelines/timelines_public/1881_1904.html )

In Fall 1907, Dr Bob was forced to leave the University of Michigan due to his drinking. He transferred as a junior to Rush Medical College near Chicago. In 1910 Dr Bob received his medical degree from Rush and then obtained a 2-year internship at City Hospital in Akron, Ohio.

+++Message 8200. . . . . . . . . . . . Re: location of Henry Parkhurst's grave
From: brian koch . . . . . . . . . . . . 2/13/2012 2:54:00 PM

His obit led to Blackwell Memorial Home, which when contacted, confirmed body had been sent to Pennington Crematorium. From there the trail dies. I contacted the church, based on records, which appear to be complete.

Brian

From: ineedpage63@cox.net
Date: Sun, 12 Feb 2012
Subject: Re: location of Henry Parkhurst's grave

Hank is also noted on Find-A-Grave as AA # 3 which is also obviously not true.
How did the church confirm Hank is NOT buried there (records check or physical knowledge) and how was it confirmed he was cremated. Any additional information from anyone about Hank's remains would be appreciated. I do like the thought
of
his "sitting on a mantle" somewhere ...... Stepping Stones, perhaps

In Service With Gratitude,

Chuck Parkhurst

From: brian koch
Sent: Tuesday, February 07, 2012
Subject: Re: location of Henry Parkhurst's grave

A well intentioned, but misinformed person posted this on Find-A-Grave as Hank
P's resting place because it made the most sense at to where he would be
buried.
He is not. I contacted the church who confirmed he is not buried here. He
was
cremated, so there is always the chance he is sitting on someone's mantle
somewhere or scattered over something or someplace. Still working on it as far
as Mercer count's other cemeteries. I will seek to have this Find-A-Grave
removed. Thanks for the assist tho.

Brian Koch

++++Message 8201. . . . . . . Re: seeking Jimmy who posted on Hugh
Selby
From: trysh travis . . . . . . . . . . . . 2/13/2012 2:07:00 PM

On Sun, Feb 12, 2012 at 9:00 PM, trysh travis
trysh.travis@gmail.com>wrote:

>&gt; I recently came across this posting from several years back, which
&gt; noted
&gt; then-recent obituaries for the author Hugh Selby, Jr.:
&gt; http://health.groups.yahoo.com/group/AAHistoryLovers/message/1780.
&gt; &gt;
&gt; &gt; It was posted by "jimmy" dijmo@yahoo.com&gt; (dijmo at yahoo.com)
&gt; &gt;
&gt; &gt; I wonder if "Jimmy" still participates in this list and, if so, if he'd
be
&gt; &gt; willing to contact me? I'd also be interested in anyone else from the
LA
&gt; &gt; area who knew Selby. The standard academic literature on his career
&gt; &gt; completely erases his connection to the program, which helps to explain
a
&gt; &gt; lot of the nuances in his later writings.
&gt; &gt;
&gt; &gt; Please contact me off list if you have information on this topic.
&gt; Thanks,
&gt; Trysh Travis
&gt; trysh.travis@gmail.com (trysh.travis at gmail.com)

+++Message 8202. .......... Mugs from Henry Parkhurst's porcelain company
From: Mary Bray .............. 2/13/2012 1:43:00 PM

I have some mugs that I believe came from Henry Parkhurst's porcelain company
... Does anyone know anything about it? Can't find any info .... Thank you in advance ...

+++Message 8203. .......... 1st men's group
From: shakey .............. 2/15/2012 11:25:00 AM

I have a photo of Earl Applease which mentions him as being secretary of the first men's group. It is in the cd's of my late sponsor Harry the Wino V. who got sober in Los Angeles Ca. Would any AAHL member know this man and what group he was secretary? Where was the first official men's group? I imagine that due to the growth of AA in Cleveland, in the fellowships early years 1940 to 1950, that is may be there or possibly in LA. I checked the AAHL search engine and found nothing on Earl or as men's group.

Yours in Service,
Shakey Mike Gwirtz
Going to NAW 1012 Oct 4-7 in Cocoa Beach Fl.
www.aanationalarchivesworkshop.com

+++Message 8204. .......... Which Miami Hospital was Bill in when he passed?
From: B .............. 2/15/2012 7:27:00 AM

I have seen some obits for bill and they mention a Miami Florida Hospital. Does anyone know which hospital it was? Thanks to all my fellow history buffs.
Does anyone have a photo of Charlie from the Big Book Study that they could send to me?

Thanks
Kate

kate.frisby@yahoo.com
(kate.frisby at yahoo.com)

His obit states "Interment was at the convenience of the family." (See message #7560 for transcript.) Generally this indicates a cremation.

Charles from Wisconsin

This is from Stepping Stones.

SAYING FAREWELL

In January 1971, Bill was flown in a private jet to the Miami Heart Institute in hopes of finding treatment for his severe emphysema. He is said to have been in good spirits during the flight but much weakened. Bill never received treatment; he died the day he arrived -- January 24, his and Lois' wedding anniversary. They had been married 53 years.
There are about 5 or 6 on Google.

---

On Feb 14, 2012, at 3:07 AM, kate.frisby wrote:

&gt; Does anyone have a photo of Charlie from the Big Book Study that
&gt; they could send to me?

&gt; Thanks
&gt; Kate
&gt; kate.frisby@yahoo.com
&gt; (kate.frisby at yahoo.com)

---

+++Message 8209. . . . . . . . . . . . Re: location of Henry Parkhurst's
grave
From: brian koch . . . . . . . . . . . . 2/15/2012 1:24:00 PM

Cremation has been verified. However, sometimes ashes are buried or a
memorial
stone is placed somewhere for family and friends to pay respects. Thanks for
the
info.

Brian from Pennsylvania

---

From: cpknapp@yahoo.com
Date: Mon, 13 Feb 2012
Subject: Re: location of Henry Parkhurst's grave

His obit states "Interment was at the convenience of the family." (See
message
#7560 for transcript.) Generally this indicates a cremation.

Charles from Wisconsin

+++Message 8210. . . . . . . . . . . . Re: Which Miami Hospital was Bill in
when he passed?
From: brian koch . . . . . . . . . . . . 2/16/2012 6:49:00 AM

I have contacted the Miami Heart Institute/Mount Sinai Hospital in Miami.
They could not, for confidentiality reasons, reveal if Bill had been a patient there.
I respect that, i guess .... haha.

---

From: Baileygc23@aol.com
Date: Wed, 15 Feb 2012 13:53:55 -0500
Subject: Re: Which Miami Hospital was Bill in when he passed?

This is from Stepping Stones.

SAYING FAREWELL

In January 1971, Bill was flown in a private jet to the Miami Heart Institute in hopes of finding treatment for his severe emphysema. He is said to have been in good spirits during the flight but much weakened. Bill never received treatment; he died the day he arrived -- January 24, his and Lois' wedding anniversary. They had been married 53 years.

+++Message 8211. . . . . . . . . . . . . . Sister Ignatia's program at St. Thomas hospital in 1951
From: Glenn Chesnut . . . . . . . . . . . . 2/16/2012 2:34:00 PM

AA oldtimer William E. Swegan's article on "Kent State University and Sister Ignatia" gives a detailed description of Sister Ignatia's alcoholic ward at St. Thomas Hospital in Akron, as he observed it in 1951:


This is important for AA historians to read, because already by this early period there were resident psychiatrists at the St. Thomas Hospital to treat any major psychiatric problems, and they were well beyond the primitive karo syrup and sauerkraut detoxing methods.

This article is Chapter 16 in Swegan's book The Psychology of Alcoholism, see:
http://hindsfoot.org/kbs1.html
http://hindsfoot.org/kbs2.html
http://hindsfoot.org/kbs3.html

The three most famous types of AA-related early alcoholism treatment programs were:

1. Sister Ignatia's program, which was strongly spiritually oriented.
Although she attempted to keep the spirituality fairly nonsectarian, there was certainly an unmistakably Christian flavor to it, and people were encouraged to go pray in the Catholic chapel across the hall.

2. Swegan's Lackland-Long Beach Model, which he began developing in 1953 in San Antonio, Texas (after studying with Searcy Whalen and E. M. Jellinek at the Yale School of Alcohol Studies and spending a year observing Sister Ignatia's program in Akron). Swegan's treatment philosophy was more in tune with the atheistic and agnostic wing of AA.

Bill Swegan himself was not a believer in God in any traditional sense, but worked a program based on the spirituality of devoted love and service to our fellow human beings. Nevertheless, he also achieved a thoroughly documented fifty percent success rate, where fifty percent of the military personnel accepted into his program got sober and stayed sober the first time, with no relapses.

3. The Minnesota Model, which put the alcoholics in a facility where they were almost completely isolated from the outside world. It was totally unlike Sister Ignatia's program (where large numbers of local Akron AA people came to visit the patients regularly) or Swegan's Lackland program (where he drove his patients to attend a number of AA meetings every week in the surrounding civilian community).

Hazelden started out in 1949 as simply a big farmhouse and is still to this day located on 500 acres of rural midwestern prairie and woods outside Center City, Minnesota, which itself has a population of only 628. Fiona Dodd remembers how we could still see wild deer roaming the surrounding land, which was originally settled by Swedish farmers. (For a photo of the farmhouse, see around the middle of the page at http://hindsfoot.org/rwcvphot.html)

Over the years, Hazelden came to be guided to greater and greater degree by psychiatrists, psychologists, psychotherapists, and alcoholism counselors, who spoke of chemical dependency and moved the program further and further away from early AA principles. They won control of Hazelden's administration in 1966, and it became a very different place from the one which was originally started by a
small group of dedicated AA people in 1949 in the big wooden farmhouse on the prairie.

+++Message 8212. .......... RE: Charlie from the Big Book Study CD's
From: Laurence Holbrook .......... 2/18/2012 5:24:00 AM

The funeral home has over a dozen photos posted in Charlie's Book of Memories and they are above 'net average in resolution.

Charles A. Parmley 1929-2011 at the website for the Luginbuel Funeral Homes:
http://www.luginbuel.com/

The URL for Charlie's Memorial Photos is so long, that it may not work if you just click on it. You may need to copy this out and paste it in your browser:
______________________________________________

http://luginbuelfuneralhome.frontrunnerpro.com/runtime/3060/runtime.php?SiteId=3#92;
060&NavigatorId=54126&op=tributeFamilyPhotos&viewOpt=dpaneOnly&Itemld=723627&Lin#92;
klld=282 [11]
______________________________________________

+++Message 8213. .......... Sgt. Bill Swegan and Jolly West:
Lackland-Long Beach Model
From: Glenn Chesnut .......... 2/18/2012 2:35:00 PM

William E. Swegan and Dr. Louis Jolyon "Jolly" West created the earliest version of the Lackland-Long Beach Model of alcoholism treatment at Lackland Air Force Base in San Antonio, Texas, in 1953.

Five years earlier, in 1948, William E. Swegan had started the first officially sanctioned alcoholism treatment program in the U.S. military, at Mitchel Air Force Base on Long Island (just outside New York City), with himself as the only full-time appointed staff member.

http://hindsfoot.org/psyalc01.pdf
Then in 1953, he and famous psychiatrist Dr. Louis Jolyon "Jolly" West teamed up to form an expanded program at Lackland Air Force Base in San Antonio, Texas. See Swegan's description of their methods at:

"Lackland: the Fully Developed Treatment Program"
http://hindsfoot.org/psyalc17.pdf

(This is Chapter 17 of Swegan's book The Psychology of Alcoholism -- see http://hindsfoot.org/kbs1.html -- this book was originally published in 2003 as "On the Military Firing Line in the Alcoholism Treatment Program," by Sgt. Bill S. with Glenn F. Chesnut, Ph.D.)

50% of the military personnel admitted to their treatment program got sober and stayed sober the first time through. Others eventually saw the light and got sober afterwards.

This is important because Swegan represented the atheistic and agnostic wing of early AA, which practiced a spirituality based on TRULY DEVOTED love and service to other human beings, but with little or no reference to an external personal God figure.

This was certainly not an "easier, softer way" -- for most of sixty years, Bill Swegan devoted most of every waking hour to helping other people in one way or another. All who have met Bill Swegan know that he was aglow within with a gentle and all-compassionate love. Think of a Buddhist master who does not believe in a personal God but does practice a life of total humility and absence of personal ambition or pridefulness, combined with compassion towards all.

I saw Bill sitting down in the hospitality rooms at AA conventions, and total strangers repeatedly coming up and suddenly talking with him about their deepest torments and fears, and then being calmed and reassured, not so much by the words that he said, as by the love and compassion they could feel shining in him.

WARNING:
Dr. West's daughter Mary advised me that one should be careful about trusting everything said about her father which appears on the internet. The wikipedia article on him gives the same warning, see:

http://en.wikipedia.org/wiki/Louis_Jolyon_West
This wikipedia article notes that the attacks on Dr. West began "after he published a textbook in 1980, in which he called Scientology a cult." The wikipedia article relates how, on one American Psychiatric Association panel on cults, where every speaker had received a long letter threatening a lawsuit if Scientology were mentioned, no one mentioned Scientology except West, who was the last speaker: "I read parts of the letter to the 1,000-plus psychiatrists and then told any Scientologists in the crowd to pay attention. I said I would like to advise my colleagues that I consider Scientology a cult and L. Ron Hubbard a quack and a fake. I wasn't about to let them intimidate me."
(Psychiatric Times, 1991)

Dr. West was in fact the top expert of his era on brain-washing (he was the one who discovered the vital role which sleep deprivation played in genuine brain-washing techniques), and one of the most prominent anti-cult campaigners of that time. This is especially important to note, because West insisted that Alcoholics Anonymous was absolutely NOT a cult or a brain-washing scheme, and if anyone was ever qualified to make that judgment, it was him.

=================================================================
See West's obituary at http://www.csj.org/announce/announcement_archives/2000/westdeath.htm

LOUIS WEST HAS DIED -- A CULT EXPERT AND MEMBER OF AAA's CULTIC STUDIES JOURNAL
EDITORIAL ADVISORY

Los Angeles, Jan 7 (Reuters)

Psychiatrist Louis Jolyon West, an expert on cults, torture and brainwashing who examined Jack Ruby and Patricia Hearst during their trials, has died at age 74, associates said on Thursday.

A spokesman for the University of California at Los Angeles, where West was in charge of the Neuropsychiatric Institute for 20 years before his retirement in 1989, said he died on Saturday of cancer at his home in Los Angeles.

West frequently worked as a court-appointed psychiatrist. After examining Ruby, the killer of President John F. Kennedy's assassin, Lee Harvey Oswald, West concluded Ruby was suffering from "major mental illness precipitated by the stress of (his) trial."
The psychiatrist was also one of four experts who examined newspaper heiress Patty Hearst, who was kidnapped by the so-called Symbionese Liberation Army and who later joined its ranks as a bank robber.

The panel found her sane and fit to stand trial, but West wrote that she was "psychologically damaged as a result of torture by the SLA."

The experts also urged that Hearst receive treatment for her mental illness before her 1976 trial, but the court ignored the recommendation. "The government finished the destruction of her life started by an anti-government group," West said after Hearst was convicted. Her prison sentence was commuted by President Jimmy Carter in 1979.

A civil rights activist, West was the first white psychiatrist to go to South Africa to testify on behalf of black prisoners during the apartheid era.

During the Korean War he studied brainwashing and torture. He said at the time that American prisoners of war had falsely confessed to engaging in germ warfare because their captors had instilled a sense of guilt in them through solitary confinement, prolonged sleeplessness and physical abuse, which he called the classic tools of brainwashing.

In an interview with the Los Angeles Times, West said the behaviour of cult members and kidnapping victims was driven by the 'three 'Ds' - debility, dread and dependence.'

"A prisoner is debilitated by inactivity, by sleep loss, or worse, by physical harm. He is filled with dread by constant threats of pain or death or harm to his family. He is rendered completely dependent upon his captors for information, food, shelter, life," West said.

West, who was born the son of poor Russian Jewish immigrants in Madison, Wisconsin, is survived by his wife Kathryn, son John and daughters Anne and Mary.

Bill Swegan eventually married Dr. West's daughter Mary Swegan, a marvelously warm and loving person. There is a photo of Bill at the top of this web page:

http://unmeasureddistances.ftml.net/aapix02.html
And then the second photo down shows both Bill and Mary, standing second and third from the left.

******************************************
For more background, see Message #8211
http://health.groups.yahoo.com/group/AAHistoryLovers/message/8211

THE THREE MOST FAMOUS TYPES OF AA-RELATED ALCOHOLISM TREATMENT PROGRAMS WERE:

1. Sister Ignatia's program, which was strongly spiritually oriented. Although she attempted to keep the spirituality fairly nonsectarian, there was certainly an unmistakably Christian flavor to it, and people were encouraged to go pray in the Catholic chapel across the hall.

2. Swegan's Lackland-Long Beach Model, which he began developing in 1953 in San Antonio, Texas (after studying with Searcy Whalen and E. M. Jellinek at the Yale School of Alcohol Studies and spending a year observing Sister Ignatia's program in Akron). Swegan's treatment philosophy was more in tune with the atheistic and agnostic wing of AA.

Bill Swegan himself was not a believer in God in any traditional sense, but worked a program based on the spirituality of devoted love and service to our fellow human beings. Nevertheless, he also achieved a thoroughly documented fifty percent success rate, where fifty percent of the military personnel accepted into his program got sober and stayed sober the first time, with no relapses.

3. The Minnesota Model, which put the alcoholics in a facility where they were almost completely isolated from the outside world. It was totally unlike Sister Ignatia's program (where large numbers of local Akron AA people came to visit the patients regularly) or Swegan's Lackland program (where he drove his patients to attend a number of AA meetings every week in the surrounding civilian community).

Hazelden started out in 1949 as simply a big farmhouse and is still to this day located on 500 acres of rural Midwestern prairie and woods outside Center City, Minnesota, which itself has a population of only 628. Fiona Dodd remembers how we could still see wild deer roaming the surrounding land, which was originally settled by Swedish farmers. (For a photo of the farmhouse, see around the
But over the years, Hazelden grew bigger and bigger, and came to be guided to greater and greater degree by psychiatrists, psychologists, psychotherapists, and alcoholism counselors, who spoke of chemical dependency and moved the program further and further away from early AA principles. They won control of Hazelden's administration in 1966, and it became a very different place from the one which was originally started by a small group of dedicated AA people in 1949 in the big wooden farmhouse on the prairie.

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treatment program to get sober, and U.S. President Jimmy Carter's brother Billy Carter was also sent there because of its outstanding record in getting alcoholics sober.

Then Nancy goes on in Chapter 17 to describe the hearings before the U.S. Senate subcommittee on alcoholism and drug abuse in the U.S. military in 1970. Also more on Joe Zuska and the Navy alcoholism treatment program which he developed at Long Beach.

I have a copy of a photograph taken in the late 40s by Jef Coffey. On the back of the photo was marked "SEP, Alcoholics Anon. Des Moines." Subject is picture of a man in black and white walking up a flight of steps toward a door which says in large letters, "Welcome AA".

Photo was taken of a meeting place on Locust street in Des Moines Iowa. Need to know date of Saturday Evening Post where this picture was published. Thanks.

A person can still purchase the book in either hard cover or Soft cover if you can find them. E-Bay occasionally has one for sale. I have found a couple of them at Estate Sales. Since most Alcoholics attending them are looking for a first edition they sometimes overlook the other books on the shelf. I have in the past attempted using the concept that it is referred to in "As Bill Sees It" four times that the GSO Literature or the Grapevine reprint it again in a soft cover. But as with most things in AA it takes much time to do something that
seems to make sense. Everyone is so wrapped in fear of doing something that nothing happens.

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From: john wikelius justjohn1431946@yahoo.com &gt;
(justjohn1431946 at yahoo.com)
pamelafro@bigfoot.com &gt; wrote //GSO in New York has a series of "AA Today"
in their library - have used them for research in situ.//

John replies: I have several copies myself. They are very informative.

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From: "mrpetesplace" peter@aastuff.com &gt; (peter at aastuff.com)

I'm going to try and find a soft cover this week and scan it for upload. I'll try and do it sometime next weekend. I know I have them, I just don't know the exact box. I don't want to open the hard cover wide and flat, especially since I have a soft cover.

I'll keep you posted.

Peter

+++Message 8217. . . . . . . . . . . . The Story of S.H. Hadley
From: jax760 . . . . . . . . . . . . 2/19/2012 1:28:00 PM

Many have seen the abridged story of Sam's Spiritual Experience as told by William James in the Varieties of Religious Experience. For the full story told in Sam's own words please follow the link below.

God Bless

John B.

http://www.bbsgsonj.com/apps/documents/categories/show/48209

+++Message 8218. . . . . . . . . . . . Re: Which Miami Hospital was Bill in when he passed?
From: marathonmanric . . . . . . . . . . . . 2/17/2012 9:43:00 AM
Having grown up in AA in Miami, I was always told that it was the Miami Heart Institute, located on the North side of the Julia Tuttle Causeway as one drove from the mainland over to Miami Beach.

It is also said that a Swedish Ivy sat by his bedside which Lois took and cut clippings from and gave to members with the instructions, after rooting their plants to continue cutting clipping, rooting them and to keep passing them on.

I have my plant which I have passed on hundreds of times.

Ric B
5-14-1995

Message 8219. . . . . Re: What kind of meetings in 1839 would promote abstinence?
From: John Wikelius . . . . . . 2/6/2012 5:02:00 PM

The meeting was probably a temperance meeting. The Woman's Christian Temperance Union [started later on, in 1873-74] had meetings also for reform of the drinking laws. I have a newspaper from 1815 which addresses Temperance and prohibition from drink.

Message 8220. . . . . Was it Dr Bob's story? Could he ever drink again?
From: Roy Levin . . . . . . 2/17/2012 2:16:00 PM

Was it Dr Bob's story, or another early AA's?

I seem to remember someone asking Dr. Bob, I think it was Dr Bob, if he would ever drink again, and he replied, "I can't promise you I will never drink again, but as long as I feel the way I'm feeling today, and continue to do what I'm doing (working the program) I don't believe I will drink." This is a paraphrase from memory. I thought it was in Bob's Nightmare, but maybe it's in another early AA's story in the Big Book, or I read it in one of the biographical books somewhere.

Can anybody redirect me back to this story or quote from whichever AA book I
remember it from?

Appreciate it.

Roy L. aka "a miracle of mental health" class of ’78

I checked the magazines. That photo is in the 7/2/1955 issue, Jerome Ellison article.

Who were the 2 men who were described as 100% hopeless on page 43 in the Big Book?

We know that the "staff member of a world renowned hospital" was Dr. Percy Pollick at Bellevue Hospital in New York City. But do we know who the two men were? The story in the Big Book says:

Thanks and God Bless You All ... Old Ben from Tulsa

The word reason is used 20 times in the first '164' - once each in the Foreword to the 2nd Edition, There Is A Solution, More About Alcoholism & the Family Afterward - 3 times in both Into Action and To Employers - 4 times in Working With Others - 6 times in We Agnostics -

The word reason is capitalized in the expression "Some of us had already walked"
far over the Bridge of Reason to the desired shore of faith." - and in these two sentences - "We were grateful Reason had brought us so far." - "Perhaps we had been leaning too heavily on Reason that last mile and we did not like to lose our support" - all on pp53 (4th ed) of We Agnostics -

I have The Book That Started It All - the original manuscript in it is similarly capitalized -

As a matter of note, the word bridge does not appear in the King James version of the Bible - the word reason appears 88 times, none of which is capitalized -

Also the word bridge appears in This Believing World 3 times with no reference to the bridge of reason - the word reason is used about 27 times, none capitalized -

In "The Decline of the West, the bridge of reason appears once sans capitals (see Exhibit I) - reason was capitalized once (see Exhibit II) out of about 110 usages - it is a digital scan and I couldn't verify with the original -

I know there is a hymn "Bridge of Reason, Shore of Faith", but I don't think Bill was referring to that hymn? -

What is the "Bridge of Reason"?

Why was "Reason" capitalized, twice?

Might we have to settle for an educated guess by one of our knowledgeable historians?

Larry Holbrook
(410) 802-3099
Email@LaurenceHolbrook.com

==============================================
Exhibit I
==============================================
This beat of cosmic cycles goes on notwithstanding the freedom of micro-cosmic movement in space, and from time to time breaks down the tension of the waking individual's being into the one grand felt harmony. If we have ever followed the flight of a bird in the high air -- how, always in the same way, it rises, turns, glides, loses itself in the distance -- we must have felt the plantlike certainty of the "it" and the "we" in this ensemble of motion, which needs no bridge of reason to unite your sense of it with mine. This is the meaning
THE COSMIC AND THE MICROCOSM 5

of war-dances and love-dances amongst men and beasts. In this wise a regi-
ment mounting to the assault under fire is forged into a unity, in this wise
does
the crowd collect at some exciting occasion and become a body, capable of
thinking and acting pitifully, blindly, and strangely for a moment ere it
falls
apart again. In such cases the microcosmic wall is obliterated. If jostles
and
threatens, if pushes and pulls, if flees, swerves, and sways. Limbs
intertwine,
feet rush, one cry comes from every mouth, one destiny overlies all. Out of
a
sum of little single worlds comes suddenly a complete whole.
==================================
Exhibit II
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We have our Euhemeristic interpretations of
Hell as a guilty conscience, the Devil as evil desire, and God as the beauty
of
nature, and it is the same tendency that declares itself when Attic tomb-in-
scriptions of about 400 invoke, not the city-goddess Athene, but a goddess
"Demos" -- a near relation, by the way, of the Jacobins' Goddess of Reason
-- and where the Sainoviov for Socrates, vovs for other philosophers, take
the
place of Zeus. Confucius says "heaven" instead of "Shang-ti," which means
that he believes only in laws of nature. The "collection" and "ordering" of
the canonical writings of China by the Confucians was a colossal act of
Euhemer-
ism, in which actually almost all the old religious works were literally de-
stroyed and the residue subjected to rationalist falsification.
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+++Message 8224. . . . . . . . . . . . Re: Photograph in Saturday Evening
Post
From: john wikelius . . . . . . . . . . . 2/22/2012 12:36:00 AM
+----------------------------------------+

Can supply cover art if you want to identify magazine in your travels.

john wikelius justjohn1431946@yahoo.com&gt;
(justjohn1431946 at yahoo.com)

From: gadgetsdad gadgetsdad@yahoo.com&gt;
Sent: Sunday, February 19, 2012 3:19 PM
Subject: Re: Photograph in Saturday Evening Post

I checked the magazines. That photo is in the 7/2/1955 issue, Jerome Ellison
article.
Hello, Cindy Miller,

Could you please tell me what photo you are referring to? I'm sorry for any confusion.

Thank you,
-Cindy Miller

HEARST


Interesting AA history article in USA Today and other papers today.

AA co-founders' N.Y. home could become national landmark
By Rob Ryser, The (Westchester, N.Y.) Journal NewsUpdated 6d 15h ago
Comments
BEDFORD HILLS, N.Y. — The royal couple of Alcoholics Anonymous would become as American as the Statue of Liberty under a federal recommendation to crown the home of the group's co-founders as a National Historic Landmark. The high historic honor, which could be official as soon as the spring, would not only note the national importance of the AA movement and the essential role that Bill and Lois Wilson played in it, but would also validate the struggle anyone has had using the 12 steps to overcome an addiction. "What they did and what this program does has had an enormous impact on the country because it's a program for dealing with life as well as a program for dealing with alcoholism," said Jim M. of Somers, a 57-year-old retired accountant who got sober four years ago in AA and is bound by the program's principles to remain anonymous when speaking with the media. "So anything that brings attention to these principles can only help people live better lives and stop hurting other people."
Those who are responsible for preserving the Wilson home and 8-acre grounds, known by the name Stepping Stones that the couple gave it, see the landmark status as part of a natural progression of increasing recognition for the Wilsons' accomplishments. Bill Wilson co-founded AA and declared alcoholism a disease decades before doctors did. Lois Wilson co-founded Al-Anon for families of alcoholics and made provisions for her home to be a resource for recovery after her death.

Stepping Stones Foundation
Bill and Lois Wilson sit outside their home, Stepping Stones, in 1960. While for years the nonprofit's use of the home in this neighborhood raised few objections, the increasing visibility of the AA shrine has started to bother some neighbors. The irony is at a time when the Wilsons' contributions are being recognized in a wider national context, their property is being scrutinized more narrowly by neighbors, said Annah Perch, executive director of the Stepping Stones Foundation. The stewards of the Wilson legacy do not see greatly increased numbers of people coming to the site as a result of landmark status beyond the 3,000 annual visitors Stepping Stones has attracted since it was listed on the National Register of Historic Places in 2004.

"Stepping Stones is not the typical historic preservation site," said James Moogan of Kent, a retired deputy commissioner of the state Parks Department and president of the Stepping Stones Foundation board. "It is more of a pilgrimage that is not really on the radar."

But don't tell that to Diane Briganti, 56, who lives across the street from the Wilson home entrance and keeps notes and photos of cars, crowds, buses and trucks arriving for Stepping Stones events. She has fought against the home because she says it detracts from property values in the residential neighborhood.

"This is a negative," Briganti said. "It could be a cellphone tower across the street and it would have the same effect on the value of my house."

She plans to send a petition to the National Park Service, which is reviewing the recommendation. A historian at the National Park Service's Washington office said the advisory board, which will review the Stepping Stones recommendation before sending it to the Secretary of the Interior, considers all comments from the public. The board's decision will rely heavily on the direction of the committee of experts that has unanimously recommended national landmark status for Stepping Stones, historian Patty Henry said.

Henry added that during the spring, a similar landmark effort is planned for
the Akron, Ohio, home of Dr. Bob Smith, the surgeon who co-founded AA and helped Wilson develop the peer treatment concept of one drunk helping another drunk to stay sober.

Among the home's items sacred to recovering alcoholics is the kitchen table where Bill Wilson developed the idea that faith in a higher power was a more palatable idea for an alcoholic than faith in God, and the desk in his shed where he wrote about the need for conversion, confession and faith in recovery.

Bart Tyler, proprietor of Kelloggs & Lawrence Hardware in downtown Katonah, welcomes the landmark designation. "I can certainly attest to the great many people who come by on foot or in cars or taxis looking for directions to the Stepping Stones property. It is one of the most popular destinations that brings visitors to our town."

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+++Message 8227. . . . . . . . . . . . Re: Dr. Joe Zuska and Dick Jewell: Lackland-Long Beach Model
From: joe . . . . . . . . . . . . 2/24/2012 6:59:00 AM

I am a 23 year military veteran sober all of that time. I am an AA history buff with a great interest in AA history especially when it is connected to the military. this is a fascinating topic for me, I have read both "With a lot of help from our friends" and "On the Military Firing lines". I also met Dr Zuska and corresponded by email with Sgt Bill Swegan before they left this earth. I have talked to many members of the early Long Beach Ice Breakers and Dry Docks Groups and both employees and patients at the first Navy treatment center in Long Beach including Frank H. whose office was used for the first 12th step that became the Icebreakers Group - (an underground AA meeting for senior military officials could go similar to Birds of Feather).

I would love to discuss the ideas put forth in the book and look forward to getting the new release of Bill Swegan/Glen Chesnut ideas and reviewing what I read.

I offer these ideas as food for thought until that can happen.

- The AF does not seem to have any records of the "Lackland Model".
- My correspondence with Bill Swegan before he passed and my reading of his book did not lead me to the conclusion he was more focused on the psychological and less on the spiritual - I will review to see if I can gleen that theme.
- Other than this alleged acquaintence, "Dick Jewell knew Bill Swegan and
provided the link between the San Antonio Air Force program and the Long Beach
Navy program" there seems to be no connection between Lackland and Long Beach
treatment attempts and I do not recall Nancy Olsen ever discussing Lackland in
the development of legislation, but did know and rely on help from Long beach.
Respectfully submitted.

--- In AAHistoryLovers@yahoogroups.com, Glenn Chesnut wrote:

> Chapter 16. Twelfth Stepping the Military
> 
> Chapter 17. Alcoholics with Gold Braid
> http://hindsfoot.org/help17.pdf
> 
> (Taken from Nancy Olson, With a Lot of Help from Our Friends: The Politics of

Dr. Zuska, although not an alcoholic himself, was beloved at a deep personal
level by several generations of AA people in that part of California because of
all he had done to help alcoholics -- hundreds and hundreds of them owed their
lives to him, and they knew it.

Dr. Zuska, although not an alcoholic himself, was beloved at a deep personal
level by several generations of AA people in that part of California because of
all he had done to help alcoholics -- hundreds and hundreds of them owed their
lives to him, and they knew it.

Betty Ford, wife of U.S. President Ford, was sent to the Long Beach treatment
program to get sober, and U.S. President Jimmy Carter's brother Billy Carter
was also sent there because of its outstanding record in getting alcoholics sober.

Then Nancy goes on in Chapter 17 to describe the hearings before the U.S.
Senate subcommittee on alcoholism and drug abuse in the U.S. military in
1970.
Also more on Joe Zuska and the Navy alcoholism treatment program which he
developed at Long Beach.

Just a few personal notes on Joe Zuska and the Long Beach facility.
I underwent treatment at Long Beach during September and October of 1971 after
two months in psychiatric wards on the East Coast. I met (Capt.) Jim B. when he
visited to see how the clinic operated. Later, back on the East Coast, we again
met and I found I had joined the home group of which he was a member.

The Norfolk ARC opened in an abandoned barracks at the Naval Amphibious Station
in Virginia Beach before moving to Norfolk Naval Station.

In 1972 I deployed to the Western Pacific aboard an aircraft carrier with one
other AA aboard, "Hoppy," who had seven years. We pulled into Subic Bay, P.I. on
my first AA birthday. The AA population at that time (July, 1972) consisted of
Howard, who had been a loner for a number of years, and Dave, a sailor
Howard had twelfth stepped three months earlier. On our last visit to Subic in
March, '72, the group had grown considerably, they had daily meetings, and a ward in
the base hospital set aside for alcoholism treatment.

Jim S.
Quote from Kurt Vonnegut one of my favorite authors  
&copy; Rolling Stone magazine &middot; May 28, 1998, 787:183

The Work to Be Done, by Kurt Vonnegut

*"The only specifically American inventions that have made this a better world  
are Alcoholics Anonymous and jazz, and jazz has no bad side effects."*

No one could say it better (except to add the Grateful Dead!) IMHO.

bear

=-=-

From: Norm The Tinman normtinman@yahoo.com>
(normtinman at yahoo.com)

Hey guys, are we sure it was Bill who called Alcoholism a disease --though reading it was Dr Silkworth first, and Bill had used it at first then stopped along the way.

QUOTE: "Bill Wilson co-founded AA and declared alcoholism a disease decades before doctors did."

FROM: An interesting AA history article in USA Today and other papers today

"AA co-founders' N.Y. home could become national landmark"


By Rob Ryser, The (Westchester, N.Y.) Journal News BEDFORD HILLS, N.Y.

POSTED ON THE AAHL BY:
joe chief_roger@yahoo.com&gt; (chief_roger at yahoo.com)

Dr Benjamin Rush, a signer of the American Declaration of Independence, was the first to describe it as a disease.
Hey guys, are we sure it was Bill who called Alcoholism a disease --though reading it was Dr Silkworth first, and Bill had used it at first then stopped along the way.

"Jim Burwell: early AA's first famous atheist"
by Glenn F. Chesnut

http://hindsfoot.org/atheistburwell.html

Jimmy Burwell's journey to sobriety and serenity, as given in the chapter on the Third Tradition in the Twelve Steps and Twelve Traditions (1953), in his story "The Vicious Cycle" in the second edition of the Big Book (1955), and in his article "Sober For Thirty Years" which he published in the AA Grapevine in May 1968.

This article is part of the ongoing research on
"Atheism, Moral Psychology, and the Deus Non Vocatus in early Alcoholics Anonymous"

at http://hindsfoot.org/atheist.html

"2001: Sally and David R. Brown rediscover William E. Swegan's alcoholism treatment programs of the 1940s and 50s"
Bill Swegan's pioneering work in the 1940's and 50's in using AA in institutional alcoholism treatment programs had become largely forgotten by the end of the century. But then c. 2000, what he had done was rediscovered by Sally and David Brown while they were researching their great book on Mrs. Marty Mann, who had been Bill's mentor and patron.

(As referenced around the middle of)

http://hindsfoot.org/essays.html

which contains several good photographs of Bill Swegan and one of Marty Mann)

"A nontheistic / atheistic way of working the twelve steps: William E. Swegan"

http://hindsfoot.org/atheistswsteps.html

An article by Glenn F. Chesnut in which he explains how Sgt. Bill Swegan successfully worked the steps from the standpoint of a dedicated ethical humanism.

Swegan thought of his Higher Power in terms of the laws of nature and the healing forces within nature which could return our minds to sanity and reason, in combination with the rationalist's faith that truth and honesty would always ultimately triumph over error and ignorance.

We needed to develop a whole lot more faith and trust -- not in some childish idea of a personal God who would magically rescue us from everything if we just spoke the right words -- but faith and trust in ourselves. We needed to replace the compulsion to carry out continual self-sabotage with a new spirit of self-confidence and resolution.

BILL 'S CHAPTER ON THE TOPIC:
Chapter 18. "Recovery through the Twelve Steps"

http://hindsfoot.org/psyalc18.pdf

as taken from William E. Swegan,

(Referenced at the bottom of page
http://hindsfoot.org/kbs1.html )

I think the addition of Appendix II, The Spiritual Experience is significant in AA history. Am I right to understand that it was added in the Second Edition of Alcoholics Anonymous?

Appendix II makes clear that the idea that recovery from alcoholism is and must be from a God-conscious experience in AA, is erroneous; some of the recoveries were of an educational, not a religious experience.

What is the History of this document? Is this penned by Bill W.? It seems to me to be spoken in a voice that differs from the 164 pages. If so, is this Bill's maturation or did someone else draft this document?

Any input would be welcome.

Joe C

--- In AAHistoryLovers@yahoogroups.com, Glenn Chesnut wrote:
&gt;
&gt; "Jim Burwell: early AA's first famous atheist"
&gt; by Glenn F. Chesnut
&gt; http://hindsfoot.org/atheistburwell.html
&gt; Jimmy Burwell's journey to sobriety and serenity, as given in the chapter on the Third Tradition in the Twelve Steps and Twelve Traditions (1953), in his story "The Vicious Cycle" in the second edition of the Big Book (1955), and in his article "Sober For Thirty Years" which he published in the AA Grapevine
May
&gt; 1968.

This article is part of the ongoing research on

"Atheism, Moral Psychology, and the Deus Non Vocatus in early Alcoholics Anonymous"

at http://hindsfoot.org/atheist.html

(Referenced close to the top of page http://hindsfoot.org/archive2.html )

+++Message 8235. . . . . . . . . . . . Appendix II
From: Robert Stonebraker . . . . . . . . . 2/26/2012 1:13:00 PM

Joe, et al,

Appendix II was first published in the second printing of the first edition Big Book in 1941, just about two years after the first printing.

In summing up William James' "educational variety," the first full paragraph of page 568 (fourth edition) states: "Most of us think this awareness of Power greater than ourselves is the essence of a spiritual experience. Our more religious members call it: "God-consciousness." Please note the letter "P," in the word Power, is capitalized, indicating God.

Thank you for the question concerning the authorship of Appendix II. I have always assumed it was Bill Wilson.

Bob S.

I think the addition of Appendix II, The Spiritual Experience is significant in AA history. Am I right to understand that it was added in the Second Edition of Alcoholics Anonymous?

Appendix II makes clear that the idea that recovery from alcoholism is and must be from a God-conscious experience in AA, is erroneous; some of the recoveries
were of an educational, not a religious experience.

What is the History of this document? Is this penned by Bill W.? It seems to me to be spoken in a voice that differs from the 164 pages. If so, is this Bill's maturation or did someone else draft this document?

Any input would be welcome.

Joe C

Message 8236. . . . . . . . . . . . Father Ralph Pfau: A.A. Author and American Catholic Thinker
From: Glenn Chesnut . . . . . . . . . . . . 2/26/2012 5:23:00 PM

"Father Ralph Pfau: Alcoholics Anonymous Author and American Catholic Thinker"
by Glenn F. Chesnut
http://hindsfoot.org/pfcath.pdf

Topics include his founding of the National Catholic Council on Alcoholism (along with its publication the NCCA Blue Book).

At that time, James Cardinal McIntyre, who was Archbishop of Los Angeles from 1948 until 1978, was an arch-traditionalist who was deeply opposed to Alcoholics Anonymous. Fr. Ralph, who (when sober) was a skillful ecclesiastical politician, brought in Archbishops Paul Schulte and Joseph Ritter to help him defend A.A., along with Ritter's Auxiliary Bishop John Cody (later John Patrick Cardinal Cody, Archbishop of Chicago).

Also the major influence of Spanish translations of his writings on early AA in the Spanish Catholic world (they were originally far more widely available than Spanish translations of the Big Book).

Also the topic of scrupulosity and obsessive-compulsive perfectionism, the problem of guilt and shame, the influence of St. Therese of Lisieux's teaching of the Little Way and St. Augustine's anti-Pelagian writings, and theological disagreements with Father Ed Dowling.

Also Fr. Ralph's argument that AA dealt only with the via purgativa (and was not...
involved in the via illuminativa or via unitiva), his insistence that the Big Book taught only natural theology and natural law morality.

Also Fr. Ralph's his work to spread the teachings of the early cognitive-behaviorist psychiatrist Dr. Abraham Low and Recovery Inc. (which used the modern study of semantics to counter Freud and Schopenhauer).

Also Pfau's theory of sinner saints "sanctified" because their willingness to keep on trying has been "sanctioned" by God, his campaign to win sainthood for Matt Talbot, the Third Covenant Controversy at the AA International in 1950, his falling out with Bill W. over anonymity (and their making peace in Toronto in 1965).

(Original reference 1/3 of the way down http://hindsfoot.org/archives.html )

+++Message 8237. . . . . . . . . . . . Re: Who first called alcoholism a disease?
From: Norm The Tinman . . . . . . . . . . . . 2/25/2012 3:23:00 PM

From Norm The Tinman and Laurie Andrews

- - - -

From: Norm The Tinman normtinman@yahoo.com>
Date: Sat Feb 25, 2012 3:23 pm
Subject: Re: AA co-founders' N.Y. home could become national landmark

Thanks Jay--glad we got that straightened out--can you tell me where you found it please?

Norm

- - - -

See earlier post from: Jay Pees racewayjay@gmail.com>
Subject: Re: AA co-founders' N.Y. home could become national landmark
To: AAHistoryLovers@yahoogroups.com
Date: Saturday, February 25, 2012, 2:17 PM

Dr Benjamin Rush, a signer of the American Declaration of Independence, was the first to describe it as a disease.
See earlier post from: normtinman@yahoo.com>
(normtinman at yahoo.com)

Hey guys, are we sure it was Bill who called Alcoholism a disease -- though reading it was Dr Silkworth first, and Bill had used it at first then stopped along the way.

- - - -

From: Laurie Andrews jennylaurie1@hotmail.com>
(jennylaurie1 at hotmail.com)

Bill was careful not to describe alcoholism as a disease, see my posting 5689 e.g.

Laurie A.

Hi Kathy

Would loved to have talked to this man -- in a lot of ways I can understand why he believes this way -- he has saved a lot of people's lives, by fighting to have that "God as we understood Him" phrase in the B B -- I believe it was he and Hank Parkhurst that were non believers -- many times we hear members with long time sobriety talk about religious things at meetings -- I don't say anything directly to the person, but make sure if it's a discussion meeting, when it's my turn, say a few things about the phrase above and tradition 3 -- we all need time to decide what belief we come to believe -- the book says we came to believe :/

I'm rambling -- thanks Kathy

- - - -

Message #8231 from Glenn Chesnut

Sat Feb 25, 2012

"Jim Burwell: early AA's first famous atheist"
Jimmy Burwell's journey to sobriety and serenity, as given in the chapter on the Third Tradition in the Twelve Steps and Twelve Traditions (1953), in his story "The Vicious Cycle" in the second edition of the Big Book (1955), and in his article "Sober For Thirty Years" which he published in the AA Grapevine in May 1968.

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This article is part of the ongoing research on "Atheism, Moral Psychology, and the Deus Non Vocatus in early Alcoholics Anonymous" at http://hindsfoot.org/atheist.html (Referenced close to the top of page http://hindsfoot.org/archive2.html )

+++Message 8239 . . . . . . . . . . . . Re: Appendix II
From: Tom Hickcox . . . . . . . . . . . . 2/26/2012 6:02:00 PM

From Tommy Hickcox, Chuck Parkhurst, and John Steeves

---

From:Tom Hickcox cometkazie1@cox.net&gt;
(cometkazie1 at cox.net)

At 10:23 2/26/2012, Joe C/Omyword wrote:

&gt; I think the addition of Appendix II, The Spiritual Experience is significant in AA history. Am I right to understand that it was added in the Second Edition of Alcoholics Anonymous?

It was added to the Second Printing of the First Edition, published in March 1941.

Do a search of the archives of A.A.H.L. for "Appendix II" and you will find a lot of material on it.

Glenn C's recent link to his article on Jim Burwell also has some material on religious vs educational "spiritual awakenings".

Tommy H in Danville
From: "Chuck Parkhurst" ineedpage63@cox.net
(ineedpage63 at cox.net)

In Appendix II the "conclusion" that is "erroneous" is the conclusion that the "personality changes, or religious experiences" had by our members (to bring about recovery from alcoholism) "must be in the nature of sudden and spectacular upheavals." Further on in Appendix II, the authors state these "experiences" (personality changes or religious experiences) can "develop slowly over a period of time." The terms "religious experience" and "educational variety" are not mutually exclusive.

In Service With Gratitude,

Chuck Parkhurst

- - -

From: John Steeves honest03060@yahoo.com
(honest03060 at yahoo.com)

Hi,

That is one person's interpretation.

Another maybe that all recovered alcoholics have spiritual experiences; some sudden and spectacular and others more slowly (or educational) both result in the same change and help the alcoholic to achieve the following: "...awareness of a Power greater than ourselves the essence of spiritual experience. Our more religious members call it "God-consciousness."

Just another person's interpretation.

Read the black not the white as my sponsor always said.

SWJ

- - -

-----Original Message-----
From: Omyword
Sent: Sunday, February 26, 2012
Subject: Re: Jim Burwell: early AA's first famous atheist

I think the addition of Appendix II, The Spiritual Experience is significant in AA history. Am I right to understand that it was added in the Second Edition
of Alcoholics Anonymous?

Appendix II makes clear that the idea that recovery from alcoholism is and must be from a God-conscious experience in AA, is erroneous; some of the recoveries were of an educational, not a religious experience.

What is the History of this document? Is this penned by Bill W.? It seems to me to be spoken in a voice that differs from the 164 pages. If so, is this Bill's maturation or did someone else draft this document?

Any input would be welcome.

Joe C

________________________________________________________________________

Referring to message #8231 from Glenn Chesnut
glenncce@sbcsbglobal.net; (glenncce at sbcsbglobal.net)
Sat Feb 25, 2012

"Jim Burwell: early AA's first famous atheist"
by Glenn F. Chesnut

http://hindsfoot.org/atheistburwell.html

Jimmy Burwell's journey to sobriety and serenity, as given in the chapter on the Third Tradition in the Twelve Steps and Twelve Traditions (1953), in his story "The Vicious Cycle" in the second edition of the Big Book (1955), and in his article "Sober For Thirty Years" which he published in the AA Grapevine in May 1968.

- - -

This article is part of the ongoing research on

"Atheism, Moral Psychology, and the Deus Non Vocatus in early Alcoholics Anonymous"

at http://hindsfoot.org/atheist.html

(Referenced close to the top of page http://hindsfoot.org/archive2.html )

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+++Message 8240. . . . . . . . . . . . Re: Who first called alcoholism a disease?
From: John Barton . . . . . . . . . . . . 2/27/2012 12:14:00 PM

This information is not correct. While Rush was certainly an early proponent of the disease concept it was posited as a "disease" entity before the late 1700s and probably over in Europe first. Can't say for certain who said it first but it was certainly not Rush. Perhaps Jared, Bill White or Ernie could chime in. If I have a chance I'll see if I can pull out Jellinek's book which I think listed some sort of timeline.

Regards

+++Message 8241 . . . . . . . . Change in Daily Reflections
From: Tom Hickcox . . . . . . . . . . . . 3/1/2012 10:53:00 AM

My home group reads the entry for the day's date at the beginning of every meeting. I normally follow along on my PDA.

Imagine my surprise when the reading wasn't the same?

My Daily Reflections is the Fourth Printing, February 1991 and February 29th is the Third Tradition. Current printings have a reading from the Big Book, p. 57.

When was this change effected and why? Since the book is published by the conference, I would expect that the change went thru the vetting process.

Tommy H in Danville

+++Message 8242 . . . . . . . . Re: Appendix II
From: Arthur S . . . . . . . . . . . . 2/28/2012 6:04:00 PM

In March 1941, almost two years after the first printing, the wording of Step 12 was changed in the second printing of the Big Book. The term "spiritual experience" was changed to "spiritual awakening" and the term "as the result of these steps" was changed to "as the result of those steps."

An appendix titled "Spiritual Experience" was also added. Many members
thought
they had to have a sudden, spectacular spiritual experience similar to the one
Bill W describes in the chapter "Bill's Story." The appendix emphasized that most spiritual experiences developed slowly over time and were of the "educational variety."

The so-called Spencer quotation (i.e. "contempt prior to investigation.") was added to Appendix II in the fourth printing of the second edition in 1960.

Cheers
Arthur

- - - -

From Glenn C. glennccc@sbcglobal.net;
(glennccc at sbcglobal.net)

BIG BOOK QUOTATION IS NOT FROM HERBERT SPENCER
but actually from William Paley

==================================================================
"There is a principle which is a bar against all information, which is proof against all arguments and which cannot fail to keep a man in everlasting ignorance -- that principle is contempt prior to investigation." Big Book (4th edition) page 568.
==================================================================

Michael StGeorge, in his classic article "The Survival of a Fitting Quotation," shows that it was actually taken not from Herbert Spencer (1820-1903), but from an earlier author, William Paley (1743-1805).

For a copy of StGeorge's article see
http://hindsfoot.org/stgeorge.pdf

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+++Message 8243. . . . . . . . . . . . Re: Who first called alcoholism a disease?
From: jax760 . . . . . . . . . . . . 2/29/2012 12:41:00 PM

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From jax760, Art B, and Norm the Tinman

- - - -

From: "jax760" jax760@yahoo.com;
(jax760 at yahoo.com)
The following from William White should be given more weight than many of articles, essays, etc found on the internet that identify Trotter and Rush as the "originators" of the disease concept.

"The conceptualization of chronic drunkenness as a disease did not originate in America. References to chronic drunkenness as a sickness of the body and soul, and the presence of specialized roles to care for people suffering from "drink madness," can be found in the civilizations of ancient Egypt and Greece. Isolated and periodic references to chronic drunkenness as a disease, and even occasional calls for state-sponsored treatment, continued through the centuries before the first European migrations to America."


By the way, the four articles written by White in 2000 are a must read for any AA Historian or those who wish to understand "alcoholism" and the "disease concept" better.

God Bless,

John

---

From: "Art B" artb@netwiz.net>
(artb at netwiz.net)

Dear Norm,

The book "Slaying the Dragon," by William L. White, describes the efforts by Benjamin Rush to describe how to be cured of alcoholism. His suggestion was to not take the first drink.

Sincerely,

Art Boudreault

---

From: Norm The Tinman normtinman@yahoo.com>
(normtinman at yahoo.com)

Hi Guys

Guess the statement I put on here was questioning was this newspaper article
correct saying Bill was first to use term disease -- I knew he wasn't, but wanted some input from others also before saying so -- thanks all Norm


From Arthur S. and Laurence Holbrook

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From: Arthur S arthur.s@live.com&gt; (arthur.s at live.com)

The first American physician to call alcoholism a disease was Dr Benjamin Rush.

He was a member of the Continental Congress, a signer of the Declaration of Independence and Surgeon General of the Army during the American Revolution. He is often called both the father of American psychiatry and father of the American temperance movement.

In 1784, Rush wrote a paper titled "An Enquiry into the Effects of Ardent Spirits on the Human Body and Mind." He described habitual drunkenness as "a progressive and odious disease" and that total abstinence "suddenly and entirely" was the only effective treatment.

In 1810 Rush also called for the creation of what he called "sober houses" where alcoholics could be confined and rehabilitated. This was the forerunner of Treatment Centers.

It's a bit ironic that Dr Bob, during some of the worst years of his drinking, received his medical degree from Rush University which was named in honor of Dr Benjamin Rush, a pioneer in the treatment of alcoholism.

Cheers

Arthur

********************************************************************

From: "Laurence Holbrook" email@LaurenceHolbrook.com&gt; (email at LaurenceHolbrook.com)

http://books.google.com/books?id=-6UoAAAAYAAJ&amp;pg=PA5&amp;lpg=PA5&amp;dq=Inquiry&amp;#43;into&amp;#43;the&amp;#92;
By BENJAMIN RUSH  
Professor of medicine in the University of Pennsylvania  
[published in 1823]

"An inquiry into the effects of ardent spirits upon the human body and mind ..."

By ardent spirits, I mean those liquors only which are obtained by distillation from fermented substances of any kind. To their effects upon the bodies and minds of men, the following inquiry shall be exclusively confined. Fermented liquors contain so little spirit, and that so intimately combined with other matters, that they can seldom be drunken in sufficient quantities to produce intoxication, and its subsequent effects, without exciting a disrelish to their taste, or pain, from their distending the stomach. They are, moreover, when taken in a moderate quantity, generally innocent, and often have a friendly influence upon health and life.

The effects of ardent spirits divide themselves into such as are of a prompt, and such as are of a chronic nature. The former discover themselves in drunkenness; and the latter, in a numerous train of diseases and vices of the body and mind.

I. I shall begin by briefly describing their prompt, or immediate effects, in a fit of drunkenness.

This odious disease (for by that name it should be called) appears with more or less of the following symptoms, and most commonly in the order in which I shall enumerate them.

1. Unusual garrulity.
2. Unusual silence.
3. Captiousness, and a disposition to quarrel.
4. Uncommon good humor, and an insipid simpering, or laugh.
5. Profane swearing, and cursing.
7. A disclosure of their own, or other people's secrets.

8. A rude disposition to tell those persons in company whom they know, their faults.

9. Certain immodest actions. I am sorry to say, this sign of the first stage of drunkenness, sometimes appears in women, who, when sober, are uniformly remarkable for chaste and decent manners.

10. A clipping of words.

11. Fighting; a black eye, or a swelled nose, often mark this grade of drunkenness.

12. Certain extravagant acts which indicate a temporary fit of madness. These are singing, hallooing, roaring, imitating the noises of brute animals, jumping, tearing off clothes, dancing naked, breaking glasses and china, and dashing other articles of household furniture upon the ground or floor. After a while the paroxysm of drunkenness is completely formed. The face now becomes flushed, the eyes project, and are somewhat watery, winking is less frequent than in natural; the under lip is protruded -- the head inclines a little to one shoulder -- the jaw falls -- belchings and hiccup take place -- the limbs totter -- the whole body staggers: -- The unfortunate subject of this history next falls on his seat, -- he looks around him with a vacant countenance, and mutters inarticulate sounds to himself -- he attempts to rise and walk. In this attempt, he falls upon his side, from which he gradually turns upon his back. He now closes his eyes, and falls into a profound sleep, frequently attended with snoring, and profuse sweats, and sometimes with such a relaxation of the muscles which confine the bladder and the lower bowels, as to produce a symptom which delicacy forbids me to mention. In this condition, he often lies from ten, twelve, and twenty-four hours, to two, three, four, and five days, an object of pity and disgust to his family and friends. His recovery from this fit of intoxication, is marked with several peculiar appearances. He opens his eyes, and closes them again -- he gapes and stretches his limbs -- he then coughs and pukes -- his voice is hoarse -- he rises with difficulty, and staggers to a chair; his eyes resemble balls of fire -- his hands tremble -- he loathes the sight of food -- he calls for a glass of spirits to compose his stomach -- now and then he emits a deep-fetched sigh, or groan, from a transient twinge of conscience, but he more frequently scolds, and curses every thing around
him. In this state of languor and stupidity, he remains for two or three days, before he is able to resume his former habits of business and conversation ...

[p 8]

Let us next attend to the chronic effects of ardent spirits upon the body and mind, in the body, they dispose to every form of acute disease; they moreover, excite fevers in persons predisposed to them, from other causes. This has been remarked in all the yellow fevers which have visited the cities of the United States. Hard drinkers seldom escape, and rarely recover from them.

The following diseases are the usual consequences of the habitual use of ardent spirits, viz.

1. A decay of appetite, sickness at stomach, and a puking of bile, or a discharge of a frothy and viscid phlegm by hawking, in the morning.

2. Obstructions of the liver. The fable of Prometheus, on whose liver a vulture was said to prey constantly, as a punishment for his stealing fire from heaven, was intended to illustrate the painful effects of ardent spirits upon that organ or the body.

[continues with 7 more chronic effects]

Larry Holbrook
(410) 802-3099
Email@LaurenceHolbrook.com

+++Message 8245. . . . . . . An approach to alcoholism in the military service
From: Roger Wheatley . . . . . . . . . . . . 3/1/2012 4:14:00 PM

From: ROGER WHEATLEY chief_roger@yahoo.com>
(chief_roger at yahoo.com)

I have been unable to find a copy of the article written about the Lackland treatment results:

Louis Jolyon West and William H [sic] Swegan,
An approach to alcoholism in the military service.
American Journal of Psychiatry 1956; 112, 1104-1009)
FROM THE MODERATOR:

After the first edition of Bill Swegan's book came out in 2003, I packed away all my research notes from this project, including my copy of this journal article, which was an official offprint from the publisher from back at the time when it was originally published. (I had gone through the document sentence by sentence and word by word, back at that time). It's somewhere in a stack of boxes down in my basement, I think, but it would take days to find it.

It can be downloaded online, but it seems to cost about $35 to download it:


Does anybody in the AAHistoryLovers have a copy of the article easily available? Or know how people could obtain a copy without it costing an arm and a leg?

Glenn C.

In his book, Rural Free Delivery, Mark Whalon, childhood pal of Bill Wilson, tells of shooting a woman identified only as Jeanne who Whalon says stalked him on his postal delivery route. Whalon on page 123 of the first edition of the book also tells of burying her "long side of my four regular wives and some mail-order ones" in the family burying plot "beneath the sour apple tree."

I find little on Whalon beside a swell Life magazine feature from the '40s, and nothing about serial killings. Was Whalon adding spice to his story, or is there some truth to it?

Edgar C, Sarasota FL

In 2nd ed., 1st printing Big Book with the Spencer/Paley quote?
	From: rickcard47 												3/2/2012 12:12:00 PM
I have what I believe are 2 of the 2nd edition, 1st printings. But they are not the same. One of them is a bit thicker than the other, and has the "Spencer" quote in Appendix II, the other does not have the Spencer quote in appendix II.

Arthur's message #8242 said the Spencer quote wasn't added until the 4th printing of the 2nd edition.

Is it possible that some early 2nd editions came out without the printing number?

Thanks in advance
Rick

THE SPENCER/PALEY QUOTE WAS ADDED TO APPENDIX II IN THE THIRD PRINTING of the 2nd edition, not the fourth printing

None of the first three printings of the Second Edition have the printing number in the front. The First and Second don't have the quote attributed to Herbert Spencer, while the Third does.

The First Printing has the word "really" spelled "realy" on p. xx at the front of the sixth printed line.

The Second Printing and subsequent have the word "really" spelled correctly.

The Third Printing has "Other Publications" listed opposite the full title page as well as the alleged Spencer quote.

My first four printings are all about the same size.
I suspect you have a First or a Second and a Third. A quick check of the spelling of "really" on p. xx will tell.

Thanks for getting me off my duff and checking my books.

Tommy H in Danville

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+++Message 8249 . . . . . . . . . . . . RE: Mark Whalon a murderer?
From: LES COLE . . . . . . . . . . . . 3/2/2012 12:21:00 PM

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From Les Cole and jax760

- - -

LES COLE elsietwo@msn.com&gt; (elsietwo at msn.com)

March 3, 2012 Hello Edgar: I am very intrigued by your post. When I was writing my new book about Rogers Burnham (see www.LesCole-AA.com) I searched for information about Mark and after difficulty found a copy of "Rural Free Delivery" at the University of Vermont Library. They sent it to me as a loan and I found his poem "Lem's plan" very interesting concerning the Vermont culture.

I do not recall reading what you quote below. Can you tell us where you got your book, and if it can become available somewhere?

I knew Mark when I was a child and lived with Rog Burnham in the Burnham Camp on Emerald Lake (1933). Mark was our mailman and I saw him often when he delivered our mail to the RFD mailbox.

I can't believe he would be, or write about, being a murderer!

Susan Cheever wrote a chapter about Mark in her book My Name Is Bill. Have you seen that? Lois wrote several things about Mark in her diaries. I read some of these when I studied the archives at Stepping Stones in 2009, and I quote some of these in my book. There is a picture of Mark and Charlie Richie hanging on the wall in Bill's study on the hill at SS. (Charlie was the Burnham care-taker of the Burnham properties in Vermont).
I'll tell you a story about Charlie and my father if you write to me on my personal e-mail, elsietwo@msn.com. Thanks very much for your post.

Les Cole Colorado Springs, CO

---

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

BTW,

"Mark" Whalon is really John Mark Whalon. Mark was his middle name according to Bonnie L, owner of the Wilson House. John Mark Whalon is buried in a cemetery on the mountain, northeast of the Wilson House.

John B.

---

FROM G.C. THE MODERATOR:

?????? Was there more than one author named Mark Whalon ?????

http://en.wikipedia.org/wiki/Mark_Whalon

says that his name was Mark A., not John Mark:

"Mark A Whalon (1886–1956) was an Irish-American author. Whalon was close friends with Bill Wilson, founder of Alcoholics Anonymous, and said to be a close influence on Wilson in his later life."

---

Original message from: edgarc@aol.com
Date: Fri, 2 Mar 2012
Subject: Mark Whalon a murderer?

In his book, Rural Free Delivery, Mark Whalon, childhood pal of Bill Wilson, tells of shooting a woman identified only as Jeanne who Whalon says stalked him on his postal delivery route. Whalon on page 123 of the first edition of the book also tells of burying her "long side of my four regular wives and some mail-order ones" in the family burying plot "beneath the sour apple tree."

Edgar C, Sarasota FL

+++Message 8250. . . . . . . Re: Appendix II
From: MichaelD . . . . . . . 3/4/2012 11:46:00 AM
In AAHistoryLovers@yahoogroups.com, Arthur S wrote:

An appendix titled "Spiritual Experience" was also added. Many members thought they had to have a sudden, spectacular spiritual experience similar to the one Bill W describes in the chapter "Bill's Story." The appendix emphasized that most spiritual experiences developed slowly over time and were of the "educational variety."

The Appendix did offer a guide for some form of time expectation, however, when it says "what often takes place in a period of a few months, is more than what can be accomplished with years of self discipline."

So it does note that, although the required spiritual awakening does not have to be sudden, some results should be seen within a few months.

+++Message 8251. . . . . . . . . . . . Re: a man convinced against his will
From: Baileygc23@aol.com . . . . . . . . . . . . 3/3/2012 3:16:00 PM

RE: Origin of an AA quote: a man convinced against his will

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 later reprinted at the end of the Spiritual appendix in the Big Book.
From: _Baileygc23@...
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-
I-is/#92;

-of-the-same-opinion-still.-id-305408,articleId-41563.html#ixzz16oBzvOas
[14]
Bill Swegan has a fascinating AA story. He had great opportunities to uniquely experience early AA. I found in the context of military history, that there is more to the story. Ernest Kurtz wrote in Not-God regarding the American historical context when AA itself began and grew, "By an almost too happy historical coincidence, the self defined seed of Alcoholics Anonymous &ndash; Ebby's visit to Clinton Street home of the then drinking Bill Wilson &ndash; was planted in November 1934." (p.180) Ernie goes on to lay out the historical context of the United States regarding religion, temperance, social, medical and psychological thought in America at that time. AA probably could not have developed as it did any other time or place in history.

Bill Swegan got sober at Mitchel AFB on July 5, 1948. The base had just been designated the location for a newly formed Air Defense Command in March 1946. The Air Force became a separate service in 1947 and the field became Mitchel Air Force Base, just before Bill Swegan took his last drink. By 1949, Mitchel was relieved of the responsibility for defending New York City because of the many problems associated with operating tactical aircraft in the urban area. After assuming a reserve mission, public pressure ultimately led to the field's closure in June 1961 when the property was turned over to Nassau County for redevelopment. The location, Long Island, and the timing allowed Bill Swegan to meet Marty Mann who would take an interest in him and his enthusiastic 12th step work. The concurrent USAF history meant that there was a major Air Force Command on Mitchel AFB from 1946-1949 when Bill was assigned there. With such a command comes the brass to run it and the need for base operations support, such as senior chaplains.

If Bill Swegan were to have sobered up any other time, his chance to serve as a Chaplain's Assistant, made possible by the influence of Marty Mann, would not have been possible. His sobriety, his speech to his unit, his meeting Marty Mann

( 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 )
through Yev Gardner, all occurred in the small window from 1948-1949 when there
would be a senior chaplain assigned to the Air Defense Command at Mitchel
AFB.
Bill Swegan was not the only service member getting sober at the time.
Several
others in the military found sobriety in the 1940's, many are recorded in the
Digital Archives of Grapevine and local AA archives. The difference in his
story is that he got the opportunity to attend the Yale School of Alcohol Studies,
work with Sister Ignatia, and participate in the first recorded alcoholism
treatment pilot attempted by the military. Had the timing of several factors been different, he may not have had such an experience or helped all of
those he touched.

+++Message 8253. . . . . . . . . . . . Boston Newspaper
From: Chuck Parkhurst . . . . . . . . . . . . 3/7/2012 5:06:00 AM

Members

Does anyone know if the "historic fact" below is accurate?

March 7, 1941 -- Boston newspaper reported that any drunk who wanted to get well was more than welcome at the AA meeting at 115 Newbury St., at 8 PM

In Service With Gratitude,
Chuck Parkhurst

+++Message 8254. . . . . . . . . . . . Re: Change in Daily Reflections
From: Doug B. . . . . . . . . . . . . 3/6/2012 7:50:00 PM

The change came with the 5th printing of Daily Reflections. I'm not sure why I was doing it, but I was checking the 29th, (as it is my wedding anniversary) and out of the blue, the reading was different.

Doug B.
www.aahistory.com

+++Message 8255. . . . . . . . . . . . Help with AA research papers?
From: Soberholic . . . . . . . . . . . . 3/5/2012 4:00:00 AM
Greetings from Finland,

A Finnish AA friend of mine is working on his dissertation concerning AA. Last time I saw him he asked for help. He is in desperate need of finding more contemporary research papers on AA.

I'd be happy to help him but I cannot do it without help from my fellow members in AAHL.

Links and references would be appreciated.

Yours Truly,

Soberholic

e-mail address soberholic@yahoo.com

+++Message 8256. . . . . . . . . . . . Re: Thoughts on Bill Swegan #1
From: Norm The Tinman . . . . . . . . . . . . 3/7/2012 4:15:00 PM

Hey Joe, thanks for the words--like the rest of our fellowship, timing seems to have been just precisely right for most of it -- I like the word synchronicity, that's been used before ;/

There has been a lot of coincidences over the years also -- Norm

+++Message 8257. . . . . . . . . . . . Re: Help with AA research papers?
From: J.BARRY Murtaugh . . . . . . . . . . . . 3/7/2012 5:48:00 PM

There are several sources who check in with this group. Hope they can help.

I subscribe to updates from:

*Alcohol and Drugs History Society*

which you can find by any search engine.

http://alcoholanddrugshistorysociety.wordpress.com

but it may not be exactly what you are looking for....
Greetings,

It is interesting to read about the alcohol treatment program in the States. After the Hughes Act of Congress, and Dr. Jack Norris's visits to Germany 1970, treatment centers were set up in Germany, the first being in Bad Cannstadt near Stuttgart.

I believe Marty Mann was very influential in getting the alcohol treatment centers on US Army and Air Force Bases in Germany started.

Until then, the AA meetings on the Bases were held in the Chaplain's office or the Doctor's office.

Is there anything written about this to read and if so where can I read it?

Dolores

----- Original Message ----- 
From: Glenn Chesnut  
To: AAHistoryLovers group  
Sent: Saturday, February 18, 2012 8:56 PM  
Subject: [AAHistoryLovers] Dr. Joe Zuska and Dick Jewell: Lackland-Long Beach Model  

Chapter 16. Twelfth Stepping the Military  

Chapter 17. Alcoholics with Gold Braid  
http://hindsfoot.org/help17.pdf


The Lackland-Long Beach Model of alcoholism treatment was first developed at Lackland Air Force Base in San Antonio, Texas, in 1953-1961 by William E. Swegan and psychiatrist Dr. Louis Jolyon ("Jolly") West.

In Chapter 16, Nancy Olson describes the further development of this type of
AA-related alcoholism treatment program by psychiatrist Dr. Joseph Zuska and Navy Commander Dick Jewell at the Long Beach Naval Station in California in the years 1965 and following. (Dick Jewell knew Bill Swegan and provided the link between the San Antonio Air Force program and the Long Beach Navy program.)

Dr. Zuska, although not an alcoholic himself, was beloved at a deep personal level by several generations of AA people in that part of California because of all he had done to help alcoholics -- hundreds and hundreds of them owed their lives to him, and they knew it.

Betty Ford, wife of U.S. President Ford, was sent to the Long Beach treatment program to get sober, and U.S. President Jimmy Carter's brother Billy Carter was also sent there because of its outstanding record in getting alcoholics sober.

Then Nancy goes on in Chapter 17 to describe the hearings before the U.S. Senate subcommittee on alcoholism and drug abuse in the U.S. military in 1970.

Also more on Joe Zuska and the Navy alcoholism treatment program which he developed at Long Beach.

=====================================================================

+++Message 8259. . . . . . . . . . . . Re: Help with AA research papers?
From: crog1@aol.com . . . . . . . . . . . . 3/8/2012 11:09:00 AM

=====================================================================

From a research standpoint you may have tried this one:

==========================================

(1) National Library of Medicine - National Institutes of Health
http://www.nlm.nih.gov/

If not, they have a very good online help and could help refer you to even more stuff that would be at least AA related.

==========================================

(2) Nat't Inst of Mental Health would be another possible resource:


==========================================

(3) Another: Home | National Institute on Drug Abuse
http://www.drugabuse.gov/
(4) And finally:
National Inst on Alcohol Abuse & Alcoholism
NIAAA Home
http://www.niaaa.nih.gov/Pages/default.aspx

These last two appear will be merged into a National Institute on Substance abuse et al in the near future.

Again, these you may have been in contact with. If not they certainly might lend themselves to helping you with your AA research paper. Of course there is always AA New York's HQ.

Good luck....

***********************************************************************
From Glenn C. and murtaughjbarry, also see:

(5) POINTS: THE BLOG OF THE ALCOHOL AND DRUGS HISTORY SOCIETY
From Glenn C. glennccc@sbcglobal.net
http://pointsadhsblog.wordpress.com/

***********************************************************************

(6) ALCOHOL AND DRUGS HISTORY SOCIETY
In a message dated 3/7/2012 8:36:30 P.M. Eastern Standard Time, murtaughjbarry1@gmail.com writes: I subscribe to updates from:
http://alcoholanddrugshistorysociety.wordpress.com/

***********************************************************************

+++++++++++++++++++Thoughts on Bill Swegan #2
From: Roger . . . . . . . . . . . . 3/8/2012 6:49:00 AM

The timing of Bill Swegan's assignment as Chaplain's Assistant also fit into a small window of Air Force history that probably could not have happened any other time or place. In 1947, Harry Truman signed the National Security Act separating the Army and Air Forces. At first, Army chaplains and assistants continued to serve the new Service and both opposed a separate chaplaincy. As the Air Force matured, in August 1948, the first USAF Chief of Chaplains, Charles Carpenter convinced General Spaatz who ordered the institution of a separate AF chaplaincy on May 10, 1949.
Chaplain Carpenter also believed service members assigned as chaplain assistants were seen as basically clerk-typists and pushed for a defined career field for them. He persuaded AF leaders to establish a specific Service Specialty Number (SSN) for chaplain assistants. It was because of his efforts, in March 1949, Headquarters USAF directed that those enlisted men that were Personal Affairs Consultants and Chaplain Assistants be screened and, if qualified, reclassified as Welfare Specialist (SSN 534).

(Source: History of the United States Air Force Chaplain Assistant by James R Patten, CMSgt, USAF (Retired))

This piece of Air Force history intersects coincidentally with Bill Swegan and Mary Mann. The Air Force was developing their new identity as its own service and working to define the roles and responsibilities of, among other specialties, the Chaplain's Assistant. This provided the perfect timing to allow Marty Mann to use her connections to get Bill Swegan assigned full time to the Chaplain's Assistant position in 1948-49. The local command at Mitchel AFB were probably open to this experiment based on several factors: Marty's persuasion, Bill's enthusiasm for AA and his working with others, and the hopes of helping known cases of alcoholism.

However a key factor that must be considered is that the role of the Chaplain's Assistant in the new Air Force was loosely defined and the opportunity to assign one enlisted man to the position was a low risk. At worst, he could be no value added to the position and make no positive impact on alcoholism on the base. At best, he could achieve results and assist the Chaplain in administrative, religious, and moral programs. The latter seems to be closer to what happened. He obviously served his Chaplain well because he later bent the rules and convinced the command to award him a grant from a Morale, Welfare, and Recreation account for expenses to attend the Yale Summer program on alcohol studies.

The timing here of the Air Force chaplain's assistant history and Bill Swegan's career are "an almost too happy historical coincidence." Good thing that Bill
Swegan sobered up at the time and place that he did. But then, isn't that true of all of us.

As a librarian let me get a plug in for my profession and suggest that for research help the fellow in Finland go to a library :-) Most libraries are open to the public, and librarians tend to be oriented towards helping people.

Charlie Cowling
Clarkson, New York

"Our main business is not to see what lies dimly at a distance but to do what lies clearly at hand." Thomas Carlyle

I have not yet acquired a copy of the 1956 American Journal of Psychiatry article to learn more about what Dr. West wrote about the Lackland pilot program (if you have it, please email). However, I have some theories worthy of further exploration in the context of military history. While I cannot dispute any claims of success the program had I cannot find any indication that the Lackland treatment program was more than a pilot program that did not continue. My theory is that even if the program had convinced defense budget decision makers that it had value, other national strategic interests took priority.

According to United States budget records, due to the spike in defense spending during World War II, defense spending rose to 42% of GDP in 1945. Following the war, it decreased rapidly to a low of 7.33% of GDP in 1948, then doubling to 15% at the height of the Korean War in 1953. According to a RAND study the U.S. Air Force purchased more aircraft in the five year time block from 1952-56 than it has from 1957 to the present day.
So my theory, based on personal experience with the Defense Department for over 23 years and the research above, is that USAF spending priorities required a focus on aircraft procurement and operations in Korea. Alcoholism treatment was not the priority for resources. It has been my experience that the Defense Department has been a follower of the larger society when it comes to treating alcoholism or addiction. Military residential treatment followed private sector hospital models, and likewise have been predominantly transformed to inpatient programs in most areas. One constant based on my observation and those I have worked with in Europe, Hawaii, and the Continental United States— the patient's likelihood of success seems directly proportional to the availability of a strong AA group at or near their base following discharge.

+++Message 8263. . . . . . . . . . . . RE: Word count for Big Book's first 164 pages
From: Bill Lash . . . . . . . . . . . . 3/11/2012 9:26:00 AM

Roy,
Good morning. Here is the results I found (this does not include the title page nor the table of contents, which you could probably do easily by yourself)...

Preface & Forewords 1 - 4:
1) Words - 3,021
2) Characters (no spaces) - 14,931
3) Characters (with spaces) - 17,938
4) Paragraphs - 56

The Doctor's Opinion:
1) 2,143
2) 10,313
3) 12,438
4) 53

Pages 1 - 164 (includes footnotes):
1) 46,189
2) 209,361
3) 255,359
4) 759

Just Love,
Barefoot Bill

-----Original Message-----
From: notify@yahoogroups.com [mailto:notify@yahoogroups.com] On Behalf Of
Has anyone, for instance a publisher or Big Book scholar, ever done a word count on the first 164 pages of the Big Book?

I know there has been a few minor changes over the years, and everytime a new edition comes out there will be a new forward; I know all of that, but e.g as the 4th edition now stands, does anyone know how many words there are in a count starting from the Preface to Vision For You? Or maybe the title page and table of contents until Vision For You?

If someone knows this tidbit of arcane trivia would you let me know what the results are?

Regards
Roy L. aka "a miracle of mental health" class of `78
royslev@verizon.net (home email)

Would anyone happen to have access to or a copy of this essay by Alexis Carrel?
I believe it was published in the Readers Digest circa 1938/39

Thanks

John B
MY E-MAIL: jax760@yahoo.com&gt; (jax760 at yahoo.com)

For the top words over 1000:
THE 1705
TO 1580
OF 1313
WE 1129
A 1094
AND 1046
GOD 120
ALCOHOLICS 1
ALCOHOL 42
ALCOHOLIC 176
ALCOHOLIC* 1
ALCOHOLICS 96
ALCOHOLIC'S 3
ALCOHOLICS' 1
ALCOHOLISM 52

This is far from perfect. It was based on 'words (between spaces, period, commas, etc). As you can see from Alcohol* there are several different iterations.

I wrote a quick and dirty program which ran through the first 164 pages and Doctors Opinion for these counts.

Jim

On 3/11/2012 8:26 AM, Bill Lash wrote:

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>&gt;
>&gt; Just Love,
>&gt; Barefoot Bill
>&gt;
>&gt; -----Original Message-----
>&gt; From: notify@yahoogroups.com
>&gt; [mailto:notify@yahoogroups.com ] On Behalf Of royslev
>&gt; Sent: Thursday, March 08, 2012 2:23 PM
>&gt; To: Bill L.
Subject: Word count for Big Book's first 164 pages

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If someone knows this tidbit of arcane trivia would you let me know what the results are?

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Roy L. aka "a miracle of mental health" class of ’78
royslev@verizon.net (home email)

----------

From: Kimball ROWE . . . . . . . . . . . . 3/13/2012 6:43:00 PM

Eventually get a handle on this and seems like a lot of God talk in Bill’s Story, We Agnostics, How it Works and Into Action.

Word/Phrase Total Preface Foreword 1 Foreword 2 Foreword 3 Foreword 4 Doctors Opinion Bill’s Story There is a Solution More About Alcoholism We Agnostics How it Works Into Action Working with Others To Wives The Family Afterward To Employers A Vision for You
God 114 2 11 5 22 22 18 8 8 8 10
All Powerful Creator 1 1
All Powerful, Guiding, Creative Intelligence 1 1
Bridge of Reason 1 1
Broad Highway 1 1
Christ 1 1
Creation 1 1
Creative Intelligence 2 1 1
Creator 10 1 2 1 1 5
Czar of the Heavens 1 1
Director 1 1
Employer 1 1
Father 1 1
Father of Light 1
Fellowship of the Spirit 1
God as we understood Him 3 3
God of Reason 1
Great Fact 1
Great Reality 2 1
He 15 3 1 3 7 1
Higher Power 1
Him 21 4 4 8 2 3
His 9 3 5 1
Maker 1
New Land 1
New-found Friend 1
One who has all power 1
our Maker, as we understood Him 1
Power 4 4
Power greater than **self 14 2 10 1 1
Presence and Power of God 1
Presence of God 2
Presence of Infinite Power and Love 1
Principal 1
Realm of Spirit 1
Reason 2 2
Road of Happy Destiny 1
Spirit 1
Spirit of Nature 1
Spirit of the Universe 4 1 2
Supreme Being 2
Thee 2 1
Thou 1
Thy 4 2 2
Thy Love 1
Thy Power 1
Thy Way 1
Universal Mind 1
Total 242 0 0 2 0 0 0 3 2 8 1 6 3 6 0 3 2 9 8 8 0 1 9

From: roweke@msn.com
Sent: Tuesday, March 13, 2012 4:23 PM
To: AAHistoryLovers@yahoogroups.com
Subject: Re: [AAHistoryLovers] RE: Word count for Big Book's first 164 pages

God gets a bigger billing if you consider variants:

Higher Power 1
Him 21
His 9
Maker 1
New Land 1
New-found Friend 1
One who has all power 1
our Maker, as we understood Him 1
Power 4
Power greater than **self 14
Presence and Power of God 1
Presence of God 2
Presence of Infinite Power and Love 1
Principal 1
Realm of Spirit 1
Reason 2
Road of Happy Destiny 1
Spirit 1
Spirit of Nature 1
Spirit of the Universe 4
Supreme Being 2
Thee 2
Thou 1
Thy 4
Thy Love 1
Thy Power 1
Thy Way 1
Universal Mind 1
Total 242

Note: words like Power, or Reason when in the middle of a sentence and upper case do not refer to power or reason.

From: James Bliss
Sent: Tuesday, March 13, 2012 5:01 AM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] RE: Word count for Big Book's first 164 pages

For the top words over 1000:
THE 1705
TO 1580
OF 1313
WE 1129
A 1094
AND 1046

GOD 120

ALCOHOLICS 1
ALCOHOL 42
ALCOHOLIC 176
ALCOHOLIC* 1
ALCOHOLICS 96
ALCOHOLIC'S 3
ALCOHOLICS' 1
ALCOHOLISM 52

This is far from perfect. It was based on words (between spaces, period, commas, etc). As you can see from Alcohol* there are several different iterations.

I wrote a quick and dirty program which ran through the first 164 pages and Doctors Opinion for these counts.

Jim
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&gt; 3) 255,359

&gt; 4) 759

&gt; Just Love,

&gt; Barefoot Bill

&gt; -----Original Message-----

&gt; From: notify%40yahoogroups.com

&gt; [mailto:notify%40yahoogroups.com ] On Behalf Of royslev

&gt; Sent: Thursday, March 08, 2012 2:23 PM

&gt; To: Bill L.

&gt; Subject: Word count for Big Book's first 164 pages

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&gt; mailto:royslev%40verizon.net (home email)

[Non-text portions of this message have been removed]

++++Message 8267 . . . . . . . . . . . . RE: Word count for Big Book's first 164 pages
From: Kimball ROWE . . . . . . . 3/13/2012 6:30:00 PM

Variations of ALCOHOLISM (Preface to 164):

Alcoholism Alcoholism 56
Alcoholism Afflicted 4
Alcoholism Allergy 3
Alcoholism Craves 1
Alcoholism Craving 8
Alcoholism Disease 1
Alcoholism Ill 11
Alcoholism Illness 12
Alcoholism Insane 7
Alcoholism Insanity 8
Alcoholism Malady 5
Alcoholism Obsession 3
Alcoholism Sick 27
Alcoholism Suffer 10
Alcoholism Suffering 10
Alcoholism Total 166

From: roweke@msn.com
Sent: Tuesday, March 13, 2012 4:28 PM
To: AAHistoryLovers@yahoogroups.com
Subject: Re: [AAHistoryLovers] RE: Word count for Big Book's first 164 pages

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Alcoholism Insanity 8
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Alcoholism Suffer 10
Alcoholism Suffering 10
Alcoholism Total 166
Alcoholism Suffering 10

From: James Bliss  
Sent: Tuesday, March 13, 2012 5:01 AM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] RE: Word count for Big Book's first 164 pages

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mailto:royslev%40verizon.net (home email)

[Non-text portions of this message have been removed]

Time to reprogram.

I find the word God 138 times in the fourth edition
133 times in the second
This is through the simple search button in my .PDF viewer.

Steve G
NJ

Variations of ALCOHOLISM (Preface to 164):

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Alcoholism Allergy 3
Alcoholism Craves 1
Alcoholism Craving 8
Alcoholism Disease 1
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Alcoholism Illness 12
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Alcoholism Malady 5
Alcoholism Obsession 3
Alcoholism Sick 27
Alcoholism Suffer 10
Alcoholism Suffering 10

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> Sent: Thursday, March 08, 2012 2:23 PM
> To: Bill L.
> Subject: Word count for Big Book's first 164 pages

> Has anyone, for instance a publisher or Big Book scholar, ever done a word count on the first 164 pages of the Big Book?

> I know there has been a few minor changes over the years, and everytime a new edition comes out there will be a new forward; I know all of that, but
e.g. as the 4th edition now stands, does anyone know how many words
there are
in a count starting from the Preface to Vision For You? Or maybe the
title
page and table of contents until Vision For You?
If someone knows this tidbit of arcane trivia would you let me know
what the
results are?
Regards
Roy L. aka "a miracle of mental health" class of ’78
mailto:royslev@verizon.net (home email)

[Non-text portions of this message have been removed]

God gets a bigger billing if you consider variants:

Higher Power 1
Him 21
His 9
Maker 1
New Land 1
New-found Friend 1
One who has all power 1
our Maker, as we understood Him 1
Power 4
Power greater than **self 14
Presence and Power of God 1
Presence of God 2
Presence of Infinite Power and Love 1
Principal 1
Realm of Spirit 1
Reason 2
Road of Happy Destiny 1
Spirit 1
Spirit of Nature 1
Spirit of the Universe 4
Supreme Being 2
Thee 2
Thou 1
Thy 4
Thy Love 1
Thy Power 1
Thy Way 1
Universal Mind 1
Total 242
Note: words like Power, or Reason when in the middle of a sentence and upper case do not refer to power or reason.

From: James Bliss  
Sent: Tuesday, March 13, 2012 5:01 AM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] RE: Word count for Big Book's first 164 pages

For the top words over 1000:
THE 1705
TO 1580
OF 1313
WE 1129
A 1094
AND 1046
GOD 120
ALCOHOLICS 1
ALCOHOL 42
ALCOHOLIC 176
ALCOHOLIC* 1
ALCOHOLICS 96
ALCOHOLIC'S 3
ALCOHOLICS' 1
ALCOHOLISM 52

This is far from perfect. It was based on 'words (between spaces, period, commas, etc). As you can see from Alcohol* there are several different iterations.

I wrote a quick and dirty program which ran through the first 164 pages and Doctors Opinion for these counts.

Jim

On 3/11/2012 8:26 AM, Bill Lash wrote:
&gt;
&gt; Roy,
&gt; Good morning. Here is the results I found (this does not include the title
&gt; page nor the table of contents, which you could probably do easily by
&gt; yourself)...
&gt;
&gt; Preface & Forewords 1 - 4:
&gt; 1) Words - 3,021
&gt; 2) Characters (no spaces) - 14,931
&gt; 3) Characters (with spaces) - 17,938
&gt; 4) Paragraphs - 56
&gt;
&gt; The Doctor's Opinion:
&gt; 1) 2,143
&gt; 2) 10,313
&gt; 3) 12,438
Just Love,

Barefoot Bill

-----Original Message-----
From: mailto:notify%40yahoogroups.com
[mailto:mailto:notify%40yahoogroups.com ] On Behalf Of royslev
Sent: Thursday, March 08, 2012 2:23 PM
To: Bill L.
Subject: Word count for Big Book's first 164 pages

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If someone knows this tidbit of arcane trivia would you let me know what the results are?

Regards
Roy L. aka "a miracle of mental health" class of '78
mailto:royslev%40verizon.net (home email)

[Non-text portions of this message have been removed]

A question was raised by a friend of mine recently and really made me pause for thought... Were there one hundred or thousand(s)? My question comes from passages located in the Big Book itself.
One Hundred?

It was now time, the struggling groups thought, to place their message and unique experience before the world. This determination bore fruit in the spring of 1939 by the publication of this volume. The membership had then reached about 100 men and women. Forward to the 2nd Edition

"Then they outlined the spiritual answer and program of action which a hundred of them had followed successfully. BB p.42, More About Alcoholism

This man and over one hundred others appear to have recovered. BB xxv(xxiii), The Doctor's Opinion

We, of Alcoholics Anonymous, are more than one hundred men and women who have recovered from a seemingly hopeless state of mind and body. BB xiii, Foreword to First Edition

Or One Thousand?

In one western city and its environs there are one thousand of us and our families. BB p.15, Bill's Story

We of Alcoholics Anonymous, know thousands of men and women who were once just as hopeless as Bill. Nearly all have recovered. They have solved the drink problem. BB p.17, There is a Solution

All of these passages come from the book as it appeared at the beginning, so changes in membership numbers should not be reflected, unless there is an historical twist I am not aware of. I know in the end there is some talk about "one hundred" being an approximation, but I am somewhat confused by the appearance of hundred and thousand. Any thoughts?

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

+++Message 8272. . . . . . . . . . . . Re: An approach to alcoholism in the military service
From: Dolores . . . . . . . . . . . . 3/15/2012 1:06:00 PM

Hi Roger, do you have any information on the Treatments facilites in Bad Cannstatt and the others in West Germany?. They were started around 1974. I know that Marty Mann was involved with these Treatment facilities. I would like to add this to the CER history. Thanks Dolores
Many of us know of Jim B. and the gold braid on his Navy Captain uniform from Nancy Olson's book and the excerpt on hindsfoot.org. I found a quote in the Senate transcript equally interesting. Jim S. also an AA member testifying before the sub-committee was in the Army 20 years and worked with nuclear weapons at the peak of his drinking days. He had a classic response to Senator Hughes when answering the question below.

SENTATOR HUGHES: Would you say the nuclear warhead could be in the hands of alcoholics on occasion?

JIM S.: The nuclear warhead was definitely in the hands of one alcoholic sir. I can speak for one.

Does anyone know more of Jim S.? Is he still with us by any chance? The other two AA members who testified, Hal M. and Jim B. are mentioned in earlier posts but I can't find anything on Jim S. Thank you all for your service!

Roger W.

We now have some details on Bill W., the new documentary on the life of Bill Wilson produced by Page 124 Productions.

It will be shown at the Cleveland International Film Festival (CIFF) in late March at the following times and location:

Monday March 26, 7:15 PM (Plaza Cinemas at Chapel Hill, Cuyahoga Falls -- an Akron showing / not in Cleveland)

Tuesday March 27, 4:10 PM (Tower City Cinemas in Cleveland, with a panel discussion after the screening)

Wednesday March 28, 11:15 AM (Tower City Cinemas in Cleveland)

If you can make any of these showings, details about buying tickets are
available on the CIFF website:
http://www.clevelandfilm.org/festival/films?search_text=bill&43;w [15]&gt;

The creative team has not yet announced any definite plans for the
distribution of this film, but the DVD will be available June 10th. You
can let them know that you want a copy when it's available if you go

More information about the documentary (along with a look at the
TRAILER) can also be found at www.billw.com http://www.billw.com/&gt;.

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

+++Message 8275. . . . . . . . March anniversary: founding of
AAHistoryLovers/Buffs
From: gary . . . . . . . . . . 3/14/2012 1:22:00 PM

We will celebrate the 10 year anniversary for this group on March 30, 2012 -
cake & candles anyone?

Thank you to all who have kept this group going, and contributed to the
success
for the past ten years - I know this is one of the first things I check each
morning - have used the information found here to visit many of our AA
history
sites across Canada and the US of A.

- - - -

TWELFTH ANNIVERSARY -- MARCH 16, 2000 - MARCH 16, 2012

From the present moderator: as a technicality -- and Lord knows how much all
of
us in this web group love, and live and breathe for, teensy and obscure
technical quibbles !! -- the anniversary of the group will be in March, but
tomorrow -- on March 16 -- and it will be the 12th anniversary.

The group was originally started by Nancy Olson under the name
"AAHistoryBuffs":

http://groups.yahoo.com/group/AAHistoryBuffs/
March 16, 2000 is the founding date given in the left-hand column of the
home
page. The first still-surviving messages were put on the Message Board on
March
21, 2000. (Nancy went through both the AAHB and the AAHL on occasion,
deleting
messages that were on trivial topics, or simply repeated earlier messages,
or
were later shown to have gotten their information badly wrong.)

But in Spring 2002, Nancy Olson changed her e-mail to another provider, and
then discovered to her horror (a) that the Yahoo group system would not recognize her new e-mail address, and (b) that her old e-mail provider would not give her that old address back. So no one could any longer gain access to the management section of the Buffs, and keep the group operating properly.

So she started the AAHistoryLovers, and then she -- along with Fiona Dodd, of County Mayo in Ireland, who has done an extraordinary amount of work on the AAHistoryLovers over the years -- selected the most important Buffs messages, and copied and pasted them into Lovers messages.

I have just finished using a program called PG Offline to download ALL of the first ten years of AAHistoryLovers messages, from 2002 to 2011. They download in tabular form as Microsoft Access data files.

I then used merge to transfer this tabular data to continuous MS Word files -- producing ten MS Word documents, one per year, each one around a thousand or so pages long.

Unfortunately, the messages are full of the kind of web page coding used for HTML files and other similar online documents, to such a point that many sections are nearly totally unreadable. Codes like:

Here are a couple of examples of what a lot of the MS Word version looks like when it is first converted from MS Access:

```
&43;+&43;+Message 753+ Jean W. -- 40 years
From: pennington2 1/2/2003 4:21:00 PM

Jean Mullry of Bellevue, Nebraska died yesterday (01/01/3) at 5:30am. It was also her 40th A.A. Birthday --- her pigeon Peg M. had given her her chip the evening before. There will be a memorial service, yet to be announced (she donated her body to science --- in service even in death). Her children and other family members were with her when she passed.

This year is the 60th anniversary of AA in Area 41 and Jean was interviewed for that occasion since she was one of the
```
first
woman members in the Omaha-Bellevue area. She was
for
several early years, secretary on the Central Office
committee.

She always signed her notes at the end with the
words: "And
peace and harmony
prevailed."

p2
>pennington2@yahoo.com

============================================
In an attempt to carry the message and preserve general localized AA histories, we have begun an ongoing project titled, "Growth of A.A." around the world — to bring all the world's localized AA histories to one central location on the World Wide Web.

What a wonderful experience it would be to be able to read about the history of any Group's, Counties, State's, Provences, Territory's, Republic's, and Countries localized A.A. history from a single location.

We would very much like to add your local AA history to the Global Map on Silkworth.net.

We invite your participation.

The Global Map:
http://silkworth.net/image_map/world.html
Yours in service,
The Silkworth Team,
http://silkworth.net/sitemap.html

* Please forward this email to any possible interested parties / individuals knowledgeable of local A.A. history.

* This is a Global email from Silkworth.net.
The most personalized portal on the Web!

So I am having to go through the messages now, using search and replace to either delete these codes or replace them with MS Word commands. It'll take a while, but after it's been done, anybody who wants to will be able to have a copy on a CD disk of all of the old AAHistoryLovers in the form of easily readable MS Word documents.

Yours in the fellowship,
Glenn Chesnut

Hi all,

Why was the "short form" of the Traditions written? Was the "short form" intended to replace the long form? Or simply provide an alternate, briefer version?

At the 1950 Conference I understand that Bill paraphrased the traditions, so neither the short or long form was actually presented. Was Bill's paraphrasing simply a supplement to written material? Was the vote to accept Bill's paraphrasing or a handout that had either (or both?) the long and short form?

As if I haven't asked enough questions, in a previous post on traditions it stated that the 1958 General Service Conference approved removing the word "honest" from the term "honest desire to stop drinking" in the AA Preamble. I was under the impression that the Grapevine copyrighted the preamble. Does the conference approve or disapprove Grapevine material? (I actually know they do not, but that's what confuses me . . .) Is it that they did in 1958 but at some time later that changed?

Thanks,

Mike Margetis
Brunswick, Maryland

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Thanks,

Mike Margetis
Brunswick, Maryland
To those who compile the biographies of the authors of the Personal Stories in the Big Book:

There is an error in the biography of Chet R., author of "It Might Have Been Worse" (Part II, story (9) in the 4th Edition, p.348).

It is presumed by the biographers that Chet's reference to "wartime service" refers to World War II. In fact, in the original story (2nd Edition, p.373) he says "Then there was World War I to interrupt my plans". This has been edited by AA in 4th Edition to "Then there was wartime service to interrupt my plans", obscuring the reference.

I thought someone should know so the biography can be amended.

Martin

- - - -

From G.C. the moderator: the only biography of Chet R. which I could find in a Google search was this one, which does in fact incorrectly surmise that Chet was a Second World War veteran instead of a First World War veteran:

http://silkworth.net/aabiography/chetrude.html

"Wartime service in the Army (presumably World War II) interrupted his plans for success. After the war he continued his education, married and had a family, and got started in business."

+++Message 8278. . . . . . . . . . . . Re: Mark Whalon a murderer?
From: edgarc@aol.com . . . . . . . . . . . . 3/4/2012 7:02:00 AM

commentrs on Message #8249 from Les Cole, jax760, and Glenn Chesnut

Edgar

====================
LES COLE wrote: "March 3, 2012 Hello Edgar: I am very intrigued by your post. When I was writing my new book about Rogers Burnham (see www.LesCole-AA.com) I"
searched for information about Mark and after difficulty found a copy of "Rural Free Delivery" at the University of Vermont Library. They sent it to me as a loan and I found his poem "Lem's plan" very interesting concerning the Vermont culture. I do not recall reading what you quote below. Can you tell us where you got your book, and if it can become available somewhere?"

EDGAR's comment: A copy of Rural Free Delivery was given me by Ron F, a frequenter of this site, and a long-time AA whose program I greatly admire. As to availability, you might check EBay or Amazon regularly for used copies. Other than that, I have no idea where it might be available, but you can see a complete online ebook at http://babel.hathitrust.org/cgi/pt?u=1&num=123&seq=5&view=image&size=100&id=uc1.&#92;

b248591 [44]

LES COLE wrote: I can't believe he would be, or write about, being a murderer!

EDGAR's comment: How many times have you read "He was a nice boy, happy and respectful! I can't believe he shot 27 people from the bell tower of the Episcopal church"?

The full quote from page 123 of my copy, (second printing, first edition, Stephen Daye Press, 1942, Brattleboro, NY no ISBN) is:

"I were always a tender hearted critter, I never could see no dumb creature or woman suffer on no account. I ups with the squirrel rifle and shoots Jeanne -- puts her out of her misery! Now she sleeps beneath the sour apple tree in my family buryin' ground right long side of my four regular wives and some mail order ones."

JAX760 wrote: "Mark" Whalon is really John Mark Whalon. Mark was his middle name according to Bonnie L. owner of the Wilson House. John Mark Whalon is buried in a cemetery on the mountain, northeast of the Wilson House.

WIKIPEDIA article says: Mark A Whalon (1886–1956) was an Irish-American author. Whalon was close friends with Bill Wilson, founder of Alcoholics Anonymous, and said to be a close influence on Wilson in his later life.
FROM G.C. THE MODERATOR: ???? Was there more than one author named Mark Whalon

???? One of them an "Irish-American author" and the other one -- a totally
different person -- a New Englander who was the local rural mail man in
Vermont
and was a friend of Bill Wilson, Roger Burnham, and the young Les Cole?

Facebook for example lists seven Glenn Chesnut's in the United States, one
of
them an architect in California, another one a chiropractor in Montgomery,
Alabama, etc. And there's yet another Glenn F. Chesnut who -- according to
Google -- died on March 1, 1976, and I know for a fact that this man's body
is
supposed to lie buried in the cemetery in Barbourville, Kentucky.

Of course, this was in the daylight. After the sun sets, strange things have
been known to happen in cemeteries way back in those hills .... [in the
background, eerie music followed by a sinister and foreboding laugh]. Does this
perhaps mean that the moderator of the AAHistoryLovers is actually a zombie,
lumbering along and trying to catch you, in order to eat your brains?

EDGAR's comment: How is he identified on his headstone? Mark A or John Mark

You can see Mark Whalon's complete book online at

http://babel.hathitrust.org/cgi/pt?u=1&num=123&seq=5&view=image&size=100&id=
uc1.\b248591 [44]

Anyone with a computer can read the book there, one page at a time, and
download
and save each page as a PDF file.

Or (if you are connected with one of the partner universities and have the
right
pass code) you can unload the entire book as a single PDF file and save that
single large file on your computer's hard drive.

The story we are talking about is from one of the book's chapters, entitled
"Hankerin' Pinein' an' Romance!" and is a story about a young woman artist who
asked the rural mail man to pose for her while she painted his picture, and in
the process fell helplessly in love with him. I have copied out the complete
text here from pages 122 to 123 of Mark Whalon's book:

===============================================
[page 122] women still lingered on. When she was puttin' on the finishing
touches I'd stroll over and pat her on the head and mebby my whiskers did
kinda
brush her hair etc. I excused all this to myself by tellin' myself that I
did it
to draw out of her the best that was in her in Art.

I noticed she kept, what she called "doing me over" and I noticed every time
she
"did me over" she made me handsomer -- and I kept on with my durned
fol-de-rol a
talkin' to her. She put back lots of hair on my head and she put a young
eager
lusty look in my eye that really wa'n't thar at all. Why, she even combed my
whiskers and took out that yellow streak down the middle of 'em.

Wal, anyhow the picture got finished one day and I said to Jeanne, "What you
going to name it?" She kinda sniffled and bawled and laughed all at once and
said 'I'll call it 'Vermont Don Keotee.'" I never did now what she meant by
that
name but I'm of the opinion it means somethin' Romantic.

I'd like to stop right here and have you think everything ended right there
but
it didn't. Thar's a mighty touchin' sequel I've got to hitch on.

You see Jeanne couldn't get rid of that fancy she'd took to me when she
finished
the picture. It growed on her! She haunted me! Pebbles rattled [page 123] on
my
roof at night and lonely howls riz out of the cedar swamp. When I driv along
my
mail route I see her a gazin' out of the bushes at me with eyes like a dyin'
calf. It got to be terible for both of us.

I got desperate: -- wanted to get away from it all. I got Ham Hadden to run
the
mail route for me and I went way back of the mountain squirrelhuntin'. I got
a
lot of squirrels. The huntin' did me good. Comm' home at evening I got most
to
the home clearin and thar twixt me and the house on a log at the edge of the
wood was Jeanne. I'd washed out my other pair of pants and hung them on a
limb
to dry and I could see them a wringin', a twistin', and a billowin' in the
breeze. And thar was Jeanne a gazin' out acrost the field at them pants with
a
sorrowful, sufferin' look on her face.

I were always a tender hearted critter. I never could see no dumb beast or
woman
suffer on no account. I ups with the squirrel-rifle and shoots Jeanne -- puts her out of her misery! Now she sleeps beneath the sour apple tree in my family buryin' ground right 'long side of my four regular wives and some mail-order ones.

But anyhow, she died convinced that is Romance along a back road in Vermont.

===================================================================

+++Message 8280. . . . . . . . . . . . Re: Mark Whalon a murderer?
From: Baileygc23@aol.com . . . . . . . . . . . . 3/22/2012 2:24:00 PM

If that doesn't sound like humor, I do not know what does. He is showing at least five definite murdered women and some more. I could kid about this, but let's let him be the humorist. He seems to have an ear for dialect.

In a message dated 3/22/2012 2:14:37 P.M. Eastern Daylight Time, edgarc@aol.com writes:

"I were always a tender hearted critter, I never could see no dumb creature or woman suffer on no account. I ups with the squirrel rifle and shoots Jeanne -- puts her out of her misery! Now she sleeps beneath the sour apple tree in my family buryin' ground right long side of my four regular wives and some mail order ones."

===================================================================

+++Message 8281. . . . . . . . . . . . Re: Thoughts on Bill Swegan #1
From: Gary Govier . . . . . . . . . . . . 3/7/2012 7:39:00 PM

Since there has been a lot of talk about Bill Swegan, prior to Bill Swegan's passing, he was looking for a article or a paper he wrote and it was in the Sears encyclopedia.

Does anyone have a lead or direction where I can find that piece?

Thanks

BIKERGARYG New Jersey

---

From GLENN C. the moderator: the following is taken from Bill Swegan's book on The Psychology of Alcoholism. I used to have a copy of that article -- I used it
when I was helping him write the book -- but it is stored somewhere in my basement at this point, in a big stack of boxes, and would take so long to find that it would be far quicker and easier to find a good university library that either had back copies of the Quarterly Journal of Studies on Alcohol, or would be willing to order you a photocopy through interlibrary loan.

Anyway, here's what it says in Bill Swegan's book:

============================================= 
Medical science continued to make progress in this area during the years following. The discovery of medications which would act as better tranquillizers was of great help to those of us who were running alcoholism treatment programs.
I co-authored an article in 1958, along with Neville Murray, M.D., a psychiatrist in San Antonio, entitled "To Tranquillize or Not to Tranquillize;"
It appeared in the Quarterly Journal of Studies on Alcohol, and received such wide notice that excerpts from it were reprinted in the 1958 yearbook put out by a popular American encyclopedia.*

***********************************
***********************************

I wrote the article because I had become unhappy with a small but often highly vocal minority within Alcoholics Anonymous who totally rejected the use of any kind of medication by alcoholics in recovery. When they discovered that a newcomer was taking medication prescribed by a psychiatrist or physician, they would snarl at meetings, "You might as well change your sobriety date then. You aren't sober until you have quit using drugs in any form at all;"

The fact was that large doses of the paraldehyde used by Dr. Bob in the 1930's could further excite and nauseate patients in delirium. Barbiturates like the sodium luminol which Sister Ignatia was some-times using in 1951 could leave a patient dangerously anesthetized and tended to have unpredictable effects.
By 1958, we had discovered that the intravenous administration of some of the newly dis-covered tranquillizers like chlorpromazine, promazine, or tri-flupromazine could often produce rapid improvement with many individuals, without the same negative side effects. When a serious alcoholic stops drinking, the delirium tremens which results can be extremely dangerous. Some patients go into convulsions, the heart refuses to start beating properly afterwards, and even with prompt medical intervention the patient may die.

Some people seem to believe that alcoholics must suffer enormously during withdrawal to expiate their sins of excessive alcohol abuse, but this sort of punitive approach to alcoholism treatment does not seem to improve a treatment center's success rate at all. In fact patients respond better and more positively to the rest of the treatment program if they can, from the beginning of abstaining from alcohol, start to feel a freedom from discomfort never before experienced. It gives them a positive attitude, at a deep psychological level, toward being freed from dependence on alcohol. I do in fact feel much better without any alcohol in my system; is an excel-lent starting point for teaching people how to remain abstinent.

In the Second Edition of the Big Book:

The earliest printing of the second edition to have the Spencer quote is the third printing.

The first three printings do not have the printing stated on the reverse of the title page - this first appears ion the fourth printing.

There are slight differences between the first three printings - mostly in terms of the number of groups on page 16 and the first printing has a spelling error on page xx (I think).

The third printing also has a mispelt dust jacket which has third edition on it.
no second - it is the only one with this error. I have a complete set of 2nd editions here so if you need to know any other details I'll go and have a look for you

God bless

Jonathan :-)

---------------------------------------------

+++Message 8283. . . . . . . . . . . . RE: Word count for Big Book's first 164 pages
From: Jenny or Laurie Andrews . . . . . . . . 3/13/2012 5:04:00 AM

---------------------------------------------

From Laurie Andrews, Bill (Lambchopp), planternva, charlieparker, and Kimball ROWE

- - - -

From: Laurie Andrews jennylaurie1@hotmail.com> (jennylaurie1 at hotmail.com)

Radio 3, the BBC channel that plays classical music, broadcasts 30 hours of silence a year (pauses in the music and between contributions etc). It occurred to me: How do they know? And who on earth wanted to know!

- - - -

From: Bill lambchopp@gmail.com> (lambchopp at gmail.com)

I am curious as to the historical significance of these word counts?

Bill L
Lambchopp

- - - -

From: "planternva2000" planternva2000@yahoo.com> (planternva2000 at yahoo.com)

Has anyone counted the commas, colons, dashes, quotes and other punctuation marks?

- - - -

From: "charlieparker" charlieparker@prodigy.net> (charlieparker at prodigy.net)

Reason refers to "reason" but it is illustrating that we have deified Reason
From: Kimball ROWE roweke@msn.com
(roweke at msn.com)

Also, MS WORD has a word frequency counter add-on, it's on the review tab.

---

+++Message 8284. . . . . . . . Doctor Silkworth
From: kate.frisby . . . . . . . . . . . . 3/13/2012 5:30:00 AM

In the Doctor's Opinion, (Big Book p. xxx) Dr Silkworth talks about men and women "making the supreme sacrifice rather than continue to fight."

I just wondered if anyone knew of Dr Silkworth's experiences with situations of this sort. Did he ever give any specific examples of alcoholics to whom this happened? If he has would it be possible to get copies of these people's stories?

Thanks

---

From GLENN C. the moderator: the phrase "the supreme sacrifice" means "the sacrifice of one's life."

In ordinary English usage, it usually refers to people who gave their lives in battle: a soldier at war, a fireman fighting a fire, a police officer trying to apprehend an armed criminal, etc.

Or (more specifically in Christian thought) it can refer to the Supreme Sacrifice made by Jesus Christ in his death on the cross.

Or (in this context) could Dr. Silkworth have been referring to alcoholics who finally decided to give up the struggle and committed SUICIDE after fruitlessly trying over and over to stop drinking by the use of their own will power alone?

Because what Silkworth was talking about here was the phenomenon of alcoholic craving, and the alcoholic's inability to win the battle against that craving by the use of will power.
+++Message 8285. . . . . . . Re: Mark Whalon a murderer?  
From: Tom Hickcox . . . . . . . . . . . . 3/22/2012 3:07:00 PM

In Message #8278, Edgar refers to the copy of the Mark Whalon book which he used as:

====================================
====================================

That should be Brattleboro, VERMONT, not New York.

Brattleboro is the site of the Brattleboro Retreat, or, as some call it, Asylum. I have had family there and never heard it referred to as the latter. Two of my uncles went thru treatment there.

- - -

And then, in the same message, JAX760 wrote: "Mark" Whalon is really John Mark Whalon. Mark was his middle name according to Bonnie L. owner of the Wilson House. John Mark Whalon is buried in a cemetery on the mountain, northeast of the Wilson House.

But then the WIKIPEDIA article on him gives the name as "Mark A" instead of "John Mark":

====================================
Mark A Whalon (1886 - 1956) was an Irish-American author. Whalon was close friends with Bill Wilson, founder of Alcoholics Anonymous, and said to be a close influence on Wilson in his later life.
====================================

Les has several photographs of tombstones in his excellent book, but, alas, not the Whalon one.

Is the cemetery referred to the one behind the Roman Catholic Church in East Dorset? It is east and a bit of the Wilson House.

Tommy H in Danville

+++Message 8286. . . . . . . Re: Alexis Carrell, The Power of Prayer  
From: corafinch . . . . . . . . . . . . 3/13/2012 9:06:00 AM


There doesn't seem to be a way of linking to it, but I think you will find most of the essay, under the title "Prayer is Power," in the Google books scan of this anthology: The Questing Spirit: Religion in the Literature of our Time. There was one page missing when I checked it. Elsewhere in Google Books there is an excerpted version under the same title.

I'm sure John doesn't need the warning, but others might want to find out a little bit about Carrel before reading his (inspirational, I admit) writings.

Wikipedia article on Alexis Carrel
http://en.wikipedia.org/wiki/Alexis_Carrel

Alexis Carrel (June 28, 1873 - November 5, 1944) was a French surgeon and biologist who was awarded the Nobel Prize in Physiology or Medicine in 1912 for pioneering vascular suturing techniques. He invented the first perfusion pump with Charles A. Lindbergh opening the way to organ transplantation. Like many intellectuals before World War II he promoted eugenics. He was a regent for the French Foundation for the Study of Human Problems during the Nazi occupation of Vichy France which implemented the eugenics policies there; his association with the Foundation led to allegations of collaborating with the Nazis.

In the 1930s, Carrel and Charles Lindbergh became close friends not only because of the years they worked together but also because they shared personal, political, and social views.

Due to his close proximity with Jacques Doriot's fascist Parti Populaire Fran\'ais (PPF) during the 1930s and his role in implementing eugenics policies during Vichy France, he was accused after the Liberation of collaborationism, but died before the trial.

In 1935, Carrel published a book titled Man, The Unknown (L'Homme, cet Inconnu), which became a best-seller. The book discussed "the nature of society in light of discoveries in biology, physics, and medicine". It contained his own social
prescriptions, advocating, in part, that mankind could better itself by following the guidance of an elite group of intellectuals, and by implementing a regime of enforced eugenics. Carrel claimed the existence of a "hereditary biological aristocracy" and argued that "deviant" human types should be suppressed using techniques similar to those later employed by the Nazis.

GAS CHAMBERS FOR KILLING THE SUBHUMAN: "A euthanasia establishment, equipped with a suitable gas, would allow the humanitarian and economic disposal of those who have killed, committed armed robbery, kidnapped children, robbed the poor or seriously betrayed public confidence," Carrel wrote in L'Homme, cet Inconnu. "Would the same system not be appropriate for lunatics who have committed criminal acts?" he suggested.

PRAISE FOR ADOLF HITLER'S DEATH CAMPS: In the 1936 preface to the German edition of his book, Alexis Carrel added a praise to the eugenics policies of Hitler's Germany, writing that:

"The German government has taken energetic measures against the propagation of the defective, the mentally diseased, and the criminal. The ideal solution would be the suppression of each of these individuals as soon as he has proven himself to be dangerous."

Carrel also wrote in his book that:

"The conditioning of petty criminals with the whip, or some more scientific procedure, followed by a short stay in hospital, would probably suffice to insure order. Those who have murdered, robbed while armed with automatic pistol or machine gun, kidnapped children, despoiled the poor of their savings, misled the public in important matters, should be humanely and economically disposed of in small euthanasic institutions supplied with proper gasses. A similar treatment could be advantageously applied to the insane, guilty of criminal acts."

- - - -


A book about the close friendship between Alexis Carrel and these other three men.

Harvey Firestone was the founder of the Firestone Tire and Rubber Company, and the man who first brought the Oxford Group to Akron, Ohio (where Dr. Bob joined
the group in an attempt to stop drinking).

Henry Ford was the major promulgator in the United States of an insidiously influential anti-Semitic document called the Protocols of the Elders of Zion. He sent half a million copies all over the country until a Jewish lawyer filed a successful lawsuit and stopped him from distributing any more of them. It was a total fake, but claimed to be an account of the Jewish plan for taking over the whole world. Arabic translations of this foul document are still being used by Muslim terrorist groups in the Near East, telling their followers that all the things said in this document are "absolutely true," and the reason why good people should be willing to sacrifice their lives to destroy the Israelis.

Charles Lindbergh remained a loyal adviser to the American government during the Second World War, but President Roosevelt himself complained that he had never been able to get Lindbergh to condemn a single thing which the Nazis did, including even the Nazi gas chambers where they killed so many Jews (and others). Lindbergh insisted that, between the British and the Germans, he thought it was about six of the one and a half dozen of the other, and (when the Second World War was beginning) tried to dissuade President Roosevelt from taking sides between the British and Hitler.

III...Message 8288. . . . . . . . . . . . . . Re: Alexis Carrell, The Power of Prayer
From: Michael Gwirtz . . . . . . . . . . . . . . . . . . . 3/13/2012 9:11:00 AM

Prayer is not only worship; it is also an invisible emanation of man's worshipping spirit - the most powerful form of energy that one can generate. If you make a habit of sincere prayer, your life will be very noticeably and profoundly enriched.

Prayer is a force as real as terrestrial gravity. As a doctor, I have seen men, after all therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. Such occasions have been termed miracle. But a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives.

Too many people regard prayer as a formalized routine of words, a refuge for
weaklings or a childish petition for material things. Properly understood, prayer is a mature activity indispensable to the fullest development of personality. Only in prayer do we achieve that complete, harmonious assembly of body, mind and spirit which gives the frail human reed its unshakeable strength.

How does prayer fortify us with so much dynamic power? To answer this question (admittedly outside the jurisdiction of science) I must point out that all prayers demonstrate the same truth; human beings seek to augment their finite energy by addressing themselves to the infinite source of all energy. When we pray, we link ourselves with the inexhaustible motive power that spins the universe. We ask that a part of this power be apportioned to our needs. Even in asking, our human deficiencies are filled, and we arise strengthened and repaired.

In order really to mold personality, prayer must become a habit. One can pray everywhere; in the street, the office, the school, in the solitude of one's own room, in a church. There is no prescribed posture, time or place. But it is meaningless to pray in the morning and to live like a barbarian the remainder of the day. True prayer is a way of life; the truest life is literally a way of prayer.

Today, lack of emphasis on the religious sense has brought the world to the edge of destruction. Our deepest source of power and perfection has been left miserably undeveloped. Prayer, the basic exercise of the spirit, must be actively practiced by man and nations. For if the power of prayer is again released and used in the lives of common men and women, there is yet hope that our prayers for a better world will be answered.

(Prayer is Power by Alexis Carrel in Reader's Digest March 1963).

Shakey Mike Gwirtz

+++

Message 8289. . . . . . . . . . . . Alexis Carrel
From: Charlie C . . . . . . . . . . . . 3/13/2012 1:02:00 PM

Here is a link to a record for the book "Prayer is Power" by Alexis Carrel, 196?.

http://www.worldcat.org/oclc/37266793
It is only held in two locations, but there is a Readers Digest anthology that includes it, and that anthology is held in many libraries, and could easily be gotten through interlibrary loan.

http://www.worldcat.org/oclc/365188

Some of his books are for sale in http://abebooks.com as well.

Interesting sounding book, and author, hadn't heard of him before. Is his writing something early AA's were known to read?

http://en.wikipedia.org/wiki/Alexis_Carrel

Charlie Cowling
Clarkson, NY

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+++Message 8290. ............ Word Use
From: Tom Hickcox ............ 3/22/2012 6:16:00 PM

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From: Bill lambchopp@gmail.com &gt;
(lambchopp at gmail.com)

I am curious as to the historical significance of these word counts?

Bill L
Lambchopp

- - -

These word counts give people like me who have wretched lives with nothing better to do than to study word use in A.A. literature and make great proclamations, trying to impress the credulous with our great intellectual abilities.

It also provide fodder for arguments. The word "sponsor" is not used in the Big Book. How significant is that?

The word "ego" is used a lot in current discussions in meetings, but it is very sparingly used in the Big Book and 12 & 12, which implies it wasn't used much in early A.A. However, Wilson used the word/prefix "self" a whole lot. I suspect it was a cultural thing.

I have the Purple Salamander Press concordance, and I also have one for the two books by 164 and More, which I find very useful as I can carry it to meetings and negates the need to memorize which pages the words are used on. At my age, any extra space in my brain is put to use. I just wish 164 and More had included As Bill Sees It.

That's it for now. Back to pondering the use of the dash in A.A.
All the messages from the AAHistoryLovers's first ten years (2002-2011) have now been collected into one huge computer database. The Hindsfoot site will be posting the first drafts (as they become available) of the messages as they are edited into a more readable fashion as Microsoft Word DOCX documents.

See, on the Hindsfoot site, A.A. Historical Materials Part 2 at

http://hindsfoot.org/archive2.html

which gives a link near the top of the page to the specific webpage on this topic:

http://hindsfoot.org/aahl.html

The first three years of the group's messages are now available for downloading:

AA History Lovers for 2002, Messages 1-751
http://unmeasureddistances.ftml.net/aahlmsgs02.docx

AA History Lovers for 2003, Messages 753-1574
http://unmeasureddistances.ftml.net/aahlmsgs03.docx

AA History Lovers for 2004, Messages 1575-2117
http://unmeasureddistances.ftml.net/aahlmsgs04.docx

Apologies -- the messages were pulled off the database using what is called "mail merge" in the most recent version of MS Word, which saves its files with the DOCX file extension instead of the older DOC suffix.

All the new copies of MS Word use the .docx file format. Also, in my own experiments, these massively long files come out a good deal shorter in the .docx format (these .docx files are essentially zipped XML documents).

IF YOU HAVE AN OLDER VERSION OF MICROSOFT WORD, how can you read these documents? If you do a search on the internet for .docx, you will find that you have several alternatives:

(a) You can download a free compatibility pack which will allow some of the
earlier versions of MS Word to download files in the the next .docx format:
earl&92;

er-version-of-word-HA010044473.aspx [45]

(b) There are sites like the following which will convert .docx to .doc files
for free:
http://www.doc.investintech.com/

c) Last but not least it is possible to download a copy (for free) of
OpenOffice, which can read the .docx files, and can also convert them into
other
file formats:
http://www.openoffice.org/

Carrel's influence on AA can be found in Bill's 1944 talk to the Yale School
of
Alcohol Studies. (excerpt below) The description of AA as a "synthesis" of
medicine and religion as Bill is often quoted, came from Carrel and his work
"Man The Unknown" according to Bill.

As Cora and Glenn have pointed out some of his ideology is pretty far from
the
main stream.

"Then we read a book by Dr. Carrel. From that book came an argument that is
now
a part of our system. (How much we may agree with the book in general, I
don't
know, but in this respect the AA's think he had something.)

Dr. Carrel wrote, in effect; the world is full of analysts. We have tons of
ore
in the mines and we have all kinds of building materials above ground. Here
is a
man specializing in this, there is a man specializing in that, and another
one
in something else. The modern world is full of wonderful analysts and
diggers,
but there are very few who deliberately synthesize, who bring together
different
materials, who assemble new things. We are much too shy on synthetic
thinking -
the kind of thinking that's willing to reach out now here and now there to
see
if something new cannot be evolved.

On reading that book some of us realized that was just what we had been
groping
toward. We had been trying to build out of our own experiences. At this
point we
thought, "Let's reach into other people's experiences. Let's go back to our
friends the doctors, let's go back to our friends the preachers, the social
workers, all those who have been concerned with us, and again review what
they
have got above ground and bring that into the synthesis. And let us, where
we
can, bring them in where they will fit."

So our process of trial and error began and, at the end of 4 years, the
material
was cast in the form of a book known as Alcoholics Anonymous. And then our
friends of the press came in and they began to say nice things about us.

That was not too hard for them to do because by that time we had gotten hold
of
the idea of not fighting anything or anyone. We began to say, "Our only
motive
as an organization is to help the alcoholic. And to help him we've got to
reach
him. Therefore, we can't collide with his prejudices. So we aren't going to
get
mixed up with controversial questions, no matter what we, as individuals,
think
of them.

We can't get concerned with prohibition, or whether to drink or not to
drink. We
can't get concerned with doctrine and dogma in a religious sense. We can't
get
into politics, because that will arouse prejudice which might keep away
alcoholics who will go off and die when they might have recovered."

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+++Message 8293, . . . . . . . . . . . . Where did Bill and Lois overlook
the ocean before Bill left for Over There?
From: gary . . . . . . . . . . . . . 3/14/2012 1:18:00 PM

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

My wife and I are going east this year from the Niagara Falls Canada area,
and
will be stopping at Brown University in RH to visit the W.D. Kirk collection.

Just wondering if anyone knows the exact spot where Bill and Lois overlooked
the
Atlantic Ocean before he went to war.
I would like to get a picture from this spot.

Also anything else we should look up in this area that would be of AA interest?
Gary

In a later msg than the one below, which transmitted the photo of John Mark Whalon's headstone and the church, Ron F wrote "Sorry for the lapse of mind. It's St. Jerome's Cemetery. You can google East Dorset and see it on the map...ronf"

From: ron.f
To: EdgarC@aol.com
Sent: 3/23/2012 8:19:11 A.M. Eastern Daylight Time
Subj: mark

Edgar

Thanks for your kind words and the controversy, very fun. Here's the old church where John Mark is buried and the tombstone. He didn't practice what he had been preaching in one of his stories about getting a good stone before you die ...

... ronf ... feel free to use the pics as you wish. Will get the name of the cemetery if you need that as escapes the mind at present ... it's Catholic for sure.

From Norm the Tinman, kochbrian, Charlie Parker, Dudley D. Birr, buckjohnson,

with a reference also to John Barton's Names of the First One Hundred

- - -

From: Norm The Tinman normtinman@yahoo.com&gt;
(normtinman at yahoo.com)

I think you'll find that as each edition was re written the numbers changed

--
More information comes in. Here is Bill's story as it appeared in the first printing.

"There is scarcely any form of human misadventure and misery which has not been overcome among us. In a Western city and its environs, there are sixty of us and our families. We often meet informally at our houses, so that newcomers may find what they seek. Gatherings of twenty to sixty are common. We are growing in numbers and power."

I am asking if anyone knows in which printings the verbage changed here, and in There is a Solution, to reflect growing membership? I know from the forward to the second edition, it talks about 2,000 members in March of 1941, and 8,000 members by the close of 1941.

Based on the following:
First Printing, April, 1939
Second Printing, March, 1941
Third Printing, June, 1942
Fourth Printing, March, 1943
Fifth Printing, January, 1944
Sixth Printing, June, 1944
Seventh Printing, January, 1945
Eighth Printing, February, 1945
Ninth Printing, January, 1946
Tenth Printing, August, 1946
Eleventh Printing, June 1947
Twelfth Printing, October, 1948
Thirteenth Printing, February, 1950
Fourteenth Printing, July, 1951
BY THE CORNWALL PRESS, INC., CORNWALL, N.Y.
PRINTED IN THE UNITED STATES OF AMERICA

I would guess some changes in the 2nd and 3rd printings at the least? Thanks all!!
years to update the numbers as well as a lot of other changes.

Many of us were told for years in the discussion meetings that "there have never been any changes to the first 164 pages of the Big Book". This is far from true. The forward to the second edition pertaining to these changes is easily misread.

Pages 50-51 now say "thousands" and "many hundreds". In the first edition first printing those same passages said "100."

At some point in the editions of the Preface for the 4th edition BB they changed "has been left untouched" to say "has been left largely untouched". A pretty significant change.

Charlie P Austin

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From: Dudley Dobinson DudleyDobinson@aol.com;
(DudleyDobinson at aol.com)

Hi, The first printing on page 25 (Now 15) says 80 members and "At these informal gatherings one may often see from 40 to 80 persons." On page 27 (Now 17) refers to "One hundred men who were just as hopeless as Bill." Adjustments were made in later printings.

Dudley D. Birr Ireland

PS The Doctor's Opinion was numbered pages 1 to 9 in the First Edition

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From: "buckjohnson41686" buckjohnson41686@yahoo.com;
(buckjohnson41686 at yahoo.com)

On "the First Hundred," many AA historians believe that this was more like 40, but with spouses may have rounded up to 100. The numbers recorded in the Big Book were increased in later printings as more alcoholics joined AA.

---

From the moderator: the figure which is sometimes cited of "40 members in April 1939" comes from the known list of those who got their stories in the Big Book, plus about ten more whom we know a good deal about, and who we know were sober
at that time. But a list this short may well be a bit on the over-skeptical side. Certainly, when citing this, it is well to refer people to John Barton's list, which is well researched and needs to be taken seriously.

JOHN BARTON HAS ASSEMBLED A LIST OF 100 PEOPLE WHO HAD JOINED A.A. BY APRIL 1, 1939
Message #8061
Names of the First One Hundred
http://health.groups.yahoo.com/group/AAHistoryLovers/message/8061

Hi, Dolores - Dave and I hadn't heard about Marty Mann's connection with these military treatment centers, and would love to learn whatever you find out. In addition, even though I retired recently as a 20-year staff chaplain at the Palo Alto VA (Veterans Affairs Health Care System), I will always have a deep interest in anything involving health treatment of our military, be they active or vets.

Thanks very much. Sally

Rev Sally Brown, MS, MDiv
Board Certified Clinical Chaplain
United Church of Christ
c oauthor with David R Brown:
A Biography of Mrs. Marty Mann
The First Lady of Alcoholics Anonymous
Hi Roger, do you have any information on the Treatments facilities in Bad Cannstatt and the others in West Germany?. They were started around 1974. I know that Marty Mann was involved with these Treatment facilities. I would like to add this to the CER history. Thanks Dolores

Hello Dolores - I know Continental Europe Region has a rich history and thank you for your excellent service as archivist there. I could not find anything on Bad Cannstatt but I do have a GV article (Jan 1974) describing a treatment program in Wiesbaden (about 200km away). I will send you copy of the whole article.

The article was written by an AA member Raleigh B. whom you may have information about in the CER archives. He had 20 years at the time and volunteered at the U.S. Air Force's Alcoholism Rehabilitation Center (ARC) in Wiesbaden, Germany.

Colonel John P. McDonough, a physician, was director of the program, which went into operation January 24, 1973. The ARC was a twenty-eight-day, total-immersion project.

I will keep looking and pass along to you if I find anything from Bad Cannstatt/Stuttgart area from that time.

From: buckjohnson41686@yahoo.com
(buckjohnson41686 at yahoo.com)

SEE MESSAGE 6882, Sun Sep 19, 2010: Already 80 people in the Cleveland group in Spring 1939?

Geoff Smith noted that 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 alcoholics total. 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?

Glenn Chesnut responded:

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 8300. . . . . . . . . . . . Re: Traditions Question
From: Baileygc23@aol.com . . . . . . . . . . . . 3/18/2012 1:06:00 PM

From what used to be the west Baltimore group.

1949

As plans for the first Int'l Convention were under way, Earl T suggested to
Bill W that the Twelve Suggested Points for AA Tradition would benefit from
revision and shortening. (AACOA 213 says it occurred in 1947) Bill, with
Earl's
help, set out to develop the short form of the Twelve Traditions. (AACOA
213,
November, the short form of the Twelve Traditions was first printed in the AA Grapevine. The entire issue was dedicated to the Traditions in preparation for the forthcoming Cleveland Convention.

Two wording changes were subsequently made to the initial version of the short form of the Traditions: "primary spiritual aim" was changed to "primary purpose" in Tradition 6, and "principles above personalities" was changed to "principles before personalities" in Tradition 12. (LOH 96)

- - - - -

In a message dated 3/18/2012 12:50:19 P.M. Eastern Daylight Time, mfmargetis@yahoo.com writes:

Why was the "short form" of the Traditions written? Was the "short form" intended to replace the long form? Or simply provide an alternate, briefer version?

- - - - -

The Dorchester meeting was 1947 not 1948

all the best
Jonathan L-C :-)

- - - - -

Message #8160 from "dorothy.banks97 ullahthorne@toucansurf.com";
(ullahthorne at toucansurf.com)

"First AA meeting in London, England 1948"

On 31st March the first recorded meeting was held in Room 202 of the Dorchester Hotel, London, at the invitation of Grace O, a visiting American member who had previously met Canadian Bob in a London Dean St restaurant.

Can anyone there at history lovers update on the happy fate of the USA members who attended please?

Grace O.
Vernon W (an American serviceman)
Ward Williams (American)

+++Message 8302. .......... Joe and Charley's third step handout
From: a49585 ............. 3/22/2012 2:18:00 PM

Does anyone have a copy of the third step handout used during the Joe & Charlie Big Book workshops?

+++Message 8303. .......... Re: Thoughts on Bill Swegan
From: Baileygc23@aol.com ............ 3/22/2012 2:49:00 PM

It used to be said that the first 36 hours of not drinking were the most dangerous for the alcoholic that is being treated in recovering from the effects of alcohol. So the medical people were supposed to sedate the alcoholic during this time to reduce the risk of his dying. I think we should not lose sight of this if we are working with someone with acute alcoholism.

- - -

With reference to Bill Swegan's scientific journal article on the advantages to using tranquillizers to help alcoholics through early detox instead of the substances like barbiturates (as in the case of Dr. Bob) and paraldehyde, that were used in earlier AA practice.

+++Message 8304. .......... How much did Bill W. earn from working in stocks?
From: kate.frisby ............. 3/23/2012 4:21:00 AM

How much money did Bill make personally from his work in the stock exchange?

Thanks
Kate

+++Message 8305. .......... RE: Word Use
From: Sherry C. Hartsell ............ 3/23/2012 7:02:00 AM
From Sherry Hartsell, planternva2000, Roy Levin, and brian koch

- - -

TOMMY HICKCOX’S COMMENTS hit a responsive chord, and many people wrote in responding to him. Tommy said:

====================
These word counts give people like me who have wretched lives with nothing better to do than to study word use in A.A. literature and make great proclamations, trying to impress the credulous with our great intellectual abilities.

It also provide fodder for arguments. The word "sponsor" is not used in the Big Book. How significant is that?

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That's it for now. Back to pondering the use of the dash in A.A. literature . . .

Tommy H in Danville

====================

From: "Sherry C. Hartsell" hartsell@etex.net>
(hartsell at etex.net)

Tommy, everyone needs something to do and I found this note informative, thanks.

Sherry C. H.

Gilmer, Texas

- - -

From: "planternva2000" planternva2000@yahoo.com>
(planternva2000 at yahoo.com)

Technically, it is an 'emdash': "A symbol used in writing and printing to indicate a break in thought or sentence structure, to introduce a phrase added for emphasis, definition, or explanation, or to separate two clauses."

- - -
From: Roy Levin royslev@yahoo.com
(royslev at yahoo.com)

You're my kind of AA book fanatic. One question I haven't gotten much feedback on regarding semantic nuances in the book is whether Bill W. ever commented on a distinction between "selfish" and "self-seeking." I have asked for feedback on this and only gotten personal interpretations. I was hoping for a reference to a talk or workshop given by Bill W. where he was asked this question and answered it (as he was asked whether he meant any difference between character defects and shortcomings, and he said "No, I just didn't want to repeat myself using the same word as it was considered inferior prose style.") But selfish and self-seeking are used in the same sentence in the book, which could be construed as implying a difference between the two terms.

From: brian koch kochbrian@hotmail.com
(kochbrian at hotmail.com)

Good question regarding significance. was running around in my head too ....

I knew Nancy O. and will never forget dining with her the evening before the AA Archives conference with her, our host Jared L and his wife Janie, Mr and Mrs Mel B, and my wife to be Anne Marie.

As AA history was discussed I merely listened. I asked a couple of questions. I listened to those who were talking AA history first hand. They were there. What an experience. It was due to friendships that were formed by being a member of "Buffs" and then "History Lovers."

Happy Birthday and many more. We are all blessed that it survives and flourishes. That was Nancy's dream. All of you made it possible.

Thank You AAHL's,
Shakey Mike
Phila, PA USA

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TWELFTH ANNIVERSARY -- MARCH 16, 2000 - MARCH 16, 2012

+++Message 8307. . . . . . . . . . . . Re: March anniversary: founding of AAHistoryLovers/Buffs
From: bevflk@aol.com . . . . . . . . . . . . 3/24/2012 9:09:00 AM

Happy Birthday!!! Thank you for giving me the info on our founding fathers and AA history
Beverly in Tucson

+++Message 8308. . . . . . . . . . . . Re: Beer served at AA meeting?
From: hdmozart . . . . . . . . . . . . 3/24/2012 12:19:00 PM

A collection of 'factlets' that one might find helpful -

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http://health.groups.yahoo.com/group/AAHistoryLovers/message/1661

Letter from Ruth Hock to Bill Wilson dated November 10, 1955

To keep us humble and laughing were developments like the Southern group started via mail through (was his last name Henry?) Anyway, he wrote us flowing reports about his group and its amazing recoveries of members of his group. One of our traveling members stopped in for a visit and his letter to us was an eye opener indeed. It seems that this particular group was based on the theory that all alcoholic beverages were very bad for the alcoholic - except beer. This idea was carried out so thoroughly that beer was served at their A.A. meetings with copious readings of the A.A. book. Oh well - the beer itself soon cured that misconception.

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http://howtosurviveaa.com/worst-aa-meetings/

TRANSCRIPTION OF RUTH HOCK TAPED INTERVIEW &ndash; VESEY STREET, GLENDALE, CALIFORNIA, MARCH 12, 1978, ONE TAPE, SIDE ONE.

And Bill felt, in the early days, that everyone should &ndash; every group
had the right to formulate its own way of doing this particular thing, until it came about that we had a wandering, loving, lovable Jewish salesman who traveled all through the South. And he came back with stories about how they had one particular group that, well, they served beer during the evening, but nothing but beer! So that everything was perfectly fine, and of course, Bill thought it was hilarious, but nevertheless, he also thought that this kind of thing shouldn't go on.

[The transcription comes from an 'agenda' site - The CD exists, it's available on Amazon - I couldn't verify the accuracy of the transcription]

http://www.amazon.com/Grateful-Have-Been-There-Alcoholics/dp/0942421442

Grateful to Have Been There - Nell Wing, pp 11

There was only one mention of beer and had nothing to do with drinking at an A.A. meeting

Local rumor had it that my father indulged in a beer or two occasionally, but said rumor never reached the ears of our mother, who was firmly addicted to the Women's Christian Temperance Union (WCTU)!

http://silkworth.net/mitchellk/articles/growth.html

Growth of Central Offices - Mitchell K

One story has it that a group responded to some questions posed to them by Bill W. by stating that they are all doing well. The members of that group were no longer drinking hard liquor and only drinking beer. They thought that this was a great accomplishment for hard-core alcoholics.

http://www.wired.com/magazine/2010/06/ff_alcoholics_anonymous/3/

Secret of AA: After 75 Years, We Don't Know How It Works
By Brendan I. Koerner | June 23, 2010 | 12:00 am | Wired July 2010

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."

Slaying The Dragon - William White, pp135

Growth of A.A. groups was so rapid that there were inevitable concerns about dilution and distortion of the A.A. program. In his biography of Bill Wilson, Robert Thomsen revealed a story of the fledgling A.A. group in Richmond, Virginia that held meetings to "get away from their wives and talk things over, but saw no reason not to drink beer at their meetings." [51] Thomsen 1975, pp319 (paperback, pp285)

Bill W - Robert Thomsen, pp285

Nevertheless, as Bill never let himself forget, it wasn't the office mail that was spreading the message. It was the band of tireless recovered alkies who went on day after day and carried the word out to others. The number of these stalwarts in the early 1940s was incalculable, but several, perhaps because of their unorthodox methods, were close to Bill's heart. One of these was Irwin M.

Irwin was a supersalesman of Venetian blinds. A 250-pounder, he possessed a personality, an energy and a gusto as monumental as his build. AA was his religion, and because of a certain fanaticism in his approach, there was some hesitation in the beginning about giving him a list of prospects to contact. But since his territory covered Atlanta, Jacksonville and New Orleans, as well as Birmingham and Indianapolis, and since there was a file filled with the names of Southerners who'd so far had no contact with AA, they knew they couldn't be choosy. They gave Irwin the list and sent him off.

Reports started coming in within weeks. Irwin had been incorrigible. With his whirlwind technique he tracked down drunks in homes, taverns and offices, and once he'd got his hooks into them he never let go. When he had to move on to another town, he spent his nights shut up in a hotel room writing letters to all his converts, admonishing them and praising them. Across the southland, new groups began to spring up in the wake of Irwin M, and if sometimes the questions of these newcomers indicated a confusion between AA and the Holy Rollers, it
couldn't be helped. Bill hated to think what his atheist and agnostic friends would say if they saw these letters, but there was no denying they were coming from drunks who were sober. The South had been conquered again and much of the credit had to go to Irwin M. and others like him.*

* From the beginning the southern drunks presented special problems. For example, a group in Richmond, Virginia, believed in holding regular meetings, in getting away from their wives and talking things over, but saw no reason not to drink beer at their meetings. It took time and the dedicated work of one John W. to bring them around.

+++Message 8309. . . . . . . . . . . . RE: Names of the First One Hundred
From: Chuck Parkhurst . . . . . . . . . . . . 3/26/2012 12:19:00 AM

what is the discrepancy between sobering up in New York or New Jersey? Is that because of the AA "office" changing locations? I have always heard of them referred to as the "New York" contingent.

I have always heard Hank Parkhurst was the first member "Bill sobered up in New York" but the list below states Jersey.

Would it be accurate to say Jim B was the 4ht member to sober up in New York? I cannot tell you how thankful I am for this list!!!!!!!!!!!!!

c tp

-----Original Message-----
From: John Barton
Sent: Wednesday, December 21, 2011
Subject: Names of the First One Hundred

Fellow History Lovers,

Below are the names of more than 125 "pioneers" who are believed to have been involved with the fellowship prior to, or up to and including, April of 1939. There are only two people listed whose last names have remained elusive. I believe this is the most comprehensive list of pioneering members produced to date. The sources for this list are varied and include AA literature, several different archives, personal letters, diaries, the work of other historians including published and unpublished manuscripts, other known lists such as The Cleveland Akron 220/226, Pioneers by Date of
Sobriety, A New Light on the First Forty, The NJ Survey from Jan 1940, The Amos List, Who's Who in AA, etc. Sober dates have been determined as best as possible from the sources listed and taking into account that a person's "spiritual birthday" sometimes did not factor in a known relapse such as Dr Bob's date listed as May of 34 (see the comments for the Amos List SOB in The Golden Road).

Are there many more names that should be on this list? I suspect the answer is yes! I have no info on new members in Akron for the first few months of 1939 and no doubt there were several, perhaps many! More research is required at a future date.

Were there "One Hundred Men and Women" on or before the book was published April 10, 1939? Bill wrote many many times to different people that there were and the available evidence seems to support this. Many historians and authors who counted less than 100 previously might not have had access to all the lists including the Amos List (for example compare to Pioneer by Date of Sobriety List). Others may have followed statements made by some pioneers like Jimmy Burwell who said Bill rounded up or exaggerated the claim. Was Jimmy well informed? Did he know who all the Akron/Cleveland members were? Not all of his recorded AA history (memoirs) have proved accurate. Perhaps we've been wrong all along in saying there were only 60 to 70? Was everyone on this list still sober or with the fellowship in April of 1939? Probably not but then as noted above there were probably many new members who were not properly documented or remain truly anonymous to us till this day. So perhaps there actually was "One Hundred Men and Women" who were staying sober by following the outlined program when the book came out.

I would love to hear if anybody can contribute information on any of the less well known names on this list or any other sources which can be used to prove or disprove the validity or the placement of a name on this list. Does anyone believe a name has been missed? Many believe Ebby should have been included. People like Wes, Eddie, and Russ eventually sobered up, should they be included? Cebra later joined AA in Paris. How about Don, the Cohoes banker who was sober in 36 but then seems to have faded off? Do you have any reasonable evidence to support your claim? Please let me know your comments!

PS If anyone can provide me the last name for Gordon S. or Brooke B. both believed to be from New York Group before 1939 I would be forever in your debt!

1 Bill Wilson Dec 34 NY
2 Bob Smith May 35 Akron
3 Bill Dotson Jun 35 Akron
4 Ernest Galbraith Aug 35 Akron
5 Henry Parkhurst Sep 35 NJ
6 Walter Bray Sep 35 Akron
7 Phil Smith Sep 35 Akron
8 John Mayo Oct 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 Jun-36 Cleveland
16 Harry Latta Jul-36 Akron
17 James D. Holmes Oct-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
24 Frank Curtis Feb-37 Akron
25 Jane Sturdevant Mar-37 Cleveland
26 Harry Zollars Mar-37 Akron
27 Richard Stanley Apr-37 Akron
28 Harlan Spencer Apr-37 Akron
29 Wallace Gillam Apr-37 Akron
30 Lloyd Tate Jun-37 Cleveland
31 William Jones Jun-37 Cleveland
32 Chester Parke Jun-37 Akron
33 Lawrence Patton Jun-37 Akron
34 Paul Kellogg Jul-37 NJ
35 Earl Treat Jul-37 Akron
36 William Van Horn Jul-37 Akron
37 Florence Rankin Sep-37 NJ
38 Charles Simonson Sep-37 Akron
39 Irvin Nelson Sep-37 Akron
40 Frank Krumrine Sep-37 Akron
41 Edward Naher Oct-37 Akron
42 Joseph Taylor Oct-37 NJ
43 John Hughes Oct-37 Akron
44 Henry Pearce Nov-37 Akron
45 Joe Schaffer Nov-37 Akron
46 Frank Hadrick Nov-37 Akron
47 Ned Poynter Nov-37 NY
48 Fred Johnson Dec-37 Akron
49 Wade Hadsell Dec-37 Akron
50 George Doysner Dec-37 Akron
51 Harold Schitz Dec-37 Akron
52 Carl Reinert Jan-38 Akron
53 Edith Scott Jan-38 Akron
54 Norman Tuit Jan-38 Akron
55 Thurman Traugh Jan-38 Akron
56 Edward Armitage Jan-38 Akron
57 Jack Darrow Jan-38 Akron
58 Kenneth Arthur Jan-38 Akron
59 Edward Brock Jan-38 Akron
60 James Burwell Jan-38 NY
61 Clarence Snyder Feb-38 Cleveland
62 Charlie Johns Feb-38 Cleveland
63 Raymond Campbell Feb-38 NY
64 Van Wagner Feb-38 NY
65 Norman Hunt Feb-38 CT
66 Harold Sears Feb-38 NY
67 Captain Coxe Apr-38 NY
68 George Mullin Apr-38 Akron
69 Herbert Taylor May-38 NY
70 Robert Taylor May 38 NY  
71 George Williams Jun-38 NY  
72 Harry Brick Jun-38 NJ  
73 Roland (Bob) Furlong Jun-38 MA  
74 William Emerson Jul-38 NY  
75 Archie Trowbridge Sep 38 MI  
76 Horace Maher Sep 38 NY  
77 James Scott Sep 38 Akron  
78 Edward Andy Oct-38 Akron  
79 John Dolan Oct-38 Cleveland  
80 Vaughn Phelps Oct-38 Cleveland  
81 Horace Chrystal Oct-38 NY  
82 William Hess Oct-38 Cleveland  
83 Wallace Gillam Oct-38 Akron  
84 Richard Rowe Nov-38 Akron  
85 Thomas Birrell Nov-38 NJ  
86 Delmar Tryon Nov-38 Akron  
87 Morgan Ryan Dec-38 NJ  
88 Wallace Von Arx Dec-38 NJ  
89 Joseph Worden Jr. Dec-38 NY  
90 Eddie Schroeder Jan-39 NJ  
91 Patrick Cooper Jan-39 CA  
92 William Worton Feb-39 NY  
93 Robert Volentine Mar-39 NY  
94 Ernest MacKenzie Mar-39 NJ  
95 Gordon MacDougall Mar-39 NJ  
96 Hazel Cloos Mar-39 NJ  
97 Herbert Debevoise Mar-39 NJ  
98 Fred Hyde Mar-39 NJ  
99 Raymond Wood Mar-39 NJ  
100 Henry Heller Mar-39 NJ  

Other Names - Shortly after April 1st or Not Sober or Oxford Groupers  
Edwin Thacher Rowland Hazard  
Brooke B Shep Cornell  
Edgar Reilly Cebra Graves  
Alec Johnson Ned Foote  
Gordon S. Russell Rathbone  
Dr. Crowley Ernest Atkins  
Ernie Gerig Marty Mann  
John Reese Albert Golrick  
Harry Nash Grenville Curtis  
Freddie Breithut Wes Wymans  
Don McClean Oscar Vieths  
Rowland Jones Bill Cousins  
Sterling Parker Joe Mina  
Tom Pierce Jackie Williams  

+++=Message 8310. . . . . . . . . . . . Insider trading at AA Meeting  
From: Bill Lash . . . . . . . . . . . . . 3/27/2012 6:50:00 AM  

+++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++++
Classic!

Just Love,
Barefoot Bill

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SEC Charges Five Individuals for Insider Trading Tip From AA Meeting

by Reese Darragh on March 14, 2012


The Securities and Exchange Commission brought civil insider-trading charges against five individuals who allegedly made more than $1.8 million profits based on a tip obtained through an Alcoholics Anonymous meeting.

In the filing, the regulator charged Timothy McGee, a financial adviser at Ameriprise Financial Services for making illegal stock trading of Philadelphia Consolidated Holding Corp after he received insider information of a pending merger between the company and Japanese firm Tokio Marine Holdings.

A fellow AA member who is also a senior executive at the firm had confided with McGee during one of the support group meeting that the pressures over the merger were leading him to drink. Utilizing the information, McGee purchased the company’s stock in advance of the July 23, 2008 merger and gained $292,128 when the stock price of Philadelphia Consolidated increased by 64 percent on the news.

Sharing the Wealth

McGee also allegedly shared the tip with a co-worker, Michael Zirinsky, who purchased stock in his own trading accounts as well as his family. Per The Wall Street Journal, Zirinsky also shared the information with his father, Robert Zirinsky, and a friend in Hong Kong, Paolo Lam, who in turn shared the information with another friend, whose wife, Marianna Sze Wan Ho, also traded on the information.

The SEC also named four Zirinsky relatives as relief defendants, seeking disgorgement of ill-gotten gains. They were not charged in the case. Altogether, the Zirinsky family made $562,673.

Elsewhere in Hong Kong, a Reuters report confirmed that Lam and Ho have agreed
to settle the charges with the SEC without admitting or denying the allegations. Lam made $837,975 while Ho gained $110,580 through their bets on the information. Lam and Ho will pay $1.2 million and $140,000 respectively to the SEC.

The SEC is pursuing penalties against McGee, Michael Zirinsky and his father, Robert Zirinsky.

AA Shield

Unlike the common insider trading cases that often revolve around the breach of confidential duty between an employee and the company's shareholders, the executive of Philadelphia Consolidated is not charged with any wrongdoing.

The SEC's suit on Tuesday said that McGee misused the information obtained from his relationship with the executive because the relationship was forged through AA meetings. AA's twelfth tradition policy was designed to encourage participants to speak freely but anonymously.

"By spring and early summer 2008, while the PHLY executive was participating in the merger negotiations and under significant pressure to ensure a successful sale, he and McGee had known each other for almost a decade and forged a close relationship in which they routinely shared confidences about each other's personal lives and problems impacting them professionally," the SEC said.

Insider trading case stemmed from an AA meeting is a first for the regulator.

I guess the AA program has to be restructured for members to eliminate certain details of their work from now on.

(Reese Darragh is a contributing writer for CompliancEX and Wall Street Job Report. She is an experienced business news writer with expertise in macroeconomics topic, the financial industry, rules and regulations including the Dodd-Frank Act and the Sarbanes-Oxley Act as well as rules from other federal regulators. She has a Masters Degree in International Economics and Finance from Brandeis University.)

+++Message 8311............ Henrietta Seiberling's differing accounts of Bill W's phone call
From: Patrick Murphy . . . . . . . . . . . . 3/27/2012 2:50:00 PM

I read that Henrietta Seiberling said in a letter that Bill Wilson's account of his calling her from the Mayflower was a fabrication on his part. Does anyone know what really happened that night of May 11th, 1935?

-Paddy Mur

---

A LETTER FROM HENRIETTA CITED BY MITCHELL K.

Mitchell K. said that Henrietta Seiberling had accused Bill Wilson of lying in his account of how he first phoned her:

Much of the story relating to the phone calls at the Mayflower has been labeled as false by one of the people who would have known about what actually transpired there.

Henrietta Seiberling, the person who arranged the meeting between Bill and Dr. Bob wrote to an early AA member telling him her side of the story. In that undated (ca. Early 1950's) letter, Henrietta wrote the following about what Bill had written in the RHS Memorial Grapevine issue.

"His accounts in the "Memoriam" Grapevine were made up - Telephone conversations, etc - Everything phony ...

---

WHAT BILL W. WROTE IN THE 1951 GRAPEVINE:

Dr. Bob Memorial Edition of the AA Grapevine (1951)
Message #1637

It was a Saturday in May, 1935. An ill-starred business venture had brought me to Akron where it immediately collapsed leaving me in a precarious state of sobriety. That afternoon I paced the lobby of Akron's Mayflower Hotel. As I peered at the gathering crowd in the bar, I became desperately frightened of a slip. It was the first severe temptation since my New York friend had laid before me what were to become the basic principles of AA, in November 1934. For the next six months I had felt utterly secure in my sobriety. But now there was no security; I felt alone, helpless. In the months before I had worked hard
with other alcoholics. Or, rather, I had preached at them in a somewhat cocksure fashion. In my false assurance I felt I couldn't fall. But this time it was different. Something had to be done at once.

Glancing at a Church Directory at the far end of the lobby, I selected the name of a clergyman at random. Over the phone I told him of my need to work with another alcoholic. Though I'd had no previous success with any of them I suddenly realized how such work had kept me free from desire. The clergyman gave me a list of ten names. Some of these people, he was sure, would refer me a case in need of help. Almost running to my room, I seized the phone. But my enthusiasm soon ebbed. Not a person in the first nine called could, or would, suggest anything to meet my urgency.

One uncalled name still stood at the end of my list - Henrietta S. Somehow I couldn't muster courage to lift the phone. But after one more look into the bar downstairs something said to me, "You'd better." To my astonishment a warm Southern voice floated in over the wire. Declaring herself no alcoholic, Henrietta nonetheless insisted that she understood. Would I come to her home at once?

Because she had been enabled to face and transcend other calamities, she certainly did understand mine. She was to become a vital link to those fantastic events which were presently to gather around the birth and development of our AA society. Of all names the obliging Rector had given me, she was the only one who cared enough. I would here like to record our timeless gratitude.

Straightway she pictured the plight of Dr. Bob and Anne. Suiting action to her word, she called their house. As Anne answered, Henrietta described me as a sobered alcoholic from New York who, she felt sure, could help Bob. The good doctor had seemingly exhausted all medical and spiritual remedies for his condition. Then Anne replied, "What you say, Henrietta, is terribly interesting. But I am afraid we can't do anything now. Being Mother's Day, my dear boy has just brought in a fine potted plant. The pot is on the table but, alas, Bob is on the floor. Could we try to make it tomorrow?"

Henrietta instantly issued a dinner invitation for the following day. At five o'clock next afternoon, Anne and Dr. Bob stood at Henrietta's door. She discreetly whisked Bob and me off to the library.
WHAT HENRIETTA SAID IN THE TAPE RECORDING
which was played at the 1971 Founders Day in Akron, Ohio

Message #138
Henrietta Sieberling on A.A.'s beginnings, supplied by Congressman John Seiberling
http://health.groups.yahoo.com/group/AAHistoryLovers/message/138

Transcript Of Remarks by Henrietta B. Seiberling:

Bill, when he was in a hotel in Akron and down to a few dollars and owed his bill after his business venture fell through, looked at the cocktail room and was tempted and thought, "Well, I'll just go in there and get drunk and forget it all, and that will be the end of it." Instead, having been sober five months in the Oxford Group, he said a prayer. He got the guidance to look in a ministers directory, and a strange thing happened.

He just looked in there, and he put his finger on one name: Tunks. And that was no coincidence, because Dr. Tunks was Mr. Harvey Firestone's minister, and Mr. Firestone had brought 60 of the Oxford Group people down there for 10 days out of gratitude for helping his son, who drank too much. His son had quit for a year and a half or so. Out of the act of gratitude of this one father, this whole chain started.

So Bill called Dr. Tunks, and Dr. Tunks gave him a list of names. One of them was Norman Sheppard, who was a close friend of mine and knew what I was trying to do for Bob. Norman said, "I have to go to New York tonight but you can call Henrietta Seiberling." When he told the story, Bill shortened it by just saying that he called Dr. Tunks, but I did not know Dr. Tunks. Bill said that he had his last nickel, and he thought, "Well, I'll call her."

So I, who was desperate to help Bob in something I didn't know much about, was ready. Bill called, and I will never forget what he said: "I'm from the Oxford Group and I'm a Rum Hound." Those were his words. I thought, "This is really manna from Heaven." And I said, "You come right out here." And my thought was to put those two men together. Bill, looking back, thought he was out to help someone else. Actually, he was out to get help for himself, no thought of helping anyone else, because he was desperate. But that is the way that God helps us if we let God direct our lives. And so he came out to my house, and he
stayed for dinner. And I told him to come to church with me next morning and I would get Bob, which I did.

+++Message 8312. . . . . . . Re: Collected Ernie Kurtz: criticism of sick as your secrets
From: last_town . . . . . . . . . 3/28/2012 5:49:00 PM

First, Glenn thanks so much for posting this. I am a huge fan of Kurtz's Not-God, and appreciate his historical insight.

With that said, I was hoping there might be a greater discussion of Kurtz's contention that the phrase 'You're only as sick as your secrets' would have been anathema to the founders, as he states in No. 9 "Spirituality and Recovery." There is an earlier discussion of the origins of this phrase where it is attributed to Maurer, but only a brief mention and it's from 2007.

Of course in present-day AA, anything not in the first 164 pages is highly suspect, but I have never understood this as a call to publicly confess, but rather as a call for rigorous honesty in working the steps. Further, to me, it seems reminiscent of the idea in a Member's Eye View of Alcoholics Anonymous that part of the reasoning of the 4th and 5th steps was in dealing with the alcoholics' guilt.

Anyway, those are my thoughts, I would love to hear anyone else's.

L

--- In AAHistoryLovers@yahoogroups.com, Glenn Chesnut wrote:
  &gt;
  &gt; See http://hindsfoot.org/ktcek1.html
  &gt; THE LAST FOUR ARTICLES CAN NOW ALSO BE DOWNLOADED:
  &gt; 9. Spirituality and Recovery: the Historical Journey
  &gt; http://hindsfoot.org/tcek09.pdf
  &gt; 10. Whatever Happened to Twelve-Step Programs?
  &gt; http://hindsfoot.org/tcek10.pdf
  &gt; 11. Why A.A. Works: The Intellectual Significance of Alcoholics Anonymous
  &gt; http://hindsfoot.org/tcek11.pdf
  &gt; 12. Here's to Spuds MacKenzie!
  &gt; http://hindsfoot.org/tcek12.pdf
In the early 70's we were still giving karo syrup and orange juice but had a doctor on stand by.

In his book, The New Group Therapy, Orval Hobart Mowrer (who never used his first name and generally wrote as O. H. Mowrer) said that the phrase was a distillation of his thinking as it developed over the years. Early in his career he was inspired by Harry Stack Sullivan and later by the "reality therapy" of William Glasser. Mowrer's methods were notoriously confrontational, resembling in some ways the popular "gestalt therapy" of the time.

There is an interesting coincidence associated with the phrase about sins and secrets. Mowrer said that the inspiration came to him after reading the novel Miraculous Obsession by Lloyd C. Douglas. To me, Mowrer's concept does not seem particularly close to the Douglas one, which was a development of ideas found in the Gospels. However, Mowrer saw it all as one broad insight.

Lloyd C. Douglas was an early admirer of Frank Buchman, going back to the days when both men worked in collegiate ministry. Douglas wrote an article about Buchman around 1914, for a YMCA publication. He also hosted an Oxford Group event in the early 1930s, when he was a minister in Canada. Although supportive, he probably was not a member of the Oxford Group.

So the sins and secrets phrase has a nice provenance. It is also associated with the most confrontational branch of rehab philosophy. The legacy of O. H. Mowrer is strongest in substance abuse treatment programs for criminal offenders, but is also found in other old-school, high-confrontation, low-empathy environments. This may have something to do with Ernie's assessment. The concepts themselves
are not altogether bad but they have developed some seamy associations.

--- In AAHistoryLovers@yahoogroups.com, "last_town" wrote:

&gt;&gt; I was hoping there might be a greater discussion of Kurtz's contention that
the phrase 'You're only as sick as your secrets' would have been anathema to the
founders, as he states in No. 9 "Spirituality and Recovery." There is an earlier
discussion of the origins of this phrase where it is attributed to Maurer
[should be spelled Mowrer], but only a brief mention and it's from 2007.

For the entire text of THE COLLECTED ERNIE KURTZ see
http://hindsfoot.org/ktcek1.html

For chapt. 9. "Spirituality and Recovery: the Historical Journey," see
http://hindsfoot.org/tcek09.pdf

+++Message 8315. . . . . . . . . . . . 13th Step as a spiritual level
From: starshine1943 . . . . . . . . . . . . 3/29/2012 9:57:00 AM

Does anyone know the source where Bill W talks about a 13th step as a spiritual
level?

(NOT the idea of 13th stepping as trying to sexually seduce another AA
member
under the pretense of trying to help that other person with his or her
program.)

+++Message 8316. . . . . . . . . . . . The Self-Hate Syndrome on p. 45 in
the 12 and 12
From: Glenn Chesnut . . . . . . . . . . . . 3/29/2012 1:17:00 PM

An interesting commentary from Sue C. (South Bend, Indiana) on the Self-Hate
Syndrome or Self-Loathing Syndrome described in the paragraph on page 45 in
the
Twelve Steps and Twelve Traditions:

"If temperamentally we are on the depressive side, we are apt to be swamped
with
guilt and self-loathing. We wallow in this messy bog, often getting a
misshapen
and painful pleasure out of it. As we morbidly pursue this melancholy
activity,
we may sink to such a point of despair that nothing but oblivion looks possible
as a solution. Here, of course, we have lost all perspective . . . . This is not
a moral inventory at all; it is the very process by which the depressive has so
often been led to the bottle and extinction."

This is discussed in the section on the Self-Hate Syndrome about halfway down
the page at

http://hindsfoot.org/archive2.html

The article by Sue C. (South Bend, Indiana) "Escaping the Bog of Self-Loathing:
Learning how to love ourselves again, using the Fourth Step to heal our shame,
guilt, co-dependence, and depression" is then found at

http://hindsfoot.org/selfhate.pdf

Bill W's metaphor of the Bog of Self-Loathing may ultimately have been derived
from a classical source. So also on that webpage, see the link to Glenn F.
Chesnut, Dante's Swamp of Depression, a commentary on Dante's Inferno, Canto 7,
which describes the river Styx and the Fifth Circle of Hell, where those are
sent who are damned by their anger or depression:

http://hindsfoot.org/danteswamp.pdf

From: joelford@pacbell.net . . . . . . . . . . . . 3/30/2012 1:30:00 PM

From: "joelford@pacbell.net"
dean@complanners.com &gt; (dean at complanners.com)

See paragraph 2 on "Clubs in AA" by Bill W. in the April 1947 AA Grapevine:

"As the majority view, we might suppose that to be a blanket endorsement of 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. At times club enthusiasts will act as though they really believed we could handle our alcohol problems by club life alone. They are apt to depend upon clubs rather than upon
the AA program."
--- In AAHistoryLovers@yahoogroups.com, "starshine1943" wrote:

Does anyone know the source where Bill W talks about a 13th step as a spiritual level?

(NOT the idea of 13th stepping as trying to sexually seduce another AA member under the pretense of trying to help that other person with his or her program.)

+++Message 8318. . . . . . . . . . . . RE: John Mark Whalon, not John A. Whalon
From: LES COLE . . . . . . . . . . . . 3/31/2012 1:12:00 PM

From Les Cole and Glenn Chesnut

- - -

From Les Cole:

THE BRATTLEBORO RETREAT (not "Asylum")
Tommy is correct on his point about the name of the Brattleboro institution. My family in Vermont, and other natives, called it a "retreat". It is where alcoholics Vermonters were sent under court order, but others with mental problems also went there. Local folks usually just referred to it as "Brattleboro". If Magistrate Collin Graves had not given Ebby's custody over to friends Hazard, Graves, and Cornell, he would have been incarcerated in the Brattleboro facility.

JOHN MARK WHALON (not "John A. Whalon")
Tommy's second discussion about Mark Whalon is correct. During research for my recent book, I found the record of Mark's birth in the East Dorset town records. It shows his name as John Mark Whalon. The full page of this record of births that month, is on page 136 of my book http://www.LesCole-AA.com

I did not look for Mark's grave when I was researching up there.

Les Cole

THREE QUESTIONS FROM GLENN C. THE MODERATOR:
JAX760 wrote: "Mark" Whalon is really John Mark Whalon. Mark was his middle name according to Bonnie L. owner of the Wilson House. John Mark Whalon is buried in a cemetery on the mountain, northeast of the Wilson House.

But then the WIKIPEDIA article on him gives the name as "Mark A" instead of "John Mark": "Mark A Whalon (1886 - 1956) was an Irish-American author. Whalon was close friends with Bill Wilson, founder of Alcoholics Anonymous, and said to be a close influence on Wilson in his later life."

1. "IRISH-AMERICAN"
Where does the Wikipedia article (which gets repeated over and over verbatim on the internet) get the idea that Whalon was "Irish American"? An Irishman in that part of Vermont at that period of history? 'Tis possible, but do we have any information about how Irish Whalon might have been? Was he born in Ireland, like Sister Ignatia, or was he born in the United States, like Father Dowling?
Even in Dowling's case, I think we can say that the Irish tradition was still living, given the nature of the strongly demarked ethnic neighborhoods in St. Louis when he was growing up.

But how about Mark Whalon? Was he a major "New England Yankee" influence on the young Bill Wilson, as is suggested in the books that are being written now about Bill W., or was he in fact one of the earliest of the many Roman Catholic influences which surrounded Bill Wilson all his life?

2. "JOHN A. WHALON" in ANCESTRY.COM REPORT:
http://search.ancestry.com/cgi-bin/sse.dll?gl=USFedCen&rank=1&new=1&so=3&MSA V=0&&#92;
msT=1&gss=ms_f-80&gsfn=Cliff&gsln=Whalon [47]

1930 United States Federal Census
Name: Kathleen C Whalon, birth: abt 1898
Spouse: Mark A Whalon
Residence: 1930 - city, Bennington, Vermont

East Dorset and Bennington are both in Vermont, but they're at least forty miles apart. Did some careless investigator look in the census reports for someone from Vermont named Mark Whalon, find this particular "Mark A. Whalon" in Bennington, and then all-too-quickly assume that this was the same person as the rural mail deliveryman whom Bill Wilson knew?

So we might inquire further, for starters, to see if our Mark Whalon had a wife
named Kathleen.

==================================================================
JARED LOBDELL, PLEASE COME AND HELP US OUT HERE
==================================================================

(And while we're at it, someone might check and see if the body of the unfortunate artist named Jeanne is in fact buried "beneath the sour apple tree in my family buryin' ground right 'long side of my four regular wives and some mail-order ones." If there are a bunch of Mark Whalon's wives and girlfriends buried in the Whalon family cemetery, this can be ascertained by any proper historian, by simply going there and reading the names and other info on the tombstones.)

3. CLOSE INFLUENCE ON WILSON IN HIS LATER LIFE:
The Wikipedia article gets repeated over and over, absolutely verbatim, all over the internet. It says "Mark A Whalon (1886 - 1956) was an Irish-American author. Whalon was close friends with Bill Wilson, founder of Alcoholics Anonymous, and said to be a close influence on Wilson in his later life."

We not only have the problem of the middle initial A, and the question of how Irish he really was --

What is with the claim in the wikipedia article that Mark was "said to be a close influence on Wilson in his later life." This phrasing suggests that Bill Wilson, even during the 1940's, 50's, and 60's, was still checking back with his old friend Mark Whalon to see how he ought to set up the Twelve Traditions, the system of delegates meeting in an annual general service conference, whether he should keep on taking LSD, and all of these other hot topics.

I would not be complaining about this Wikipedia article were it not for the fact that this is close to the only thing I can find on the internet anywhere about Mark Whalon, which means that it is inevitably going to get copied into our AA histories, with the assumption that this is accepted and proven historical fact.

Could we please get a short paragraph written, that we can post in the AAHistoryLovers, which gives a brief biographical sketch of Mark Whalon the rural mail deliveryman, which we can guarantee is accurate?

Glenn C. (South Bend, Indiana)
Yesterday I was re-reading Robert Thomsen's book, "BILL W." and saw on page 24, a discussion of Bill, as a child, talking with his older neighbor friend, Bill Landon, about Civil War experiences. Thomsen describes how Landon had trained Bill how to shoot and persuaded the Griffith's to buy Bill a "25-20 Remington".

Les Coleelsietwo@msn.com
Colorado

The new documentary on the life of Bill Wilson (entitled Bill W.) was shown three times this past week at the Cleveland International Film Festival, and I was able to attend the first two screenings.

The first showing was in Akron on Monday night followed by viewings on Tuesday & Wednesday in downtown Cleveland, at the main venue for the festival.

The theater in Akron was, as would be expected, sold out and the audience gave the movie very positive reviews during the Q&A session that followed. These questions were fielded by Kevin Hanlon and Dan Carracino (the movie's producers/directors) and touched on a wide range of AA history topics (with a not-unexpected focus on Dr. Bob's part in the story).

The Tuesday afternoon showing in Cleveland was oversubscribed, so another theater was opened up for a dual-screening to accommodate the crowd. The Q&A that followed was a panel discussion with five participants, including a doctor from a local treatment center. This one was much shorter than the previous night, and covered a more wide-ranging list of topics, including questions about A.A.'s role in society and the world of the treatment industry.

To my mind, the seamless blending of film clips, photos, period recordings and current interviews does an outstanding job of detailing and explaining the four general periods in Wilson's life:

*His first 22 years (no booze)
*His 17-year career as a drunk

*The 21 years covering the founding of AA and his guidance during its growth up until 1955

*The final 15 years of Bill's life that followed his "turning AA over" to the fellowship in 1955

Plans are currently being made for limited-engagement theatrical runs in several major U.S. cities, including New York City and Los Angeles sometime in May (details to follow when available).

A radio interview with Kevin and Dan discussing the film can be heard at:


Old Bill

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+++Message 8321. . . . . . . . . . . . Re: Bill Wilson Documentary Film
From: Bill . . . . . . . . . . . . 4/1/2012 7:06:00 AM

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Does anyone know if the documentary will be subtitled in French?

--
William D.

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+++Message 8322. . . . . . . . . . . . Re: Re: Bill Wilson Documentary Film
From: David Brown . . . . . . . . . . . . 4/1/2012 6:24:00 PM

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I have seen a private screening. Somehow I doubt it. But I have been wrong before. The film is so uplifting

--
Bill william.demeulenaere@gmail.com wrote:

Does anyone know if the documentary will be subtitled in French?

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From: Roger . . . . . . . . . . . . 3/24/2012 9:48:00 AM
Great new service! Thanks much.

I downloaded easily and was wondering if the replies to posts were included. Went to message 212 before I found that anyone had replied with a question or comment. The question was not included in the download (post regarding AA starting in Ireland). I also noted that post 216 followed 212 and on AAHistoryLovers indeed posts 213-215 are missing or not used. Do you know why or what they were if used?

---

Reply from Glenn Chesnut (about the only parts I know anything about):

There are lots of missing/deleted messages in the numbered sequence of AAHistoryLovers messages which are posted online at http://health.groups.yahoo.com/group/AAHistoryLovers/messages

Numbers 18, 115, 120, 141-155, 157, 159-160, 168-173, 175-176, 206-208, 210-211, 213-215, 217, 219-225, 228, etc.

When the AAHistoryBuffs had to be discontinued, two people carried out the laborious task of transferring messages over to the newly formed AAHistoryLovers: Nancy Olson and Fiona over in Ireland.

Nancy is dead, so you would have to ask Fiona what she remembers from way back then.

There are also lots of messages which were deleted in the original AAHistoryBuffs, see: http://groups.yahoo.com/group/aahistorybuffs/messages

There does not seem to be any easily detectable pattern to the correspondence between the number of the original message in the aahbuffs and the number of the copy in the aahl. For example:

aahl 204 = aahbuffs 1017
aahl 205 = aahbuffs 1001
aahl 206-208 missing/deleted
aahl 209 = aahbuffs 186
aahl 212 = aahbuffs 229
aahl 213-215 missing/deleted
aahl 216 = aahbuffs 258
aahl 217 missing/deleted
aahl218 -- doesn't seem to match anything in aahbuffs
aahl 219-225 missing/deleted
aahl 226 = aahbuffs 574
aahl 227 = aahbuffs 601
It is, alas, unfortunately the case that in the Yahoo group system, once a posted message has been deleted, there is no way to undelete it and recover it again.

Fiona, did Nancy seem to have any rules or methods for deciding which messages to dump, and the order in which to copy the remainder?

Although I was not directly involved in it, my understanding is that the procedure that was used for cleaning up the message board was quite simple and easy to understand: extraneous "chatty" messages that had no intrinsic historical content were deleted, along with things like guesses that were later shown to be dead wrong (that's why we try to avoid posting things now that are based on member opinion, speculation, or especially "someone told me" or "an oldtimer told me" messages, which nearly always turn out to be wrong!). But every message was left in place when it contained any kind of important historical material that had stood up to further inquiry.

Glenn Chesnut

---

ORIGINAL MESSAGE --- In AAHistoryLovers@yahoogroups.com, Glenn Chesnut wrote:

All the messages from the AAHistoryLovers's first ten years (2002-2011) have now been collected into one huge computer database. The Hindsfoot site will be posting the first drafts (as they become available) of the messages as they are edited into a more readable fashion as Microsoft Word DOCX documents.

See, on the Hindsfoot site, A.A. Historical Materials Part 2 at

http://hindsfoot.org/archive2.html

which gives a link near the top of the page to the specific webpage on this topic:

http://hindsfoot.org/aahl.html

The first three years of the group's messages are now available for downloading:

AA History Lovers for 2002, Messages 1-751
http://unmeasureddistances.ftml.net/aahlmsgs02.docx

AA History Lovers for 2003, Messages 753-1574
http://unmeasureddistances.ftml.net/aahlmsgs03.docx

Google search under the title "Rigorous Honesty: A Cultural History of Alcoholics Anonymous 1935-1960" (it's a .pdf document) or copy & paste the following link:

http://ecommons.luc.edu/cgi/viewcontent.cgi?article=1072&context=luc_diss&s[48]
ei-redir=1&referer=http%3A%2F%2Fwww.google.com%2Furl%3Fsa%3Dt%26rct%3Dj%26q%3Drigorous%2520honesty%2520a%2520cultural%26source%3Dweb%26cd%3D1%26ved%3D0CCUQFjAA%26url=http%253A%252F%252Fecommons.luc.edu%252Fcgi%252Fviewcontent.cgi%253Farticle%253D1072%2526context%253Dluc_diss%26ei%3Det16T4mQOi8gLg%26usg%3DAFQjCNGhz2v7ikai0f-odR3uXVOPuKNdxA%26ved%3D1#search=%22rigorous%20honesty%20cultural%22

Just Love,
Barefoot Bill

I asked one of the two producer/directors about French subtitles on "Bill W." and he replied that "right now, we are focused on the U.S. distribution of the film, including some form of theatrical release, followed by a DVD later this year. We certainly have plans for foreign and overseas distribution, but that will only come after we have completed our American distribution plan. If everything goes according to schedule, we will begin work on subtitling the film for international release sometime later this year."

--- In AAHistoryLovers@yahoogroups.com, "Bill" wrote:
&gt;
&amp;gt; Does anyone know if the documentary will be subtitled in French?
&amp;gt;
Wow, great! Thank you very much! -- Glenn C., Moderator, AAHistoryLovers

Laurence Holbrook's website http://www.laurenceholbrook.com/ now has a repository for documents associated with the AA History Lover's Group:

http://www.laurenceholbrook.com/AAHistoryLovers/

TO CONTACT HIM:

email@LaurenceHolbrook.com (email at LaurenceHolbrook.com)

DOCUMENTS PRESENTLY POSTED:

Click here for the DropCaps font examples
Click here for the Stonebraker's drafts of Bill's story
Click here to open Joe & Charlie's talk on step 3 (MS Word)
Click here to open Joe & Charlie's talk on step 3 (PDF Format)
Click here to see Handout 1 - definitions
Click here to see Handout 2 - basic instincts

From Larry Holbrook and Bill Lash
"Laurence Holbrook" email@LaurenceHolbrook.com&gt;
(email at LaurenceHolbrook.com)

I have not participated in a Joe & Charlie Big Book study group - I understand it is a 'scripted' study - the MS Word version has two images in it, one of some definitions, the other is about self instincts -

I added 4 links to this index - one is MS Word format of Joe & Charlie on Step 3, another is a PDF format of the same material - the last two are images that I copied from the MS Word document - clicking those links should open those files in a web browser - you could also RIGHT click the links and select "Save Target As ..." which will save copy on one's local hard drive -

http://www.laurenceholbrook.com/AAHistoryLovers/

I hope this is helpful -

Larry Holbrook
-----------------------
Email@LaurenceHolbrook.com
(410) 802-3099

Current Location:
2833 Farm Road 350
Livingston, Texas 77351
Polk County
Central Standard Time
L N 030&deg; 42' 01.4"
Lo W 094&deg; 59' 55.7"
Elevation 105'

Permanent Address (Mail/Parcels):
Laurence Holbrook
161 Rainbow Drive #6183
Livingston, Texas 77399-1061

- - - -

From: Bill Lash barefootbill@optonline.net&gt;
(barefootbill at optonline.net)

Good morning. The Joe & Charlie Big Book Study handouts (and many other 12 Step guides & exercises) can be found by going to www.justloveaudio.com & clicking on "free resources". The Joe & Charlie handouts can be found in "free resources" under "assorted" & scrolling all the way down to the bottom. Peace.

Just Love,
Barefoot Bill

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+++Message 8328. . . . . . . . . . . . Re: Names of the First One Hundred
From: jax760 . . . . . . . . . . . . 3/29/2012 12:40:00 PM

The list indicates where people lived or were from at the time, not necessarily where they sobered up. Prior to the publication of the Big Book in April 1939, you could only have attended meetings at Bill’s house in Brooklyn or the weekly Oxford Group meeting at the Williams’ house in Akron. (The first meeting which was held in Cleveland started after the Big Book was published, on May 11, 1939 and the first New Jersey meeting in Upper Montclair on May 14th 1939.) I think the point I was originally trying to make was that many of the "NY AA’s" were actually New Jerseyans.

Although Burwell is listed for NY he actually bounced around. Both before and after his relapse in mid 1938 he was living with the Parkurst’s in Upper Montclair, NJ which is where he first met Bill according to Merton's notes. After his relapse in June of 38 he stayed in NJ for almost a year as he worked for Stain-Ox (the auto polish affiliate of Honor Dealers)

We may have to change Jimmy to NJ - of course later he ended up in Phili and helped start that group as well as Camden NJ in May of 1940, one year to the date of the first meeting in NJ on May 14th.

Shakey Mike might be able to supply some more info on Jimmy and his entrance into AA.

Warm regards,

John Barton

--- In AAHistoryLovers@yahoogroups.com, "Chuck Parkhurst" wrote:
&amp;
&amp; what is the discrepancy between sobering up in New York or New Jersey?
&amp; Is that because of the AA "office" changing locations? I have always heard of them referred to as the "New York" contingent.
&amp;
&amp; I have always heard Hank Parkhurst was the first member "Bill sobered up in New York" but the list below states Jersey.
&amp;
&amp; Would it be accurate to say Jim B was the 4ht member to sober up in new York
&amp;
&amp; I cannot tell you how thankful I am for this list!!!!!!!!!!!!!
From: John Barton
Sent: Wednesday, December 21, 2011
Subject: Names of the First One Hundred

Fellow History Lovers,

Below are the names of more than 125 "pioneers" who are believed to have been involved with the fellowship prior to, or up to and including, April of 1939. There are only two people listed whose last names have remained elusive. I believe this is the most comprehensive list of pioneering members produced to date. The sources for this list are varied and include AA literature, several different archives, personal letters, diaries, the work of other historians including published and unpublished manuscripts, other known lists such as The Cleveland Akron 220/226, Pioneers by Date of Sobriety, A New Light on the First Forty, The NJ Survey from January 1940, The Amos List, Who's Who in AA, etc. Sober dates have been determined as best as possible from the sources listed and taking into account that a person's "spiritual birthday" sometimes did not factor in a known relapse such as Dr Bob's date listed as May of 34 (see the comments for the Amos List SOB in The Golden Road)

Are there many more names that should be on this list? I suspect the answer is yes! I have no info on new members in Akron for the first few months of 1939 and no doubt there were several, perhaps many! More research is required at a future date.

Were there "One Hundred Men and Women" on or before the book was published April 10, 1939? Bill wrote many many times to different people that there were and the available evidence seems to support this. Many historians and authors who counted less than 100 previously might not have had access to all the lists including the Amos List (for example compare to Pioneer by Date of Sobriety List). Others may have followed statements made by some pioneers like Jimmy Burwell who said Bill rounded up or exaggerated the
claim. Was Jimmy well informed? Did he know who all the Akron/Cleveland
members were? Not all of his recorded AA history (memoirs) have proved
accurate. Perhaps we’ve been wrong all along in saying there were only 60 to
70? Was everyone on this list still sober or with the fellowship in April of
1939? Probably not but then as noted above there were probably many new
members who were not properly documented or remain truly anonymous to us
till this day. So perhaps there actually was "One Hundred Men and Women" who
were staying sober by following the outlined program when the book came out.
I would love to hear if anybody can contribute information on any of the
less well know names on this list or any other sources which can be used to
prove or disprove the validity or the placement of a name on this list. Does
anyone believe a name has been missed? Many believe Ebby should have been
included. People like Wes, Eddie, and Russ eventually sobered up, should
they be included? Cebra later joined AA in Paris. How about Don, the Cohoes
banker who was sober in 36 but then seems to have faded off? Do you have any
reasonable evidence to support your claim? Please let me know your comments!
PS If anyone can provide me the last name for Gordon S. or Brooke B. both
believed to be from New York Group before 1939 I would be forever in your
debt!

1 Bill Wilson Dec34 NY
2 Bob Smith May35 Akron
3 Bill Dotson Jun-35 Akron
4 Ernest Galbraith Aug35 Akron
5 Henry Parkhurst Sep35 NJ
6 Walter Bray Sep35 Akron
7 Phil Smith Sep35 Akron
8 John Mayo Oct-35 MD
9 Silas Bent Nov35 CT
10 Harold Grisinger Jan-36 Akron
11 Paul Stanley Jan-36 Akron
12 Tom Lucas Feb36 Akron
13 Myron Williams Apr-36 NY
14 Joseph Doppler Apr-36 Cleveland
15 Robert Oviatt Jun-36 Cleveland
16 Harry Latta Jul-36 Akron
17 James D. Holmes Oct-36 Akron
18 Alfred Smith Jan-37 Akron
&gt; 19 Alvin Borden Jan-37 Akron
&gt; 20 Howard Searl Jan-37 Akron
&gt; 21 William Ruddell Feb37 NJ
&gt; 22 Douglas Delanoy Feb37 NJ
&gt; 23 Robert Evans Feb37 Akron
&gt; 24 Frank Curtis Feb37 Akron
&gt; 25 Jane Sturdevant Mar-37 Cleveland
&gt; 26 Harry Zollars Mar-37 Akron
&gt; 27 Richard Stanley Apr-37 Akron
&gt; 28 Harlan Spencer Apr-37 Akron
&gt; 29 Wallace Gilliam Apr-37 Akron
&gt; 30 Lloyd Tate Jun-37 Cleveland
&gt; 31 William Jones Jun-37 Cleveland
&gt; 32 Chester Parke Jun-37 Akron
&gt; 33 Lawrence Patton Jun-37 Akron
&gt; 34 Paul Kellogg Jul-37 NJ
&gt; 35 Earl Treat Jul-37 Akron
&gt; 36 William Van Horn Jul-37 Akron
&gt; 37 Florence Rankin Sep37 NJ
&gt; 38 Charles Simonson Sep37 Akron
&gt; 39 Irvin Nelson Sep37 Akron
&gt; 40 Frank Krumrine Sep37 Akron
&gt; 41 Edward Naher Oct-37 Akron
&gt; 42 Joseph Taylor Oct-37 NJ
&gt; 43 John Hughes Oct-37 Akron
&gt; 44 Henry Pearce Nov37 Akron
&gt; 45 Joe Schaffer Nov37 Akron
&gt; 46 Frank Hadrick Nov37 Akron
&gt; 47 Ned Poynter Nov37 NY
&gt; 48 Fred Johnson Dec37 Akron
&gt; 49 Wade Hadsell Dec37 Akron
&gt; 50 George Dovsner Dec37 Akron
&gt; 51 Harold Schitz Dec37 Akron
&gt; 52 Carl Reinert Jan-38 Akron
&gt; 53 Edith Scott Jan-38 Akron
&gt; 54 Norman Tuit Jan-38 Akron
&gt; 55 Thurman Traugh Jan-38 Akron
&gt; 56 Edward Armitage Jan-38 Akron
&gt; 57 Jack Darrow Jan-38 Akron
&gt; 58 Kenneth Arthur Jan-38 Akron
&gt; 59 Edward Brock Jan-38 Akron
&gt; 60 James Burwell Jan-38 NY
&gt; 61 Clarence Snyder Feb38 Cleveland
&gt; 62 Charlie Johns Feb38 Cleveland
&gt; 63 Raymond Campbell Feb38 NY
&gt; 64 Van Wagner Feb38 NY
&gt; 65 Norman Hunt Feb38 CT
&gt; 66 Harold Sears Feb38 NY
&gt; 67 Captain Coxe Apr-38 NY
&gt; 68 George Mullin Apr-38 Akron
&gt; 69 Herbert Taylor May38 NY
&gt; 70 Robert Taylor May38 NY
&gt; 71 George Williams Jun-38 NY
&gt; 72 Harry Brick Jun-38 NJ
&gt; 73 Roland (Bob) Furlong Jun-38 MA
&gt; 74 William Emerson Jul-38 NY
&gt; 75 Archie Trowbridge Sep38 MI
&gt; 76 Horace Maher Sep38 NY
&gt; 77 James Scott Sep38 Akron
&gt; 78 Edward Andy Oct-38 Akron
&gt; 79 John Dolan Oct-38 Cleveland
&gt; 80 Vaughn Phelps Oct-38 Cleveland
&gt; 81 Horace Chrystal Oct-38 NY
&gt; 82 William Hess Oct-38 Cleveland
&gt; 83 Wallace Gillam Oct-38 Akron
&gt; 84 Richard Rowe Nov38 Akron
&gt; 85 Thomas Birrell Nov38 NJ
&gt; 86 Delmar Tryon Nov38 Akron
&gt; 87 Morgan Ryan Dec38 NJ
&gt; 88 Wallace Von Arx Dec38 NJ
&gt; 89 Joseph Worden Jr. Dec38 NY
&gt; 90 Eddie Schroeder Jan-39 NJ
&gt; 91 Patrick Cooper Jan-39 CA
&gt; 92 William Worton Feb39 NY
&gt; 93 Robert Valentine Mar-39 NY
&gt; 94 Ernest MacKenzie Mar-39 NJ
&gt; 95 Gordon MacDougall Mar-39 NJ
&gt; 96 Hazel Cloos Mar-39 NJ
&gt; 97 Herbert Debevoise Mar-39 NJ
&gt; 98 Fred Hyde Mar-39 NJ
&gt; 99 Raymond Wood Mar-39 NJ
&gt; 100 Henry Heller Mar-39 NJ

&gt; Other Names
- Shortly after April 1st or Not Sober or Oxford Groupers
- Edwin Thacher Rowland Hazard
- Brooke B Shep Cornell
- Edgar Reilly Cebra Graves
- Alec Johnson Ned Foote
- Gordon S. Russell Rathbone
- Dr. Crowley Ernest Atkins
- Ernie Gerig Marty Mann
- John Reese Albert Golrick
- Harry Nash Grenville Curtis
- Freddie Breithut Wes Wymans
- Don McClean Oscar Vieths
- Rowland Jones Bill Cousins
- Sterling Parker Joe Mina
- Tom Pierce Jackie Williams

++MESSAGE 8329. . . . . . . . . . . . Re: hundred vs. thousand(s)
From: John Barton . . . . . . . . . . . . 3/29/2012 1:13:00 PM

"In one western city and its environs" refers to Akron and the surrounding areas
including Cleveland. See the 1st edition stories of Tom and Maybelle Lucas
(My Wife and I) and Joe Doppler (The European Drinker) talking about 70 people at the weekly meeting.

There was no "Cleveland Group" before May 11th 1939. Stories written and published in the OM and the Big book (1st ed.) published April 10, 1939. Bill kind of misspoke in AA comes of age and the foreword to the 2nd edition when he said there was a third group in Cleveland in 1937. What actually occurred is that the "Clevelanders" began coming to Akron in the summer of 1936 when Joe Doppler and Bob Oviatt joined up. Several more were added in 1937 but they all drove up to Akron for the weekly Oxford Group meeting at the Williams'.

Excerpt below from Bill's recounting of the movement's history to the trustees via letter in late 1940.

"When this book appeared in April of last year there were approximately 100 A.A. members. Two thirds of them were at Akron, Ohio, or nearby communities in the northern part of that state. Most of the remainder were in or near New York City and a few others were scattered along the Atlantic Seaboard. The work had then been in existence over four years."

God Bless

John Barton

---

From: buckjohnson41686 buckjohnson41686@yahoo.com>
To: AAHistoryLovers@yahooogroups.com
Sent: Saturday, March 17, 2012 8:38 PM
Subject: [AAHistoryLovers] Re: hundred vs. thousand(s)

From: buckjohnson41686@yahoo.com>
(buckjohnson41686 at yahoo.com)

SEE MESSAGE 6882, Sun Sep 19, 2010: Already 80 people in the Cleveland group in Spring 1939?

Geoff Smith noted that 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 alcoholics total. 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?

Glenn Chesnut responded:
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?


From: brian koch ............ 4/4/2012 11:11:00 AM

Wow. This was a thesis statement and the title is typewritten as follows?

"A CUTURAL HISTORY OF ALCOHOLICS ANONYMOUS"

No spellcheck needed to be a Dr?

______________________________

From: barefootbill@optonline.net
Subject: Rigorous Honesty: A Cultural History of AA 1935-1960

Google search under the title "Rigorous Honesty: A Cultural History of Alcoholics Anonymous 1935-1960" (it's a .pdf document) or copy & paste the following link:

http://ecommons.luc.edu/cgi/viewcontent.cgi?article=1072&context=luc_diss&s ei=redir=1&referer=http%3A%2F%2Fwww.google.com%2Furl%3Fsa%3Dq%26source%3Dweb%26cd%3D1%26ved%3D0CCUQFjAA%26url%3Dhttp%253A%252F%252Fecommons.luc.edu%252Fcgi%252Fviewcontent.cgi%253Farticle%253D1072%2526context%253Dluc_diss%26ei%3Det16T4mQOITwogGp8fiUBg%26usg%3DAFQjCNGhz2v7ikaI0f-odR3uXVOPuKNdxA%26cad%3Drjt#search=%22rigorous%20honesty%20cultural%22

Just Love,
Barefoot Bill

Message 8331. . . . . . . . . . . . Re: Beer served at AA meeting?
From: Jon Markle . . . . . . . . . . . . 3/29/2012 5:43:00 AM

This gave me a wonderful warm chuckle this morning. As I can recall one night, my grand-sponsor, John W, relating this story, about that beer drinking group.

I can still remember him asking me once, on the night of my proud announcement of being sober for 3 months: "and Jon, how's that marijuana going for you?"

LOL Of course, I was still determined to do what we laughingly referred to as "Jon's Marijuana Maintenance Program". That was my second attempt to stay sober without working the steps.

I'm now on my third . . . and this time I'm following the suggestions found in the Book and the 12x12. Seems it works better when I follow the directions.

Jon Markle
Raleigh, NC
9.9.82

On Mar 24, 2012, at 12:19 PM, hdmozart wrote:

From the beginning the southern drunks presented special problems. For example a group in Richmond, Virginia, believed in holding regular meetings, in getting away from their wives and talking things over, but saw no reason not to drink beer at their meetings. It took time and the dedicated work of one John W. to bring them around.
This from the multilith version of the 1938 manuscript. Appears in Bill's story.

"We commenced to make many fast friends and a fellowship has grown up among us of which it is a wonderful thing to feel a part. The joy of living we really have, even under pressure and difficulty. I have seen one hundred families set their feet in the path that really goes somewhere; have seem the most impossible domestic situations righted; feuds and bitterness of all sorts wiped out. I have seen men come out of asylums and resume a vital place in the lives of their families and communities. Business and professional men have regained their standing. There is scarcely any form of trouble and misery which has not been overcome among us. In one Western city and its environs there are eighty of us and our families. We meet frequently at our different homes, so that newcomers may find the fellowship they seek. At these informal gatherings one may often see from 40 to 80 persons. We are growing in numbers and power."

---

&gt; From: "B"
&gt; (kochbrian at hotmail.com)
&gt; &gt; More information comes in. Here is Bill's story as it appeared in the first printing.
&gt; &gt; "There is scarcely any form of human misadventure and misery which has not been overcome among us. In a Western city and its environs, there are sixty of us and our families. We often meet informally at our houses, so that newcomers may find what they seek. Gatherings of twenty to sixty are common. We are growing in numbers and power."
&gt; From: Dudley Dobinson  
&gt; (DudleyDobinson at aol.com)  
&gt;  
&gt; Hi, The first printing on page 25 (Now 15) says 80 members and "At these informal gatherings one may often see from 40 to 80 persons." On page 27 (Now 17) refers to "One hundred men who were just as hopeless as Bill." Adjustments were made in later printings.

&gt; Dudley D. Birr Ireland

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+++Message 8333. . . . . . Re: Collected Ernie Kurtz: criticism of sick as your secrets
From: Bryan S. Reid . . . . . . . . . . . . 3/28/2012 9:40:00 PM

I certainly heard "you're only as sick as your secrets" regularly when I was early in the program. When it was said publicly (i.e., in a meeting), it was a general statement directed at no one in particular, almost always in the context of discussing getting honest.

When I heard it from my sponsor and a couple of old-timers who had taken me under their wings, it was initially directed to "Bryan, you have got to get honest with yourself," meaning I'd never get anywhere with my recovery until I got truly honest with myself. Subsequently, it was meant as "Bryan, you have to get honest with others," meaning things I kept totally secret and didn't share with anyone were going to end up eating me up inside. It was almost always one-on-one, although occasionally with my sponsor and two of the old-timers going out after a meeting for coffee (known as the 100 Year Club - I had about a year and the rest of them made it add up to 100 years; actually it was about 103). It really brings tears to my eye to think about those nights and what those men did for me. There was absolutely nothing too stupid for me to say or ask with them.

I still hear it in meetings and occasionally use it myself. It helped me a lot. I never could have done the 4th and 5th Steps without having gotten with myself first. Admittedly, I can only evaluate it in the context of my own experience.

Having said that, when you're really new, really green and really raw, you grab at anything that works. In my first month, I can remember one of the old-timers saying to me and a couple of guys with roughly the same amount of time, you only have to do 4 things: If it's not right don't do it, if it's not yours don't take it and if it's not true don't say it. He said if you do that and don't drink between meetings, you'll be off to a great start. Another one that's not in the BB or 12&43;12, but it worked for me.
I have to wonder if it would have been an anathema to Bill and Dr. Bob, and the first 100. As I've listened to talks given by them, they stressed that getting honest was crucially important to getting sober and staying sober.

And I believe it to be true - things that I live in denial of or stuff inside to hide them from other people will ultimately take me back out.

Greetings to all from SE Arizona,

Bryan

Highway 92 Group
Sierra Vista AZ

I just wanted to point out very quickly that the Joe & Charlie Big Book Studies were NOT scripted. A transcript of one of their studies that was originally recorded on cassette is available online & can be also found at www.justloveaudio.com by clicking on "free resources" & then clicking on "assorted" & then scroll down to "Big Book Study (Joe & Charlie)". That is where I think the Step 3 material is from that Larry is talking about. It is from a full transcript of a recording & is NOT a copy of a script that you may have imagined they read. Typing into a computer every word of the entire weekend presentation (eight 90-minute cassettes) is an extreme example of someone who had way too much free time. But it also shows the importance that someone gave to the Joe & Charlie Big Book Studies. I know these studies radically changed my life for the better.

Just Love,
Barefoot Bill

I have not participated in a Joe & Charlie Big Book study group - I understand it is a 'scripted' study....
I was privileged to attend numerous Big Book Seminars in Sacramento, California including the 20th and final one in 2005. Willie B., who presented the Steps from the Twelve and Twelve, was my sponsor for several years until her death, January 23, 2011.

Charlie P. personally approved the the Fourth Step forms that I recreated on my computer and continue to share with other members. We use these forms for the Fourth Step during our weekly Book Study group in Lodi, California and I also use them with my AA babies. Since they were created in InDesign, which not everyone has, I saved the document in PDF format for your viewing and use. Please go to the document at

http://www.laurenceholbrook.com/AAHistoryLovers/4th%20Step%20Inventory.pdf

Thanks to Laurence Holbrook for creating the link on his website. Pass it on!

Love in Service,

Nancy Karvonen
Galt, California
5/24/72

When working with someone who has been drinking large quantities of alcohol, they probably should have a medical detox, in a facility where they can be closely watched and treated if necessary. Detoxing off of alcohol can be very dangerous and sometimes deadly. It's dangerous for us to offer speculation and advice unless we are medically trained to do so.

In the early days, I believe that most drunks were of the "hopeless" variety and the general consensus was to take your man to a hospital if available, for
detox. Today, not every drunk needs to be detoxed because our "bottom" has been raised.

Medical detox has been abused by some of "us" because it's an easy way to get through a hang over. Drugs are the new alcohol. There seems to be some concern in the recovery community and among some professionals about the wisdom of using too many drugs, especially for the "revolving door" alcoholics -- meaning they are now addicts in addition to being alcoholics.

I know that some current models of recovery type "houses" use a step up method, where the client is assessed as to whether they need medical detox, or can go through a "social detox" without medication, but under observation.

Jon Markle
Raleigh, NC
9.9.82

- - - -

From: "Sherry C. Hartsell" hartsell@etex.net&gt;
(hartsell at etex.net)

Yep, I got karo syrup over ice w/lemon squeezed into it, glass after glass for first 2-3 days!

- - - -

From: Robt Woodson wdywdsn@sbcglobal.net&gt;
(wdywdsn at sbcglobal.net)

Re: Karo and OJ ...

I made and served many such "cocktails" which included stirred in brown sugar and a whipped raw egg for protein as a long term kitchen trustee in the local county jail during that period ... as I remember it, the real deal had sometimes included a shot of liquor to begin with ... to ease the shakes. They were "swimming" on cold tile and concrete floors in the "drunk tank" there ... no doctors.

From the "not so fond" memories deparyment,
Woody in Akron

- - - -
From: Charley Bill charley92845@gmail.com>
(charley92845 at gmail.com)

Here in Southern California, in the early '70s I was visited by a task force from the Icebreakers Group and the Dry Dock Group. They arranged for 24/7 coverage in our little house and always had that abominable hot warm orange juice and syrup. As far as I knoW, no dedicated medical support, but we all had basic medical in the military.

- - - -

ORIGINAL MESSAGES WERE

From: Margie Keith
Sent: Wednesday, March 28, 2012
Subject: Re: Thoughts on Bill Swegan

In the early 70's we were still giving karo syrup and orange juice but had a doctor on stand by.

- - - -

From: Baileygc23@aol.com on Mar 22, 2012:

It used to be said that the first 36 hours of not drinking were the most dangerous for the alcoholic that is being treated in recovering from the effects of alcohol. So the medical people were supposed to sedate the alcoholic during this time to reduce the risk of his dying. I think we should not lose sight of this if we are working with someone with acute alcoholism.

- - - -

With reference to Bill Swegan's scientific journal article on the advantages to using tranquilizers to help alcoholics through early detox instead of the substances like barbiturates (as in the case of Dr. Bob) and paraldehyde, that were used in earlier AA practice.

+++

Message 8337. . . . . . . . Did anyone tape or film the Grapevine play In Our Own Words?
From: Masterman . . . . . . . . . . . . 4/2/2012 7:56:00 PM

I was a sponsee of Sybil Corwin.

My name is Matt, and I wanted to ask, did anyone tape or film the Grapevine play
"In Our Own Words: Pioneers of Alcoholics Anonymous"

I'm sure Sybil would have loved it. When she was doing her 12 year service as the executive secretary of the Central Office in LA she said they ordered hundreds of the pamphlets explaining the NEW 12 traditions that AA did not have when she got sober in 1941 so they used to go around and they did a "Traditions Play" which you can get a copy of from the NY Office (I'm sure you all know that) so they went around to all the meetings (there was only one in LA at her first meeting 3/21/1941, and had grown to over a hundred and present day over 2000 in the LA area alone.

Back then, if you started a meeting you owned it. They got furious at Tex Adams, Sybil's brother who started the "hole in the ground" meeting in huntington park. He told them it was a long rough drive to downtown LA from his home (no freeways back then, no route 10, no route 5).

They told him they had hired a lawyer and were going to incorporate AA in Los Angeles and he could consider himself excommunicated from the group. He laughed at them and told them that they might as well try to incorporate a sunrise and predicted that there would be hundreds of groups popping up all over southern California.

Anyway if anyone has a tape of the Grapevine Play I would be so appreciative.

If you'd like to here about Sybil's sponsee Irma Livoni who got kicked out of AA you can read about it (too long to post here) at http://www.barefootsworld.net/aa-irma_livoni.html

also a picture of my wonderful Sybil, she and I were on her porch, talking about AA. Bob was going to color her hair that day so she was wearing her "my grey is showing" cap.

Much AA love to you all,

Matt

pupmasters@yahoo.com
--- In AAHistoryLovers@yahoo.com, "jaxena77" wrote:

To Our Friends and Supporters in the AAHistoryLovers Yahoo Group,

We are very excited to announce that on Saturday, June 25, 2011, In Our Own Words: Pioneers of Alcoholics Anonymous will be performed in Los Angeles County for the very first time. We are especially honored for this opportunity to tell Sybil Corwin's story in her hometown, alongside the stories of Mort Joseph, Cliff Walker, Frank Randall, June G and the many pioneering members of AA in Southern California. The AAHistoryLovers Yahoo Group was vital in the researching and writing of this documentary style play.

Our shows in Northern California and Texas have sold out to standing room only audiences for the past two years. Please SAVE THE DATE and spread the word to anyone you know in Southern California. We need your help to PASS IT ON!

In Love and Service,
Jackie B.

FULL COLOR FLYER WITH PHOTOS:
http://hosted.verticalresponse.com/771229/0076d7232a/TEST/TEST/

Message 8338. . . . . . . . . TEMPORARY: Which Miami Hospital was Bill in when he passed?
From: marathonmanric . . . . . . . . . 4/3/2012 8:17:00 PM

Mr Moderator,

I replied to this post stating that I grew up my first ten years in AA, in Miami, and explained what I heard and know of the Miami Heart Institute where Bill Wilson passed. I received an email, out of the group, of one who wanted to know a bit more that I could share. I've lost or have accidently deleted the email address and wonder if I might post a call, if that someone sees it, they can re-email me. Thank you, Ric

Hi, I'm Ric, a happy and grateful alcoholic, When this thread was active, I received a personal reply which I have since lost. If you contacted me concerning The Miami Heart Institute and Bill W's passing, please reply again so that I may continue our conversation.
Thank you,

Ric in Salinas, Ca

--- In AAHistoryLovers@yahoogroups.com, "B" wrote:
&gt;&gt;
&gt;&gt; I have seen some obits for bill and they mention a Miami Florida Hospital.
Does anyone know which hospital it was? Thanks to all my fellow history buffs.
&gt;&gt;

+++Message 8339. . . . . . . . . . . . John Mark Whalon
From: J. Lobdell . . . . . . . . . . . . 4/5/2012 12:10:00 AM

John Mark Whalon was b. Dorset VT June 16 1886 [WW2 Draft Card], unmarried in 1942.

Inducted April 21 1918 attended School of Aerial Photography overseas Oct 15 1918 to Feb 18 1919

In 1918 a surveyor employed by William Griffith and unmarried [WW1 Draft Card]

The 1927 birth certificate of Cornelius Bayard Whalon shows father John Mark Whalon, mother Kathleen Isabel Whalon: the two were married in Canada.

His Sept 21 1956 obituary gives his birth as August 6, 1886 [error], his surviving son as Lawrence [no surviving widow], but his name is indeed John Mark Whalon. The 1930 Mark A Whalon, wife Kathleen, children Lawrence and Cornelius, is clearly [an error for] our John Mark Whalon.

He appears as John M. in the 1900 Census, with his father William C. [b. 1855] having both parents born in Ireland and his mother Rose [Kelleher] [b. 1862] having both parents born in Ireland. -- Jared

+++Message 8340. . . . . . . . . . . . More on Mark Whalon
From: LES COLE . . . . . . . . . . 3/31/2012 4:13:00 PM

The US Census for 1910 shows the following:
John M Whalon
Age 23 Male White American
Est Birth year 1887
Birth location: Dorset, Bennington, VT

Relation to Head: Son
Head of household: William C.

Other people in household:
William Whalon: 56 yrs, Male, Father
Rose Whalon: 48 yrs, Female, Mother
William Whalon: 27 yrs, Male, Sibling
Mary Whalon: 18 yrs, Female

Father's First Name: William C.
Father's Last Name: Whalon
Father's Birthplace: Vermont
Mother's First Name: Rose K.
Mother's Birthplace: Scotland

Marital Status: Single

Sheet: ASheet number: 12
Collection: 1910 U.S. Federal Population Census

+++Message 8341. . . . . . . . . . . . Re: 13th Step as a spiritual level
From: Chuck Parkhurst . . . . . . . . . . . . 3/30/2012 5:48:00 PM

++Members

I do not see the reference to a "spiritual level" in the paragraph below. I
would like to view this entire article by Bill if anyone has a link. Is Bill
referring to AA clubs as in "Alano" clubs and the like?

In Service With Gratitude,

Chuck Parkhurst

-----Original Message-----
From: joelford@pacbell.net
Sent: Friday, March 30, 2012
Subject: Re: 13th Step as a spiritual level

See paragraph 2 on "Clubs in AA" by Bill W. in the April 1947 AA Grapevine:

"As the majority view, we might suppose that to be a blanket endorsement of
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. At times club
enthusiasts will act as though they really believed we could handle our
alcohol problems by club life alone. They are apt to depend upon clubs rather than upon the AA program."

The 2005 Holiday (Christmas) issue of Box 4-5-9, the AA General Service Office newsletter, gave an account of requests for advice about study guides from members and groups in the 1970s. AA World Services set up a committee to discuss the issue and in 1977 published a position paper entitled, "Big Book Study Guides and other interpretations of the AA program."

It said inter alia: "The Board recognises that AA is a program of self-diagnosis, self-motivation and self action - and that the use of study guides, courses, classes or interpretations is therefore not generally appropriate. The program is spiritual rather than academic. There are no authorities in AA and even a self-appointed 'teacher' has feet of clay. Hence, it is preferable that the individual member or prospect interpret the literature according to his/her own point of view."

I'm following this thread with interest, as it seems particularly ironic that what started out as the idea of a 13th Step as a higher spiritual level would become the slang term for sexualized bad behavior.

Is this mention in the 1947 Grapevine article on Clubs the earliest known usage of 13th Step as a spiritual level? And following on that, what is our earliest known example of the term being used the other way, as a term for "hooking up" within the fellowship? Victor and Lil are described in *Dr. Bob and the Good Oldtimers* as "writ[ing] the 13th step long before the first 12 were ever thought of" (page 97), but are there other publications (GSO published or regional) that use it earlier?

Trysh Travis

*Points: the Blog of the Alcohol and Drugs History Society*
http://pointsadhsblog.wordpress.com/*
I have heard the Irma Livoni story almost since I hit the doors of A.A. However, I have never heard from a credible source what happened to her after she was kicked out of A.A.

I would think her sponsor may have known or even done something to help her.

Are there any citations besides "I heard it in a meeting" that shed some light on her?

Tommy H in Danville

Is it the current official position of AA that "the use of study guides, courses, classes or interpretations is ... not generally appropriate"?

I find this paragraph a bit puzzling given the history of A.A.
In our pioneering days, it was not at all uncommon for groups to have formal training for newbies. Indeed, that was one of the requirements for full membership before the Traditions were confirmed in 1950. The Little Red Book sprang from the course outline of one of these instruction programs and I find it very solid and use it myself.

There are many gurus who take their pony shows on the road. Joe and Charly have been mentioned. There are more. Gurus apparently vie to do workshops. Back to Basics is thought a lot of by some.

One of the dangers that I have heard mentioned since my beginning in A.A. is to not interpret our program by yourself.

I would also question the self-diagnosis statement, but that is a different issue.

Is the position outlined above the current position of A.A.?

Tommy H in Danville

+++Message 8346. . . . . . . . . . . . Re: 13th Step as a spiritual level
From: starshine1943 . . . . . . . . . . . . 4/5/2012 6:47:00 AM

The complete article for the reference begins on Page 46 in Language of the Heart - an article on Clubs. As the originator of this question, I believe this may be the reference I was remembering having read.

However, I have now found another reference to the 1955 International Convention. GSO says they do not have the transcript of Bill's remarks there and suggested we check with Stepping Stones, which we are doing.

+++Message 8347. . . . . . . . . . . . Manager at Dr. Bob's Home Convicted
From: Bill Lash . . . . . . . . . . . . 4/4/2012 5:41:00 PM

From Bill Lash and Shakey Mike

- - -

From: Bill Lash barefootbill@optonline.net&
(barefootbill at optonline.net)

Dr. Bob's Home in Akron continues on, despite conviction of former operations manager

Published: Tuesday, April 03, 2012, 7:00 PM Updated: Wednesday, April 04, 2012,
1:09 AM

By http://connect.cleveland.com/user/jcaniglia/index.html&gt; John Caniglia,
The Plain Dealer


html [49]

AKRON, Ohio - The iconic home on Ardmore Avenue will continue to educate visitors and honor the legacy of Dr. Robert Smith, the co-founder of Alcoholics Anonymous.

What appears somewhat less known is the fleecing of the nonprofit that operates the home.

Raymond Collins, 48, of Akron was sentenced to two years' probation in January after he pleaded guilty to a charge of grand theft in Summit County Common Pleas Court. Collins, who oversaw the nonprofit's books, took $52,872 from February 2009 through July 2011, Akron police said. He was ordered to make restitution.

A police report said Collins used a Dr. Bob's Home bank card "beyond the intended use by purchasing personal items and making large ATM withdrawals."

In public filings with the IRS, Dr. Bob's Home said it had assets of $497,295 at the end of 2010, the most recent year available.

Attempts to reach Collins were unsuccessful. His attorney, Donald Hicks, declined to comment.

Harmon Velie, who is listed as the chairman of the Dr. Bob's Home board, called Collins' actions "an internal matter." He said Collins was dismissed "because of the misappropriation of funds." He declined to discuss the issue further.

The nonprofit maintains and operates the home at 855 Ardmore, which serves as a resource to teach guests of AA's beginnings in Akron and serves as an inspirational setting for AA members around the world, according to the nonprofit's public filings with IRS.

It is listed as the "birthplace of Alcoholics Anonymous" by the National Register of Historic Places.

It is where Smith lived from 1915 to 1950, according to the group's website. While in Akron, Smith met Bill Wilson, a New York businessman, who, like Smith,
struggled with alcoholism. They worked with others and wrote the book, "Alcoholics Anonymous," in 1939.

Collins has never been in trouble before, according to court records. It is unclear what Collins did with the funds, but records suggest he had struggled financially. The Akron Beacon Journal reported in 2002 that one of Collins' children had serious medical problems.

Federal court documents show he filed for bankruptcy in 2006, citing liabilities of $176,000 and assets of $109,000. Records indicate that he worked at Dr. Bob's Home for about 18 months, beginning about early 2009.

In a March 2011 story about Dr. Bob's Home, the Beacon Journal interviewed Collins and Velie about the home's repairs. The group bought it in the mid-1980s. Collins told the newspaper that people come to the house from around the world to look around and learn.

"It happens all the time," the paper quoted Collins. Visitors walk in, and "they just break out in tears."

He told the paper about two visitors who stopped on their way from Mexico City to New York City. Once they walked in the door, they "dropped to their knees and started praying," the paper quoted Collins.

Plain Dealer news researcher Jo Ellen Corrigan contributed to this story.

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From: "Shakey Mike" Shakey1aa@aol.com> (Shakey1aa at aol.com)

Dear AAHistoryLovers:

A visitor to our site who reported his/her email address as shakey1aa@aol.com thought you would be interested in this item from Cleveland.com


Shakey Mike
I saw this article about Dr Bob's House. It discusses our History. The unfortunate part of this story is that it casts an unfavorable response, by those "normals" who read it, that alcoholics are dishonest. On the other hand why would the non profit need with almost 500,000 dollars? Does any one know if
there is a plan to spend the funds to buy another historic home in Akron (like T
henry's house) or do they need that much money to make repairs on the two
properties owned?

Hi, sorry, it was Mercedes McCambridge who broke her anonymity before
Congress in 1970 and who had traveled to Bad Cannstadt, to visit the
treatment
center there. Dolores

Hi, Dolores - Dave and I hadn't heard about Marty Mann's connection with
these
military treatment centers, and would love to learn whatever you find out.
In
addition, even though I retired recently as a 20-year staff chaplain at the
Palo
Alto VA (Veterans Affairs Health Care System), I will always have a deep
interest in anything involving health treatment of our military, be they
active
or vets.

Thanks very much. Sally

Dolores,

With apologies, I only bring this up because there is so much confusion
about
this among some of our younger people, and this confusion has begun to do
harm
to the fellowship and its proper aims. Both the Twelve Steps and the Twelve
Traditions are interpreted in AA according to the great underlying principle of
ENGLISH COMMON LAW: the interpretation of a law is NOT determined by nit
picking
at what some particular phrase in the law COULD be twisted into saying by the clever use of logic. It is based mainly on PRECEDENT -- that is, on how earlier generations actually applied the law in practice.

Put in simple Anglo-Saxon, "if our grandfathers and grandmothers did it that way, then it's perfectly legitimate for us to do it that way."

Let me give an example from AA history, so you can see how this principle has regularly been applied in AA: Logically, you could argue that the third step requires all AA members to use the word "God" whenever they speak, even if they disagree on some of the traditional theological points about God, and you could certainly argue (logically) that atheists absolutely couldn't be permitted in the fellowship. But from the traditional practice of the good oldtimers we know that open atheists were allowed to be AA members from the very beginning. And so we have to continue to accept them now. As you well know, a good deal of European AA would be wiped out, if we didn't follow that precedent and continue to accept atheists into AA with open arms and cries of joy.

That's why I'm raising this question, again with apologies, but it is an important question.

In Message #8348 you referred to "Mercedes McCambridge who broke her anonymity before Congress in 1970."

Are you sure about that? Did she "break her anonymity"? Have you checked the full transcript of her testimony before the Senate committee? Have you at least checked Nancy Olson's book "With a Lot of Help from Our Friends"? She records a lot of the Senate testimony in one part of that book.

Nancy Olson (who later founded the AAHistoryLovers) was the one who was coordinating and vetting all the people who testified before that particular U.S. Senate committee, and she was being extremely careful to school them in advance about what they could and could not say without breaking AA rules.

The important distinction is that you are not "breaking your anonymity" (in the sense of the Twelve Traditions) if you acknowledge in public that you are an
alcoholic. It's O.K. to say that you are a "recovered alcoholic" (the phraseology which Nancy and Marti Mann preferred in public settings) and it is O.K. to say that you are a "recovering alcoholic" -- as long as you don't mention that you are an AA member.

But as long as you are alive, you break the anonymity rule in the Twelve Traditions if you say in public (or write in the public media) that you are an AA member (and you also reveal your last name or allow your face to be photographed).

That is the old AA tradition, the way it was practiced by a large number of the good old timers. Betty Ford (April 8, 1918 - July 8, 2011, President Ford's wife) followed that practice, and the AA good old timers of that era praised her. She publicly admitted to being a recovering alcoholic and drug addict, but never mentioned her membership in AA.

But Father Ralph Pfau and Lillian Roth both got Bill Wilson very angry at them when they revealed in the public media that they were members of AA -- that was because they talked about their AA membership, and gave their full names (and in Pfau's case, numerous full face photographs accompanying his autobiography in Look magazine).

That's the crucial distinction. If Mercedes McCambridge told the Senate committee about her alcoholism (which she did), that was O.K. But if she talked about being an AA member, then she was "breaking her anonymity" and violating the Twelve Traditions.

And I can't remember now whether she did or didn't. But Nancy never said there were any problems in her case.

Glenn C.

P.S. There is fine point here that maybe needs discussing in a bit more detail. You could in fact testify before that U.S. Senate committee and reveal the fact that you were an A.A. member, is long as you did not give your last name, and did not allow the newspaper photographers or television cameras to show your face. That is what Nancy set up when Bill Wilson testified before the committee. The television cameras were only allowed to show the back of his head. There was
one U.S. Navy officer where they also made sure that the TV cameras only showed
him from the back. (Although Nancy, very clever woman, made sure that he was
asked to raise his hand at one point, so the cameras could show all his gold
braid glistening in the TV lights!).

But if I remember correctly, the whole point of having Mercedes McCambridge
testify lay in having the public know who she was, so my assumption is that
Nancy must have lectured Mercedes very stiffly about not revealing her AA
membership. When Nancy was in that kind of mood, she tended to sign her
memos "Nancy Rex" (as in Tyrannosaurus Rex).

+++Message 8350. . . . . . . . Re: alcoholism in the military
service -- Mercedes McCambridge
From: Dolores . . . . . . . . . . . . 4/7/2012 2:36:00 PM

[With reference to Mercedes McCambridge's testimony before the U.S. Senate
committee on alcoholism, during the period when Senator Harold Hughes, Nancy
Olson, Mrs. Marty Mann, and other AA members were working to get the Hughes
Act passed by the U.S. Congress and then enabled by receiving the funds
necessary to implement it.]

From Dolores:

Greetings, I have this statement from Mercedes on an old tape. She is
speaking to a group of people, it is a very cold day, and she relates how
her mother and relatives reacted to what she did. Senator Hughes asked her to do
what she did and she did comply. I would have not stated this so openly if I
didn't have it on an old tape. An AA member gave me the tape many years ago.

Dear Glenn, I want to thank you for the clear explanation of saying I am an
alcoholic in conjunction with AA. I remember Mercedes saying when she was
asked to share-testify in Congress, that all lights went on, and the reporters
were there taking her picture. I was very moved by her tape.

You know the chaplains and the medics were influential in helping the
military AAs to hold meetings on the bases here in Germany. After the Act of
Congress, it was often difficult for the AA members to share in meetings because of the
"3rd party."

My "problem" right now is about putting the CER history on the Website here in
Continental Europe. Our Region said no names because of another mishap some years ago. I believe that it is a policy to put first names and the first initial of the last name in histories. Most of the names mentioned in the history have passed away. But I decided not to put the history on our website.

Dolores

+++Message 8351. . . . . . . . . . . . Re: Joe and Charley's third step handout
From: pmds@aol.com . . . . . . . . . 4/5/2012 11:27:00 AM

From pmds, Baileygc, Laurie Andrews, Charlie Parker, M.J. Johnson, bent_christensen, Jon Markle, John Barton, Tim T. (pvttimt), and Tommy Hickcox

---

From: "Charlie Parker" charlieparker@prodigy.net&gt;
(charlieparker at prodigy.net)

I'm curious who was on this board and how subjective their opinions were.

"The Board recognises that AA is a program of self-diagnosis, self-motivation and self action" sounds dangerous for a person that has also acknowledged that selfishness and self-centeredness is the root of their problem. There are lots of assumptions in their position that make me curious.

Who says that spiritual and academic are mutually exclusive? Who determines if a teacher is "self appointed"? And finally, if we have to exclude input from those who have "feet of clay" we might as well throw the whole Big Book away.
"We are not saints" was an understatement and an accurate appraisal of our founders.

I had never seen this opinion from AAWS but it doesn't shock me. I don't think that we will ever publish an official study guide but I am in full support of people studying our literature whether they are in a group or alone (with and without guides, forms, and teachers).

This has been going on for a long time around our fellowship by many folks that I have deep respect for.
Respectfully, Charlie P. 3-22-1985 Austin, Tx

- - - -

From: "M.J. Johnson" threeeyedtoad@gmail.com &gt;
(threeeyedtoad at gmail.com)

No - the conclusion that A.A. opposes the use of study guides is based on
the
partial quote included below from the December 2005 Box 4-5-9 article. The
article continues:

Of course, while Alcoholics Anonymous has declined to participate in the
production of interpretive material, it does not oppose their publication or
their use by A.A. members. Many members get in touch with the General
Service
Office, asking whether they can use study guides. A letter written in 1985
by
Bob P., then general manager of G.S.O., is typical of the replies to such
inquiries: "I don't see that the use of this material by your group
would be
contrary to either the letter or the spirit of the Twelve Traditions ....
And if
[your group] wish to use mimeographed guides or forms to help the study of
the
book, neither the Board nor this office either endorse or oppose such
materials." Bob went on to explain the position of the A.A.W.S. Board, and
enclosed the 1977 position paper as background.

The issue of Box 4-5-9 that includes this article is available online
(beginning on page 7). See:


(The full text of this Box 459 article is also given in AAHistoryLovers
Message
#8352.)

- - - -

From: "Bent" bent_christensen5@yahoo.com &gt;
(bent_christensen5 at yahoo.com)

It seems to me that the board with the statement

"The Board recognizes (...) that the use of study guides, courses, classes
or
interpretations is therefore not generally appropriate" is on collision
course
in relation to Dr. Bob and AA in Akron who made the pamphlet

"A Guide to the Twelve Steps of Alcoholics Anonymous"
http://hindsfoot.org/akr12.html

and the early AAs who made beginners lessons entitled
"Alcoholics Anonymous: An Interpretation of the Twelve Steps"
http://hindsfoot.org/detr0.html

and the work of many a sponsor throughout the world.

But it may be due to my lack of skills in the English language...

Best wishes
Bent

- - -

From: Jon Markle jon.markle@mac.com>
(jon.markle at mac.com)

Since the "Big Book", Alcoholics Anonymous, is often referred to as our "text book", I find no difficulty with study guides.

After all, our Book was written by men (and I suppose a few women), is considered a "guide" in and of itself.

Nothing could be more ridiculous (to me) than to ban or declare "inappropriate", any Big Book or Step Study guides, often written by members with much more sobriety and recovery than the authors of the original guides to recovery.

And since that "other" Book of spiritual direction is often studied in many ways, with guides of various methods, in educational settings, resulting in higher degrees, I can see no reason that OUR literature should be any more special than that . . . for drunks!

A study guide is just that. It is used to enhance and structure the study for drunks who are otherwise mostly unstructured.

Jon Markle, BA Sacred Studies/MA Agency Counseling
Retired Therapist & SA Counseling
Specialty: Dual Diagnosis/SPMI/COD & DBT-S
HS Practitioner, Advisor & Case Consultation
Raleigh, NC

[My *opinions* & observations are my own, obviously. . They do not necessarily reflect upon any agency in which I have been employed. Please do not alter, copy, duplicate, refer to or otherwise use this communication for any publication -- e-mail, paper, book, electronic, or digital medium -- for any reason, in whole or in part, without my written permission. Thank you.

(FYI: DOS 9.9.82)]

- - -

From: John Barton jax760@yahoo.com>
Might be nice if these people in NY - aka "AAWS Committee" (do they speak for AA as a whole) looked at the history. Perhaps if they read the Grapevines from the 40s and 50s they can see how well the Beginner's Classes and Step Studies were received. Like Bill L, I too owe a great deal to Joe and Charlie who made the Big Book Come Alive for me. In our neck of the woods the classes and workshops are well received and well attended. Newcomers here in NJ continuously ask for the handouts and study guides. So actual experience does not verify any wisdom or "truth" in the AAWS "proclamation."

"Together we can do something I could not do alone."

P.S. In the early days of course a typical response from Bobbie Burger on behalf of Bill and the NY Office may have read something like this:

The Central Office has no opinion on these matters. If the guides or publications meet the needs of the local membership then they can certainly be used. Keep your eye on those Twelve Steps and you can't possibly fail.

In those days there was a little more humility at play in NY. (I have seen numerous letters from Bobbie to members/groups along these exact lines with similar issues related to program or fellowship)

Since when does anybody (let alone an "AAWS committee") speak for AA as whole? Perhaps the collective conscience of the conference is the nearest that any group or body can come to being the voice of AA.

I was disheartened to see that a "position paper" from 1977 where NY (with all humility) was issued when they might have taken no position and suggested that each person determine for themselves whether or not study guides are helpful to them. I would certainly hope and pray that there is no official "AA position" on this or any other matter relating to groups and how they conduct their affairs other than the 36 principles which have been previously published.

"self-diagnosis, self-motivation and self action" and these apply how to "the real alcoholic"?

"If a mere code of morals, or a better philosophy of life were sufficient to
overcome alcoholism, many of us would have recovered long ago. But we found that such codes and philosophies did not save us, no matter how much we tried."

God Bless,

Sorry for venting!

"By their fruits you will know them"

- - - -

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

During my 34+ years in the AA fellowship, I've encountered some of the more extreme versions of "study guides, courses, classes or interpretations."

Often, the adherents to these extreme versions claim that their approach is "More Original" with respect to early AA, and is therefore more authentic and more effective.

Examples:

1. The Strike Them Sober approach. Years ago in Denver, where I sobered up, a group calling themselves AA's arrived and set up shop at one of the clubs. They claimed that "originally" new people were taken by some number of sober AA's and "worked on" until they had a vital spiritual experience. Then and only then, it was claimed, could someone have "real" sobriety. These folks would whisk newcomers away, and work on them someplace until the prospect had some sort of emotional experience. The newly sobered individual would then be brought back to the club as an example of the effectiveness of their method.

2. The Manuscript approach. In Phoenix where I lived for some time, some AA's obtained a photocopy of an "original" manuscript, complete with annotations in the margins, etc. Their claim was that since the manuscript was "more original" than the Big Book itself, that centering a meeting around the manuscript and its annotations would be superior to "regular" AA, more authentic, and more effective. They started a meeting based on special study of the differences between the manuscript and the First Edition of the Big Book.

Rumors of other such approaches have reached me over the years.

The commonality among these is the claim of superiority of the "special" approach. In speaking to folks involved in these operations, they often suggest
that "regular" AA is betraying new people with a pale imitation of the "real" AA program, which is of course their "more original" way. And that, if only everyone would listen to them, that AA could save many, many more alkies. I've even heard the occasional adherent claim that "regular" AA is "killing drunks" through its unauthentic, less effective mode.

And, of course, the special approaches all come with abundant literature and adherents, all witnessing to the obvious superiority of their leaders and their methods. Their literature often selects various passages from historically authentic AA writings, and fashions it into a unique perspective on recovery.

Interestingly, these sects often focus on a particular personality, often a charismatic individual, who is, or was, the one who had the original inspiration that serves as the guiding doctrine.

Clearly, this sort of thing has been ever-present in AA, as the controversy that existed between Clarence and Bill shows. I suppose that we will always continue to have phenomena like this in our fellowship. AA is not a religion, but our recovery is certainly based on attaining something of a spiritual nature. This being the case, I imagine that we have to expect some of the usual divisions that have occurred over the millennia in religions.

For myself, our mainline literature suffices. My personal experience tells me that even though I work with a sponsor, I will get a slightly different experience from the Big Book and 12x12 than he did; after all, I'm a different person. The two of us working together with our literature as a guide, need no self-appointed authorities to interpret the literature and history of AA for us. If my sponsor has what I want, I'm likely to do what he did, to get what he got.

Finally, when a particular AA tells me that he or she is better than the rest of us, my skepticism arises. And perhaps, most of all, I'm drawn to the First Tradition, the "Unity Tradition" and to the Twelfth Tradition's "Principles before Personalities."

Cheers,
Tim T.

---

From: Laurie Andrews jennylaurie1@hotmail.com>
Is it AA's current position? Well, it certainly seemed to be in 2005. Time for a Conference question?

Of course AA neither endorses nor opposes these outside issues; some members find such courses helpful, others believe they endanger the Fellowship's unity by sowing dissension between those who practice such extra-mural activities and those who don't.

Tradition Three and the Preamble tell us the only requirement for AA membership is a desire to stop drinking (or to stay stopped); there is no requirement on anyone to even read the Big Book, let alone to study it, or to be taken through the program by a sponsor.

PS: BTW Bill W. wrote that, "Every AA has the privilege of interpreting the program as he likes ..." (As Bill Sees It, page 16)

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

Tommy Hickcox asked, "Is it the current official position of AA that 'the use of study guides, courses, classes or interpretations is ... not generally appropriate'?"

I would certainly hope so

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

No matter how AA says it, people want to put themselves up as anointed by sponsors, or qualified to teach others what AA is about, but AA says there is no dogma.

______________________________

ORIGINAL MESSAGE FROM TOMMY HICKCOX AND LAURIE ANDREWS:

From: cometkazie1@cox.net
Sent: Thursday, April 05, 2012
Subject: Re: Joe and Charley’s third step handout

Is it the current official position of AA that "the use of study guides, courses, classes or interpretations is ... not generally appropriate"?
On Wed, Apr 4, 2012 at 3:27 PM, Laurie Andrews wrote:

> The 2005 Holiday (Christmas) issue of Box 4-5-9, the AA General
> Service Office newsletter, gave an account of requests for advice
> about study guides from members and groups in the 1970s. AA World
> Services set up a committee to discuss the issue and in 1977 published
> a position paper entitled, "Big Book Study Guides and other
> interpretations of the AA program."
> It said inter alia: "The Board recognises that AA is a program of
> self-diagnosis, self-motivation and self-action - and that the use of
> study guides, courses, classes or interpretations is therefore not
> generally appropriate. The program is spiritual rather than academic.
> There are no authorities in AA and even a self-appointed 'teacher' has
> feet of clay. Hence, it is preferable that the individual member or
> prospect interpret the literature according to his/her own point of
> view."

I find this paragraph a bit puzzling given the history of A.A.

In our pioneering days, it was not at all uncommon for groups to have formal training for newbies. Indeed, that was one of the requirements for full membership before the Traditions were confirmed in 1950. The Little Red Book sprang from the course outline of one of these instruction programs and I find it very solid and use it myself.

There are many gurus who take their pony shows on the road. Joe and Charly have been mentioned. There are more. Gurus apparently vie to do workshops. Back to Basics is thought a lot of by some.

One of the dangers that I have heard mentioned since my beginning in A.A. is to not interpret our program by yourself.

I would also question the self-diagnosis statement, but that is a different issue.

Is the position outlined above the current position of A.A.?

Tommy H in Danville

Message 8352. . . . . . . . . . . . Position paper on Big Book Study
Guides -- Box 459
From: M.J. Johnson . . . . . . . . . . . . 4/9/2012 5:54:00 PM

Big Book Study Guides:
Reviewing a Position Paper

Sober alcoholics are notorious for refusing to be told what to do, say, or think. The Steps are "suggested," and experienced sponsors are wise enough not to give newcomers hard and fast directives. Yet paradoxically, a surprising number of members seek out and rely on study guides when they begin delving into A.A. literature. A variety of such guides are available, published by non-A.A. entities. While the General Service Board neither endorses nor opposes these publications, we have historically declined to produce any kind of interpretive material ourselves, choosing instead to let our literature stand on its own.

In 1977, faced with a rising number of requests from non-A.A. sources and some A.A. members to reprint portions of the Big Book and other material in study guides, the directors of A.A. World Services, Inc. took a hard look at the subject and appointed a committee to explore the question. Members of the committee unanimously recommended that the board not grant permission to outside entities to use excerpts from our literature in study guides, and that A.A. itself should not publish study guides.

The resulting paper, "Big Book Study Guides and Other Interpretations of the A.A. Program: A Position Paper," begins with thoughts of several of the directors who made up the committee. For example, one director wrote: "Part of the beauty and magic of A.A. is that persons from all walks of life with varied backgrounds may benefit from the Big Book, the Steps, the Traditions, the Concepts, from their own points of view. Placing guidelines on paper seems to say, 'This is the way -- the only way.'

"The thrust of our literature, our program, the Steps, the groups, and the meetings are all designed, and effectively so, to facilitate self-diagnosis and self-action within the A.A. environment. I see our literature, particularly the books, as being study guides. It's all there .... I almost have the feeling that the words are living, changing, growing. I know this isn't so as they are the same and only I change and grow. But this phenomenon takes place because the words are the words; they are unlayered, uninterpreted, standing on their own. One of our slogans is 'Keep it Simple.' I believe our books are just simple enough to stand as they are and just complex enough to live and grow.

"I understand our program to be a spiritual program. I know it has been and is
for me. However, I don’t believe any amount of study with or without interpretive guides could have given me this. The words were part of it, but the interaction with other A.A.s at meetings and in face to face discussion is what really got me into action. Knowing what I should do has been less of a problem than having the faith to undertake the first quivering right actions. Exposure to living testament, not written words, provides the spark of faith that results finally in determined action. I would be sorely troubled to think that we believed that this would be better packaged than it already is. I think it would be very unwise to tamper with a delicate balance that seems to be working as they say, "just fine," for alcoholics who want it."

Another director felt this way: "My knowledge of recovery has been received in the Fellowship through the experience of one drunk sharing with another drunk and it was not received on an instructive basis or in a classroom atmosphere. I believe that we in A.A. communicate with each other in a language of the heart, and this type of communication would be extremely difficult with the use of study guides."

"Finally, Tradition Two tells me we have but one ultimate authority -- a loving God as he expresses himself in our group conscience. It seems to me if we allow interpretations of the Big Book through study guides, we will also undermine our ultimate authority."

The final policy statement reads as follows: "The A.A. World Services Board of Directors feels strongly that permission should not be granted to outside publishers or other parties to reprint A.A. literature for the purpose of study guides or interpretive or explanatory texts, etc. If such interpretive or study guides are to be prepared, they should be published by A.A. World Services, Inc."

"The Board recognizes, however, that A.A. is a program of self-diagnosis, self-motivation and self-action -- and that the use of study guides, courses, classes or interpretations is therefore not generally appropriate. The program is spiritual rather than academic. There are no authorities in A.A. and even a self-appointed 'teacher' has feet of clay. Hence, it is preferable that the
individual member or prospect interpret the literature according to his/her own
point of view. For these reasons, the Board does not plan to publish study
guides or interpretations of A.A. literature at this time."

Of course, while Alcoholics Anonymous has declined to participate in the
production of interpretive material, it does not oppose their publication or
their use by A.A. members. Many members get in touch with the General
Service Office, asking whether they can use study guides. A letter written in 1985 by
Bob P., then general manager of G.S.O., is typical of the replies to such
inquiries: "I don't see that the use of this material by your group would be
contrary to either the letter or the spirit of the Twelve Traditions ....
And if
[your group] wish to use mimeographed guides or forms to help the study of the
book, neither the Board nor this office either endorse or oppose such
materials." Bob went on to explain the position of the A.A.W.S. Board, and
enclosed the 1977 position paper as background.

Lloyd T's story appeared in the first edition of the Big Book. Born 12 Nov
1888, got sober in June of 37, out of Cleveland. Was 50 years old when he got
sober.

Thanks to Ancestry.com (not a commercial), and the Cleveland Library System, I
found Lloyd's obit in Cleveland Necrology File. A further veteran's search
reveals that Lloyd is buried at Knollwood Cem and Mausoleum in Cleveland.
Lot:
S-Wing Ext, Crypt 659-C.

It is my research quest to find as many of the original members and other
influential people in our fellowship. I have info on other early members and
would welcome any information you guys have collected.

From Laurie Andrews and Brian Koch
From: Laurie Andrews jennylaurie1@hotmail.com
(jennylaurie1 at hotmail.com)

That high-pitched whine you hear is Dr Bob spinning ...
How canny Rockefeller was to keep AA poor!
Laurie A.

From: brian koch kochbrian@hotmail.com
(kochbrian at hotmail.com)

As an aside, I have been thoroughly disappointed to have called Dr. Bob's house three separate times, to inquire about information or archival information, and have never received a call back. Two messages left on the phone, one left with a person.

+++Message 8355. . . . . . . Bill W. home movie
From: WENDI TURNER . . . . . . . 4/9/2012 6:31:00 PM

This is amazing ...

This is a very rare film of Bill and Lois at Stepping Stones telling their story.

http://youtu.be/Mrb1gd0oFTg

+++Message 8356. . . . . . . Re: information on Akron AA history and archives
From: Norm The Tinman . . . . . . . 4/10/2012 5:02:00 PM

If I was trying to get info pertaining to anything in Akron, I'd call central office and ask -- I know there's a volunteer Archivist there a lot of the time
-- Norm

Original message from brian koch kochbrian@hotmail.com
(kochbrian at hotmail.com)
As an aside, I have been thoroughly disappointed to have called Dr. Bobs
house
three separate times, to inquire about information or archival information,
and
have never received a call back. two messages left on the phone, one left
with a
person.

Message 8357. . . . . . . . . . . . Re: Merton’s Notes and the names of
the First One Hundred
From: dave landuyt . . . . . . . . . . 4/8/2012 1:45:00 PM

Mr. Barton,

You made mention of "Merton's notes" in your latest AAHL discussing the
Names of
the First One Hundred. Is this the Merton who was writing "Black Sheep"? I'd
like to read these if possible.

Thank You,
Dave Landuyt

From: jax760 jax760@yahoo.com&gt;
Sent: Thursday, March 29, 2012
Subject: Re: Names of the First One Hundred

Although Burwell is listed for NY he actually bounced around. Both before
and
after his relapse in mid 1938 he was living with the Parkurst's in Upper
Montclair, NJ which is where he first met Bill according to Merton's notes.

Message 8358. . . . . . . . . . . . Re: 13th Step as a spiritual level
From: Jim Robbins . . . . . . . . . . . 4/5/2012 12:33:00 PM

Language of the Heart, page 46, second paragraph in the article of AA Clubs,
reproduces paragraph 2 on "Clubs in AA" by Bill W. in the April 1947 AA
Grapevine.

Message 8359. . . . . . . . . . . . Re: Joe and Charley's third step
handout
From: Jenny or Laurie Andrews . . . . . . . . . 4/10/2012 6:23:00 AM
"The Big Book (BB) is often referred to as our 'text book'" (Jon Markle).

Mistakenly so. It is our basic text (dust cover), which is quite different. A text is neutral; it gives information - e.g. an advertisement, or railway timetable. A text book gives instructions; it tells you what to do.

The BB says, "If you are an alcoholic who wants to get over it, you may already be asking - "What do I have to do?" It is the purpose of this book to answer such questions specifically. We shall tell you what we have done." (emphasis added). NB not - what you have to do. The word instructions does not appear in the first 164 pp of the Big Book. There are only suggestions, guidance and directions. A sign post also gives directions, not instructions; but it can't force anyone to take them. In fact, the BB is a story book. It says so on the title page: "Alcoholics Anonymous: The story of how many thousands of men and women have recovered from alcoholism."

We are not book burners. The BB says, "God will constantly reveal more to you and to us...", and "There are many helpful books also..." But can a group that requires members to study the BB call itself an AA group?

"The Book that started it all: the original working manuscript of Alcoholics Anonymous" (Hazelden, 2010) records instances where the pioneers changed prescriptive language in the manuscript to descriptive. For example, one marginal annotation says, "We have said constantly the trouble with (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?" (page 192). And, "... it is clear from the descriptions of AA's earliest contributors, as when Ebby Thatcher visited Bill Wilson in November of 1934 or in Bill and Bob's epic meeting six months later, that neither Ebby nor Bill had any agenda beyond honestly sharing their experience. Many alcoholics are oversensitive to even a hint of being controlled ... 'But he did no ranting' is a powerful moment in Bill's story ... Similarly, Dr Bob's experience shifted when Bill made it clear that he wasn't there to help him. He was there to help himself." (Original emphasis).

"There are few absolutes inherent in the 12 Steps. Most Steps are open to interpretation, based on the experience and outlook of the individual."
(Emphasis added: As Bill Sees It, page 191).
Original message from: Jon Markle jon.markle@mac.com
(jon.markle at mac.com)

Since the "Big Book", Alcoholics Anonymous, is often referred to as our "text book", I find no difficulty with study guides.

After all, our Book was written by men (and I suppose a few women), is considered a "guide" in and of itself.

Nothing could be more ridiculous (to me) than to ban or declare "inappropriate", any Big Book or Step Study guides, often written by members with much more sobriety and recovery than the authors of the original guides to recovery.

And since that "other" Book of spiritual direction is often studied in many ways, with guides of various methods, in educational settings, resulting in higher degrees, I can see no reason that OUR literature should be any more special than that . . . for drunks!

A study guide is just that. It is used to enhance and structure the study for drunks who are otherwise mostly unstructured.

Jon Markle, BA Sacred Studies/MA Agency Counseling
Retired Therapist & SA Counseling
Specialty: Dual Diagnosis/SPMI/COD & DBT-S
HS Practitioner, Advisor & Case Consultation
Raleigh, NC

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(FYI: DOS 9.9.82)]

++++Message 8360. . . . . . . . . . . . Bishop Wilson: the Church of England should be more like AA
From: Jenny or Laurie Andrews . . . . . . . 4/7/2012 10:33:00 AM

Alan Wilson, bishop of Buckingham, quoted in the Guardian newspaper (7 April 2012):

"Locally, the Church of England is often good news. Individual clergy and Christians are often liked and respected on the streets. The figure of Jesus remains broadly attractive, even intriguing and sometimes compelling. But the
national institution appears disconnected from all this, remote,
 hierarchical,
 fixated on its own stuff. The church of the future may be less a civil
 service
 or conventional business, and more a movement like Alcoholics Anonymous, the
 ultimate locally delivered, life-changing non-profit organisation. The job
 of
 the hierarchy will be to enable this, not to represent it or control it.

++++++Message 8361 . . . . . . When did *To thine own self be true*
 enter the recovery canon?
 From: sflower1290 . . . . . . 4/11/2012 10:43:00 PM

Admittedly, I've only been in this a little over 21 years - but almost every
 recovery token I've ever received has had "to thine own self be true" around
 its
 circumference. I've done a search through the Big Book (Doctor's Opinion, the
 next 164, and the appendices) and I don't find it there, nor in the
 searchable
 versions of the 12 & 12 that I have.

So when a friend asked me, "Where did it come from?" my best shot was to ask
 my
 best resource here on AAHL. We both would appreciate anything you can share.

---

FROM GLENN C. THE MODERATOR:

I did a search for that phrase in our back AAHL messages, using the little
 box
 at the top on our Message Board:

http://health.groups.yahoo.com/group/AAHistoryLovers/messages

This is the first step to take whenever we're trying to track down info on
 things like this. Doing that, I discovered a reference to the July 1947
 Grapevine:

Message #1550
Grapevine, July '47
The Clip Sheet: Excerpts from the Public Press

Wilmington, Del., "News": "To thine own self be true, and it must follow, as
 night the day, thou canst not then be false to any man," was the quotation
 used
 by a speaker and member of A.A. when he addressed an open meeting of more
 than
 300 persons here last night. The speaker, a resident of Massachusetts,
alighted
from a train here when he heard of the local group's meeting and attended as
a
spectator. However, he was requested to speak when a speaker scheduled was
unable to attend. The theme of his talk, 'Honesty with One's Self,' was
brought
out when he said, 'Sincerity means the difference between those who
accomplish
their aims in A.A. and those who don't.'"

And another AAHL message pointed out, for those who did not already know
this,
that the phrase was a quote from Shakespeare:

Hamlet Act 1, scene 3, 78&ndash;80
Polonius:
"This above all: to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

But remember, Polonius was a self-serving old palace politician, and what he
meant by this in that passage from Hamlet was that being "a man of truth"
meant
looking out for yourself first at the materialistic level. If you did that,
then
technically speaking, you were still being "a man of truth" even if you were
lying to everybody else around you -- and cheating and manipulating and
conning
them all the time -- as long as you were doing it in the pursuit of your own
TRUE selfish material self-interest.

So it's best to soft pedal the Shakespearean reference, and think instead
about
the truly unselfish and totally honest good old timer who gave you that coin
--
that was the man or woman who understood what that phrase was truly supposed
to
mean. As the Akron good old timer Ernie Gerig said to young Larry W. (the
man
who first introduced me to the AA program), "Larry, you don't ever have to
betray yourself again." That's what "to thine own self be true" means to us
AA
folks, not what Polonius was saying it meant.

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+++Message 8362. . . . . . . . . . . . Re: information on Akron AA history
and archives
From: Jayaa82@earthlink.net . . . . . . . . . . 4/10/2012 5:49:00 PM

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

The Akron Archives has several members of the committee. They will get back
to
you. The best time to reach the archivist is Saturdays.
Second article about Dr. Bob's House Manager Conviction:


Operations manager of Dr. Bob's Home pleads guilty to grand theft
By Ed Meyer
Beacon Journal staff writer

Akron Beacon Journal Online
Thursday, April 12, 2012

The former operations manager of Dr. Bob's Home, an Akron landmark, has been sentenced to two years of probation for stealing nearly $53,000 in a lengthy series of transactions with the nonprofit group's bank credit card, authorities said.

Raymond C. Collins Sr., 48, who was fired from his caretaker job last summer, pleaded guilty in Summit County Common Pleas Court to one count of grand theft.

The illegal credit card transactions, according to Akron police records, occurred over a 2-year period, beginning in February 2009 and continuing through July 20 of last year, when Collins was fired.

Akron Police Lt. Rick Edwards said investigators determined the theft involved a total of $52,892.15

As part of the sentence, Common Pleas Judge Tammy O'Brien ordered Collins to make restitution.

Under Ohio's new sentencing law, which went into effect Sept. 30 as a means to reduce the overcrowded state prison population, the judge could not sentence Collins to prison time because his crime was nonviolent and he had no previous felony record.

The Ardmore Avenue home, named for Alcoholics Anonymous co-founder Dr. Robert Holbrook Smith, is a destination point for recovering alcoholics from around
the world.

It is noted as 'The Birthplace of Alcoholics Anonymous' in the National Register of Historic Places, and it has been a museum in the Highland Square area of the city since the mid-1980s when the nonprofit group bought it.

Group board members did not respond to phone messages seeking comment on the criminal case.

April Wiesner, chief spokesperson for the Summit County Prosecutor's Office, said board members discovered the illegal purchases and alerted Akron police.

In a statement to the credit card bank, board members said Collins used the credit card for personal purchases, cash withdrawals, restaurant meals and for a Lowe's account without the board's consent, Wiesner said.

In a plea deal finalized Jan. 12 in O'Brien's court, the judge agreed to a prosecution request to dismiss one additional felony charge for misuse of a credit card.

Wiesner said the home's board agreed to the resolution of the case.

Under O'Brien's sentencing order, Collins could be sent to prison for one year if he violates terms of his probation or leaves the state without court permission.

Ed Meyer can be reached at 330-996-3784 or at emeyer@thebeaconjournal.com

-------Message 8364. . . . . . . . . . . . RE: Bill W. home movie
From: Arthur S . . . . . . . . . . . . 4/11/2012 9:26:00 AM

From Arthur S., Charles Knapp, Barefoot Bill, and starshine1943

- - - -

From: Arthur S arthur.s@live.com&gt; (arthur.s at live.com)

The film can be purchased from GSO - It's item DV-04 in the AAWS Literature Catalog.

- - - -

From: Charles Knapp cpknapp@yahoo.com&gt; (cpknapp at yahoo.com)
This isn't rare .......... you can buy the DVD from GSO. Item number DV-04, price $15.

Charles from Wisconsin

- - - -

From: barefootbill@optonline.net
(barefootbill at optonline.net)

I'm sorry but there is nothing amazing about this video except that it is illegal to post the full version of a copyrighted film on youtube. You can easily buy the DVD from the AA General Service Office in NYC who also holds the copyright.

Just love,
Barefoot Bill

- - - -

Original message from: "starshine1943"
adahl@cfl.rr.com; (adahl at cfl.rr.com)

This is a General Service Office video - and probably copyrighted.

______________________________

From: WENDI TURNER wenditurner@gmail.com;
(wenditurner at gmail.com)
Sent: Monday, April 09, 2012
Subject: Bill W. home movie

This is amazing ... This is a very rare film of Bill and Lois at Stepping Stones telling their story.

http://youtu.be/Mrb1gd0oFTg

++++Message 8365. . . . . . . Grave found: Harry W Latta, AA#16
From: B . . . . . . . . . . . 4/11/2012 2:23:00 PM

++++Message 8366. . . . . . . Grave found: Charles H. Simonson, AA#38
From: (Sender unknown) . . . . . . . . . . . . 4/13/2012 1:28:00 PM

From: "B" kochbrian@hotmail.com&amp;gt; (kochbrian at hotmail.com)

Also located Charles H. Simonson, AA#38, Sobered in Sep of 37 also out of Akron.
He is buried at Methodist Cemetery, Salesville OH.

+++Message 8367. . . . . . . . . . . . Found: Vermont memorial stone for Cebra Graves
From: B . . . . . . . . . . . . 4/13/2012 8:12:00 AM

Was able to located the memorial stone for Cebra Graves in Vermont. We know him as one of the men who intervened in court on Ebby's behalf, leading Ebby to the Oxford Group, and his sobriety. Consequently Ebby was able to reach out to an old school friend by the name of William G. Wilson. Cebra's father was actually the judge, probably making it easier to secure the relief.

Cebra is actually buried in Urrogne France, but there is a memorial stone located in Bennington (VT) Village Cemetery. Born 26 Aug 1899, Died 1 Jan 1979, Cebra supposedly joined AA later in life while living in France.

A wonderful woman in Bennington who is the source for the info emailed me a map of the cemetery. On his stone is the inscription "Here long ago for me, Eternity was born" If you want a copy of the map, just message me:

kochbrian@hotmail.com&amp;gt;
(kochbrian at hotmail.com)

The quest continues. Oh yes, and his middle name was Quackenbush. Nice!!

+++Message 8368. . . . . . . . . . . . Re: When did *To thine own self be true* enter the recovery canon?
From: Steve Flower . . . . . . . . . . . . 4/12/2012 12:24:00 PM

From Steve Flower and stalban

- - -
Steve Flower steve1290@gmail.com
(steve1290 at gmail.com)

Glenn, I saw that reference too ... but one reference in 65 years doesn't explain the larger impact that the phrase has had in the recovery community. For a phrase that seems to come up regularly in meetings, is frequently (if not almost always) on recovery tokens...it seemed like there should be more history to this than that.

I've always understood it in the character of "if I don't take care of me, I will have nothing to give to anyone else" or "I can't give away what I have not received," to focus on the out-of-self facet of a seemingly self-centered phrase.

Just curious if anyone else knew of when it became more of a "mainstream" concept in our fellowship.

---

From: stalban2001 stalban2001@yahoo.com
(stalban2001 at yahoo.com)

Adapted from eNotes: Shakespeare Quotes

"To thine own self be true" is Polonius's last piece of advice to his son Laertes, who is in a hurry to get on the next boat to Paris, where he'll be safe from his father's long-winded speeches. The other famous bit from this passage is "neither a borrower nor a lender be."

Polonius has in mind something much more Elizabethan than the self-knowledge and sense of integrity that the phrase now suggests -- and which is undoubtedly the intended meaning on those medallions.

As Polonius sees it, borrowing money, loaning money, carousing with women of dubious character, and other intemperate pursuits are "false" to the self. By "false" Polonius seems to mean "disadvantageous" or "detrimental to your image"; by "true" he means "loyal to your own best interests." Take care of yourself first, he counsels, and that way you'll be in a position to take care of others.

There is a certain kind of wisdom in the old man's warnings, of course; but he repeats orthodox platitudes with unwonted self-satisfaction. Polonius, who is
deeply impressed with his own wordliness, has perfected the arts of
protecting
his interests and of projecting seeming virtues, his method of being "true"
to
others. Never mind that this includes spying on Hamlet for King Claudius.
Never
mind, as well, that many of Polonius's haughty, if not trite, kernels of
wisdom
are now taken as Shakespeare's own wise pronouncements on living a proper
life.

- - - -

Original message on Wed, Apr 11, 2012
from: sflover1290 steve1290@gmail.com>

> Admittedly, I've only been in this a little over 21 years - but almost
> every recovery token I've ever received has had "to thine own self be true"
> around its circumference. I've done a search through the Big Book
> (Doctor's
> Opinion, the next 164, and the appendices) and I don't find it there, nor
> in the searchable versions of the 12 & 12 that I have.
> So when a friend asked me, "Where did it come from?" my best shot was to
> ask my best resource here on AAHL. We both would appreciate anything
> you
can share.
>
> - - - -
>
> FROM GLENN C. THE MODERATOR:
>
> Message #1550
> Grapevine, July '47
> The Clip Sheet: Excerpts from the Public Press
> Wilmington, Del., "News": "To thine own self be true, and it must
follow,
> as night the day, thou canst not then be false to any man,' was the
quotation used by a speaker and member of A.A. when he addressed an open
meeting of more than 300 persons here last night. The speaker, a
resident
of Massachusetts, alighted from a train here when he heard of the local
group's meeting and attended as a spectator. However, he was requested to
speak when a speaker scheduled was unable to attend. The theme of his
talk,
'Honesty with One's Self,' was brought out when he said, 'Sincerity
means
the difference between those who accomplish their aims in A.A. and
those
&gt; who don't."

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+++Message 8369. . . . . . . . . . . . Re: Merton's Notes and the names of the First One Hundred
From: John Barton . . . . . . . . . . . . 4/12/2012 3:18:00 PM

Hi Dave,

You can start by checking every post Merton put on the AAHL. I assume you have read Black Sheep so you have that as well. I will look for that specific note about Burwell.

Regards

____________________________

Replying to message from: dave landuyt
dave_landuyt@yahoo.com&gt; (dave_landuyt at yahoo.com)
Sent: Sunday, April 8, 2012
Subject: Re: Merton's Notes and the names of the First One Hundred

Mr. Barton,

You made mention of "Merton's notes" in your latest AAHL discussing the Names of the First One Hundred. Is this the Merton who was writing "Black Sheep"? I'd like to read these if possible.

Thank You,
Dave Landuyt

- - - -

Replying to message from: jax760
jax760@yahoo.com&gt; (jax760 at yahoo.com)
Sent: Thursday, March 29, 2012
Subject: Re: Names of the First One Hundred

Although Burwell is listed for NY he actually bounced around. Both before and after his relapse in mid 1938 he was living with the Parkurst's in Upper Montclair, NJ which is where he first met Bill according to Merton's notes.

+++Message 8370. . . . . . . . . . . . Re: Bishop Wilson: the Church of England should be more like AA
From: John Barton . . . . . . . . . . . . 4/12/2012 4:36:00 PM
Of course this reminds me of Sam Shoemaker's great essay c. July 1955

"What the Church Must Learn from Alcoholics Anonymous"

"... God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong ...."
-- I Corinthians 1:26

During the weekend of the Fourth of July last (1955), I attended one of the most remarkable conventions I ever expect to attend. It was a gathering in St. Louis of about five thousand members of the movement called Alcoholics Anonymous. The occasion was the celebration of their twentieth anniversary, and the turning over freely and voluntarily of the management and destiny of that great movement by the founders and 'old-timers' to a board which represents the fellowship as a whole.

As I lived and moved among these men and women for three days, I was moved as I have seldom been moved in my life. It happens that I have watched the unfolding of this movement with more than usual interest, for its real founder and guiding spirit, Bill W., found his initial spiritual answer at Calvary Church in New York, when I was rector there, in 1935. Having met two men, unmistakable alcoholics, who had found release from their difficulty, he was moved to seek out the same answer for himself. But he went further. Being of a foraging and inquiring mind, he began to think there was some general law operating here, which could be made to work, not in two men's lives only, but in two thousand or two million. He set to work to find out what it was. He consulted psychiatrists, doctors, clergy and recovered alcoholics to discover what it was.

The first actual group was not in New York, but in Akron, Ohio. Bill was spending a weekend there in a hotel. The crowd was moving towards the bar. He was lonely and felt danger assailing him. He consulted the church-directory in the hotel lobby, and found the name of a local clergyman and his church. He called him on the telephone and said, "I am an alcoholic down here at the hotel. The going is a little hard just now. Have you anybody you think I might meet and talk to?" He gave him the name of a woman who belonged to one of the great tire-manufacturing families. He called her, she invited him out at once and
said she had a man she wanted to have meet him. While he was on his way, she called Dr. Bob S. and his wife, Anne. Dr. Bob said he'd give her five minutes. He stayed five hours and told Bill, "You're the only man I've ever seen with the answer to alcoholism." They invited Bill over from the hotel to stay at their house. And there was begun, twenty years ago, the first actual Alcoholics Anonymous group.

The number of them now is beyond count. Some say there are 160,000 to 200,000 recovered alcoholics, but nobody knows how many extend beyond this into the fringes of the unknown. They say that each alcoholic holds within the orbit of his problem an average of fourteen persons who are affected by it. This means that conservatively two and a half million people's lives are different because of the existence of Alcoholics Anonymous. There is hardly a city or town or even hamlet now where you cannot find a group, strong and well knit, or struggling in its infancy. Prof. Austin McCormick, of Berkeley, California, former Commissioner of Correction in the city of New York, who was also with us at the St. Louis Convention, said once in my hearing that AA may "prove to be one of the greatest movements of all time." That was years ago. Subsequently facts support his prophecy.

On the Sunday morning of the convention, I was asked to talk to them, together with Fr. Edward Dowling S.J., a wonderful Roman Catholic priest who has done notable service for AA in interpreting it to his people, and Dr. Jim S., a most remarkable colored physician of Washington, on the spiritual aspects of the AA program. They are very generous to non-alcoholics, but I should have preferred that it be a bona fide alcoholic that did the speaking.

In the course of what I said to them, I remarked that I thought it had been wise for AA to confine its activity to alcoholics. But, I added, "I think we may see an effect of AA on medicine, on psychiatry, on correction, on the ever-present problem of human nature; and not least on the Church. AA indirectly derived much of its inspiration from the Church. Now perhaps the time has come for the Church to be re-awakened and re-vitalized by those insights and practices found in AA."
I think some of you may be a little horrified at this suggestion. I fear you will be saying to yourself, "What have we, who have always been decent people, to learn from a lot of reconstructed drunks?" And perhaps you may thereby reveal to yourself how very far you are from the spirit of Christ and the Gospel, and how very much in need of precisely the kind of check-up that may come to us from AA. If I need a text for what I say to you, there is one ready to hand in I Corinthians 1:26, "... God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong." I need not remind you that there is a good deal of sarcasm in that verse; because it must be evident that anything God can use is neither foolish nor weak, and that if we consider ourselves wise and strong, we may need to go to school to those we have called foolish and weak.

The first thing I think the Church needs to learn from AA is that nobody gets anywhere till he recognizes a clearly defined need. These people do not come to AA to get made a little better. They do not come because the best people are doing it. They come because they are desperate. They are not ladies and gentlemen looking for a religion, they are utterly desperate men and women in search of redemption. Without what AA gives, death stares them in the face. With what AA gives them, there is life and hope. There are not a dozen ways, there are not two ways, there is one way; and they find it, or perish. AA's each and all have a definite, desperate need. They have the need, and they are ready to tell somebody what it is if they see the least chance that it can be met.

Is there anything as definite for you or me, who may happen not to be alcoholics? If there is, I am sure that it lies in the realm of our conscious withholding of the truth about ourselves from God and from one another, by pretending that we are already good Christians. Let me here quote a member of AA who has written a most amazing book: his name is Jerome Ellison, and the book is "Report to the Creator." In this (p. 210) he says, "The relief of being accepted can never be known by one who never thought himself unaccepted. I hear of 'good Christian men and women' belonging to 'fine old church families.' There were no
good Christians in the first church, only sinners. Peter never let himself or his hearers forget his betrayal in the hour the cockcrow. James, stung by the memory of his years of stubborn resistance, warned the church members: 'Confess your faults to one another.' That was before there were fine old church families. Today the last place where one can be candid about one's faults is in church. In a bar, yes; in a church, no. I know; I've tried both places." Let that sting you and me just as it should, and make us miserable with our church Pharisaism till we see it is just as definite and just as hideous as anybody's drunkenness can ever be, and a great deal more really dangerous.

The second thing the Church needs to learn from AA is that men are redeemed in a life-changing fellowship. AA does not expect to let anybody who comes in stay as he is. They know he is in need and must have help. They live for nothing else but to extend and keep extending that help. Like the Church, they did not begin in glorious Gothic structures, but in houses or caves in the earth, --wherever they could get a foothold, meet people, and gather. It never occurs to an AA that it is enough for him to sit down and polish his spiritual nails all by himself, or dust off his soul all by himself, or spend a couple of minutes praying each day all by himself. His soul gets kept in order by trying to help other people get their souls in order, with the help of God. At once a new person takes his place in this redeeming, life-changing fellowship. He may be changed today, and out working tomorrow--no long, senseless delays about giving away what he has got. He's ready to give the little he has the moment it comes to him. The fellowship that redeemed him will wither and die unless he and others like him get in and keep that fellowship moving and growing by reaching others. Recently I heard an AA say that he could stay away from his Veteran's meeting, his Legion, or his Church, and nobody would notice it. But if he stayed away from his AA meeting, his telephone would begin to ring the next day!

A life-changing fellowship" sounds like a description of the Church. It is of the ideal Church. But the actual. Not one in a hundred is like this. The layman say this is the minister's job, and the ministers say it is the evangelist's job, and body finds a rationalized excuse for not doing what every Christian ought to be doing, i.e. bringing other people into the redeeming, life-changing
fellowship.

The third thing the Church needs to learn from AA is the necessity for definite personal dealing with people. AA's know all the stock excuses -- they've used them themselves and heard them a hundred times. All the blame put on someone else -- my temperament is different -- I've tried it and it doesn't work for me -- I'm not really so bad, I just slip a little sometimes. They've heard them all, and know them for the rationalized pack of lies they are. They constitute, taken together, the Gospel of Hell and Failure. I've heard them laboring with one another, now patient as a mother, now savage as a prize-fighter, now careful in explanation, now pounding a heavy personal challenge, but always knowing the desperate need and the sure answer.

Are we in the Church like that? Have you ever been drastically dealt with by anybody? Have you ever dared to be drastic in love with anybody? We are so official, so polite, and so ready to accept each other and ourselves at face value. I went for years before ever I met a man that dared get at my real needs, create a situation in which I could be honest with him, and hold me to a specific Christian commitment and decision. One can find kindness and even good advice in the Church. That is not all men need. They need to be helped to face themselves as they really are. The AA people see themselves just as they are. I think many of us in the Church see ourselves as we should like to appear to others, not as we are before God. We need drastic personal dealing and challenge. Who is ready and trained to give it to us? How many of us have ever taken a 'fearless moral inventory' of ourselves, and dared make the depth of our need known to any other human being? This gets at the pride which is the hindrance and sticking-point for so many of us, and which, for most of us in the Church, has never even been recognized, let alone faced or dealt with.

The fourth thing the Church needs to learn from A. A. is the necessity for a real change of heart, a true conversion. As we come Sunday after Sunday, year after year, we are supposed to be in a process of transformation. Are we? The AA's are. At each meeting there are people seeking and in conscious need. Everybody pulling for the people who speak, and looking for more insight and help. They are pushed by their need. They are pulled by the inspiration of others who are growing. They are a society of the "before and after" with a clear line between the old life and the new. This is not the difference between sinfulness and perfection; it is the difference between accepted wrongdoing
and
the genuine beginning of a new way of life.

How about us? Again I quote Jerome Ellison, in his report to God (page 205): "... I began to see that many of the parishioners did not really want to find You, because finding You would change them from their habitual ways, and they did not endure the pain of change . . . For our churchman-like crimes of bland, impenetrable pose, I offer shame..." I suppose that the sheer visibility of the alcoholic problem creates a kind of enforced, honesty; but surely if we are exposed again and again to God, to Christ, to the Cross, there should be a breaking down of our pride and unwillingness to change. We should know by now that this unwillingness multiplied by thousands and tens of thousands, is what is the matter with the Church, and what keeps it from being what God means it to be on earth. The change must begin somewhere. We know it ought to begin in us.

One of the greatest things the Church should learn from AA is the need people have for an exposure to living Christian experience. In thousands of places, alcoholics (and others) can go and hear recovered alcoholics speak about their experiences and watch the process of new life and take place before their eyes. There you have it, the need and the answer to the need, right before your eyes. They say that their public relations are based, not on promotion, but on attraction. This attraction begins when you see people with problems like your own, hear them speaking freely of the answers they are finding, and realize that such honesty and such change is exactly what you need yourself. No ordinary service of worship in the Church can possibly do this. We need to supplement what we do now by the establishment of informal companies where people who are spiritually seeking can see how faith takes hold in other lives, how the characteristically Christian experience comes to them. Some churches are doing this, but not nearly enough of them. One I know, where on Sunday evenings laymen and women speak simply about what has happened to them spiritually: it is drawing many more by attraction. This needs to be multiplied by the tens of thousands, and the Church itself awakened.

As I looked out over that crowd of five thousand in Kiel Auditorium in St. Louis, I said to myself, "Would that the Church were like this -- ordinary men and women with great need who have found a great Answer, and do not hesitate to
make it known wherever they can -- a trained army of enthusiastic, humble, human workers whose efforts make life a different thing for other people!” Let us ask God to forgive our blindness and laziness and complacency, and through these re-made people to learn our need for honesty, for conversion, for fellowship and for honest witness!

Original message from: Laurie Andrews
jennylaurie1@hotmail.com (jennylaurie1 at hotmail.com)
Sent: Saturday, April 7, 2012
Subject: Bishop Wilson: the Church of England should be more like AA

Alan Wilson, bishop of Buckingham, quoted in the Guardian newspaper (7 April 2012):

"Locally, the Church of England is often good news. Individual clergy and Christians are often liked and respected on the streets. The figure of Jesus remains broadly attractive, even intriguing and sometimes compelling. But the national institution appears disconnected from all this, remote, hierarchical, fixated on its own stuff. The church of the future may be less a civil service or conventional business, and more a movement like Alcoholics Anonymous, the ultimate locally delivered, life-changing non-profit organisation. The job of the hierarchy will be to enable this, not to represent it or control it."

Mr. Barton, I totally misread your AAHL, and assumed you were referring to writings by Merton that I had not read. I didn't think "Black Sheep" was available. If I am in error, can you fill me in?

Dave Landuyt

I see black sheep is discussed all through AAHL. What is black sheep? I did a search and never found a answer.
FROM G.C. THE MODERATOR:

Some definitions of the phrase "black sheep" in English:
http://en.wikipedia.org/wiki/Black_sheep
http://www.usingenglish.com/reference/idioms/black&sheep.html [51]
http://www.thefreedictionary.com/black&sheep [52]

Merton M. used this phrase as the title of a book he was writing about Hank Parkhurst, because although Hank was one of the first people to get sober in AA, and was a major leader in convincing early AA people to write and publish the Big Book, he ended up "going bad" (i.e., turning into the "black sheep" of the family), getting drunk, beating his wife, etc., and eventually dying drunk:

For references to Merton's book, see for example:
http://health.groups.yahoo.com/group/AAHistoryLovers/message/2567
http://health.groups.yahoo.com/group/AAHistoryLovers/message/2572
http://health.groups.yahoo.com/group/AAHistoryLovers/message/2896

Merton's book was about how AA got started in New Jersey, and the role which Hank Parkhurst played in that. Unfortunately, he never finished the book, and it never got published (although I know that Hindsfoot said they would be glad to publish it for him).

For more on Hank Parkhurst's life, see his story "The Unbeliever" in the 1st edit. of the Big Book, and websites where they give biographies of the famous early AA members, for example:

http://silkworth.net/aabiography/storyauthors.html
http://www.a-lassociates.com/westbalto/HISTORY_PAGE/Authors.htm

Can anyone tell me what Mrs. Livoni's "crime" was that got her kicked out of AA?
The internet is loaded with copies of the letter sent to her by the committee but nothing about the reason.
Thanks
+++Message 8374. . . . . . . . Pre-A.A. origins of phrase *design for living*
From: royslev . . . . . . . . . . . . 4/14/2012 9:43:00 PM

"DESIGN FOR LIVING" -- I went on Oxford Dictionaries online, and I also did a google search, but I haven't yet come up with the definitive history of a phrase Bill W. uses in our Big Book "design for living" that works etc. I did a thread search here on our historylover group and there was mention of the phrase, its usage and meaning and practice, but not the originator or first pre-eminent use of it.

Since Bill puts the phrase inside quotation marks, that implied to me that he was quoting from a commonly used phrase which may have had other sources.

I totally agree with Bill's idea, I was just curious about who first used this phrase? Was it borrowed from Oxford Group, James Club, or other Christian movement practice?

A friend suggest to me that the phrase had its origins with Ernest Shurtleff Holmes (January 21, 1887 &ndash; April 7, 1960) who was an American writer and spiritual teacher. He was the founder of a Spiritual movement known as Religious Science, a part of the greater New Thought movement, whose spiritual philosophy is known as "The Science of Mind."

Dick B. mentions it in passing in his Oxford Group origins "position paper" on Silkworth.net but doesn't cite the first person or group to use this phrase.

Is anyone familiar with the origins of this phrase "a design for living?" I don't think I'll have time to read Holmes' books to search for it, but if there's anywhere where someone might have already read these works or looked for the origins of this phrase, it's probably this bulletin board, which is why I'm a member.

Grateful for all feedback and leads or info.

You can email me at my home email: royslev@verizon.net&gt; (royslev at verizon.net)
or at royslev@yahoo.com &gt; (royslev at yahoo.com)

Thanks

Roy L. "a miracle of mental health" class of '78

+++Message 8375. . . . . . . . . . . . . . Re: Black Sheep
From: jax760 . . . . . . . . . . . . 4/15/2012 6:44:00 PM

For those who may be interested, a bio of Hank P can be found at the link below.

God Bless

http://www.bbsgsonj.com/apps/documents/categories/show/90902

+++Message 8376. . . . . . . . . . . . Grave found: Harry Zollars, A Close Shave, 1st ed
From: B . . . . . . . . . . . . . . 4/16/2012 9:27:00 AM

As a continued project of locating final resting places of our pioneers and other influential people to our program and fellowship, I have located the grave of Harry D. Zollars, #27 on the "they counted noses" list of Oct 1937, and sobered March 1937. His story "A Close Shave" appears in the 1st ed of the Big Book.

His grave is located in Crown Hill Cemetery, Orrville OH. Sec J, Lot 317, SW 1/4, Grave H. I have a map if anyone would like a copy of it.

Blessings,

Brian

+++Message 8377. . . . . . . . . . . . . . Re: Pre-A.A. origins of phrase
*design for living*
From: Baileygc23@aol.com . . . . . . . . . . . . 4/15/2012 3:19:00 PM

Noel Coward wrote a play in 1933 called "Design for Living".
FROM GLENN C.

The Wikipedia article about this play is worth looking at:

The article makes it clear that the play was not only well known, but quite notorious because of the way the characters attempted to live totally immoral lives and in the process collided with one another continually. Many people were offended by the play's immorality, in England even more than in the U.S.

If we look at the Big Book on page 28, the whole sentence reads:

'A new life has been given us or, if you prefer, "a design for living" that really works.'

I think that GC Bailey is right, that one could certainly argue that the Big Book put the phrase design for living in quotation marks to indicate that they were referring to the title of the play, and for that reason immediately added the words "that really works," to indicate that the way of life described in the Big Book (as opposed to the way of life illustrated in the Noel Coward play) actually produced satisfying results.

Note also that the play previewed in Cleveland in 1933, three weeks before it opened in New York, and that it had already been turned into a Hollywood movie (starring Gary Cooper and other big names) before the end of 1933, so references to the title of the play were intelligible all over the English-speaking world.

At any rate, here are the relevant parts of the wikipedia article (and a summary of the movie version) for those who would like to consider this possibility:

===========================================
THE WIKIPEDIA ARTICLE

Design for Living is a comedy play written by Noëll Coward in 1932. It concerns a trio of artistic characters, Gilda, Otto and Leo, and their complicated three-way relationship. Originally written to star Lynn Fontanne, Alfred Lunt and Coward, it was premiered on Broadway, partly because its risqué subject matter was thought unacceptable to the official censor in London. It was not until 1939 that a London production was presented.
Design for Living was a success on Broadway in 1933, but it has been revived less often than Coward's other major comedies. Coward said, "it was liked and disliked, and hated and admired, but never, I think, sufficiently loved by any but its three leading actors."[1] The play was adapted into a film in 1933, directed by Ernst Lubitsch, with a screenplay by Ben Hecht, and starring Fredric March, Gary Cooper, and Miriam Hopkins.

Of the three principal characters, Coward later commented, "These glib, over-articulate and amoral creatures force their lives into fantastic shapes and problems because they cannot help themselves. Impelled chiefly by the impact of their personalities each upon the other, they are like moths in a pool of light, unable to tolerate the lonely outer darkness but equally unable to share the light without colliding constantly and bruising each other's wings."

Design for Living previewed in Cleveland, Ohio on 2 January 1933 and opened in New York on 24 January, at the Ethel Barrymore Theatre on Broadway to popular and critical acclaim.

For the opening night, the price of tickets more than quintupled, and the three stars were reported to be receiving record salaries for a Broadway production .... Design for Living was such a success that Coward was prevailed upon to relax his usual rule against appearing in any production for more than three months, and he allowed the play to run for a total of five months. So great were the crowds of fans in the street that special police had to be called in during the last week of the run.

THE MOVIE VERSION:
http://www.imdb.com/title/tt0023940/

Design for Living (1933)
A woman can't decide between two men who love her, and the trio agree to try living together in a platonic friendly relationship.
Director: Ernst Lubitsch
Fredric March
Gary Cooper
Miriam Hopkins

Storyline
Two Americans sharing a flat in Paris, playwright Tom Chambers and painter George Curtis, fall for free-spirited Gilda Farrell. When she can't make up her
mind which one of them she prefers, she proposes a "gentleman's agreement": She will move in with them as a friend and critic of their work, but they will never have sex. But when Tom goes to London to supervise a production of one of his plays, leaving Gilda alone with George, how long will their gentleman's agreement last?

===========================================

VIC KITCHEN, I WAS A PAGAN:
And please note the next AAHistoryLovers message, which finds the same phrase being used in Vic Kitchen's "I Was a Pagan" in the same way: put in quotation marks, and with a qualifying phrase indicating that the only design for living that actually worked in real life, was the one which God had designed -- 'God's real "design for living."

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+++
Message 8378. . . . . . . . . . . . Re: Pre-A.A. origins of phrase *design for living*
From: MichaelD . . . . . . . . . . . . 4/16/2012 10:54:00 PM

Not sure of its origin, but here is an early use from the Oxford Group:

Vic Kitchen's wrote "I Was a Pagan" in 1934 ... and uses the phrase twice in the book. Vic Kitchen was in the same New York City Oxford Group as Bill Wilson, was in the same age range, and according to Nell Wing, Vic and Bill Wilson were close friends. Design for Living is used in two contexts in the book.

CHAPTER XVI

THIS BUSINESS OF BEING OF USE TO PEOPLE

As I grew, however, I began to find the reality of religion. And as I found that I not only could be born in Christ but could grow in Him day by day and hour by hour, I saw that this reality provided an "escape" of an altogether different nature. It was an escape, not from life, but from death. It was an escape, not from the reality of life, but from the ugliness, delusion, and sin of life
&mdash; an escape from the unrealities of life and a finding of the underlying beauty, truth and goodness which go to make God's real "design for living."

http://bigbookstepstudy.com/content.php?319-I-was-a-Pagan

I found this article today and it relates to recent posting about the armed forces and the military. It is graphic but it certainly explains the disease of alcoholism and its effect on the military. I found it a stimulating, informative article. It was featured in today's 4/16/2012 "Early Brief" from newsltr@militnews.com

"Prine's line: The Corps and Demon Alcohol 

So, there I was in Townsville, Australia, sniffling with the flu. That put a damper on liberty but not on my libo buddy, a terminal lance corporal who took advantage of my Nyquil sleep to phone a woman he had been dating and sneak her into our suite.

This Sheila, a brunette of great beauty but dubious morality, gave my libo buddy the clap. Several days later, I was standing at a rigid position of attention before the First Sergeant, a three-ribbon martinet if there ever was one, who wanted to fry me for failing to prevent this man from contracting a venereal disease by properly deploying his mandatory liberty condom.

What I told him then was enough for the commanding officer -- there are many things a fellow Marine owes a buddy, but placing upon him the proper prophylaxis and ensuring that it remains affixed to his Devil Dog during its evening walk is too much to ask of any man, especially when he's asleep.

So there I was in the squadbay at K-Bay. Two grunts coming off liberty hated each other and were drunk enough to make good on it. After both came to blows, I jumped between them and broke it up and -- with the help of the firewatch &ndash; put them to bed.
We then told the corporal of the guard of the incident and he duly logged the idiocy in. The next morning I was standing inexplicably at the rigid position of attention before high-and-tight three ribbons because, no joke, I had been "involved" in an "alcohol related incident." He said that he and the Marine Corps frowned on "ARIs" and that he was "going to send a message this time."

Asked what I had to say for myself, I demanded to be charged immediately so that I could pursue trial by court-martial, telling the lifer that Marine prosecutors would focus on his conduct in this affair, not mine, and that I likely would be a witness at his trial.

I then requested mast to the company commander because I had not only done nothing wrong but performed those duties that should be expected of any young Marine: I protected others from harm and ensured that my chain of command had been notified of the incident, most especially so that the PFC firewatch wouldn't be blamed for the stupidity of more senior Marines punching each other.

The commanding officer thankfully agreed with my perspective, commending me for breaking up the fight and glowering at the First Sergeant for pointlessly dragging me into a disciplinary hearing.

Alas, I was a young Marine and had yet to learn that no good deed goes unpunished when the aggressively stupid are promulgating chickenshit regulations that have nothing to do with maintaining good order but instead are designed merely to punish everyone lower in rank and make themselves look good in the process.

In the future, however, it wasn't the CO's prudence but rather the First Sergeant's spite that won out. No one would stop any spat or report anyone who needed help with their drinking because they realized that within the maximum effective range of an ARI every decent Marine became a casualty, even if they were stone-cold sober and had done the right thing.

Better to keep quiet and out of trouble, letting the lifers drink themselves into a stupor every Friday night at the SNCO Club, we thought.

*****

This goes to explain why during my time in the USMC active duty infantry, I watched a grown man pee drunkenly into a broom closet he thought was the head,
just as surely as I once watched him pee on another man's head thinking it was the broom closet.

I saw men awaken -- terrified -- in the middle of a morning PT run, so drunk on Kinville mojo that they had no recollection of getting dressed or doing the daily dozen an hour before.

On the sidewalks of three continents I found Marines so blotto that they couldn't even crawl. I fireman-carried them to the gate and, with others, threw them over -- not the easiest chore, I might add.

I stared amazed as naked officers brain-crazy from rainbows tried to shimmy up the drain pipe to a whorehouse. Then there was my buddy who thought he saw "Venusians" invading the base, which is why he sought shelter atop our roof, right next to the Christmas tree built out of Bud cans that were topped with a fifth of Jack, something of a down-on-his-luck angel.

Happy holidays from the Corps!

But please don't forget the fist fight in Tokyo caused when a gaggle of Brazilian sumo wrestlers bumped into us on a dance floor. Or my normally excellent squadleader who always had a bad reaction to Wild Turkey and twice tried to crawl through a window to smack anyone on the other side who looked funny at him.

What do all these things have in common? That's right. Liquor, and a culture of over-consumption so pervasive that my platoon created a drinking game for Jeopardy, with each right answer equaling a shot so that by the audio daily double the smart guys were on the same level as the ASVAB waivers destined, someday, to become First Sergeants.

I was the kind of guy who held my own with liquor and kept his cool -- largely because I didn't binge drink -- and the Marine Corps was the kind of place where bingeing not only was tolerated but was treated as something of a joke, a rite of passage or, well, just a God-given right. And it all was pretty funny until a senior NCO decided that there was an "ARI" he could make go away while burnishing his own lifer fitreps -- which is to say by burning junior Marines even if they really had nothing to do with any of it.

When I became a leader I rightly considered the lifers the enemy and my job became to protect my Marines from them -- when I wasn't protecting them from themselves. They helped me by watching out for each other when on the town, calling me in the barracks if they needed help and otherwise remembering that we
always were a team first and that teams care about each other, even if the lifers didn't give a damn about any of us.

"I'm not your fireteam leader," I told them before libo. "I'm your fireteam friend. If you need help, call. I'll come get you."

*****


I've converted it from a pdf to a word doc and you can read it here.

According to Jansen, MAG 11 has been beset by a scourge of ARIs, beer-soaked moments of indiscipline he terms "enemies," just as their confederates include "peer pressure" and "fatigue." They've been particularly good at setting ambushes in the bewitching hours between midnight and dawn.

In over-the-top language that borrows from the age-old METT-T planning matrix, the good colonel describes the taverns frequented by Marines as a "threat sector" and proposes a new "mission" that will safeguard his personnel from "battle damage to ones' physical person and/or careers."

Because colonels are by nature bureaucrats who move papers from one end of their desk to the other, Jansen has drawn up a METT-T Liberty Worksheet for the chain of command to follow. It identifies those suspected "enemies," the Marines' "troops and support" around to fight them, not to mention the "terrain and weather" and "time" elements to be overcome during the liberty "mission," much like a commander and his GIs must surmount the friction of battle.

To make it so, superiors in Miramar formally counsel any junior who plans on staying out after midnight. Together they confect these worksheets and retain them in a file that quickly shall grow to be the size of the Chicago Yellow Pages -- at least if MAG 11 drinks like my former platoon did.

Some might think that I'm going to call out the skipper. I won't. He's obviously trying to nip the number of ARIs, data he can see every morning when he arrives for work, during an era when the Navy brass have such a boner for boozers that they want to randomly test with a breathalyzer hundreds of thousands of Marines and sailors when they report for duty.

I have no doubt that Col. Jensen cares deeply about his troops. He worries about
their safety and he likely over the decades has attended too many funerals of Marines who died at the wheel. Or he had to enter the jailhouse in town to spring a sailor who wrote a check with his lips his liver couldn't cash, apologizing to the authorities for that shameful moment of misconduct.

Col. Jensen is watching booze claim more of his Marines than the Taliban and he's trying to corral the problem the best way that he knows how.

I'll never second guess him because I don't rate to do so and I bet you don't, too.

*****

My beef with my former Marines is that they're looking at the problem all wrong. MAG 11 has declared war on "ARIs," but do they realize that ARIs are just drunken canaries chirping in a booze-swamped coal mine?

Heavy alcohol use (five or more drinks per occasion at least once a week, four if you're a woman) has exploded in all the services. About 15 percent of the force in 1998 drank heavily; it rose to 20 percent in 2005 and 2008, according to the Survey of Health Related Behaviors Among Active Duty Military Personnel (or "HRB").

To put that into some perspective, that has returned the level of liquor consumption to what service members used to put away in ye olden days of 1980, when DoD first began the HRB survey.

But the Marine Corps has been the drunkest of the lot. Routine heavy drinking in the Corps rose from 25 percent of its members in 2005 to 29 percent three years later.

To put that into some perspective, the next highest gain was recorded by the Air Force, from 10 percent to 14 percent. Flyboys, the Marines drink you under the table. And they'll drink the table if it's higher than 80 proof and mixes well enough with scotch.

We know from the surveys across all the services that E1s to E3s binge only slightly more than their NCOs E-4 to E-6, leaders who drink hard and fast about 40 percent more often than their more senior non-commissioned officers. Warrant officers binge more than junior commissioned officers, and those who guzzle the
least are like Col. Jansen -- officers between O-4 to O-10.

We know from the studies that if you want to draw the poster child for DoD drunkenness, it would be a young, unmarried enlisted man between the ranks of private and staff sergeant, usually with a high school degree or less, and he's wearing the Eagle, Globe and Anchor.

Extrapolating from Army studies, we likely could say that the drinking is worse amongst infantrymen like I used to be and "craftworkers" in the shops, especially if they're young, single and white, like those in Miramar.

The problem, researchers found, wasn't so much that these guys were prone to drinking. Rather, they're given to all sorts of risk-taking, including speeding, smoking and driving without wearing seat belts.

While heavily supervised, infantry toil even during peacetime is very stressful and those who are inherently drawn to it are young, male daredevils, the same sort of people who drink, fight and carouse when they're blowing off steam. I suspect this sort of conduct is quite similar to the Marines in the Wing who, although never grunts, still face a great deal of occupational stress and are from the sort of demographic that veers toward taking stupid risks, often with a drink in their mitts and a cigarette dangling from their lips.

The Marine Corps has studied this issue and suggested the "work hard, play hard" culture of aviators is perhaps to blame. One might as well mention at this moment that my beautiful Corps was born in a tavern, too, which might suggest something.

To be fair to the Corps, the tavern was in Philadelphia and there's not much else to do there.

*****

It's very easy for commanders to point to ARIs. They're tabulated and presented to the commander in any chart he desires. They fit easily onto PowerPoint slides and junior officers are eager to color them to any colonel's preference.

Navy Achievement Medals have been issued for lesser accomplishments, and I bet someone at the Pentagon can show you a pretty PowerPoint slide to prove it.
While the charts wouldn’t covert to a document I could load here, I can tell you that MAG 11 notched what appears to be 74 alcohol-related incidents last year, of which 33 involved driving. It’s been some time since I checked, but I estimate the size of MAG 11 at about 3,400 Marines and sailors or thereabouts at any given time.

So that’s about one ARI per 45 Marines and sailors, with a drunk-driving incident for every 103 personnel. That’s actually pretty similar to the rate of DUI arrests in California -- one out of every 105 licensed motorists, although San Diego is notorious for cracking down on drunk drivers.

Of those ARIs in Miramar, 54 transpired between midnight and 0600. Or slightly more than one per week last year.

So to prevent one ARI per week, 3,400 adults will need to divulge often quite private details to their chain of command and fill out what I bet would be about 1,000 pages or more of paperwork every Friday and spend perhaps half as many man hours counseling Marines and sailors.

All to prevent one ARI amongst a population of over-stressed risk takers who haven't responded to other forms of suasion already.

*****

Now, some shall say that if one life can be saved, one career preserved, one suicide prevented or one wife protected from abuse then it's all worth it.

Others might say that this is just another example of chickensh** regulations that are merely decorative and do nothing to tackle the more serious problems dogging the Corps. In the balance between preventing an ARI and burdening sections with even more forms and wasted hours, they'll say that it's weighted too far toward intrusive paperwork.

But I won't tell you which one is right because frankly I don't know. What I suspect, however, is that they’re doing this because it’s easy. Or, I should put it, easier than getting to the heart of two other crises:

1. The bureaucratization of every element of military life, to the point that even what a man and his wife do on the weekends is duly recorded, placed in a permanent file and preserved in case UCMJ action is necessary. And,
2. The larger public health problem caused by the Marine Corps' culture of "work hard, play hard" boozing. Just as it's easy to record ARIs and suicides, it's quite difficult to detect and treat mental illness, and they're not really doing that well in the Corps or anywhere else in the military anyway.

Why do line commanders notice the fat bodies in their ranks and pounce on them as a health concern but do nothing about tobacco use? Because they can spot the chubby in his Service A uniform but they can't get a squint at his lungs, that's why.

Remember the Air Force, that other service that's drinking a lot more? It annually records about 5,300 alcohol-related incidents as second -- and third-order consequences of the boozing. But not all ARIs are the same. A third of all Air Force suicides involve liquor, as do a quarter of their domestic abuse cases.

Air Force surveys also have found that many of those who drink heavily do so to self-medicate. They increasingly display symptoms of acute stress disorder, depression and other ailments tied to returning from a deployment. Larger numbers of airmen also have experienced combat in recent years because they're filling roles overseas once reserved for ground pounders.

This drinking often comes to mask more serious underlying problems such as major depression or bipolar disorder. We also know from studies over the past decade that the more deployments -- and the more combat -- personnel have seen, the more likely they are to drink and abuse drugs.

Now I'm not saying that ARIs aren't important, especially because so many involve drunk driving. They're also embarrassing to a Marine Corps that rightly prides itself on discipline and wants to keep the troops safe.

What I'm suggesting is that the Corps possibly could get more out the exercise by forgetting the blotter reports and cutting to the core of why so many young men and women are drinking more and more often -- it's because of the mental and marital problems bedeviling the Devil Dogs 11 years into a long war, the same underlying issues that were identified in the Air Force research.

What if MAG 11 were to spend just as many pages and counseling hours finding
out
why nearly one out of every 10 married female Marines will get divorced this
year, three times the national average? Maybe the chain of command would
realize
that they could do something to help her and her husband sort it out before the
couple drank to forget it all.

Or what if commanders sussed out why one out of every three male Marines who
reported PTSD in theater didn't get the help they needed in recent years?
They
might find that the heavy drinking masks the deeper wound, right?

They'll have to overcome the 50 percent of Marines who think that they'll be
perceived as weak by their chain of command and peers -- ruining their careers
-- if they admit to having mental health problems. I guess it's just easier to
say that you're staying late at Hooters with the guys while promising that you'll take a cab back.

Maybe a commander staying late at work, scrutinizing all those thousands of
METT-T oplans targeting the "enemies" out in town, will start to ask how many
reams of paper it takes before even one liberty form becomes the basis for
going Marines the substance abuse treatment that they need on base? Even if
that care cuts into the availability of Marines for deployment and training?

I suspect not very many because it's been the trend to forgo the help, perhaps
because one out of five service-members will tell researchers that a commander
discourages him from getting it.

What about the fact that a third of the other-than-honorable discharges
coming
from the Corps in recent years involved Marines who previously received mental
health illness diagnoses? How many of them got treatment before the Marines cut
them loose?

Or that one out of every 20 Marines is so profoundly unhappy that he'll think
about killing himself this year?

That's about twice the rate of those Marines who will be tagged for ARIs this
year at Miramar. Where are the forms for the suicidal? Who is going to reach out
for them?

If MAG 11 wants the chain of command to start to own the Corps' drinking problem
by using METT-T to identify substance abuse and link young men and women to the help that they need, then I'll clap louder than anyone while praising their efforts.

If it's just to clear a couple of blotter entries every month, however, I've got to wonder what the point of all this is, except to create a CYA paper trail that will indict junior Marines for the very sort of behavior others in the chain are doing.

All I know is that I never met one decent fireteam leader who wasn't also a fireteam friend.

And maybe my Corps needs to learn that valuable lesson before they start filling out another stack of paperwork or discharging a drunk who probably could've averted the OTH and been a pretty good Marine if someone had just gotten him the help that he needed first before handing him cab fare.

I'll drink to that."

==================================================================

Your's in Service,
Shakey Mike Gwirtz
Phila, Pa. USA

+--------------------------------------------------------------------+

+++Message 8380. . . . . . . . . . . . Mel B. -- 62 years of sobriety on April 15
From: Chuck Parkhurst . . . . . . . . . 4/16/2012 12:16:00 AM

+--------------------------------------------------------------------+

Mel B celebrated 62 years of sobriety on 4/15/12.

His contributions to our group and to our fellowship cannot be overestimated. It seems appropriate that something be posted here.

- - - -

See AAHL message #1629:
http://health.groups.yahoo.com/group/AAHistoryLovers/message/1629

An email which Mel Barger sent to Nancy Olson on Jan. 30, 2004: "I haven't had a drink since I fully accepted the program on April 15, 1950."

- - - -
Mel B. and Tom D. 60 years sobriety dinner! Mel B. (Toledo, Ohio) and Tom D. (Lima, Ohio) will be present to answer questions ... 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.

+++Message 8381. . . . . . . . . . . Re: Grave found: Harry Zollars, A Close Shave, 1st ed
From: jax760 . . . . . . . . . . . 4/17/2012 1:13:00 PM

Thank you Brian,

Many AA history websites have wrong info about Harry, even the Akron Archives website. See below for important historical information that details who Harry was and who he is confused with.


Most web sites and historians have connected Harry Zollars, the Orrville barber, with Henry J. Zoeller a Class "B" Trustee who served in the mid 1950s. See but one example:

http://akronaaarchives.org/history/20henryJ_story.htm

This is in fact an error.

Harry D. Zollars b. 1890 d. December 10, 1960 Orrville, Ohio

Harry D. Zollars, whose birth year matches our friend Harry's in the Big Book, was from Orrville, Ohio (just outside of Akron). He is listed on the First 226 Members Akron, OH AA Group:

http://www.hindsfoot.org/akrn226.doc

with an Orrville address (Orville [sic] Barber Shop) although the spelling of his name on this list (as well as the names of several others) is incorrect.

Source Info, 1920 United States Federal Census

God Bless,
John B.

--- In AAHistoryLovers@yahoogroups.com, "B" wrote:
>&gt;
>&gt; As a continued project of locating final resting places of our pioneers and other influential people to our program and fellowship, I have located the grave of Harry D. Zollars, #27 on the "they counted noses" list of Oct 1937, and sobered March 1937. His story "A Close Shave" appears in the 1st ed of the Big Book.
>&gt;
>&gt; His grave is located in Crown Hill Cemetery, Orrville OH. Sec J, Lot 317, SW 1/4, Grave H. I have a map if anyone would like a copy of it.
>&gt;
>&gt; Blessings,
>&gt;
>&gt; Brian

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+++Message 8382. . . . . . . . . . . . Re: Mel B. -- 62 years of sobriety on April 15
From: Baileygc23@aol.com . . . . . . . . . . . . 4/17/2012 2:33:00 PM

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From Baileygc, jax760, John Kenney, CBBB164, and Glenn C.

- - - -

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

For some strange reason, Mel seems reasonably sane. (If you cannot post this, please forward).

[From Glenn C., the moderator: Mel will love that! Probably the highest praise that only a handful of near saints in the program will ever receive]

- - - -

From: "jax760" jax760@yahoo.com&gt; (jax760 at yahoo.com)

Happy Birthday Mel!

- - - -

From: JOHN KENNEY jfk92452000@yahoo.com&gt; (jfk92452000 at yahoo.com)
Please wish Mel and Tom a heart felt happy birthday from all of us in Virginia!

- - - -

From: CBBB164@AOL.COM (CBBB164 at AOL.COM)

Thanks, Mel for your dedication to our cause and the example you have demonstrated. Cliff

- - - -

From: Glenn C. (South Bend, Indiana)
glennccc@sbcglobal.net (glennccc at sbcglobal.net)

I think it's O.K. to bend the rules just a little bit here, and post some information about Mel, for members of the AAHistoryLovers who do not know who he is. When it comes time to write a history of AA that extends the story past Alcoholics Anonymous Comes of Age, there will have to be a section on Mel B., as one of the truly wise and admirable AA leaders and authors of the movement's "second generation."

You can find material about him on the web:

http://www.facebook.com/mel.barger1

http://www.facebook.com/pages/Mel-Bargers-Writings/111482742211343?sk=photos

http://walkindryplaces.com/

If you want to listen to one Mel's leads, where he talks about his life and experiences, contact Blueprint Tapes and ask for a cd of Mel B. from Toledo, Ohio, speaking at the Michiana Conference in South Bend on September 15, 2007:

Blueprint Tapes
960 Morgan St., Clinton, Indiana 47842
e-mail: BlueprintTapes@aol.com
phone: 765-832-9971

And I am sure that there are other leads he has given which are available from other organizations which record AA speakers, because he has spoken quite a bit over the years.

BOOKS HE HAS AUTHORED:

Mel B. was the principal author of the Pass It On, the conference-published biography of Bill W. (1984)

Mel B., Walk in Dry Places (1996)

Mel B., New Wine: The Spiritual roots of the Twelve Step Miracle (1991) --
Nell Wing, Bill W.'s longtime secretary, explained that Mel's long friendships with Bill W. and AA enabled him to discuss meaningfully AA's early history and special qualities of leadership and guidance. New Wine reviews the movements and spiritual ideas that led to AA's founding and growth, with special emphasis on Carl Jung, Frank Buchman, Sam Shoemaker and religious leaders Harry Emerson Fosdick, Father Edward Dowling and Emmet Fox.


Mel B., 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)

PLUS A HUGE NUMBER OF ARTICLES IN THE GRAPEVINE WHICH WERE WRITTEN OVER THE YEARS.

I met Mel at GSO NY in 2006 when he spoke at the staff's weekly AA meeting. At the time, I was editor of 'Share' magazine, the British equivalent of 'Grapevine', and I invited Mel to contribute an occasional Letter from America for British readers. This is the Letter he wrote for the August 2006 issue.

THE STAYING POWER OF AA

The passing of Chauncey C., of Pontiac, Michigan, reminded me that AA recoveries can have 'staying power' when an individual is sincerely committed to the goal of maintaining sobriety and continues to follow the program and practice the principles.

Chauncey was such a person and had 64 years' continuous sobriety when he
passed away on 11 May, 2006, at age 95. The notice in the local newspaper said that he was recognised as the longest living active member of AA. That was also acknowledged last year at AA's International Convention in Toronto, where he arrived in a wheelchair but still displayed the energy and enthusiasm that had been evident throughout his AA experience.

I marvel at the way our own paths crossed in 1950 and '51 and again in 2005 and '06. At the earliest time, in 1950, I had moved to Pontiac from my native Nebraska, where I had finally found sobriety during seven weeks as a patient in a state mental hospital. I was 25, but John Barleycorn had battered me so ferociously that I was able to surrender my problem to God and AA. I found my staying power and have been sober for more than 56 years.

Somebody told me that there was a good meeting at Pontiac's All Saints' Episcopal Church, and that's where I met Chauncey in 1950. With nine years' sobriety, he was one of the old-timers in that day of AA's youth. I was awed by this example and wondered if I would want to continue attending AA meetings that long. And would one feel that he 'had it made' after so much time in the program!

I moved to another city and saw Chauncey only once or twice in the next 50 years. But I always heard reports that he was still active in the program and still working with newcomers. As I began to write for 'Grapevine', I often thought I should drive up to Pontiac and interview him. But I was always too busy, something I regret today.

The opportunity did come some months ago when a man in New York who is developing an AA documentary movie asked me to help him get in touch with Chauncey. We drove to Pontiac and interviewed Chauncey. Though he was ailing by this time, he gave us a colorful account of the events that brought him into the program in 1941 and how it worked for him over the years. It's a story that should become part of AA history.

I saw Chauncey one more time. Amazingly, it was at a meeting at the All Saints' Episcopal Church in Pontiac, where I had first met him in 1950. We reminisced about the old days and the wonderful friends we'd had who are now in the Big Meeting in the Sky. We were both grateful for those wonderful way-showers and path-finders.

Chauncey has now joined them, and I praise the staying power he demonstrated over the years.
MEL B., Toledo, Ohio

+++Message 8384. . . . . . . . Chauncey C. and Mel B. -- speaking in Michigan in 2005
From: cherieanne40 . . . . . . . . 4/22/2012 8:35:00 AM

Chauncey carried the message right up to the end. I recall seeing Chauncey at the 2005 International Convention, but I really met him the first time at the Gratitude Meeting in November 2005 (I think it was the 63rd annual Gratitude meeting which Chauncey helped to start in the Detroit area) just months before his death. He was one of the speakers and although he did not speak long, his message was still powerful. He talked of his wife and children and his love for AA and how AA was when he came into the program so many years ago and how without AA he would not be sober sitting there on that stage that day.

I feel very blessed to have met this AA Pioneer and know I will meet him again one day at the Big Meeting in Heaven.

I first met Mel B. many years ago when he came to my area to speak. I actually first met Mel online and learned to know him via emails. I have seen him speak in this area a few times now, the last was a few years ago when he spoke on a panel with a few other people. After he spoke he sat down with his wife, a lovely woman, and started nodding off. LOL Two photos with Mel B taken in Royal Oak, MI sit on my shelf in my home office, one with Mel, myself and my first sponsor Mary P., and one with Mel and Chief Blackhawk, another longtimer in the Detroit area.

Another photo that sits on that shelf is Mary P and James Houck taken in 2003.

All of these people were so helpful to my own sobriety. When I read stories about them here on AAHL I am reminded that AA DOES work!!!

Cherie' H.
Warren, MI
At the 2005 International Convention, Chauncey was on a young people's panel with a 16 year old. If I remember her age correctly, I was able to talk with him afterwards. He was a direct link with to Archie T. who started AA in Detroit. One of the best memories I have of that convention.

I have come across a booklet published by the AA World Library No. 122 Copyright 1970. The title is "Am I Drinking Too Much?" by Doyle F. Lindley and Robert T. Dorris. I can not find it in the library archive, can someone familiar with this literature assist me with its identification etc.

Mel B. If not for the Oldtimers we that came after would not be enriched with the knowledge of a sober life. Congrats Mel on a job well done. We will meet you in the fellowship of the Spirit.

A new article on the close links between Alcoholics Anonymous and the Quakers in early British AA:
Laurie Andrews, Liberal Quakerism and 12 step spirituality: realised universalism? An article from Friends Quarterly (2012, No. 2). "In December 1948 the first five AA members in Manchester realised they would need a telephone contact for enquirers. They approached the Friends Meeting House at Mount Street. The Friends agreed to allow their telephone number to be used as a contact, and meetings of the first Manchester AA group were begun at Mount Street.'"

http://hindsfoot.org/quaker.pdf

It is included in the section on A.A. Historical Materials Part 2
http://hindsfoot.org/archive2.html

In the section on EARLY BRITISH AA: In March 1947 American AA member Grace O., visiting London with her husband, the writer Fulton Oursler, convened a meeting for eight people in her room at the Dorchester hotel in London, the first recorded AA meeting in Britain, etc.

++++Message 8389. . . . . . . . . . . . Re: AA and the Quakers in early British AA
From: Bryan S. Reid . . . . . . . . . . . . 4/28/2012 1:22:00 PM

Thank you!

That's fascinating.

This is wandering a bit off topic, but once I figured out (not the sharpest tool in the shed) that spirituality (relationship with a higher power) was how I was going to stay sober, I jumped into it headfirst and have never looked back. One of the earlier books I read was "A Quaker Book Of Wisdom: Life Lessons In Simplicity, Service, And Common Sense" by Robert Lawrence Smith. Its similarity to the program is uncanny. It is still one of my favorite books and I reread it at least 2 times a year. I don't know how many copies I've bought and given away.

It doesn't surprise me in the least that the Quakers would identify with our program. It's like the Jesuits seeing the parallels between the Steps and the Spiritual Exercises of St. Ignatius.

Thanks again for these two links.

++++Message 8390. . . . . . . . . . . . Memories of Sybil Corwin, from someone she sponsored
From: Masterman . . . . . . . . . . . . 4/28/2012 1:25:00 PM
Does anyone have a copy of a tape of Sybil Corwin from January 14th, 1984 recorded in Riverside, Calif. I had met Sybil Wed, Jan 11th, 1984 and offered to drive her to a meeting on Sat Night, thought we were going to Glendale Windsor Club where I met her but she gave me a map to Riverside where she was the speaker that night. I had no idea who she was, as at the first meeting I heard her at, she hadn’t mentioned that she was coming up on her 43rd AA birthday in March that year.

They made a tape of that night, and Sybil talked about her friend who lived in Riverside, who had just died, I think his name was Dick Greggory, and he had a wife Alma Greggory I believe. If anyone knows how I can get a copy of that tape (mine was destroyed in hurricane katrina) I would be so grateful.

Sybil sort of appointed herself as my sponsor as I guess she saw I was lost and needed her direction and knowledge and basically because she was such a kind and loving person. We just clicked and she made me laugh and I felt like a sponge, soaking up every word that she said. When she started sponsoring me, when you got Sybil you also got Bob sort of as sort of a bonus sponsor, and they ended up co-sponsoring me as Sybil would often say "You should speak to Bob about that, he has more experience with that than I do"

She was very humble about the length of sobriety, and used to say "the only reason I'm sober so long is that I found AA before other people did".

I was so lucky to get to hear her speak for the hour a day I'd spend driving her to whatever meeting she was speaking at, then got to hear her at the meeting, then listen to her at fellowship, after the meeting, and then for the hour car ride home each night, so I started to know her story better than she did.

She got her first meeting date mixed up, and used to say her AA Birthday was 3/23/1941, but I looked up the Friday back in 1941 and it was actually March 21st, which I heard her say in earlier tapes from the 70's.

She and Bob had a unique bit of knowledge as Sybil came in before AA had it's 12 Traditions. Bob came in, in 1948, and after 15 yrs of relapses of our disease, got sober the last time in October of 1963 until his death in May of 2008. 44 consecutive years sober.

His wealth of knowledge came not only from that,
but from 15 yrs of relapses, during which he had
One year 5 times
Two years, 2 times
and
Three years, 1 time,
plus many shorter periods, broken up,
even though he was really trying.
So he knew more about what "NOT TO DO"
as he did "What to do"
in order to prevent relapses.

He was most open about all the mistakes he
had made, and what didn't work.
He said his relapses were like
"Coming to the back door of a Mansion
you had once owned and having to ask for a handout"

They were among the most kind,
most real, most honest, most selfless,
and loving people that I had ever met
in AA. Like Alabam Carothers, like Marie Stinner,
and like Jayne Grey, all, along with Bob and Sybil
watched over me, and would spend hours telling me
about what AA was like when they came into AA

I was very fortunate as I found out that they would
almost always say "Yes" when I asked them if I could
drive them to the next meeting that they were speaking
at. I used to love to drive them to meetings
or conventions, roundups, area get togethers,
where they would be the speaker or one of the speakers
for those events. I got them alone, for stories, for
questions had, etc for one hour driving to the meeting,
as well as listening to their talk, learned all sorts
of stuff then and afterwards at fellowship, and then again
for a private hour or so driving home. I could not
get "too full" of them. I was just loving every word I
heard, every story about AA that they had to tell.

Sybil always asked me to walk her to the bathroom
before she was speaking. After a few weeks of
driving her to meetings almost every night (Bob was
recovering from heart bypass surgery and Sybil had
cataracts and couldn't drive anymore) I went to
a convention that she was speaking at. Before she
was to speak she asked me to walk with her, and
there was an empty room and she went into it and
said "Matt I need to kneel down, will you help me,
please give me your hand" and she took my hand
and steadied herself on my arm. She was all of
105 lbs, and I was 6'3" and about 220 lbs. As she
knelt down she asked me to do the same next to her.
Still holding her hand she bowed her head down
and began speaking "Dear God, these wonderful people
spent a lot of their hard earned cash to fly me
here and pay for my hotel room, so when I speak,
please help me be useful to someone, and please
make me adequate, Amen" Then she asked me to help her
up. Here she was, 76 yrs old, and 43 yrs sober
and she's asking God to help her be "adequate".

She taught me to always say the same prayer before
I spoke at a meeting, or when I listen to a 4th step,
I always kneel down with my sponsee and ask God
to help the work we do together to be useful in
helping us to be more compassionate, more understanding,
more forgiving, more helpful, patient and loving to
all the people in our lives and to help us continue
to stay sober, and please God accept our thanks
and gratitude for our sobriety and helping us live
the AA way of life.

Sometimes people I sponsored would like to say, or
think of Bob and Sybil as their "grand-sponsors",
as was a common name for your sponsors sponsor.

I used to think that was silly, as if you think
about it, Bill Wilson and Dr. Bob are technically
everyone's sort of "great-great-great-etc-grandsponsor.

When I wasn't sure about something, or wanted to
have a sponsee hear something directly from Bob or
Sybil I would often call them and put them on
speakerphone so that they could hear a story or
lesson direct from Bob or Sybil, rather than hearing
it 2nd hand through me, and sometimes we would
all go with them to meetings as I bought a limo
that seated 9 people. It felt like a magical and
blessed time when we were together.

Sybil and Bob explained things in a way that I've
never heard from anyone else,. Like when they
told me about Irma Livoni and how she was the first
woman to be kicked out of A.A. in Los Angeles, in
1941, just before Pearl Harbor and World War II,
long before AA had the 12 traditions.

Here's the story of Irma Livoni and picture of Sybil
(at this link)

http://www.barefootsworld.net/aa-irma_livoni.html

Feel free to write me at pupmasters@yahoo.com
if you'd like any other information that I might
remember about Bob or Sybil Corwin.

Much AA love to you all,
Matt Masterman
now moved from Los Angeles and living in
Boynton Beach Florida

Hello Group,

I recently heard a tape of a speaker who mentioned that Bill was either asked or volunteered information as to his feelings on people that get sober in AA but don't go to meetings. What I heard is that Bill said, in effect, that he has little to do with them because they are not grateful.

Has anyone heard this statement and if so is it documented in print or tape?

Thank you for your consideration.

Ric

AA World Library? How can I find out more about this?

- - - -

On Apr 27, 2012, at 7:47 AM, the_wee_ladd@thetwobarretts@eastlink.ca wrote:

&gt; I have come across a booklet published by the AA World Library No. 122 Copyright 1970. The title is "Am I Drinking Too Much?" by Doyle F. Lindley and Robert T. Dorris. I can not find it in the library archive, can someone familiar with this literature assist me with its identification etc.

"the_wee_ladd" wrote:

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Copyright 1970. The title is "Am I Drinking Too Much?" by Doyle F. Lindley
and
Robert T. Dorris. I can not find it in the library archive, can someone
familiar
with this literature assist me with its identification etc.

The book you search by ISBN, it does not appear to be published by the AA
world
Library though.

ISBN 0915082020

http://www.worldcat.org/title/am-i-drinking-too-much/oclc/1959257

There’s not much information on Doyle Lindley, but Robert Dorris was a well
known national figure in the treatment of alcoholism. He founded Dorris.com
and founded the California Association of Substance abuse counselors in
1967,
which went on to become The National Association of Addiction Counselors in
1974, of which Robert Dorris was the first President. Today it has 75,000
members and is the largest organization of its kind in the world.

http://www.naadac.org/

For thirty years, DORRIS helped organizations manage their most valuable
assets
-- their employees. Our founder, Robert T. Dorris Sr., worked for 20 years
in
alcoholism education and treatment prior to entering the field of
occupational
alcoholism programming, the forerunner of today’s employee assistance
programs.

In 1970 he joined McDonnell-Douglas to develop their corporate employee
assistance program. In 1974, he founded DORRIS as one of the first external
providers of employee assistance services.

Les,

Many thanks for the inscribed and autographed copy of your Rogers Burnham
book.
I acknowledge so slowly because I was in hospital and rehab since March 9th
and
remain disabled though now at home since yesterday. You have given us a
final
detailed piece of research.

ernie kurtz

On Mar 31, 2012, at 4:13 PM, LES COLE wrote:

&gt; The US Census for 1910 shows the following:
&gt; John M Whalon
&gt; Age 23 Male White American
&gt; Est Birth year 1887
&gt; Birth location: Dorset, Bennington, VT
&gt; Relation to Head: Son
&gt; Head of household: William C.
&gt; Other people in household:
&gt; William Whalon: 56 yrs, Male, Father
&gt; Rose Whalon: 48 yrs, Female, Mother
&gt; William Whalon: 27 yrs, Male, Sibling
&gt; Mary Whalon: 18 yrs, Female
&gt; Father's First Name: William C.
&gt; Father's Last Name: Whalon
&gt; Father's Birthplace: Vermont
&gt; Mother's First Name: Rose K.
&gt; Mother's Birthplace: Scotland
&gt; Marital Status: Single
&gt; Sheet: ASheet number: 12
&gt; Collection: 1910 U.S. Federal Population Census

I checked out your list and you seem to have missed Bill Ames of Virginia who
got sober in 1938

---

&gt; 1 Bill Wilson Dec34 NY
&gt; 2 Bob Smith May35 Akron
&gt; 3 Bill Dotson Jun-35 Akron
&gt; 4 Ernest Galbraith Aug35 Akron
&gt; 5 Henry Parkhurst Sep35 NJ
&gt; 6 Walter Bray Sep35 Akron
&gt; 7 Phil Smith Sep35 Akron
&gt; 8 John Mayo Oct-35 MD
9 Silas Bent Nov35 CT
10 Harold Grisinger Jan-36 Akron
11 Paul Stanley Jan-36 Akron
12 Tom Lucas Feb36 Akron
13 Myron Williams Apr-36 NY
14 Joseph Doppler Apr-36 Cleveland
15 Robert Oviatt Jun-36 Cleveland
16 Harry Latta Jul-36 Akron
17 James D. Holmes Oct-36 Akron
18 Alfred Smith Jan-37 Akron
19 Alvin Borden Jan-37 Akron
20 Howard Searl Jan-37 Akron
21 William Ruddell Feb37 NJ
22 Douglas Delanoy Feb37 NJ
23 Robert Evans Feb37 Akron
24 Frank Curtis Feb37 Akron
25 Jane Sturdevant Mar-37 Cleveland
26 Harry Zollars Mar-37 Akron
27 Richard Stanley Apr-37 Akron
28 Harlan Spencer Apr-37 Akron
29 Wallace Gillam Apr-37 Akron
30 Lloyd Tate Jun-37 Cleveland
31 William Jones Jun-37 Cleveland
32 Chester Parke Jun-37 Akron
33 Lawrence Patton Jun-37 Akron
34 Paul Kellogg Jul-37 NJ
35 Earl Treat Jul-37 Akron
36 William Van Horn Jul-37 Akron
37 Florence Rankin Sep37 NJ
38 Charles Simonson Sep37 Akron
39 Irvin Nelson Sep37 Akron
40 Frank Krumrine Sep37 Akron
41 Edward Naher Oct-37 Akron
42 Joseph Taylor Oct-37 NJ
43 John Hughes Oct-37 Akron
44 Henry Pearce Nov37 Akron
45 Joe Schaffer Nov37 Akron
46 Frank Hadrick Nov37 Akron
47 Ned Poynter Nov37 NY
48 Fred Johnson Dec37 Akron
49 Wade Hadsell Dec37 Akron
50 George Dovsner Dec37 Akron
51 Harold Schitz Dec37 Akron
52 Carl Reinert Jan-38 Akron
53 Edith Scott Jan-38 Akron
54 Norman Tuit Jan-38 Akron
55 Thurman Traugh Jan-38 Akron
56 Edward Armitage Jan-38 Akron
57 Jack Darrow Jan-38 Akron
58 Kenneth Arthur Jan-38 Akron
59 Edward Brock Jan-38 Akron
60 James Burwell Jan-38 NY
61 Clarence Snyder Feb38 Cleveland
62 Charlie Johns Feb38 Cleveland
63 Raymond Campbell Feb38 NY
&gt; &gt; 64 Van Wagner Feb38 NY
&gt; &gt; 65 Norman Hunt Feb38 CT
&gt; &gt; 66 Harold Sears Feb38 NY
&gt; &gt; 67 Captain Coxe Apr-38 NY
&gt; &gt; 68 George Mullin Apr-38 Akron
&gt; &gt; 69 Herbert Taylor May38 NY
&gt; &gt; 70 Robert Taylor May38 NY
&gt; &gt; 71 George Williams Jun-38 NY
&gt; &gt; 72 Harry Brick Jun-38 NJ
&gt; &gt; 73 Roland (Bob ) Furlong Jun-38 MA
&gt; &gt; 74 William Emerson Jul-38 NY
&gt; &gt; 75 Archie Trowbridge Sep38 MI
&gt; &gt; 76 Horace Maher Sep38 NY
&gt; &gt; 77 James Scott Sep38 Akron
&gt; &gt; 78 Edward Andy Oct-38 Akron
&gt; &gt; 79 John Dolan Oct-38 Cleveland
&gt; &gt; 80 Vaughn Phelps Oct-38 Cleveland
&gt; &gt; 81 Horace Chrystal Oct-38 NY
&gt; &gt; 82 William Hess Oct-38 Cleveland
&gt; &gt; 83 Wallace Gillam Oct-38 Akron
&gt; &gt; 84 Richard Rowe Nov38 Akron
&gt; &gt; 85 Thomas Birrell Nov38 NJ
&gt; &gt; 86 Delmar Tryon Nov38 Akron
&gt; &gt; 87 Morgan Ryan Dec38 NJ
&gt; &gt; 88 Wallace Von Arx Dec38 NJ
&gt; &gt; 89 Joseph Worden Jr. Dec38 NY
&gt; &gt; 90 Eddie Schroeder Jan-39 NJ
&gt; &gt; 91 Patrick Cooper Jan-39 CA
&gt; &gt; 92 William Worton Feb39 NY
&gt; &gt; 93 Robert Valentine Mar-39 NY
&gt; &gt; 94 Ernest MacKenzie Mar-39 NJ
&gt; &gt; 95 Gordon MacDougal Mar-39 NJ
&gt; &gt; 96 Hazel Cloos Mar-39 NJ
&gt; &gt; 97 Herbert Debevoise Mar-39 NJ
&gt; &gt; 98 Fred Hyde Mar-39 NJ
&gt; &gt; 99 Raymond Wood Mar-39 NJ
&gt; &gt; 100 Henry Heller Mar-39 NJ

&gt; &gt; Other Names - Shortly after April 1st or Not Sober or Oxford Groupers
&gt; &gt; Edwin Thacher Rowland Hazard
&gt; &gt; Brooke B Shep Cornell
&gt; &gt; Edgar Reilly Cebra Graves
&gt; &gt; Alec Johnson Ned Foote
&gt; &gt; Gordon S. Russell Rathbone
&gt; &gt; Dr. Crowley Ernest Atkins
&gt; &gt; Ernie Gerig Marty Mann
&gt; &gt; John Reese Albert Golrick
&gt; &gt; Harry Nash Grenville Curtis
&gt; &gt; Freddie Breithut Wes Wymans
&gt; &gt; Don McClean Oscar Vieths
&gt; &gt; Rowland Jones Bill Cousins
&gt; &gt; Sterling Parker Joe Mina
&gt; &gt; Tom Pierce Jackie Williams
+++Message 8396. . . . . . . . . . . . Winchester cathedral
From: Glenn Chesnut . . . . . . . . . . . . 4/30/2012 2:07:00 PM

AA pilgrimage sites outside the U.S.

The tombstone of the Hampshire Grenadier outside Winchester cathedral, I have been told, is starting to turn into something like Dr. Bob and Anne Smith's gravesite in Akron.

Laurie Andrews in England reports
jennylaurie1@hotmail.com (jennylaurie1 at hotmail.com)

"Winchester cathedral .... sells postcards of the Hampshire Grenadier tombstone and during the annual convention at Winchester there is a pilgrimage to the grave and people gather round it and recite the Serenity prayer."

We all know the story -- Winchester cathedral in England was the site where the young Bill W. had a moving experience of the sacred dimension of reality -- the scene that appears on the opening page of Chapter One of the Big Book, and is referred to again on both pages 10 and 12.

See the photographs of the magnificent interior of this beautiful medieval building at the top of the page at http://hindsfoot.org/archive2.html and at the top and middle of the page at http://hindsfoot.org/aahl.html

This is not a completely new practice among English AA's. When Nancy Olson, the founder of the AAHistoryLovers, went to England to give a talk at Bristol a number of years ago, I remember her telling me how the British AA people took her to Winchester to visit the stone, and what an unforgettable impression it made upon her. (There are a couple of photos of Nancy in Bristol at the bottom of this webpage: http://unmeasureddistances.ftml.net/aapix02.html)

I do have a question, just as a matter of curiosity: are there other places outside the U.S., in Europe or elsewhere, where AA people are starting to make
visits, just to pay their respects, or to try to feel a little bit of what it must have been like to have been at that spot back in the old days?

Sister Ignatia's birthplace, which was discovered after a lot of fine detective work, by Irish AA historian Fiona D., from county Mayo, would be a beautiful place to visit -- see Fiona's photographs at http://hindsfoot.org/ignatia1.html But I should imagine that getting to that isolated spot, even if you were already in Ireland, could be fairly difficult.

European AA people live in cultures where there are often a large number of people who do not believe in a personal God, see http://en.wikipedia.org/wiki/Demographics_of_atheism

The majority of people still believe in a personal God in some countries:
90% in Romania
80% in Poland
74% in Italy
73% in Ireland

But less than half the population are believers in many other countries:
47% in Germany
43% in Belgium
38% in the U.K.
34% in France and the Netherlands
32% in Norway
31% in Denmark
23% in Sweden
19% in the Czech Republic

But in the countries where most of the people no longer believe in God, there are often a surprisingly large number of people who believe in some sort of spirit or life force:
53% in Sweden
50% in the Czech Republic
49% in Denmark
47% in Norway
40% in the U.K.
37% in the Netherlands
29% in Belgium
27% in France
25% in Germany

For this reason, it would probably be a good idea to point out that Mel Barger asked Bill Wilson on more than one occasion, what happened in that memorable spiritual experience he had in Towns Hospital, and Bill W. said that it was what
his era of history called "cosmic consciousness" or "cosmic religious
feeling."
Bill referred Mel to the famous book by the Canadian psychiatrist Richard
Maurice Bucke, "Cosmic Consciousness: A Study in the Evolution of the Human
Mind."

ALBERT EINSTEIN

Modern Europeans who are atheists might find what Bill W. experienced at
Winchester cathedral more understandable by reading a piece written by the
famous German-Swiss physicist Albert Einstein, "Religion and Science," New
York Times Magazine, 9 November 1930, 1-4. In the following paragraphs, I give a
brief outline of that article and a few excerpts. It may be read online at:

EINSTEIN ON COSMIC RELIGIOUS FEELING

1. The first stage in the development of religion was a fear-based religion:
primitive people attempted to secure the favor of imaginary personal beings,
called gods and goddesses or spirits, by performing actions and sacrifices
directed by a priestly caste.

2. The second stage was moral religion, seen in the Jewish scriptures and
the Christian New Testament: belief in a single personal God who is moral and
loving.

Both of these forms of religion believe in anthropomorphic gods and spirits,
that is, supernatural beings which are persons and think and act like human
beings.

3. The third stage is cosmic religious feeling. "It is very difficult to
elucidate this feeling." Einstein said, "as there is no anthropomorphic
conception of God corresponding to it."

"The individual feels the futility of human desires and aims and the
sublimity
and marvelous order which reveal themselves both in nature and in the world
of
thought. Individual existence impresses him as a sort of prison and he wants
to
experience the universe as a single significant whole."

"The religious geniuses of all ages have been distinguished by this kind of
religious feeling, which knows no dogma and no God conceived in man's image;
so
that there can be no church whose central teachings are based on it. Hence
it is
precisely among the heretics of every age that we find men who were filled
with
this highest kind of religious feeling and were in many cases regarded by
their
contemporaries as atheists, sometimes also as saints. Looked at in this
light,
men like Democritus, Francis of Assisi, and Spinoza are closely akin to one another."

In this modern age, where science has taught us how the universe actually works, there can be no anthropomorphic, personal God at the focus of this feeling, because such a being would be totally impossible. Praying to a God to rescue you from this or that is silly, and there are no supernatural rewards and punishments for good and evil. There is no heaven or hell. "The man who is thoroughly convinced of the universal operation of the law of causation cannot for a moment entertain the idea of a being who interferes in the course of events - provided, of course, that he takes the hypothesis of causality really seriously. He has no use for the religion of fear and equally little for social or moral religion. A God who rewards and punishes is inconceivable to him for the simple reason that a man's actions are determined by necessity, external and internal, so that in God's eyes he cannot be responsible, any more than an inanimate object is responsible for the motions it undergoes."

Einstein, who was a highly ethical man, insisted that there had to be a totally different kind of basis for moral behavior: "A man's ethical behavior should be based effectually on sympathy, education, and social ties and needs; no religious basis is necessary. Man would indeed be in a poor way if he had to be restrained by fear of punishment and hopes of reward after death."

What motivates the best scientists, Einstein insists, is their sense of awe and wonder at the majestic sweep of the universe, from the smallest level to the biggest: electrons, neutrons, and atoms, the tiny DNA chains that determine the evolution of species, the electrochemical structures of the brain, stars and galaxies, and all the way up to the structure of space-time itself:

"The cosmic religious feeling is the strongest and noblest motive for scientific research. Only those who realize the immense efforts and, above all, the devotion without which pioneer work in theoretical science cannot be achieved are able to grasp the strength of the emotion out of which alone such work, remote as it is from the immediate realities of life, can issue. What a deep conviction of the rationality of the universe and what a yearning to understand, were it but a feeble reflection of the mind revealed in this world, Kepler and Newton must have had to enable them to spend years of solitary labor in disentangling the principles of celestial mechanics!"
[The article has been reprinted in Albert Einstein, Ideas and Opinions, based on Mein Weltbild, ed. by Carl Seelig and other sources, new translations and revisions by Sonja Bargmann (New York, Crown Publishers, 1954), 36-40, and also in Albert Einstein, The World as I See It (New York: Philosophical Library, 1949), 24-28.]

EINSTEIN AND PAUL TILLICH

See Glenn F. Chesnut, God and Spirituality, Chapter 11, "Tillich and Einstein"

Paul Tillich and Reinhold Niebuhr were the two most famous theologians at Union Theological Seminary in New York City. In Tillich's counter article to Einstein's piece, he agreed with Einstein that the idea of a personal God was an outmoded myth. The real Higher Power was an impersonal absolute (which Tillich called "the ground of being"). But Tillich argued that personalistic language was very valuable in talking about our relationship to this Higher Power, as long as we remembered that this image of a personal God watching out for us was metaphorical and symbolic only. It was only a sign post pointing to a higher reality, where that higher reality was a completely impersonal and indescribable abyss of non-being, which could give us the gift of new being when our old lives had collapsed into ruins, but which would swallow us up into non-being at the end of our lives.

It is true that Father Samuel Moor Shoemaker III, rector of Calvary Episcopal Church from 1928 to 1952, and the American leader of the Oxford Group during the 1930's (continuing until he broke with the Oxford Group in 1941), was a figure known to everyone in the theological world of New York City.

But it was people like PAUL TILLICH, REINHOLD NIEBUHR, EMMET FOX, and HARRY EMERSON FOSDICK who were more typical of the general theological spirit of the city during the period when Alcoholics Anonymous was being formed.

I am not trying to talk here about what the Christians believed who originally built Winchester cathedral in England back during the Middle Ages, nor about what today's Anglican pastors preach and teach in their cathedrals and
parishes
in the British Isles, but about what Bill Wilson felt when he walked into
that
cathedral as a young soldier, and about how -- some fifteen years later in
New
York City -- he interpreted what he had once felt there so long ago.

Winchester cathedral was the site of one of his earliest experiences of
"cosmic
religious feeling," or as he would describe it in the Big Book, "catapulted
into
what I like to call the fourth dimension of existence" (p. 8) or "rocketed
into
a fourth dimension of existence of which we had not even dreamed" (p. 25).

That is what Winchester symbolizes in the AA movement, and you don't have to
believe in a personal God to understand it. Just stand in the cathedral or
at
the tomb of the Hampshire Grenadier and softly recite the Serenity Prayer,
and
be thankful for what you feel while doing that, and where you've gotten in
your
life, now you have put it on this new basis.

++++Message 8397. . . . . . . . . . . . Re: Names of the First One Hundred
From: jax760 . . . . . . . . . . . . 4/30/2012 3:49:00 PM

Hi Bob,

So who is Bill Ames of Virginia and how did he get sober in 1938? Who from
the
list of 89 pioneers (sober through 12/39) carried the message to him and in
what
fashion is that documented?

Since I have never read of or heard of Bill Ames in any AA History before I
would love to hear more.

Thanks and God Bless

- - - -

"bobhickey674" wrote:
&lt; I checked out your list and you seem to have missed Bill Ames of
Virginia who
got sober in 1938

++++Message 8399. . . . . . . . . . . . New book on Aldous Huxley, Gerald
Heard, and Bill Wilson
From: Paul . . . . . . . . . . . . 4/30/2012 10:06:00 PM


http://www.donlattin.com/pageds/dl_distilled_spirits.html

This book "blends a religion reporter's memoir with the compelling stories of three men -- Aldous Huxley, Gerald Heard, and Bill Wilson -- whose work and inspiring friendship transformed the landscape of Western religion and spirituality in the twentieth century."

"Huxley, the prophetic English essayist and celebrated author of Brave New World, ignited a restless generation that chased utopian dreams and sought enlightenment through psychedelic drugs. Heard, an Anglo-Irish mystic, journeyed to California with Huxley in the 1930s to lay the foundations for the New Age and human potential movements. Wilson, the co-founder of Alcoholics Anonymous, joined forces with Huxley and Heard in the 1940s and 1950s, when Wilson began a series of little-known experiments to see if LSD could be used to help diehard drunks discover a power greater than themselves."

"Their life stories are gracefully brought together by veteran journalist Don Lattin, who reveals his own sometimes painful, sometimes hilarious misadventures as a religion writer 'worshiping at the altar of drugs and alcohol.'"

Best,
Paul

++++Message 8400. . . . . . . . . . . . Re: Names of the First One Hundred
From: Mike Barns . . . . . . . . . . . . 5/1/2012 9:38:00 AM

On May 1, 2012, at May 1, 2012 6:10 AM, AAHistoryLovers@yahoogroups.com wrote:

&gt; &gt; &gt; 1 Bill Wilson Dec34 NY
&gt; &gt; &gt; 2 Bob Smith May35 Akron
&gt; &gt; &gt; 3 Bill Dotson Jun-35 Akron
&gt; &gt; &gt; 4 Ernest Galbraith Aug35 Akron

Re: Dr. Bob's sobriety date - although Bill and Bob got together in May
1935, it
was in June 1935 when Dr. Bob had his last drink.

Mike Barns

Thanks,

I look forward to reading this book.

I knew very little of Huxley (and his inner world) until I read one of his
works
that came to me through AA. In the February 1946 Grapevine the book The
Perennial Philosophy by Aldous Huxley was recommended in the monthly section
"The Pleasures of Reading" by one R.F.S. RFS was none other than Royal
Sheppard
from Glen Ridge, NJ and who has quite a history in AA in the mid to late 40s
(another story)

This book ia an amazing spiritual journey that seeks to unify the
spirituality
(core beliefs) of all great religions.

All seekers of that which is Divine should have a look at this book. I found
it
most heart-warming and uplifting. It is treasure trove of advice taken from
the
greatest saints and mystics of all time

I'm sure Glenn could expand on the philosophy of the Perennial Philosophy.

God Bless

John

--- In AAHistoryLovers@yahoogroups.com, "Paul" wrote:

This book "blends a religion reporter's memoir with the compelling
stories of
three men -- Aldous Huxley, Gerald Heard, and Bill Wilson -- whose work and
inspiring friendship transformed the landscape of Western religion and
spirituality in the twentieth century."

Huxley, the prophetic English essayist and celebrated author of Brave New World, ignited a restless generation that chased utopian dreams and sought enlightenment through psychedelic drugs. Heard, an Anglo-Irish mystic, journeyed to California with Huxley in the 1930s to lay the foundations for the New Age and human potential movements. Wilson, the co-founder of Alcoholics Anonymous, joined forces with Huxley and Heard in the 1940s and 1950s, when Wilson began a series of little-known experiments to see if LSD could be used to help diehard drunks discover a power greater than themselves."

Their life stories are gracefully brought together by veteran journalist Don Lattin, who reveals his own sometimes painful, sometimes hilarious misadventures as a religion writer 'worshiping at the altar of drugs and alcohol.'"

Best,
Paul

Mike,

You have to read the notes regarding the Amos List to understand why Bob is listed in May. Follow the link above, the note is found on the second full page of text (I think)

Regards

http://www.silkworth.net/pdf/Chapter_IV-We_Began_to-Count_Noses.pdf

--- In AAHistoryLovers@yahoogroups.com, Mike Barns wrote:
On May 1, 2012, at May 1, 2012 6:10 AM, AAHistoryLovers@yahoogroups.com wrote:

1 Bill Wilson Dec34 NY
2 Bob Smith May35 Akron
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4 Ernest Galbraith Aug35 Akron
&gt; Re: Dr. Bob's sobriety date - although Bill and Bob got together in May 1935, it was in June 1935 when Dr. Bob had his last drink.

&gt; Mike Barns

So here is what I had on Bill A. and thanks to Jared for helping me with the last name. The info below in italics is from the Timelines of the First 25 AA Groups.

What do you have to support a 38 SOB date for Bill Ames? Do you have something with Fitz's name attached to it or a letter or recording from Bill A stating his SOB? If so I'd be happy to add him to the list but we need a sufficient piece of evidence to support this. Pass It On has Hardin C. and Bill (A.) joining with Fitz in 1940. The story from Donald Graham as detailed in Nancy's Bio of Fitz comes from Graham's recollection many years later and can not by itself be considered authoritative.

A.A. Group # 10 Washington D.C.

At first he (Fitz) met with minimal success, but by the fall of 1939 the nucleus of a small group had been established in Washington. He had been long a loner in Washington, but Fitz was eventually joined by Hardin C. and Bill A.[note 2] and was also joined by Florence Rankin

Note 2. When Bill Wilson died in 1971, Donald E. Graham, now the publisher of The Washington Post, but then a young man learning the family business from the ground up, and working as a staff writer, interviewed me. Graham's story says in part: "Bill A., an Arlington businessman, recalled that in December 1939, when Alcoholics Anonymous was a small, little known group, he went to New York to meet Mr. Wilson. The next month Mr. Wilson helped start an AA chapter here, the fourth in the country."
From the Biography of Fitz M. by Nancy O.

John Barton’s Comments: Based on the comments of Bill A. this group (Washington D.C.) would be December of 1939. Arrival of Ned Foote supports this. However, actual start of Group may have been January of 1940. See PIO p.257 N2 Washington Intergroup History lists date as October 28, 1939 but this is in variance with PIO. In lieu of discrepancy we list this group as the first group of December 1939.

From: jax760 jax760@yahoo.com>
Sent: Monday, April 30, 2012
Subject: Re: Names of the First One Hundred

Hi Bob,

So who is Bill Ames of Virginia and how did he get sober in 1938? Who from the list of 89 pioneers (sober through 12/39) carried the message to him and in what fashion is that documented?

Since I have never read of or heard of Bill Ames in any AA History before I would love to hear more.

Thanks and God Bless

- - - -

"bobhickey674" wrote:
I checked out your list and you seem to have missed Bill Ames of Virginia who got sober in 1938

I do not remember where I read it, perhaps on this list, but my understanding was that in early AA they did not reset their sobriety dates for slips. One question this concept would raise is what the dividing line is between a slip and just not getting the program, drinking for several more years and then returning.
But, that would explain the sobriety date for Dr. Bob being listed as May rather than June.

Jim

---

Note from Glenn C. -- O.K., that would explain why J. D. Holmes continued to give his sobriety date as October 1936 even though he had a slip in January or February 1937. But two or three months of renewed drinking was enough to bring him back to the program, and somewhere around April 1937, he got sobered up again, and went on to spread AA through large parts of the state of Indiana (and parts of southern Michigan as well).

See the letter which J. D. Holmes wrote around 1953 or 1954 and sent to Dean L. Barnett, the first person to try to write a history of Alcoholics Anonymous in Indiana &ndash; http://hindsfoot.org/nfirst.html at a little past the middle of the page.

Also Dr. Bob and the Good Oldtimers pp. 113 and 148.

Sorry I do not have a copy of that talk!

Thanks for sharing Matt. I have had your letter about Sybil & Irma Livoni for many years and use it when we do the Third Tradition in the 12 x 12 at my home group here in Vermont. I always wondered who “Matt” was and what group he was from and it is very nice to cross paths with you finally and know who you are.

I got sober in So Cal and lived in Torrance till 1979 when I moved east.

Sybil came to my home group South Bay Survivors for our anniversary meeting one year. Anniversary night we had a four speaker 1/2 hour talk format and all four speakers were old timers. Beside Sybil was Gene Edmiston, and I think Sybil's
brother Tex, though my memory is dim and I hope it was him and he was not
dead
LOL by then, and I forget who the fourth speaker was, maybe Alabam C or Bea
G.,
but it was a memorable night.

I have heard Sybil share quite a few times around Los Angeles and she was
wonderful. What a gift to be a newcomer and grow up around these AA
pioneers.

John M
Burlington Vermont US

---

Masterman pupmasters@yahoo.com& quoted; wrote:

(&gt; Does anyone have a copy of a tape of Sybil Corwin
&amp;gt; from January 14th, 1984 recorded in Riverside, Calif ....
&amp;gt;
&amp;gt; They made a tape of that night, and Sybil talked
&amp;gt; about her friend who lived in Riverside, who had
&amp;gt; just died, I think his name was Dick Greggory, and
&amp;gt; he had a wife Alma Greggory I believe. If anyone
&amp;gt; knows how I can get a copy of that tape (mine was
&amp;gt; destroyed in hurricane katrina) I would be so grateful.

My sponsor Sybil - memories are God's way of giving us roses everyday in
winter.

Hi all, Matt Masterman here and I'm an alcoholic (hi Matt!)

I was just going to point out a small correction about the
date that my sponsor Sybil got sober (March 21st, rather than
March 23rd). I hadn't typed out Sybil's experiences for a long time and I
had
been asked by someone in the version of the Grapevine
for another country to tell some stories about Sybil.
So I used this page to type it out, and am going to copy it
to send to her.

I thought, "I miss Sybil so much" and that someone told me
that in a way I've kept Sybil alive, for people who have
never met her by speaking about her so much.

Since she's one of the few people who went to her first meeting,
got kicked out because they had never had a woman before,
and then stayed sober from her 2nd meeting for 57 yrs,
and who was in AA before they had the 12 traditions, 
I thought, well maybe I'll just talk about her for 
a new generation of AA'rs who love soaking up aa history. 

So here goes. Much love to you all, in advance, 
Matt

Just a slight correction, regarding Sybil's first meeting. 
The date was Friday March 21st 1941 not March 23rd ...

(even Sybil would say the wrong date 40 yrs later, as she 
didn't have a calendar of that month, so she herself got 
the date confused when she would speak at a meeting, I 
found out using a computer, but old tapes of her speaking 
had the date as 3/23 rather than 3/21)

(info good for obsessive compulsive alcoholics, 
like me ... sorry)

Her first meeting was held at the Elks Temple, now the Park Plaza Hotel 
where it 
had the room to go from 12 people to over 400 
(used in filming a well known Journey Music Video, "OH SHERRY").

http://www.youtube.com/watch?v=qGZgzE-KaiY&feature=related [53]

Back in 1941 that was the Elks Temple -- 
an enormous building in downtown L.A., next 
to what is now MacArthur Park -- now called 
The Park Plaza Hotel.

Here's a link to the present day building 
with videos and pictures of the enormous lobby 
that Sybil had to wander after they kicked her 
out of her first meeting.


Imagine little tiny Sybil all of 105 lbs walking around 
in that enormous lobby with the big grand wide staircase. 
She said she felt out of place to begin with, and thought 
that the reason they told her and the other wives to leave 
the meeting was because they didn't like her. She didn't know 
that they had only 12 members in the Los Angeles 
meeting of A.A. and they had never had a woman alcoholic.

Sybil had written to the New York office and thought that 
AA was a bunch of doctors in some AA hospital 
and she asked "send me the address and I'll come back east 
to your AA hospital." Ruth Hock, Bill Wilson's secretary, wrote 
Sybil back privately as her letter was one of the first that 
was generated by the March 1st Issue of the Sat. Evening Post 
Article written by Jack Alexander, and also because it was 
from a woman. Ruth wrote "We haven't had much luck with 
lady lushes in AA, but I'm sure you'll do very well, as
there is one meeting in your area."

When Ruth wrote Sybil she signed the letter R.Hock, telling Sybil that she felt people would value the information better if it came from a man. My how times have changed.

Years later Sybil said she felt lucky that Ruth had written her first, and wrote her quickly, before the avalanche of letters that flooded the NY Office. From the Sat. Even. Post article.

Since the flood of letters were too many to answer individually, if there was a meeting close to where the person lived, they would send those letters to the area meeting and asked the members to answer the letters and make 12 step calls on the author of each letter.

There was ONE of the few meetings that existed in 1941 in Los Angeles (only ONE meeting, for the whole week).

The building was built in 1925, and has one of the most enormous and cavernous lobbies I've ever been in. Ruth's letter to Sybil told her "You don't need to come back to New York to go to A.A., there is a meeting in your home town that meets every Friday night at the Elks Temple. So Sybil put on her hat and gloves and she and her husband Dick Maxwell went down to the Elks Temple.

They found the meeting room and there were 12 men there, seated around a table and 3 or 4 women sitting against the wall. Frank Randall, one of the "owners" of that meeting (Sybil told me that if you started a meeting, you owned it, and were the secretary. Frank Randall and Mort Joseph were the secretaries of that meeting, also called "the mother group")

Frank would start the meeting like this....

"Welcome to Alcoholics Anonymous. We're a bunch of ex-drunks who have banded together to obtain and maintain our sobriety on an all time basis, with no mental reservations WHATSOEVER!" (bang bang, went the gavel on the table) "As is our custom we're going to ask the wives to leave us now, and please join us after the meeting for coffee and doughnuts".

Sybil said that she thought they didn't like her and that's the reason she was being kicked out of the meeting. Her husband Dick Maxwell stayed inside because they thought he was the alcoholic, as they'd never had a woman alcoholic at that meeting before. Meetings did not just go from 8:30 to 10:00pm, they went on for hours and hours as it was the ONLY
time during the entire week that the fellows had to see each other.

Sybil said it felt normal for her to feel that they didn't want her. She said she never seemed to fit in when she younger or when she was drinking. If the women were wearing their skirts shorter hers were longer, and when they were wearing them longer she would show up with a shorter skirt. She often felt very out of place because she never was very good with her makeup and had a horrible twitch in her left eye. Whenever she got nervous her eye would start to twitch, and it was very embarrassing.

You can get an even better feel of the scale of that stairway and lobby and massive cast iron gate and iron work at the top of the stairway in the Journey Song Video "Oh Sherry." The architecture of the building is impressive to me, and it fascinates me that even today, almost 72 yrs later, we can still see where the ONE meeting per week was held, in a town that now has over 2,000 meetings per week, and that the building was so unusual that it's still used for parties, for filming, for weddings, and that I was able to walk around in it, trying to feel what a scared little alcoholic would feel like in this cavernous and cold place, feeling like she got kicked out of the meeting. I don't know if I would have come back to a 2nd meeting, after having such a horrible experience at my first meeting, like Sybil did.

Also funny that she got kicked out of her first meeting, only to become from 1960 til she died in 1998 the woman with the longest sobriety of any woman in AA. Kicked out, drunk after her first meeting, to staying sober from then on, for 57 yrs.

Her tenacity was incredible. I miss her so, and appreciated & cherished her and what she gave me while she was alive.

After we went to that building for an anniversary party I threw for Sybil, I couldn't get over what it must have been like for her, this tiny little lady, to wander around this enormous lobby all the while in her head, thinking, thinking, thinking that they didn't like her and were probably discussing her case with her husband.

When the meeting ended and they invited everyone back, Sybil did not stay for coffee and doughnuts. Sybil said to her husband "Give me my pills and let's get out of here" (still thinking that they were doctors). Dick said "Oh Sybil you don't know what they put me though. They don't even know you're alive. All they did was tell me one horror story after another and told me that I needed to Easy Does It, and Keep Coming Back." It
was horrible.

So they left and Sybil left Dick at home and went down to a bar
and got royally smashed. She said that she proudly told one
of the patrons "I'm in Alcoholics Anonymous now", while
secretly ashamed that they kicked her out. Then she
got 86th-ed out (kicked out) of the bar and remembered
that Ruth had put something in her letter with a phone number

It said "If you need to speak to someone before the meeting
you can call Cliff Walker at CRestview XXXX. He was a milk
man and was up as he had to go on his milk delivery route
when Sybil called.

"SEND YOUR A.A. AMBULANCE AND PICK ME UP"! Sybil said.
"You're Drunk" Cliff said. (Side note: Cliff
became her sponsor for the next 20 years.)

"OF COURSE I'M DRUNK. I WENT DOWN TO YOUR LOUSY CLUBHOUSE
AND THEY THREW ME OUT OF THE MEETING," Sybil said

"Did you tell them you are a woman alcoholic, because
we've never had one before."

"NO OF COURSE NOT. PLUS THEY NEVER GAVE MY HUSBAND MY PILLS,
HOW AM I SUPPOSED TO GET SOBER WHEN THEY GAVE ME NO PILLS?"

"Well this has been a horrible mistake, surely.
You didn't tell them you were an alcoholic.
They thought you were one of the wives. If you had identified yourself as
alcoholic, you would have been as welcome
as the flowers in May. My name is Cliff Walker,
what is your name Ma'am?"

"I AM SYBIL MAXWELL."

"Well Sybil, I want you to go home, and I want
you to get some sleep, and I will tell them that
we have a woman alcoholic, and you be sure to come
back because WE NEED YOU" (he had heard they were
sending all the letters from New York).

"YOU WANT ME TO GO HOME, YOUNG MAN, OK. I'LL GO HOME.
I'LL GO HOME AND I'M GOING TO WRITE TO NEW YORK AGAIN
AND TELL THEM THAT NO ONE WOULD SEND YOUR A.A. AMBULANCE
AND I'M GOING TO GET YOU FIRED YOUNG MAN!" And she
hung the phone up and went home.

When Sybil saw the Jack Alexander Article in the
Saturday Evening Post, she had seen the famous
picture of the 2 men sitting at the bedside
of AA'r #3. Sybil thought that that was a
hospital bed, and somehow thought they were
based on a medical solution, and had an AA
hospital.
You can see the painting that Sybil thought was a hospital bed at this link. The one that AA.org has for the article does not have the cover art or that painting in the reprint of the article. I think they didn't want to have to pay for the use of the cover art, etc.

http://www.barefootsworld.net/aajalexpost1941.html

She also thought that A.A. had a big white ambulance with 2 BIG RED LETTER A'S ON EACH SIDE OF IT.

So the next week when they started the meeting they said "Welcome to Alcoholics Anonymous. We're a bunch of ex-drunks who have banded together to obtain and maintain our sobriety on an all time basis, with no mental reservations WHATSOEVER!" (bang bang, went the gavel on the table) "As is our custom we're going to ask the women who are not alcoholic, to leave and join the wives for now, and please join us after the meeting for coffee and doughnuts".

Sybil said that they were very welcoming to her and that when the meeting got around to the other letters generated from the Jack Alexander article that Frank said "Well we have all these letters from people who wrote to AA in New York, and for anyone who lives near one of the AA meetings, they sent the letters to the groups and we're supposed to do a 12 step call on them."

"I've bundled the letters together, and Curly O'Neal you come up and get the letters from the Long Beach Area, and Mel Trikie you come up and get all the letters from the San Bernardino area," and he distributed all the letters except for one bunch. Then he said "Now these are all from women and I understand from Cliff Walker that we have a woman alcoholic now, and her name is Sybil, are you Sybil?"

"Yes sir" Sybil said she replied, her knees shaking. "Well come on up here Sybil"

She said she couldn't move, but eventually got up there, covering her mouth so he couldn't see her mouth twitch.

She said that he continued and said ... "Now all these letters are from women and I want you to go and see them and tell them where we meet and bring them down to the meeting next Friday"

"I can't do that sir."

"Why not?"
"Well, I will be drunk by next Friday. I still haven't been given any pills and I don't know how you men are staying sober, and I don't want to take on that responsibility and let those women down.

"Well, you won't let them down Sybil, and I'll tell you why. When you call on someone we call it a 12 step call, because those are the steps we take to stay sober, and right here in our big red book it says 'Practical experience shows that nothing will so much INSURE IMMUNITY from drinking as intensive work with other alcoholics.' Bill Wilson one of our founders found that when he was talking and working with other alcoholics his desire to drink went away"

"Well what do you want me to say to these women."

"Very little, you don't know anything yet!"

Sybil said she laughed a little and everyone else did as well.

"But you knock on their door or ring their bell and when they open the door and you see it's a woman, you hold their letter up and say "Hi, I'm Sybil and I'm from Alcoholics Anonymous, did you write this letter?" and they'll see their own handwriting and will say 'yes' and you tell them that you came down here to the meeting and they all seemed to be very sober and how about if we go down there together and find out exactly how they are doing it,' and that's all you need to say, and you bring them down to next meeting and we're going to put you in charge of all the women."

Sybil said she could see a neon sign in her mind that said "SYBIL'S IN CHARGE .... SYBIL'S IN CHARGE" and she said she thought -- "Gee, last week I got thrown out, this week I get put in charge of all the women. You sure do get promoted around this place in a hurry" -- and that led to her going on 50 Twelve Step calls that week. She even went up to the Miramar Hotel in Santa Barbara, and brought a woman down to the meeting.

Sybil said the meeting grew -- it mushroomed. And she could be real big because Frank and Mort gave her a notebook and they said, "Now you write down all the names of women and then you get them a sponsor. And you have the sponsor report back to you. Then, when you look in your notebook, you will know who you gave the call to. You'll have the report on it.
That’s a good system."
And Sybil took it oh so seriously because
she’d go down to the mother group --
now we had two, three, four hundred people
possibly, microphone and everything --
and as the forty or fifty women came in
and they were seated, Sybil could check her
notebook and could think,
"There's Eva. She called on Bonnie,
Bonnie called on so-and-so, and Fran,
and yeah, yeah." And it checked out
perfectly, beautiful.

Then she would tell Frank and Mort it
was working fine. They'd say, "That's nice.
You're doing a good job Sybil."

That worked pretty well
for a while. Sybil got her style back in sink with
most of the styles of the day. She said that her
nervous twitch in her face disappeared, and
everything was wonderful

But one night Sybil went to the mother group
and a gal named Kay came down the aisle and she had
six strangers with her and they hadn't been
cleared through Sybil. And She walked up to
her and said, "Where did you get these women?
you didn't clear them with me, look here is y
our name, and the women you brought are not in my book.
You know what Frank and Mort are going to
say about the system."

Kay then replied and said,
"To hell with the system and to hell with you
too Sybil. ! I have friends who used to drink
with me in Culver City, they have a drinking
problem same as I do, and they found out that
I was getting sober and staying sober.
They asked me how I was doing it.
I told them I joined AA.
They said, 'Can I go with you?'
I said, 'Yes.'"
Then Kay said, "It's as simple as that
and anytime anybody wants to come to an
AA meeting with me for a drinking problem
that's the way it's going to be, and I'll
never report to you or your system again."

Sybil said she felt her face start to twitch and
she almost broke into tears. After the meeting she
was discussing it with her brother Tex who was now
also in AA and she said "Tex that woman defied me,
and my mouth is twitching all over again and I don't know
what I'm going to do, my book didn't balance out
and this was a horrible day.

She said that Tex said "What you're going to do is resign from being in charge before they FIRE YOU" and Sybil said she did and that after that she enjoyed her meetings and 12 step work even more and more.

On Sybil's 44th AA Birthday, I had a reunion with her and her sponsor and any of the early AA'rs who were still living and we all met where that first meeting was held, and then all went to supper. I had never known Sybil had a sponsor who was still living. Her name was Evelyn and she was a very sweet, yet very shy woman, and Sybil told me that she had never, ever, spoke at a meeting, no matter how many times they asked her.

I asked Sybil "Never? Really and truly NEVER??" and she said "Yep, on my word of honor, never Ever!"

One of the things about being with Sybil at all the various meetings she went to and was invited to speak at, I learned that there were lots and lots of differences in the way meetings were conducted. Sybil and Bob referred to these as "Local Tribal Customs" that each meeting, or each city or state developed over time.

I was never to say "Well the way we do it in L.A." was because Bob told me that there actually is a sign at a clubhouse in San Francisco that reads "We don't care how you do it in L.A." on the wall in the meeting room at the clubhouse. Bob said "If they clap, you clap, if they stand and hold hands and say our wonderful serenity prayer you hold hands and say our serenity prayer" Whatever they do, you do, and remember you're a guest at all of the meetings you go to with Sybil.

Sybil never spoke about how long she was sober, other than to point out that AA could work that long and that well for everyone.

When people would want to call Sybil an oldtimer she would ask them NOT to call her that. She said that she just got here before other people did, and that was her only claim to fame.

She also said that we were like little birds little fledglings and that we were all learning how to fly, and would say "thank you for being my fellow fledglings and letting me fly with all of you. Thank you for inviting me here tonight.

............ and that's some of the stories I remember Sybil saying about her first meetings.
I think she was adequate. What do you think?

++++Message 8407. . . . . . . . . . . . Re: Women in early AA
From: Masterman . . . . . . . . . . . . 4/28/2012 10:02:00 PM

Dear John

Hi, Matt Masterman here, and Sybil and Bob used to sponsor me. Sybil herself used to say that her bday was 3/23 but that was an error that she started to repeat in the 80's on speaker tapes. If you put the days into Excel or Lotus 123 you'll see that her first meeting (and stayed sober from) was March 21st 1941.

Like I said, even Sybil was saying the wrong date, so people would type the error if they heard her on a tape.

When Marty Mann had her brief relapse in 1960
Except for anyone who was still alive from then until April 1998, if they were sober longer than Sybil was, then they were the woman sober the longest in AA.

If not, then Sybil then became the woman in AA with the longest sobriety that I'm aware of. Someone may have been alive with longer that, of course, who was less known, since we're anonymous and don't collect birthday information program wise (meeting wise yes with some meetings, and of course we are not anonymous with each other, only at THAT OTHER LEVEL, not at the level with each other. Also since Sybil was the executive secretary of the Los Angeles Intergroup for 12 yrs, and since Bill was very interested in how his AA program worked for women, she and Bill became friends, and she and Bob used to vacation with Bill and Lois. She was more visible, but that didn't mean that someone somewhere in AA might have been sober longer.

She spoke at the 1985 convention in MOntréal and when she died in 1998, since it was past her bday, she had just celebrated 57 years in what we called "the east wing" of their home.

Their home on Mt. Washington was literally across the street from the convalescent hospital that she was in when she died. We would get her, carry her up the stairs in her wheelchair, and have supper with her and then Bobby (Bob's son) and I would carry her back, down the steps,
across the street, and would say "Sybil, we're going to take you to the east wing of the house."

Having women help her bathe, dress, etc was a lot easier on her, and she was far more comfortable with that, than having her husband and male sponsee's do it.

http://www.barefootsworld.net/aa-irma_livoni.html

I don't know if you know about Sybil's sponsee Irma.

Pic of Sybil there with me.

If you'd like any other information about her, let me know. She was one of my heroes too.

You might like to hear a funny story,

Sybil and Bob flew back with Bill and Lois after Bill had spoken at a convention, and they were going to vacation together. Bob said it was his first time in first class so it was a big deal for him.

The next morning Lois and Sybil were in the kitchen at Stepping Stones having coffee and Bob joined them and Bill was the last to come down for breakfast.

During breakfast Bill asked Sybil, "You know I didn't feel that great yesterday and I felt like I wasn't at my best when I gave my talk. What was your impression Sybil? Did I sound Ok? Did I make sense with whatever I was speaking about?"

Sybil paused for a moment, and what's the word (is it a real word, or a made up word) 'incredulously' looked at Bill and said "But Bill?? You're BILL!!" as he could do no wrong, as far as Sybil was concerned.

In the same way that Sybil used to lean forward whenever Bob spoke, and she looked like she had never heard him speak, and that he was THE most interesting speaker she had ever heard, Sybil was also like that with Bill, and I was like that with both Sybil and Bob, as well as Alabam Carothers and Marie Stinner and my dear odd friend Jayne Grey, all from Radford.

Can we attach things here?
[NOTE FROM THE MODERATOR: Unfortunately, the Yahoo system setup that we have does not allow us to receive, post, or send messages with attachments.]

if you'd like to see some pictures of Sybil, and Sybil and Bob, they were my heroes and role models. and gave me a life that is so wonderful.

How did Sybil become one of your heroes??

AA didn't give me back my life, it gave me a life I never had.

Much AA love to you,

Matt

---

John Moore wrote:

John Moore wrote:

Sybil Doris Adams Statton Hart Maxwell Willis Corwin

Joined AA in Los Angeles, the Mother Group. She got sober shortly after the Jack Alexander Article in the Saturday Evening Post (pub date March 1 1941).

Said to have been the first woman sober in AA west of the Mississippi... (and before her death I understand that Sybil became our longest sober AA member... I wish someone could verify this).

One of my AA heroes!

John

+++Message 8409. . . . . . . . . . . . Re: Mel B. -- 62 years of sobriety on April 15
From: Charles Bishop . . . . . . . . 4/27/2012 12:04:00 PM

Hi AAHL:

I invited Mel B. down to Wheeling to talk at a West Virginia AA Convention one summer.

His talk was wonderful. We had everyone present sign a Big Book for him. I
presented the gift to him after his sharing.

He replied: "Thanks, I've always wanted to read this book."

Keep trudging, stumbling, Mel. Love ya.

servus, Charlie B.

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+++Message 8410 . . . . . . . . . . . . Gideon Paul Kellogg
From: B . . . . . . . . . . . . . . . . . . . . . . 5/2/2012 7:13:00 AM

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Friends,

I am wondering if anyone who knows about the pioneers of our fellowship can tell
me if Gideon Paul Kellogg is the same person as Paul Kellogg, known as AA#34
on the "counted noses" list.

I ask this because evidence points to that. I have seen in the literature that
his wife was "Gussie" Kellogg. When researching Gideon Paul I found his wife is
Charlotte "Augusta" Kellogg (Hedges). Would stand to reason that "Gussie" is short for Augusta.

Additionally the birthday of GP Kellogg is 20 Jan 1896 which would put him in
the right age bracket, also there are New Jersey references in census results
and his World War II draft card -- specifically, Union New Jersey.

Any info would be appreciated.

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+++Message 8411 . . . . . . . . . . . . Re: AA World Library literature
From: jm48301@aol.com . . . . . . . . . . . . 4/28/2012 4:27:00 PM

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Am I Drinking Too Much? by Doyle F. Lindley, Robert T. Dorris


Am I Drinking Too Much? by Doyle F. Lindley, Robert T. Dorris
(9780915082025), Book. 0915082020, Alcoholism - treatment, Psychopathology / addiction, Psychology ...

You will get an enormous number of references to the name Doyle Lindley on
search engines like Bing:
43;Too+&+&+Much&qs=n&form=QB&

LH&pq=doyle+&+lindley+&+&+am+&+&+drinking+&+too+&+&+much&sc=1-38
&sp=-1&sk=# [55]

+++Message 8412. . . . . . . . . . . . One of Bill W's talks proposing the
General Service Structure
From: Denez McD . . . . . . . . . . 5/3/2012 2:32:00 PM

Please help my friend Dennis McD get the answer to his question:

===================================
From: gratefuldennis@sbcglobal.net
(gratefuldennis at sbcglobal.net)

When Bill was running around promoting the General Service Structure in one
of
his talks he mentioned how we need to move from a benign anarchy to a
majority
ruled democracy. I lost this when my computer crashed recently so does
anyone
know about this talk and where I can get a hold of a copy. If anyone is on
AA
History Lovers perhaps they can find out.

Thank you;

Dennis M.
===================================

Thank you,

DenezMcD
denezmcd@aol.com&
(denezmcd at aol.com)

+++Message 8413. . . . . . . . . . . . Ernie Kurtz is out of the hospital
now
From: J.BARRY Murtaugh . . . . . . . . . . 4/30/2012 8:53:00 AM

From Barry Murtaugh, Fred David Levine, and Charlie Bishop

- - -

From: "J.BARRY Murtaugh" murtaughjbarry1@gmail.com&

Prayers for smooth recovery, Ernie.

- - - -

From: Fred David Levine
mbfdl@rcn.com; (mbfdl at rcn.com)

Ernie:
A full and speedy recovery ...

Fred

- - - -

From: "Charles Bishop"
bishopbk@comcast.net; (bishopbk at comcast.net)

Welcome home, Ernie.

servus, Charlie.

_________________________________________

Message 8394 on Sun, Apr 29, 2012 from
kurtzern@umich.edu; (kurtzern at umich.edu)

http://health.groups.yahoo.com/group/AAHistoryLovers/message/8394

Ernie Kurtz wrote:

"I was in hospital and rehab since March 9th and remain disabled though now at home since yesterday."

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+++Message 8414. . . . . . . . . . . . RE: Names of the First One Hundred
-- Norman Y.
From: maureen kerrigan . . . . . . . . . . . . . . . 4/30/2012 6:15:00 PM

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I'm originally from Youngstown, Ohio, and thought I had heard at least one of the original 100 was from there. Checked the Akron AA site

http://www.akronaa.org/Archives/Voices/Voices.html

What about Norman Y. -- sobriety date January 28, 1939?

Norman had lost his wife and family, his job and his sight to bootleg liquor when Jack D. took the A.A. message to him in Youngstown. In 1940 he had the
Big
Book transcribed into braille and sent out to other blind A.A. members.

He appears in Dr. Bob and the Good Oldtimers on pages 183-184, 221, 223, 249-250, 263.

I am not familiar with posting, so don't know if I posted this right?!

thx

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SE

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Message 8415. . . . . . . . . . . . RE: Winchester cathedral post --
demographics of atheism
From: Jenny or Laurie Andrews . . . . . . . . . . . . 5/1/2012 4:24:00 AM

Re "demographics of atheism", a platform speaker at the 1990 Seattle
international reunion quoted from Pierre Teilhard de Chardin's The
Phenomenon of
Man, "We're not human beings having a spiritual experience; we're spiritual
beings having a human experience."

And Ernest Kurtz and Katherine Ketcham point out, "Spirituality is like
health.
We all have health; we may have good health or poor health, but it's
something
we can't avoid having. The same is true of spirituality: every human being
is a
spiritual being ..." (The Spirituality of Imperfection; Bantam; 1992)

The Alister Hardy Society www.alisterhardysociety.org/ explores "the nature
and
study of spiritual, religious and psychic experience". And Quakers speak of
"that of God in everyone" - including atheists, presumably!

BTW I wonder what Bob and Bill would make of AA "shrines"!

Laurie A.

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PS: In The Varieties of Religious Experience, William James notes: "Taking
creeds and faith-state together, as forming 'religions,' and treating these
as
purely subjective phenomena, without regard to the question of their
'truth,' we
are obliged, on account of their extraordinary influence upon action and
endurance to class them amongst the most important biological functions of
mankind. Their stimulant and anaesthetic effect is so great that Professor
Leuba
... goes so far as to say that so long as men can use their God, they care
very
little who he is, or even whether he is at all. 'The truth of the matter can
be put,' says Leuba, 'in this way; God is not known, he is not understood; he is used - sometimes ... as moral support, sometimes as friend, sometimes as an object of love. If he proves himself useful, the religious consciousness asks for no more than that. Does God exist? What is he? are so many irrelevant questions. Not God, but life, is, in the last analysis, the end of religion. The love of life, at any and every level of development, is the religious impulse'."

And in a footnote James adds: "... Compare what W. Bender says (in his Wessen der Religion, Bonn, 1888): 'Not the question about God, and not the inquiry into the origin and purpose of the world is religion, but the question about Man. All religious views of life are anthropocentric. Religion is that activity of the human impulse towards self-preservation by means of which Man seeks to carry his essential vital purposes through against the adverse pressure of the world by raising himself freely towards the world's ordering and governing powers when the limits of his own strength are reached'."

CF "the stimulant and anaesthetic effect of religion" with Jung's insight into the connection (at a low level!) of the alcoholic and religious thirst.

As Bill said, let's quit the debating society and "theological abstractions" about whether God made man or man made God, and get on with living "happily and usefully whole".

FROM THE PREVIOUS MESSAGE: DEMOGRAPHICS OF ATHEISM

European AA people live in cultures where there are often a large number of people who do not believe in a personal God, see http://en.wikipedia.org/wiki/Demographics_of_atheism

The majority of people still believe in a personal God in some countries:
90% in Romania
80% in Poland
74% in Italy
73% in Ireland

But less than half the population are believers in many other countries:
47% in Germany
43% in Belgium
38% in the U.K.
34% in France and the Netherlands
32% in Norway
31% in Denmark
23% in Sweden
19% in the Czech Republic

But in the countries where most of the people no longer believe in God, there are often a surprisingly large number of people who believe in some sort of spirit or life force:
53% in Sweden
50% in the Czech Republic
49% in Denmark
47% in Norway
40% in the U.K.
37% in the Netherlands
29% in Belgium
27% in France
25% in Germany

For this reason, it would probably be a good idea to point out that Mel Barger asked Bill Wilson on more than one occasion, what happened in that memorable spiritual experience he had in Towns Hospital, and Bill W. said that it was what his era of history called "cosmic consciousness" or "cosmic religious feeling."
Bill referred Mel to the famous book by the Canadian psychiatrist Richard Maurice Bucke, "Cosmic Consciousness: A Study in the Evolution of the Human Mind."

ALBERT EINSTEIN

Modern Europeans who are atheists might find what Bill W. experienced at Winchester cathedral more understandable by reading a piece written by the famous German-Swiss physicist Albert Einstein, "Religion and Science," New York Times Magazine, 9 November 1930, 1-4. In the following paragraphs, I give a brief outline of that article and a few excerpts. It may be read online at: http://www.sacred-texts.com/aor/einstein/einsci.htm

EINSTEIN ON COSMIC RELIGIOUS FEELING

1. The first stage in the development of religion was a fear-based religion: primitive people attempted to secure the favor of imaginary personal beings, called gods and goddesses or spirits, by performing actions and sacrifices directed by a priestly caste.

2. The second stage was moral religion, seen in the Jewish scriptures and the Christian New Testament: belief in a single personal God who is moral and loving.
Both of these forms of religion believe in anthropomorphic gods and spirits, that is, supernatural beings which are persons and think and act like human beings.

3. The third stage is cosmic religious feeling. "It is very difficult to elucidate this feeling," Einstein said, "as there is no anthropomorphic conception of God corresponding to it."

"The individual feels the futility of human desires and aims and the sublimity and marvelous order which reveal themselves both in nature and in the world of thought. Individual existence impresses him as a sort of prison and he wants to experience the universe as a single significant whole."

"The religious geniuses of all ages have been distinguished by this kind of religious feeling, which knows no dogma and no God conceived in man's image; so that there can be no church whose central teachings are based on it. Hence it is precisely among the heretics of every age that we find men who were filled with this highest kind of religious feeling and were in many cases regarded by their contemporaries as atheists, sometimes also as saints. Looked at in this light, men like Democritus, Francis of Assisi, and Spinoza are closely akin to one another."

In this modern age, where science has taught us how the universe actually works, there can be no anthropomorphic, personal God at the focus of this feeling, because such a being would be totally impossible. Praying to a God to rescue you from this or that is silly, and there are no supernatural rewards and punishments for good and evil. There is no heaven or hell. "The man who is thoroughly convinced of the universal operation of the law of causation cannot for a moment entertain the idea of a being who interferes in the course of events - provided, of course, that he takes the hypothesis of causality really seriously. He has no use for the religion of fear and equally little for social or moral religion. A God who rewards andpunishes is inconceivable to him for the simple reason that a man's actions are determined by necessity, external and internal, so that in God's eyes he cannot be responsible, any more than an inanimate object is responsible for the motions it undergoes."

Einstein, who was a highly ethical man, insisted that there had to be a totally different kind of basis for moral behavior: "A man's ethical behavior should be
based effectually on sympathy, education, and social ties and needs; no
religious basis is necessary. Man would indeed be in a poor way if he had to be
restrained by fear of punishment and hopes of reward after death."

What motivates the best scientists, Einstein insists, is their sense of awe and
wonder at the majestic sweep of the universe, from the smallest level to the
biggest: electrons, neutrons, and atoms, the tiny DNA chains that determine the
evolution of species, the electrochemical structures of the brain, stars and
galaxies, and all the way up to the structure of space-time itself:

"The cosmic religious feeling is the strongest and noblest motive for scientific
research. Only those who realize the immense efforts and, above all, the
devotion without which pioneer work in theoretical science cannot be achieved
are able to grasp the strength of the emotion out of which alone such work, remote as it is from the immediate realities of life, can issue. What a deep conviction of the rationality of the universe and what a yearning to understand, were it but a feeble reflection of the mind revealed in this world, Kepler and Newton must have had to enable them to spend years of solitary labor in disentangling the principles of celestial mechanics!"

[The article has been reprinted in Albert Einstein, Ideas and Opinions, based on Mein Weltbild, ed. by Carl Seelig and other sources, new translations and revisions by Sonja Bargmann (New York, Crown Publishers, 1954), 36-40, and also in Albert Einstein, The World as I See It (New York: Philosophical Library, 1949), 24-28.]

EINSTEIN AND PAUL TILLICH

See Glenn F. Chesnut, God and Spirituality, Chapter 11, "Tillich and Einstein"

Paul Tillich and Reinhold Niebuhr were the two most famous theologians at Union Theological Seminary in New York City. In Tillich's counter article to Einstein's piece, he agreed with Einstein that the idea of a personal God was an outmoded myth. The real Higher Power was an impersonal absolute (which Tillich called "the ground of being"). But Tillich argued that personalistic language was very valuable in talking about our relationship to this Higher Power, as long as we remembered that this image of a personal God watching out for us
was metaphorical and symbolic only. It was only a sign post pointing to a higher reality, where that higher reality was a completely impersonal and indescribable abyss of non-being, which could give us the gift of new being when our old lives had collapsed into ruins, but which would swallow us up into non-being at the end of our lives.

It is true that Father Samuel Moor Shoemaker III, rector of Calvary Episcopal Church from 1928 to 1952, and the American leader of the Oxford Group during the 1930's (continuing until he broke with the Oxford Group in 1941), was a figure known to everyone in the theological world of New York City.

But it was people like PAUL TILlich, REINHOLD NIEBUHR, EMMET FOX, and HARRY EMERSON FosDICK who were more typical of the general theological spirit of the city during the period when Alcoholics Anonymous was being formed.

I am not trying to talk here about what the Christians believed who originally built Winchester cathedral in England back during the Middle Ages, nor about what today's Anglican pastors preach and teach in their cathedrals and parishes in the British Isles, but about what Bill Wilson felt when he walked into that cathedral as a young soldier, and about how -- some fifteen years later in New York City -- he interpreted what he had once felt there so long ago.

Winchester cathedral was the site of one of his earliest experiences of "cosmic religious feeling," or as he would describe it in the Big Book, "catapulted into what I like to call the fourth dimension of existence" (p. 8) or "rocketed into a fourth dimension of existence of which we had not even dreamed" (p. 25).

That is what Winchester symbolizes in the AA movement, and you don't have to believe in a personal God to understand it. Just stand in the cathedral or at the tomb of the Hampshire Grenadier and softly recite the Serenity Prayer, and be thankful for what you feel while doing that, and where you've gotten in your life, now you have put it on this new basis.

+++Message 8416. . . . . . . . . . . . Re: Names of the First One Hundred
From: brian koch . . . . . . . . . . . . 5/1/2012 12:20:00 PM
Wallace Gillam shown twice? #29, and #83. Is it possible to be two of the first one hundred? split personality?

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&gt; &gt; 1 Bill Wilson Dec34 NY
&gt; &gt; 2 Bob Smith May35 Akron
&gt; &gt; 3 Bill Dotson Jun-35 Akron
&gt; &gt; 4 Ernest Galbraith Aug35 Akron
&gt; &gt; 5 Henry Parkhurst Sep35 NJ
&gt; &gt; 6 Walter Bray Sep35 Akron
&gt; &gt; 7 Phil Smith Sep35 Akron
&gt; &gt; 8 John Mayo Oct-35 MD
&gt; &gt; 9 Silas Bent Nov35 CT
&gt; &gt;10 Harold Grisinger Jan-36 Akron
&gt; &gt;11 Paul Stanley Jan-36 Akron
&gt; &gt;12 Tom Lucas Feb36 Akron
&gt; &gt;13 Myron Williams Apr-36 NY
&gt; &gt;14 Joseph Doppler Apr-36 Cleveland
&gt; &gt;15 Robert Oviatt Jun-36 Cleveland
&gt; &gt;16 Harry Latta Jul-36 Akron
&gt; &gt;17 James D. Holmes Oct-36 Akron
&gt; &gt;18 Alfred Smith Jan-37 Akron
&gt; &gt;19 Alvin Borden Jan-37 Akron
&gt; &gt;20 Howard Searl Jan-37 Akron
&gt; &gt;21 William Ruddell Feb37 NJ
&gt; &gt;22 Douglas Delanoy Feb37 NJ
&gt; &gt;23 Robert Evans Feb37 Akron
&gt; &gt;24 Frank Curtis Feb37 Akron
&gt; &gt;25 Jane Sturdevant Mar-37 Cleveland
&gt; &gt;26 Harry Zollars Mar-37 Akron
&gt; &gt;27 Richard Stanley Apr-37 Akron
&gt; &gt;28 Harlan Spencer Apr-37 Akron
&gt; &gt;29 Wallace Gillam Apr-37 Akron
&gt; &gt;30 Lloyd Tate Jun-37 Cleveland
&gt; &gt;31 William Jones Jun-37 Cleveland
&gt; &gt;32 Chester Parke Jun-37 Akron
&gt; &gt;33 Lawrence Patton Jun-37 Akron
&gt; &gt;34 Paul Kellogg Jul-37 NJ
&gt; &gt;35 Earl Treat Jul-37 Akron
&gt; &gt;36 William Van Horn Jul-37 Akron
&gt; &gt;37 Florence Rankin Sep37 NJ
&gt; &gt;38 Charles Simonson Sep37 Akron
&gt; &gt;39 Irvin Nelson Sep37 Akron
&gt; &gt;40 Frank Krumrine Sep37 Akron
&gt; &gt;41 Edward Naher Oct-37 Akron
&gt; &gt;42 Joseph Taylor Oct-37 NJ
&gt; &gt;43 John Hughes Oct-37 Akron
&gt; &gt;44 Henry Pearce Nov37 Akron
&gt; &gt;45 Joe Schaffer Nov37 Akron
&gt; &gt;46 Frank Hadrick Nov37 Akron
&gt; &gt; 47 Ned Poynter Nov37 NY
&gt; &gt; 48 Fred Johnson Dec37 Akron
&gt; &gt; 49 Wade Hadzelle Dec37 Akron
&gt; &gt; 50 George Dovsner Dec37 Akron
&gt; &gt; 51 Harold Schitz Dec37 Akron
&gt; &gt; 52 Carl Reinert Jan-38 Akron
&gt; &gt; 53 Edith Scott Jan-38 Akron
&gt; &gt; 54 Norman Tuit Jan-38 Akron
&gt; &gt; 55 Thurman Traugh Jan-38 Akron
&gt; &gt; 56 Edward Armitage Jan-38 Akron
&gt; &gt; 57 Jack Darrow Jan-38 Akron
&gt; &gt; 58 Kenneth Arthur Jan-38 Akron
&gt; &gt; 59 Edward Brock Jan-38 Akron
&gt; &gt; 60 James Burwell Jan-38 NY
&gt; &gt; 61 Clarence Snyder Feb38 Cleveland
&gt; &gt; 62 Charlie Johns Feb38 Cleveland
&gt; &gt; 63 Raymond Campbell Feb38 NY
&gt; &gt; 64 Van Wagner Feb38 NY
&gt; &gt; 65 Norman Hunt Feb38 CT
&gt; &gt; 66 Harold Sears Feb38 NY
&gt; &gt; 67 Captain Coxe Apr-38 NY
&gt; &gt; 68 George Mullin Apr-38 Akron
&gt; &gt; 69 Herbert Taylor May38 NY
&gt; &gt; 70 Robert Taylor May38 NY
&gt; &gt; 71 George Williams Jun-38 NY
&gt; &gt; 72 Harry Brick Jun-38 NJ
&gt; &gt; 73 Roland (Bob ) Furlong Jun-38 MA
&gt; &gt; 74 William Emerson Jul-38 NY
&gt; &gt; 75 Archie Trowbridge Sep38 MI
&gt; &gt; 76 Horace Maher Sep38 NY
&gt; &gt; 77 James Scott Sep38 Akron
&gt; &gt; 78 Edward Andy Oct-38 Akron
&gt; &gt; 79 John Dolan Oct-38 Cleveland
&gt; &gt; 80 Vaughn Phelps Oct-38 Cleveland
&gt; &gt; 81 Horace Crystol Oct-38 NY
&gt; &gt; 82 William Hess Oct-38 Cleveland
&gt; &gt; 83 Wallace Gillam Oct-38 Akron
&gt; &gt; 84 Richard Rowe Nov38 Akron
&gt; &gt; 85 Thomas Birrell Nov38 NJ
&gt; &gt; 86 Delmar Trion Nov38 Akron
&gt; &gt; 87 Morgan Ryan Dec38 NJ
&gt; &gt; 88 Wallace Von Arx Dec38 NJ
&gt; &gt; 89 Joseph Worden Jr. Dec38 NY
&gt; &gt; 90 Eddie Schroder Jan-39 NJ
&gt; &gt; 91 Patrick Cooper Jan-39 CA
&gt; &gt; 92 William Worthing Feb39 NY
&gt; &gt; 93 Robert Valentine Mar-39 NY
&gt; &gt; 94 Ernest MacKenzie Mar-39 NJ
&gt; &gt; 95 Gordon MacDoulga Mar-39 NJ
&gt; &gt; 96 Hazel Cloos Mar-39 NJ
&gt; &gt; 97 Herbert Debevoise Mar-39 NJ
&gt; &gt; 98 Fred Hyde Mar-39 NJ
&gt; &gt; 99 Raymond Wood Mar-39 NJ
&gt; &gt; 100 Henry Heller Mar-39 NJ
&gt; &gt;
Other Names - Shortly after April 1st or Not Sober or Oxford Groupers

Edwin Thacher Rowland Hazard
Brooke B Shep Cornell
Edgar Reilly Cebra Graves
Alec Johnson Ned Foote
Gordon S. Russell Rathbone
Dr. Crowley Ernest Atkins
Ernie Gerig Marty Mann
John Reese Albert Golrick
Harry Nash Grenville Curtis
Freddie Breithut Wes Wymans
Don McClean Oscar Vieths
Rowland Jones Bill Cousins
Sterling Parker Joe Mina
Tom Pierce Jackie Williams

Harlan Spencer, AA#28, who some believe is the model for Jim, the milk and whiskey guy in the big book, is buried in the same cemetery as Dr Bob and Ann Smith: Mount Peace Cemetery, Akron OH. Section 17, Lot 4, Grave 7.

His obituary does not show him as a car salesman however. It says "He worked as a salesman here for the Hardware and Supply Co. and later for the Summit Electric Co ..."

Is there a document that describes what the outcome was for the first 100? That is, which stayed sober permanently, which stayed sober after one or more relapses, and which went back to drinking? I searched the archive and didn't find anything immediately referencable ...
Recently visited the tombstone with the doggerel at Winchester Cathedral. A guide confided that "Lots of Alcoholics Anonymous people visit here for some reason". She obviously didn't recognise yet another pilgrim!

+++Message 8420. 

Re: Names of the First One Hundred
-- Earl T. in Chicago
From: ricktompkins 5/1/2012 9:44:00 PM

It seems to me that as this list delineates more locations than NYC, Akron, and Cleveland, so shouldn't number 35, AA Pioneer Earl T., be listed as Chicago?

Sure, Earl's dad ran a factory in Cuyahoga Falls and Sue Smith worked there, but Earl quickly returned, after his Akron visits, to Chicago to his life, wife, and home.

Earl had the dual pioneering blessings of Dr. Bob as a sponsor and Bill W. as an equal, IMHO.

The post-1939 Chicago Group also kept handwritten charts of its first fifty members and logged sobriety dates with regular updates (3 mos., 6 mos., number of slips, etc.).

When there was a blank space the person's membership was in question (such as returned to drink, address lost, etc.).

I always enjoyed the discovery that these lists generally kept the person's first, primary sobriety date as the qualifier.

Rick, Illinois

Sent: Monday, April 30, 2012 9:29 AM
Subject: Re: Names of the First One Hundred

&gt; &gt; 1 Bill Wilson Dec34 NY
&gt; &gt; 2 Bob Smith May35 Akron
&gt; &gt; 3 Bill Dotson Jun-35 Akron
&gt; &gt; 4 Ernest Galbraith Aug35 Akron
&gt; &gt; 5 Henry Parkhurst Sep35 NJ
&gt; &gt; 6 Walter Bray Sep35 Akron
&gt; &gt; 7 Phil Smith Sep35 Akron
&gt; &gt; 8 John Mayo Oct-35 MD

&gt; &gt; 35 Earl Treat Jul-37 Akron
Hi Rick,

I agree with you and have listed that change for Earl to Illinois.

I have never seen a copy of that Chicago list and would love to see it. In January 1940 Bill polled both Chicago and New Jersey as well as Akron, Cleveland and NY for the stats to give an update at the Rockefeller Dinner in February of 1940. That is why the these two group rosters were completed in similar fashion, both in January of 1940.

Contact me directly at Jax760@yahoo.com (Jax760 at yahoo.com) if you can help.

# 83 was Ralph Gillam - sorry for the smart-fill error.

Regards

brian koch wrote:

Wallace Gillam shown twice? #29, and #83. Is it possible to be two of the first one hundred? split personality?

1 Bill Wilson Dec34 NY
2 Bob Smith May35 Akron
3 Bill Dotson Jun-35 Akron

29 Wallace Gillam Apr-37 Akron

83 Wallace Gillam Oct-38 Akron
I moved to Florida recently and was given the job to find a speaker for the anniversary dinner. Next day, in walks into the intergroup office a quiet gentle, Dave J., and I ask him how long has he been sober. He replies, 56 yrs, got sober in Akron. But you might have heard of my father, Larry J. He moved to Texas and he did some writing.

Well here it is:
http://www.aabibliography.com/larryjewell.htm

Interesting ......

Note from Glenn C. the moderator: some people claim that what you have here, Larry Jewell's articles which were published in the Houston Press in April 1940, became "the first AA pamphlet."

But the Rev. Dilworth Lupton (pastor of the First Unitarian Church in Cleveland, Ohio) preached a sermon on November 26, 1939 in which he warmly praised the new AA movement, shortly after the Akron alcoholics finally declared their independence from the Oxford Group in October 1939 and quit going to T. Henry and Clarace Williams; for the weekly Oxford Group meeting.

Lupton's sermon was reprinted as a pamphlet, called "Mr. X and Alcoholics Anonymous" (where Mr. X was Clarence Snyder). It was one of the earliest AA pamphlets and was used for many years by A.A. members in Cleveland to help describe the AA program to newcomers and to help spread the AA message. It is an important document because the Alcoholics Anonymous people, regardless of their own various religious backgrounds, seem to have considered it to be an excellent statement of their own understanding of what was meant by keeping AA nonsectarian, which was part of the arrangement which Sister Ignatia worked out for letting AA have the use of a ward at St. Thomas Hospital for treating new alcoholics.

The AA people were not going to try to convert everybody in the ward into becoming members of the Oxford Group, and Sister Ignatia and her nuns were not going to try to convert them all to Catholicism.
+++Message 8424. .......... Re: Sybil  
From: Joseph Adams .......... 5/4/2012 6:21:00 PM

I found one talk from Sybil on xa-speakers.org, available as a free download. It is from 1985 but they do not know where it was recorded; it could be your Riverside talk.


She also has a talk on the Traditions from the same site.

Joe A.  
Raleigh, North Carolina

Sponsor Magazine: free downloads to support 12-Step Recovery
http://sponsormagazine.org

+++Message 8425. .......... Re: Names of the First One Hundred  
From: Gary Neidhardt .......... 5/1/2012 1:59:00 PM

The Jack Alexander article in the Saturday Evening Post lists sobriety dates by half-years in Cleveland, Ohio, and also lists them such that people with "one slip" are listed too in the sorted order with the people who didn't slip. I think this supports James Bliss's assertion below.

Gary

From: James Bliss james.bliss@comcast.net&gt;  
Sent: Tuesday, May 1, 2012  
Subject: Re: Names of the First One Hundred

I do not remember where I read it, perhaps on this list, but my understanding was that in early AA they did not reset their sobriety dates for slips. One question this concept would raise is what the dividing line is between a slip and just not getting the program, drinking for several more years and then returning.

But, that would explain the sobriety date for Dr. Bob being listed as May rather
than June.

+++Message 8426. . . . . . . Re: Gideon Paul Kellogg
From: B . . . . . . . . . . . . 5/3/2012 2:45:00 PM

This has been confirmed to be our very own Paul Kellogg, wife Charlotte Augusta Kellogg, "Gussie". Paul is buried in West View Cemetery, Atlanta, Georgia, Section 12, Lot 515, Grave #1. I have a map of the cemetery which shows the section. I have not yet loaded it up to the computer.

"B" wrote:
&amp;
&amp; Friends,
&amp;
&amp; I am wondering if anyone who knows about the pioneers of our fellowship can tell me if Gideon Paul Kellogg is the same person as Paul Kellogg, known as AA#34 on the "counted noses" list.
&amp;
&amp; I ask this because evidence points to that. I have seen in the literature that his wife was "Gussie" Kellogg. When researching Gideon Paul I found his wife is Charlotte "Augusta" Kellogg (Hedges). Would stand to reason that "Gussie" is short for Augusta.
&amp;
&amp; Additionally the birthday of GP Kellogg is 20 Jan 1896 which would put him in the right age bracket, also there are New Jersey references in census results and his World War II draft card -- specifically, Union New Jersey.

+++Message 8427. . . . . . . Additional pioneers' graves located!!
From: B . . . . . . . . . . . . 5/3/2012 2:55:00 PM

I have found the final resting places for Wallace Gillam (#29, "Fired Again" from the first edition of the BB), JD Holmes (#17, Newspaperman, credited with starting AA in Indiana), Dr. Howard Searl (#20), Alvin Borden (#19), Robert Evans (#23), Harold Grissinger (#10), Franklin Crumrine (notice the spelling is not Krumrine, #40) and Irvin Nelson (#39). I have cemeteries on all of them, and am honing in on locations with the help of some wonderful cemetery people. I am
thoroughly enjoying this project. Making inroads with Lester (or Leslie) Earl Treat, considered the founder of AA in the Chicago Area). Also have located Clarence Snyder (The Home Brewmeister and Cleveland Founder), T Henry and Clarace Williams (non AA's who were vital in our early days), Archie Trowbridge (The Man Who Overcame Fear and the founder of AA in Detroit).

+++Message 8428. . . . . . . . . . . . Re: First One Hundred - Harlan Spencer - car salesman? or not?
From: John Barton . . . . . . . . . . . . 5/3/2012 3:46:00 PM

The Amos List written by Dr Bob shows him as an auto salesman.

From: brian koch kochbrian@hotmail.com&gt;
Sent: Tuesday, May 1, 2012
Subject: Names of the First One Hundred -- Harlan Spencer

Harlan Spencer, AA#28, who some believe is the model for Jim, the milk and whiskey guy in the big book, is buried in the same cemetery as Dr Bob and Ann Smith: Mount Peace Cemetery, Akron OH. Section 17, Lot 4, Grave 7.

His obituary does not show him as a car salesman however. It says "He worked as a salesman here for the Hardware and Supply Co. and later for the Summit Electric Co ..."

+++Message 8429. . . . . . . . . . . . Re: New book on Aldous Huxley, Gerald Heard, and Bill Wilson
From: brian koch . . . . . . . . . . . . 5/1/2012 2:42:00 PM

Not doing an ad for Amazon, but it is available at a savings for pre-order there. Looks like a great read.

+++Message 8430. . . . . . . . . . . . Re: One of Bill W's talks proposing the General Service Structure
From: Dan . . . . . . . . . . . . 5/4/2012 9:26:00 AM

I could have sworn I heard Bill say this on a cassette tape called Bill on the
12 Traditions, although it has been a long time since I listened to it. I still have the tape which I had obtained from GSO. The label on the tape simply says:

=====================================================================
Alcoholics Anonymous World Services, Inc
Bill on 12 Traditions
(Side 1)
(Side 2)
=====================================================================

Dan Roe
Chicago

___________________________________________________________

Message #8412 from Denez McD denezmcd@aol.com &gt;
One of Bill W's talks proposing the General Service Structure
http://health.groups.yahoo.com/group/AAHistoryLovers/message/8412

+++=Message 8431 . . . . . . . . . . . . Re: Winchester cathedral
From: pamelafro88 . . . . . . . . . . . . 5/4/2012 10:25:00 AM

Did you know that the tombstone is not actually the one Bill saw - it has been replaced twice, the latest time in the 60's I believe after vandalism. The wording is somewhat different too than that in the BB. It says

"Here sleeps in peace and Hampshire Grenadier
Who caught his death by drinking cold small beer
Soldiers be wise from his untimely fall
And when ye're hot drink strong or not all"

Whether it has been altered in the reconstruction, or Bill used poetic license
or had a faulty memory, who knows?

By the way, the guide at the Cathedral said that even children drank 'small beer' as it was somewhat safer than the local water supply. It was only mildly alcoholic. She also said that the Grenadier's death is said to be from the effects of drinking a cold beer after just having completed a grueling march, and being overheated.
From Glenn C. the moderator: Bill W. was trying to quote the poem from memory, and didn't get it quite right.

The same author covered some of the same ground in an earlier book, The Harvard Psychedelic Club: How Timothy Leary, Ram Dass, Huston Smith and Andrew Weil Killed the Fifties and Ushered in a New Age for America. That one is available at good prices from used book sites, and some libraries have it.

Although the men in the subtitle are the primary focus, Huxley and Heard figure prominently and there is some material on Wilson.

Before God we are all equally wise - and equally foolish.

Albert Einstein (1879 - 1955)

From http://www.aaworkshop.org/as-bill-sees-it.php

A.A.: Benign Anarchy and Democracy

When we come into A.A. we find a greater personal freedom than any other society knows. We cannot be compelled to do anything. In that sense our Society is a benign anarchy. The word "anarchy" has a bad meaning to most of us. But
I think that the idealist who first advocated the concept felt that if only men were granted absolute liberty, and were compelled to obey no one, they would then voluntarily associate themselves in the common interest. A.A. is an association of the benign sort he envisioned.

But when we had to go into action -- to function as groups -- we discovered that we also had to become a democracy. As our oldtimers retired, we therefore began to elect our trusted servants by majority vote. Each group in this sense became a town meeting. All plans for group action had to be approved by the majority. This meant that no single individual could appoint himself to act for his group or for A.A. as a whole. Neither dictatorship nor paternalism was for us.

A.A. COMES OF AGE, pp. 224-225

In a message dated 5/3/2012 2:35:48 P.M. Eastern Daylight Time, denezmcd@aol.com writes:

Please help my friend Dennis McD get the answer to his question:

=================================================
From: gratefuldennis@sbcglobal.net
(gratefuldennis at sbcglobal.net)

When Bill was running around promoting the General Service Structure in one of his talks he mentioned how we need to move from a benign anarchy to a majority ruled democracy. I lost this when my computer crashed recently so does anyone know about this talk and where I can get a hold of a copy. If anyone is on AA History Lovers perhaps they can find out.

Thank you;

Dennis M.
=================================================

+++Message 8435. . . . . . . . . . . . Re: Additional pioneers' graves located!!
From: John Barton . . . . . . . . . . . . 5/5/2012 6:27:00 AM
Thank you for the correct spelling of Frank Crumrine. I recall Jared and I debating this some time back. The Amos list had him with a "K" and the Cleveland list had him with a "C." Whenever there has been a spelling conflict I have tended to give Dr Bob the benefit of the doubt.

God Bless,

John B

- - -

From: B kochbrian@hotmail.com> 
Sent: Thursday, May 3, 2012 
Subject: Additional pioneers' graves located!!

I have found the final resting places for ... Franklin Crumrine (notice the spelling is not Krumrine, #40) .... I have cemeteries on all of them, and am honing in on locations with the help of some wonderful cemetery people.

- - -

+++Message 8436. ............ Re: Re: One of Bill W's talks proposing the General Service...
From: Baileygc23@aol.com ............ 5/5/2012 8:04:00 AM

I had mentioned that the statement "Neither dictatorship nor paternalism was for us" did not seem to be on page 224-225. It seems it is an added statement and not part of the referenced quote.

- - -

jm48301@aol.com writes:

From http://www.aaworkshop.org/as-bill-sees-it.php

Neither dictatorship nor paternalism was for us.

A.A. COMES OF AGE, pp. 224-225

- - -

+++Message 8437. ............ We have lost another piece of history: Ruth O'Neil
From: momaria33772 ............ 5/6/2012

Ruth O'Neil passed away on Sunday April 22, 2012. She was 97 years old & had just celebrated 68 years of sobriety on April 14. Sober since 1944, It is possible Ruth had the longest living sobriety of any woman or man at the
time of her death.

Ruth was a wonderful power of example in all that she did. She loved to laugh, to eat, to sing & dance, to speak at meetings & she loved her chocolate! She was a wonderful friend & a great sponsor. We will surely miss you, Ruthie!

In 1995 at the International in San Diego at the longtimers meeting, the crowds went wild begging for additional time allowance after she was "Gonged". Her talks were a great wealth of history.

+++Message 8438. . . . . . . . . . . . Re: Larry J. and what some call the first AA pamphlet
From: rsmith77379 . . . . . . . . . . . . 5/5/2012 6:31:00 PM

Houston Intergroup recently ran a series of articles on "How AA Came to Houston" which, of course, prominently featured Larry J. Shortly afterward, I also had the pleasure of hearing from Dave J. If anyone is interested, I can upload links to the articles.

In our files (available from the archives in NY) are copies of letters between Bill W. and Larry J. which discuss the articles that Larry wrote for the Houston Press. Bill W. requested permission to reprint them in a pamphlet form.

I think that the slight differentiation here -- which was the first pamphlet, this one which was based on the Houston Post articles, or the "Mr. X and Alcoholics Anonymous" pamphlet in Cleveland? -- is that the Houston pamphlet became the first thing published by New York after the Big Book.

+++Message 8439. . . . . . . . . . . . Bill and Lois's apartment - 38 Livingston St., Brooklyn
From: Karla . . . . . . . . . . . . 5/6/2012 6:48:00 PM

What floor did Bill and Lois live on at their 38 Livingston St address?
Note from G.C. the moderator: for the historical context see
Arthur S., Narrative Timeline of AA History
http://silkworth.net/aafiles/timelines_public.html

Summer 1927, Bill W and Lois went to Cuba to investigate the Cuban Sugar Co. in Havana. Bill’s drinking created many problems and he accomplished little.

On returning to NY, Bill W and Lois rented a three-room apartment at 38 Livingston St in Brooklyn. Not big enough for Bill’s desires, he enlarged it by renting the apartment next door and knocking out the walls between them. (BW-RT 144, LR 71, PIO 80-81)

1929: Oct 29 (black Tuesday) the Stock Market collapsed. Bill’s friend, Dick Johnson, offered him a job in Montreal with Greenshields and Co. By Christmas the Wilsons were in Canada (BW-RT 152-154, LOH 367, LR 81, PIO 85-86, RAA 148-149, BW-FH 44-46)

I am actually looking for high resolution copies of the Larry Jewel letters for the South East Texas Area archives which covers all of the Houston area.

I have copies of copies of copies, and some lower resolution copies from Arthur S. of North East Texas Area archives.

Can anyone assist me with this? I have tried e-mailing the archives in New York, but have received no response. Any help would be appreciated.

Jayson J
Katy, Texas
Work: (281) 400-3643
E-mail: jjones@tota-texas.org
(jjones at tota-texas.org)
Cell: (281) 435-0227

Bible passages that some of AA’s early friends liked
From: MattD . . . . . . . . . . . . 5/7/2012 9:51:00 AM
AAHL,

I had a question for the group about Bible passages that were found useful by some of AA's early friends. Here's what was compiled by Tom P. &mdash; early AA member and who was the main editor of our fellowship's first AA history book: AACOA. Tom knew all the men below personally (with the exception of Buchman) and compiled this list of Bible passages that some of AA's early friends found helpful. (Although, Tom did know men who knew Buchman &mdash; such as Shoemaker.) Anyway, much has been published here and there about these early friends and I am wondering if the following info can be verified? Or added to:

Dr. Bob & Bill W., as we all know, recommended:

the Sermon on the Mount, 1 Corinthians 13, and Epistle of James

Frank Buchman found the following particularly useful:

Psalm 23, 32, 103, 121, John 17, and II Timothy 2

Father Dowling found the following particularly useful:

John 19:25-27

Dr. Tiebout found the following particularly useful:

Psalm 1, 23 Proverbs 1:2-7

Dr. Silkworth found the following particularly useful:

II Kings 6:8-17

Father Shoemaker found the following particularly useful:

John 17:1-26 and 19:25-27

This gets quoted as part of an AA program of recovery. When and where does it first appear in print? (I see it in the forward to the 3rd Edition, but that wasn't written until 1976).
I have heard about a quote from an old pamphlet that basically said that "if one is giving a long talk that one should take notes in order to be concise and to not waste peoples time". Words to that effect anyway that at least addressed using notes at a podium. Has anybody seen this or know where it came from?

Charlie P.
Austin

For those lacking background on "PAUL TILLICH, REINHOLD NIEBUHR" et. al., the following snippet (pp 31-35) from *Introduction to Psychology, Religion, and Spirituality,* 2009, might be of benefit as it closes with a brief explication of Niebuhr's views on both literal altruism and a convenient recapitulation of Tillich's take on finitude or "not-God-ness" (for lack of a better expression).

Thankfully, EK and/or GC indicated to me in an earlier post that the title of N-G probably derived from one of these. Again, no one suspected it came from the AA vernacular, "There is a God, and you're not Him," else he'd have said so expressly. Based upon what appears below, which I encountered for the first time about 15 minutes ago, all I can say now is I'm a firm believer - with an eye to the roots AND the fruits. Why not have your cake and eat it to? "Bringing it all back home," so to speak...Kurtz's section called "Main Deep Point," in his article "Spirituality of William James" (1999) apparently also leans heavily on Niebuhr but not Reinhold; this time RICHARD NIEBUHR, author of "William James on Religious Experience," [Chapter 11; see p 220] contained in *The Cambridge Companion to William James,* (1997, digital 2005).
1.5 Religious and Theological Responses to Psychology

During the early part of the 20th century the theological response to scientific psychology was muted. Protestant Christian theology was heavily influenced by the neo-orthodox position of Karl Barth (1886–1968), who believed that theology should be based totally upon "the Word of God" rather than human experience or psychological theory. Protestant dialogue during this period was mostly carried out in the context of the pastoral counseling and theology movements. In Roman Catholicism, the situation was somewhat different. Early Catholic psychologists like Edward Pace (1861–1938) and Thomas Verner Moore (1877–1969) were ordained priests with substantial training in theology and a commitment to working as psychologists within the Catholic context. While this situation was more favorable for dialogue, there was often opposition by suspicious members of the Catholic hierarchy (Gillespie, 2001). However, by mid-century more Protestant writers had begun to join the dialogue. Especially noteworthy are Paul Tillich (1886–1965) and Reinhold Niebuhr (1892–1971).

32

1.5.1 Paul Tillich
Theological responses to psychology are influenced not only by the individual views of the theologian toward psychology but also by their theological stance. Tillich adopted an apologetic approach to theology that began with human experience and tried to make the Christian message appealing to contemporary thinkers, rather than a kerygmatic stance (e.g., Karl Barth) that gives priority to the basic Christian message (Cooper, 2006, p. 196). Tillich called his apologetic approach the "method of correlation" (1951, pp. 60–63). He analyzed the human situation using materials from contemporary thought and then reinterpreted Christian theology to show how the Christian message provided answers to modern questions (1957, pp. 28, 239). His method was dialectical, and he tended to avoid the approach of later writers who wanted to critically evaluate the positions taken by secular and scientific writers (1963a, p. 51; Tracy, 1975, p. 46). He used two primary tools in building his system—the existential philosophy of writers like Soren Kierkegaard or Martin Heidegger, and the insights of psychoanalysis.
1.5.1.1 Tillich and the Human Existential Situation

Existentialism tries to understand the human person by looking at their connection to the ultimate characteristics of existence like freedom (we all have the power to make choices and change or transcend our situation) and finitude (we always work within limitations and eventually will die). Religion for him was intimately connected to these ultimate concerns and our attempts at self-transcendence, a focus shared with humanistic psychology (1963b, p. 107; Maslow, 1964, p. 45). In his theology, Tillich emphasized the transcendence of an infinitely free God who is not only the ground of all nature but beyond it as well. Tillich argued that this dialectic between nature and freedom is also repeated in our human situation. We are part of the natural world and thus finite, but we also transcend the natural world because we possess a finite version of God's infinite freedom. The tension between these forms the basis of what Tillich called an "existential gap" or existential situation. The dialectic between the constraints of existence and nature and our essential freedom is "the condition for man's religious existence" (1957, p. 10). The transcending possibility of spirit and freedom means that religion cannot be reduced to psychological dynamics or moral self-integration (1963b, pp. 118, 192).

1.5.1.2 Tillich and Depth Psychology

Tillich used psychoanalysis to help articulate the psychological dynamics involved in dealing with ultimate concerns. An individual who is able to stand at the balance point between the demands of existence and their essence as a free person he referred to as "centered" (1957, p. 60). He saw this state of balance or self integration as the goal of a healthy life. However, Tillich argued that this ideal balance can never be realized because we are finite and unable to assimilate the many conflicting demands of existence. The result of this lack of balance is confusion, self-alienation, and meaninglessness, leaving us at the mercy of internal compulsions and external demands. It is our awareness of this situation of finitude, lack of meaning and helplessness that leads to ontological anxiety, a basic tension that is built into existence and must be accepted. This anxiety is different from neurotic anxiety that is caused by psychological problems and is open to psychological help (1957, p. 34; 2000; Cooper, 2006, pp. 37–52).

Fleeing from ontological anxiety creates neurotic anxiety and irrational or unreasonable fears that tie up the person with inner conflicts. However, through the religious life and support of a spiritual community, people could
embrace a capacity for transcendence and by making appropriate "moral" choices develop a genuine sense of identity (1963b). Science, on the other hand, is unable to understand or help with ontological anxiety because it detaches existence from transcendence and tries to explain and control everything on a purely natural basis. Perhaps in part because of his correlational method and his own personal experience with traumatic anxiety as a chaplain during World War I, Tillich was quite open to the basic findings of psychoanalysis such as the existence and power of unconscious motives and their impact on some religious activities, as well as the problem of guilt and the need for acceptance (1957, p. 177; 1963b; Cooper, 2006, p. 41). He appreciated and accepted Freud's work, although he observed that it had limitations because it ignored our existential situation and our essential nature as free persons. Not surprisingly, Tillich also rejected Freud's apparent position of total psychological or biological determinism (1957, pp. 54, 66). He was more ambivalent toward behaviorism; for instance, he rejected the idea that life processes are oriented toward the pursuit of pleasure and avoidance of pain because hedonistic views ignored the presence of other forces like creativity (1963b, p. 56).

1.5.1.3 Tillich, Fromm and Rogers
Terry Cooper (2006) notes that there are a number of interesting points of agreement and disagreement between Tillich and humanists like Fromm and Rogers. Tillich and Fromm had a long acquaintance that went back to their days in Germany; both were influenced by Marx and Freud, but they had many disagreements as well. Tillich agreed with Fromm that selfishness and self-hate rather than self-love are the basic human problems. However, Tillich saw that these problems could not be solved apart from God, while Fromm wanted to eliminate God talk from the conversation altogether. Fromm thought that we have tendencies toward both good and evil and can choose good, overcoming our problems without help. Tillich believed our estrangement was too great for self-solution and that we had a need to wait for help, a passivity that was offensive to Fromm. Tillich and the humanistic psychologist Carl Rogers also had some areas of agreement in addition to their differences. Rogers and Tillich both saw inner conflict or self estrangement as a basic human problem, but they had different ideas about the nature
of estrangement and how acceptance helps. Rogers saw self-estrangement as an incongruence between our true self and societal expectations or pressures that thwart our drive toward growth. His answer to this was an experience of unconditional positive regard by a therapist or other person who sets aside their values and is nonjudgmental. Tillich, on the other hand, argued that estrangement is ultimately built into existence, so we need more than human sources of acceptance (Cooper, 2006, p. 5). Tillich also rejected the claim made by Rogers that psychotherapy can and should be value free. In Tillich's view, any relationship — including the therapeutic relationship — involves a commitment to some kind of values. Cooper argues that Rogers viewed himself as making psychological claims but that actually his theory reveals many hidden theological or ontological assumptions that go beyond "scientific psychology."

While Tillich was extremely influential in the psychology and religion dialogue during the 1950s through the 1970s, he is less so today as his existential approach is not central to contemporary discussions (Polkinghorne, 2004, p. 51). Tillich tended to describe highly personal encounters with abstract concepts that are seemingly removed from qualities of personal care and love. Fromm even questioned whether Tillich's thought really represented an authentic statement of the Christian faith (Cooper, 2006). Nevertheless an understanding of his work is vital in the study of the psychology and religion dialogue.

1.5.2 Reinold Niebuhr

Another prominent 20th-century theologian and participant in the dialogue was Reinold Niebuhr (1955; 1996a,b), who produced some interesting theological perspectives on Freud. While Niebuhr approved of some of Freud's positions such as his vision of human complexity, he had a number of criticisms of Freud, including his denial of transcendence and freedom.

1.5.2.1 Niebuhr's View of the Human Person

Niebuhr believed that each of us is finite and thus bound by the laws of nature, but at the same time we are free and able to transcend our situation; we are "a unity of finiteness and freedom, of involvement in natural processes and transcendence over process" (1996b, p. 113). This self-transcendence is evident in the way that our natural impulses run beyond the bounds of nature, while nonhuman animals are restrained by natural instinct. This contradiction between
finiteness and freedom or transcendence is the occasion—but not the cause—for many human problems. "This essential homelessness of the human spirit is the ground of religion; for the self which stands outside itself and the world cannot find the meaning of life in itself or the world" (1996a, p. 14). In Niebuhr's view, the tension between our two natures has important consequences. It causes anxiety, which can be a source of creativity or a motivation to hide our finiteness and freedom. When we avoid our finiteness, we ignore our limitations, leading us to overestimate ourselves as individuals or as a race. This can lead to arrogance and fanaticism, either in rationality or religion. Avoidance of our freedom is also problematic, for it blinds us to human potentials such as the possibility for true altruism. It also hides from us the possibility that freedom has both creative and evil possibilities and so can be misused. Contemporary history is full of evidence of the potential for evil in modern systems of warfare, power, and economics, but we still deny this evil potential, supposing that somehow these problems are just due to ignorance, not enough science, or social forces which we are about to overcome, rather than seeing our poor choices. Remorse and repentance (as opposed to simple psychological guilt) are thus in some sense religious experiences, because they show an awareness of our situation of finiteness before God.

~ ~ ~

Best,
Paul

-------------------------

Glenn Chesnut wrote:

>&gt; EINSTEIN AND PAUL TILLICH
>&gt;
>&gt; See Glenn F. Chesnut, God and Spirituality, Chapter 11, "Tillich and Einstein"
>&gt;
>&gt; Paul Tillich and Reinhold Niebuhr were the two most famous theologians at Union Theological Seminary in New York City. In Tillich's counter article to Einstein's piece, he agreed with Einstein that the idea of a personal God was an outmoded myth. The real Higher Power was an impersonal absolute (which Tillich called "the ground of being"). But Tillich argued that personalistic language
was very valuable in talking about our relationship to this Higher Power, as long as we remembered that this image of a personal God watching out for us was metaphorical and symbolic only. It was only a sign post pointing to a higher reality, where that higher reality was a completely impersonal and indescribable abyss of non-being, which could give us the gift of new being when our old lives had collapsed into ruins, but which would swallow us up into non-being at the end of our lives.

Father Samuel Moor Shoemaker III, rector of Calvary Episcopal Church from 1928 to 1952, and the American leader of the Oxford Group during the 1930's (continuing until he broke with the Oxford Group in 1941), was a figure known to everyone in the theological world of New York City.

But it was people like PAUL TILICH, REINHOLD NIEBUHR, EMMET FOX, and HARRY EMERSON FOSDICK who were more typical of the general theological spirit of the city during the period when Alcoholics Anonymous was being formed.

+++Message 8445. . . . . . . . . . . Re: New book on Aldous Huxley, Gerald Heard, and Bill Wilson
From: Paul . . . . . . . . . . . . 5/3/2012 4:29:00 PM

ALDOUS HUXLEY (1894-1963), THE PERENNIAL PHILOSOPHY (1945):

The Perennial Philosophy is available for free download here -
http://knowledgefiles.com/categories/religions/the-perennial-philosophy/

I read Brave New World and The Doors of Perception but that was over two decades ago and no one was recommending The Perennial Philosophy. Or maybe they were and I wasn't paying close enough attention.

FRITHJOF SCHUON (1907-1998), THE TRANSCENDENT UNITY OF RELIGIONS (1953):

Yesterday I stumbled upon
which is the main archival page of the open source Sydney Studies in Religion.

Once you get there, the "Heart of the Religio Perennis: Frithjof Schuon on

The 34 page article just listed says: "Schuon's published work forms an imposing corpus and covers a staggering range of religious and metaphysical subjects without any of the superficialities and simplifications that we normally expect from someone covering such a vast territory. His works on specific religious traditions have commanded respect from scholars and practitioners within the traditions in question. As well as publishing over twenty books he was a prolific contributor to journals such as Etudes Traditionnelles, Islamic Quarterly, Tomorrow, Studies in Comparative Religion and Sophia Perennis. All of his major works, written in French, have now been published in English. Schuon's writings are governed by an unchanging set of metaphysical principles. They exhibit nothing of a 'development' or 'evolution' but are, rather, re-statements of the same principles from different vantage points and brought to bear on divergent phenomena. His work is concerned with the re-affirmation of traditional metaphysical principles, with an explication of the esoteric dimensions of religion, with the penetration of mythological and religious forms, and with the critique of a modernism that is indifferent (or openly hostile) to the principles which inform all traditional wisdoms. His general position was defined in his first book to appear in English, The Transcendent Unity of Religions (1953), of which T.S. Eliot remarked, 'I have met with no more impressive work on the comparative study of Oriental and Occidental religion'."

Best,
Paul

+++Message 8446. . . . . . . . . . . . Re: Using written notes when speaking to an AA group
From: Gary Neidhardt . . . . . . . . . . . . 5/8/2012 4:56:00 PM

From the A.A. Speakers Manual, published by the Akron Intergroup, available today in reprint form from which I'm quoting the following:

"Your talk deserves the best effort you can put into it. Anything having to do with sobriety deserves nothing but the best. You can avoid the embarrassment of stumbling around groping for words and ideas if you will use the forethought of preparation. This does not mean sit down and write out a speech. But organize
your subject matter beforehand if you have any doubts as to your memory and remember, you may experience stage fright - prepare written notes. After preparing them, follow them closely or you may get off on a tangent, find yourself in a thicket of verbage, and have difficulty in finding your way back into your notes. Remember, you owe your audience some consideration. To speak before a group with no preparation is an insult to their intelligence."

and the pamphlet continues:

"BE BRIEF

There is a saying among modern clergymen: 'No soul is saved after the first twenty minutes.' The two hour, yes, even the one hour sermon is a thing of the past. In almost all cases effectiveness is lost after thirty minutes. After the first half hour the average listener starts to wonder when the speaker will come to a climax and stop talking. His mind wanders, and what good the leader has done in his first half hour immediately comes undone. The longer he continues to talk, the less his listener will remember when it is all over. Remember, alcoholics are restless people. They squirmed at sermons, twitched at movies, avoided long plays and concerts, almost never attended lectures. Demosthenes himself could not hold an alcoholic audience for more than half an hour. Don’t flatter yourself by thinking you can. If you don’t own a watch, borrow one and keep an eagle eye on it. When your half hour is running out, come to a speedy conclusion. Your audience will be profoundly grateful."

No wonder lead meetings in Akron don’t have a lead last more than a half an hour!

And I must confess to squirming, twitching, avoiding, and having my mind wander during an

I am looking for some definitive info on William Jones, aka Bill J in the Pass It On book. Specifically, if his middle name is Bevan, what his wife’s name was, specific birthdate .... I have found a William Bevan Jones that matches
timeline-wise, and location wise. Just trying to check it 100%. Thanks

- - - -

From G.C. the moderator: Silkworth.net lists two people by that name

http://silksworth.net/aahistory_names/namesb.html

Bill J. - early Akron A.A., salesman, slipped in Cincinnati, (Dr. Bob and the
Good Oldtimers page 119)

Bill J. - Cleveland banker (probably bank teller), received requests for help
from AA in Cleveland, stayed with Oxford Group when Cleveland group split off
(Dr. Bob and the Good Oldtimers pages 167, 204, 218)

Also see:

http://hindsfoot.org/amostype.pdf

http://health.groups.yahoo.com/group/AAHistoryLovers/message/6640

http://health.groups.yahoo.com/group/AAHistoryLovers/message/2764

I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I

+++Message 8448. . . . . . . . . . . . Re: New book on Aldous Huxley,
Gerald Heard, and Bill Wilson
From: J.BARRY Murtaugh . . . . . . . . . . 5/8/2012 6:32:00 PM

I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I I

I couldn't find presale on Amazon.
Hot link went to Un of Cal. press
Got mine in.
Amazon will no doubt sell it for $8.95 out of the chute.
Oh well! Authors deserve their just pay.
University of California Press Order ConfirmationQUANTITY
TITLEAVAILABILITYUNIT PRICE
PRICE 1Distilled Spirits
Getting High, Then Sober, with a Famous Writer, a Forgotten Philosopher,
and a Hopeless Drunk
$29.95 $29.95

Best Regards,
J.Barry Murtaugh
Court Maroon, Ltd.
773-851-2100

- - - -

On Tue, May 1, 2012, brian koch kochbrian@hotmail.com wrote:
&gt; Not doing an ad for Amazon, but it is available at a savings for pre-order there. Looks like a great read.

++++Message 8449. . . . . . . . . . . . The Therapeutic Value of the Twelve Steps of AA
From: dicklunsford . . . . . . . . . . . . 5/8/2012 7:17:00 PM

This is the title of a pamphlet written by Dr Edward J Delahanty, MD and published by the Utah Alcoholism Foundation. There's no date on the copy we have here. Can anyone tell me
- the date it was published?
- Was it conference approved?
- How widely was it used?

Thanks,
Dick

++++Message 8450. . . . . . . . . . . . Re: Using written notes when speaking to an AA group
From: brian koch . . . . . . . . . . . . 5/9/2012 9:20:00 AM

This pamphlet is available for purchase from their website.

- - -

From: morningmael@yahoo.com
Date: Tue, 8 May 2012

From the A.A. Speakers Manual, published by the Akron Intergroup, available today in reprint form from which I'm quoting the following:

"Your talk deserves the best effort you can put into it .... You can avoid the embarrassment of stumbling around groping for words and ideas if you will use the forethought of preparation .... prepare written notes ...."

++++Message 8451. . . . . . . . . . . . Re: New book on Aldous Huxley, Gerald Heard, and Bill Wilson
From: brian koch . . . . . . . . . . . . 5/9/2012 2:00:00 PM
Pre order on amazon link:

http://www.amazon.com/s/ref=nb_sb_noss/189-3727888-0508643?url=search-alias%3Dap&s=books

I couldn't find presale on Amazon.

From: murtaughbarry1@gmail.com
Date: Tue, 8 May 2012
Subject: Re: New book on Aldous Huxley, Gerald Heard, and Bill Wilson

I couldn't find presale on Amazon.

From Chuck Parkhurst, bobhickey674, and John Barton (jax760)

Does all the hub-bub I have seen on AAHL change the list below and if so where does this Bill A guy belong now?

From: "bobhickey674" bobhickey674@yahoo.com
(bobhickey674 at yahoo.com)

I'm looking for information on Bill Ames who got sober in 1938. He and Fitz would ride the train together to NY.

Message #8403 from John Barton jax760@yahoo.com
(jax760 at yahoo.com)

So here is what I had on Bill A. and thanks to Jared for helping me with the last name. The info below in italics is from the Timelines of the First 25 AA Groups.

What do you have to support a 38 SOB date for Bill Ames? Do you have something with Fitz's name attached to it or a letter or recording from Bill A stating
his
SOB? If so I'd be happy to add him to the list but we need a sufficient
document of
evidence to support this. Pass It On has Hardin C. and Bill (A.) joining
with
Fitz in 1940. The story from Donald Graham as detailed in Nancy's Bio of
Fitz
comes from Graham's recollection many years later and cannot by itself be
considered authoritative.

A.A. Group # 10 Washington D.C.

At first he (Fitz) met with minimal success, but by the fall of 1939 the
nucleus
of a small group had been established in Washington. He had been long a
loner in
Washington, but Fitz was eventually joined by Hardin C. and Bill A.[note 2]
and
was also joined by Florence Rankin

Note 2. When Bill Wilson died in 1971, Donald E. Graham, now the publisher
of
The Washington Post, but then a young man learning the family business from
the
ground up, and working as a staff writer, interviewed me. Graham's story
says in
part: "Bill A., an Arlington businessman, recalled that in December 1939,
when
Alcoholics Anonymous was a small, little known group, he went to New York to
meet Mr. Wilson. The next month Mr. Wilson helped start an AA chapter here,
the
fourth in the country."

From the Biography of Fitz M. by Nancy O.

John Barton's Comments: Based on the comments of Bill A. this group
(Washington
D.C.) would be December of 1939. Arrival of Ned Foote supports this.
However,
actual start of Group may have been January of 1940. See PIO p.257 N2
Washington
Intergroup History lists date as October 28, 1939 but this is in variance
with
PIO. In lieu of discrepancy we list this group as the first group of
December
1939.

---

Message #8397 from jax760@yahoo.com
(jax760 at yahoo.com)

Re: Names of the First One Hundred

Hi Bob,
So who is Bill Ames of Virginia and how did he get sober in 1938? Who from the list of 89 pioneers (sober through 12/39) carried the message to him and in what fashion is that documented?

Since I have never read of or heard of Bill Ames in any AA History before I would love to hear more.

Thanks and God Bless

---

Message #8395 from bobhickey674@yahoo.com
(bobhickey674 at yahoo.com)

Re: Names of the First One Hundred

I checked out your list and you seem to have missed Bill Ames of Virginia who got sober in 1938

-----Original Message-----
From: John Barton
Sent: Wednesday, December 21, 2011
Subject: Names of the First One Hundred

Fellow History Lovers,

Below are the names of more than 125 "pioneers" who are believed to have been involved with the fellowship prior to, or up to and including, April of 1939. There are only two people listed whose last names have remained elusive. I believe this is the most comprehensive list of pioneering members produced to date. The sources for this list are varied and include AA literature, several different archives, personal letters, diaries, the work of other historians including published and unpublished manuscripts, other known lists such as The Cleveland Akron 220/226, Pioneers by Date of Sobriety, A New Light on the First Forty, The NJ Survey from Jan 1940, The Amos List, Who's Who in AA, etc. Sober dates have been determined as best as possible from the sources listed and taking into account that a person's "spiritual birthday" sometimes did not factor in a known relapse such as Dr Bob's date listed as May of 34 (see the comments for the Amos List SOB in The Golden Road)

Are there many more names that should be on this list? I suspect the answer is yes! I have no info on new members in Akron for the first few months of 1939 and no doubt there were several, perhaps many! More research is required at a future date.

Were there "One Hundred Men and Women" on or before the book was published April 10, 1939? Bill wrote many many times to different people that there were and the available evidence seems to support this. Many historians and
authors who counted less than 100 previously might not have had access to all the lists including the Amos List (for example compare to Pioneer by Date of Sobriety List). Others may have followed statements made by some pioneers like Jimmy Burwell who said Bill rounded up or exaggerated the claim. Was Jimmy well informed? Did he know who all the Akron/Cleveland members were? Not all of his recorded AA history (memoirs) have proved accurate. Perhaps we've been wrong all along in saying there were only 60 to 70? Was everyone on this list still sober or with the fellowship in April of 1939? Probably not but then as noted above there were probably many new members who were not properly documented or remain truly anonymous to us till this day. So perhaps there actually was "One Hundred Men and Women" who were staying sober by following the outlined program when the book came out.

I would love to hear if anybody can contribute information on any of the less well know names on this list or any other sources which can be used to prove or disprove the validity or the placement of a name on this list. Does anyone believe a name has been missed? Many believe Ebby should have been included. People like Wes, Eddie, and Russ eventually sobered up, should they be included? Cebra later joined AA in Paris. How about Don, the Cohoes banker who was sober in 36 but then seems to have faded off? Do you have any reasonable evidence to support your claim? Please let me know your comments!

PS If anyone can provide me the last name for Gordon S. or Brooke B. both believed to be from New York Group before 1939 I would be forever in your debt!

1 Bill Wilson Dec34 NY
2 Bob Smith May35 Akron
3 Bill Dotson Jun-35 Akron
4 Ernest Galbraith Aug35 Akron
5 Henry Parkhurst Sep35 NJ
6 Walter Bray Sep35 Akron
7 Phil Smith Sep35 Akron
8 John Mayo Oct-35 MD
9 Silas Bent Nov35 CT
10 Harold Grisinger Jan-36 Akron
11 Paul Stanley Jan-36 Akron
12 Tom Lucas Feb36 Akron
13 Myron Williams Apr-36 NY
14 Joseph Doppler Apr-36 Cleveland
15 Robert Oviatt Jun-36 Cleveland
16 Harry Latta Jul-36 Akron
17 James D. Holmes Oct-36 Akron
18 Alfred Smith Jan-37 Akron
19 Alvin Borden Jan-37 Akron
20 Howard Searl Jan-37 Akron
21 William Ruddell Feb37 NJ
22 Douglas Delanoy Feb37 NJ
23 Robert Evans Feb37 Akron
24 Frank Curtis Feb37 Akron
25 Jane Sturdevant Mar-37 Cleveland
26 Harry Zollars Mar-37 Akron
27 Richard Stanley Apr-37 Akron
28 Harlan Spencer Apr-37 Akron
29 Wallace Gillam Apr-37 Akron
30 Lloyd Tate Jun-37 Cleveland
31 William Jones Jun-37 Cleveland
32 Chester Parke Jun-37 Akron
33 Lawrence Patton Jun-37 Akron
34 Paul Kellogg Jul-37 NJ
35 Earl Treat Jul-37 Akron
36 William Van Horn Jul-37 Akron
37 Florence Rankin Sep37 NJ
38 Charles Simonson Sep37 Akron
39 Irvin Nelson Sep37 Akron
40 Frank Krumrine Sep37 Akron
41 Edward Naher Oct-37 Akron
42 Joseph Taylor Oct-37 NJ
43 John Hughes Oct-37 Akron
44 Henry Pearce Nov37 Akron
45 Joe Schaffer Nov37 Akron
46 Frank Hadrick Nov37 Akron
47 Ned Poynter Nov37 NY
48 Fred Johnson Dec37 Akron
49 Wade Hadsell Dec37 Akron
50 George Dovsner Dec37 Akron
51 Harold Schitz Dec37 Akron
52 Carl Reinert Jan-38 Akron
53 Edith Scott Jan-38 Akron
54 Norman Tuit Jan-38 Akron
55 Thurman Traugh Jan-38 Akron
56 Edward Armitage Jan-38 Akron
57 Jack Darrow Jan-38 Akron
58 Kenneth Arthur Jan-38 Akron
59 Edward Brock Jan-38 Akron
60 James Burwell Jan-38 NY
61 Clarence Snyder Feb38 Cleveland
62 Charlie Johns Feb38 Cleveland
63 Raymond Campbell Feb38 NY
64 Van Wagner Feb38 NY
65 Norman Hunt Feb38 CT
66 Harold Sears Feb38 NY
67 Captain Coxe Apr-38 NY
68 George Mullin Apr-38 Akron
69 Herbert Taylor May38 NY
70 Robert Taylor May38 NY
71 George Williams Jun-38 NY
72 Harry Brick Jun-38 NJ
73 Roland (Bob) Furlong Jun-38 MA
74 William Emerson Jul-38 NY
75 Archie Trowbridge Sep38 MI
76 Horace Maher Sep38 NY
77 James Scott Sep38 Akron
78 Edward Andy Oct-38 Akron
79 John Dolan Oct-38 Cleveland
80 Vaughn Phelps Oct-38 Cleveland
81 Horace Chrystal Oct-38 NY
82 William Hess Oct-38 Cleveland
83 Wallace Gillam Oct-38 Akron
84 Richard Rowe Nov38 Akron
85 Thomas Birrell Nov38 NJ
86 Delmar Tryon Nov38 Akron
87 Morgan Ryan Dec38 NJ
88 Wallace Von Arx Dec38 NJ
89 Joseph Worden Jr. Dec38 NY
90 Eddie Schroeder Jan-39 NJ
91 Patrick Cooper Jan-39 CA
92 William Worton Feb39 NY
93 Robert Valentine Mar-39 NY
94 Ernest MacKenzie Mar-39 NJ
95 Gordon MacDougal Mar-39 NJ
96 Hazel Cloos Mar-39 NJ
97 Herbert Debevoie Mar-39 NJ
98 Fred Hyde Mar-39 NJ
99 Raymond Wood Mar-39 NJ
100 Henry Heller Mar-39 NJ

Other Names - Shortly after April 1st or Not Sober or Oxford Groupers Edwin
Thacher Rowland Hazard Brooke B Shep Cornell Edgar Reilly Cebra Graves Alec
Johnson Ned Foote Gordon S. Russell Rathbone Dr. Crowley Ernest Atkins Ernie
Gerig Marty Mann John Reese Albert Golrick Harry Nash Grenville Curtis
Freddie Breithut Wes Wymans Don McClean Oscar Vieths Rowland Jones Bill
Cousins Sterling Parker Joe Mina Tom Pierce Jackie Williams

+++++++++++++++++++++++++++++++++++++++++++++++++++++++++++Message 8453. . . . . . . . . . . . RE: We have lost another piece of
day: Ruth O'Neil
From: Bill Lash . . . . . . . . . . . . 5/7/2012 8:22:00 AM

+++++++++++++++++++++++++++++++++++++++++++++++++++++++++++From Bill Lash, CloydG, and Corey Franks

- - - -
From: Bill Lash barefootbill@optonline.net &gt;
(barefootbill at optonline.net)

Within a few months after Ruth got sober, at a meeting in Brooklyn NY, she
was
given a business card by another AA member. On one side of the card was the
Four Absolutes of the Oxford Group (Absolute Honesty, Absolute
Unselfishness,
Absolute Love, and Absolute Purity) and on the other side of the card was
the
following prayer. She recited it daily and shared it when she spoke. It has
come to be known as "Ruth's Prayer":

Thank You, dear God, for another day,
The chance to live in a decent way,
To feel again the joy of living
and happiness that comes from giving.
Thank You for friends who can understand
and the peace that flows from Your loving hand.
Help me to wake with the morning sun,
With the prayer today, "Thy will be done."
For with Your help I will find the way.
Thank You again, dear God, for AA.

- - - -

From: "CloydG" cloydg449@sbcglobal.net&gt;
(cloydg449 at sbcglobal.net)

My name is Clyde and I'm an alcoholic,
I was there in 95 in San Diego, I was 90 days sober back then, and I was one of
those who was screaming to let her finish her story. I have often wondered what
she would have said had she been given the time to finish it. If there is a talk
that she ever gave that expressed her thoughts on that momentous day, I'd love
to hear to hear it! Ruthie will be sorely missed!

With love and in service, Clyde G.

- - - -

From: Corey Franks erb2b@yahoo.com&gt;
(erb2b at yahoo.com)

HI . . She was also a "Big Hit" at Archives 2000 in Minneapolis and a Few other
events I was involved in. She was a Real Treat!! R..I P. Ruthie!

_______________________________________
Original message #8437 from
"momaria33772" jhoffma6@tampabay.rr.com&gt;
(jhoffma6 at tampabay.rr.com)

Ruth O'Neil passed away on Sunday April 22, 2012. She was 97 years old & had
just celebrated 68 years of sobriety on April 14 .... In 1995 at the
International in San Diego at the longtimers meeting, the crowds went wild
begging for additional time allowance after she was "Gonged". Her talks were a
great wealth of history.

..............................................................

+++Message 8454. . . . . . . . . . . . Re: First One Hundred - Harlan
Spencer - car salesman? or not?
From: brian koch . . . . . . . . . . . 5/7/2012 7:54:00 AM

..............................................................

Understood about the Amos list. Could selling cars have been an interim job,
or one from earlier in his life? I know the big book says he was working for a concern he used to own. Salesman can float or move between types of products, generally looking to keep working in the sales field. Gift of gab, outgoing personality etc. At the time of death maybe they just listed the final occupations he held, and held more respectfully?

Brian

- - -

From: jax760@yahoo.com
Date: Thu, 3 May 2012
Subject: Re: First One Hundred - Harlan Spencer - car salesman? or not?

The Amos List written by Dr Bob shows him as an auto salesman.

- - -

From: brian koch kochbrian@hotmail.com

Harlan Spencer, AA#28, who some believe is the model for Jim, the milk and whiskey guy in the big book, is buried in the same cemetery as Dr Bob and Ann Smith: Mount Peace Cemetery, Akron OH. Section 17, Lot 4, Grave 7.

His obituary does not show him as a car salesman however. It says "He worked as a salesman here for the Hardware and Supply Co. and later for the Summit Electric Co ..."

+ + + + Message 8455 . . . . . . AA history book on Rogers Burnham
From: LES COLE . . . . . . . . . . 5/3/2012 10:50:00 AM

Leslie B. Cole's book on Rogers Burnham is now available as an e-book

Kindle on Amazon:
http://www.amazon.com/Rogers-Burnham-Original-Behind-ebook/dp/B006QSELKU

Nook at Barnes and Noble:
http://www.barnesandnoble.com/w/rogers-burnham-leslie-b-cole/1108056695

Also see his webpage: http://www.lescole-aa.com/

A book concerning many basic origins of AA in Vermont, and personal information about Bill Wilson's brother-in-law, Rogers Burnham, published this last December. It can now be obtained in local bookstores and/or through the Internet.
In this book are copies of several records and pictures from the archives at Stepping Stones Foundation in Katonah, NY (Bill and Lois's only long-term home).

There is also data about

* Ebby Thacher's home in Manchester, Vermont;

* Rowland Hazard's home in Glastenbury, Vermont used during the 1930s and what became of it;

* a copy of a newspaper account regarding the death of Rowland's wife, Helen;

* stories of the Burnham's large summer estate in Manchester, Vermont used from the late 1800s until 1936;

* pictures and stories of the Burnham cottage on Emerald Lake, North Dorset, Vermont where Bill first met the Burnham's and where he and Lois established their secret engagement;

* historical pictures of Bill's birthplace and his burial cemetery in East Dorset, Vermont.

Also, there are pictures of birth and death certificates of many people associated with Bill and Lois, including Bill's death certificate and temporary winter entombment in Manchester Center, Vermont; a copy of Bertha Bamford's death certificate (Bill's significant high school girlfriend at Burr and Burton in Manchester who died unexpectedly); a picture of the large home of Robert Lincoln (President Lincoln's son) where the Burnham children played together during summers in Manchester; evidence about Bill's actual graduation from Burr and Burton high school; and a discussion about how the principles of the Swedenborgian religion impacted the development of the AA 12-Steps program.

I'll be glad to hear from other historians about any of these topics via my personal E-mail, elsietwo@msn.com

Les Cole
Colorado Springs, CO

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

+++ Message 8456. . . . . . . Wilson to JLK, 1943 - utter simplicity - complete mystery
From: tom_hesychast . . . . . . . . . . 5/12/2012 8:53:00 AM
Alcoholics Anonymous is "an utter simplicity which encases a complete mystery"

This quotation is cited in Message #6205 from Baileygc23@aol.com (Baileygc23 at aol.com)

"One of the most important messages in Ernie Kurtz's great history of AA .... Alcoholics Anonymous will live ... so long as it is 'Alcoholics Anonymous': 'an utter simplicity which encases a complete mystery' that no one claims perfectly to understand."

The quotation above is attributed to Bill W. in a footnote (Wilson to JLK, 1943) on p. 157 in "Not God" by E. Kurtz. I purchased this in ebook format (searchable) and it does not provide any additional information on this statement or JLK. A cursory search of additional historical resources has yielded nothing other than reference to this book.

Does anyone know:

1) The original source of this statement, time-date-context

2) The identity of JLK

Just keep trying with Archives... You need to remember that their copy might not be any better. Even if it's coming from the "original" the one that they have might be the second or even third 'carbon copy' from Ruth Hock's original typing.

Original message: Can anyone assist me with this? I have tried e-mailing the archives in New York, but have received no response. Any help would be appreciated.
From: Robert Stonebraker . . . . . . . . . . . . 5/18/2012 1:44:00 PM

Dear AA History Friends,

I have scanned a 1943 printing of the original 29-page 1940 booklet titled AA and have made it into a PDF file. This is perhaps the first pamphlet for the general public published by the Alcoholic Foundation; but I am not sure about that.

This PDF is 10 MBs.

If interested in said copy, please send request to, Bob S. rstonebraker212@comcast.net (rstonebraker212 at comcast.net)

In service,

Bob S. Archives, District 40, Area 23

Bob Stonebraker
212 SW 18th Street
Richmond, IN 47374
(765) 935-0130
Our 4D website: http://www.4dgroups.org

+++Message 8459. . . . . . . . . . . . Re: Winchester cathedral
From: Glenn Chesnut . . . . . . . . . . . . 5/20/2012 2:44:00 PM

Laurie Andrews sent us a copy of the picture on the postcard which is sold to AA tourists at Winchester cathedral in England:

http://hindsfoot.org/archive2.html at the top of the page

See original message #8396
http://health.groups.yahoo.com/group/AAHistoryLovers/message/8396
Laurie Andrews in England reported

"Winchester cathedral .... sells postcards of the Hampshire Grenadier tombstone and during the annual convention at Winchester there is a pilgrimage to the grave and people gather round it and recite the Serenity prayer."

Laurie Andrews jennylaurie1@hotmail.com&gt;
(jennylaurie1 at hotmail.com)
Hello Group,

I am a little confused and hope someone can set me straight. I have images of the covers of two pamphlet produced by New York titled simply "A.A." One clearly says it was printed by Works Publishing. This would be the 1943 version. The other is a very low resolution photo and one can barely make out that it was published by the Alcoholic Foundation. Not having access to an area archives any longer, my question would be is the pamphlet produced by the Alcoholic Foundation actually reprints of Larry J.'s articles or did it have the same contents as the 1943 version. Also does anyone know the copyright date of the Alcoholic Foundation version?

Thanks for your help

Charles from Wisconsin

Hi Charles,

I have an AF (PO Box 459) copyright 1943 pamphlet in front of me, simply titled "A.A." with the same face used in the AF (PO Box 658) copyright June 1940 "A.A."

The 1943 pamphlet (29 pages) has multiple topics beginning with an 'overview' and address to write to; 'Am I an Alcoholic?' 'The Doctor's Nightmare' 'The European Drinker' 'Women Suffer Too' 'Bill's Story' and 'Medicine, Religion, and Alcoholics Anonymous' 'The Twelve Steps (with some Spiritual Experience appendix text)' 'Our Friends Say' and Dr. Fosdick's 'Book Review.'

The 1940 pamphlet (33 pages) has the reprinted (Larry J.) Houston Press articles (x6), 'The Twelve Steps' and Dr. Silkworth's 'To the Doctor.'

These are in my possession to de-acidify, scan, and encapsulate before returning them for placement in the Area 20 Northern Illinois Area Archives.

I'll be happy to send you the pdf files when they're complete.

Rick, Illinois
Hello Group,
I am a little confused and hope someone can set me straight. I have images of the covers of 2 pamphlet produced by New York titled simply "A.A." One clearly says it was printed by Works Publishing. This would be the 1943 version. The other is a very low resolution photo and one can barely make out that it was published by the Alcoholic Foundation. Not having access to an area archives any longer, my question would be is the pamphlet produced by the Alcoholic Foundation actually reprints of Larry J.'s articles or did it have the same contents as the 1943 version. Also does anyone know the copyright date of the Alcoholic Foundation version?
Thanks for your help
Charles from Wisconsin

+++Message 8462. . . . . . . . . . . . Dr. Paul O.
From: Tom Hickcox . . . . . . . . 5/22/2012 8:14:00 PM

Was Dr. Paul's medical practice a specialty or general?
Where did he go to medical school?

Tommy H in Danville

+++Message 8463. . . . . . . . . . . . Re: Winchester - postcard - Hampshire Grenadier tombstone
From: Jenny or Laurie Andrews . . . . . . . . . . . . 5/20/2012 4:40:00 PM

From Laurie Andrews and Brian Koch

- - -
From: Laurie Andrews jennylaurie1@hotmail.com&gt;
(jennylaurie1 at hotmail.com)

And not just to AA tourists; the postcard are on sale to the public in the cathedral shop, which also takes orders.

Laurie Andrews

- - -
From: brian koch kochbrian@hotmail.com
(kochbrian at hotmail.com)

I was blessed enough to be given one of these postcards by a very quiet, but
venerated member of our AA community a few years back. He passed about two
years ago, but I will always remember his gift to me.

Blessings,

Brian

- - -

From: glennccc@sbcglobal.net
Date: Sun, 20 May 2012
Subject: Re: Winchester cathedral

Laurie Andrews sent us a copy of the picture on the postcard which is sold
to AA
tourists at Winchester cathedral in England:

http://hindsfoot.org/archive2.html
at the top of the page

See original message #8396
Laurie Andrews in England reported

"Winchester cathedral .... sells postcards of the Hampshire Grenadier
tombstone
and during the annual convention at Winchester there is a pilgrimage to the
grave and people gather round it and recite the Serenity prayer."

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+++Message 8464. . . . . . . New Bill W Movie
From: kochbrian2249 . . . . . . . . . . . . 5/24/2012 7:20:00 AM

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Would love to hear from those that were able to get to the premier weekend
of
this film. I was lucky enough to have a fellow recovery wife and Maplewood
NJ is
not that far away from home, so we were able to attend on Sunday.

We were enthralled by the historical information and the way it was
presented.
Accurate, concise, and no punches pulled, while at the same time being
compassionate to our founder. Poignant interviews with historians and Helen
Wynn's son, Shep III. Shep even broke down slightly when he talked about his
mother, and his own, relationship with Bill.Readings from Lois and Nell's
diaries, as well as audio tapes of Bill and Nell, among others. The
re-enactments were somewhat stilted but overall well worth the trip and
watch.

As an aside, We were able to visit the grave of Douglass Delanoy, AA #22, who is interred at Princeton Cemetery in Princeton NJ. Lovely cemetery located adjacent to the college, also the burial site of Grover Cleveland.

Blessings Friends,

Brian

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+++Message 8465. . . . . . . . . . . . Kenneth E. Hart, A Spiritual Interpretation of the 12-Steps of AA From: Paul . . . . . . . . . . . . 5/23/2012 7:52:00 PM

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Does someone have a .pdf of "A Spiritual Interpretation of the 12-Steps of Alcoholics Anonymous: From Resentment to Forgiveness to Love," Kenneth E. Hart, Journal of Ministry in Addiction & Recovery, Vol. 6(2) 1999? For reasons that escape, I've received pp. 25-31, which is incomplete, and probably means I only got from Resentment to Forgiveness, never having quite made it all the way to Love, which seems like an utter travesty. Now if I don't get there quick, I may never recover my long lost sense of humor (reads "sanity") however droll it might have been to begin with. Thank God it's kinda like Dippity Doo: A little dab will do ya!

Best,
Paul
If need be, 913/706-PAUL weekday mornings or afternoons. Weekend OK to.

--------------------------------------------------------

+++Message 8466. . . . . . . . . . . . RE: New Bill W Movie From: hartsell . . . . . . . . . . . . 5/24/2012 11:58:00 AM

--------------------------------------------------------

Would appreciate more information on this NEW film on the life of Bill W.

Is there a link to such information available?

Sherry C. H.
Greetings,

I recently obtained a transcript of testimony given by Jack Gardner on May 19, 1958 to the California legislature, Subcommittee on Narcotics and Dangerous Drugs. Jack is a member of AA who got sober around 1947 and was active in institutional work; similar to Jack Prohs, another AA member who was involved with institutional service work and helping support Narcotics Anonymous.

The testimony begins:

"I am Jack Gardner. I am here as a layman to speak about the Narcotics Anonymous group, not as a member of it, but as one of the originators in this area, of the program. I want to say right here that since I have been here, I am the first layman and so I am going to have to speak from factual experience rather than from intellectual knowledge on this problem of narcotic addiction.

Let me preface these remarks by saying that I am also an alcoholic and have been a member of Alcoholics Anonymous consistently and continually for 11 years. I have been very active in the Institutional Committee whose prime object is to carry the message of AA and the rehabilitating factor into hospitals and prisons."

I'm looking for any information about this gentleman. Also, feel free to contact me at my email address below if you would like to read the entire transcript.

Appreciatively,

Chris B., Raleigh, NC

E-MAIL ADDRESS: cbudnick@nc.rr.com

---Message 8468. . . . . . . . . . . . Re: Dr. Paul O. -- what medical school
From: Brian Waterman . . . . . . . . 5/23/2012 1:09:00 PM
From Brian Waterman, Charles Knapp, and Glenn Chesnut

- - - -

From: "Brian Waterman" brian@bedrugfree.net; (brian at bedrugfree.net)
I do not know where he went to school, but he has mentioned in his talks his specialty was internal medicine.

- - - -

From: Charles Knapp cpknapp@yahoo.com; (cpknapp at yahoo.com)
Dr Paul Hubert Ohliger was born in Canton Ohio and got his medical degree around 1947 from Ohio State. I want to say he became a pharmacist. I know he worked at the VA hospital in L.A. sometime in the 1950's. Later in life he either started a treatment center in Laguna Beach, California or was the head of the facility by the name of Care Manor.

Hope this helps

Charles from Wisconsin

- - - -

From: Glenn Chesnut, Moderator

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

Dr. Paul Ohliger, M.D.

"Paul had begun to drink when in pharmacy school to help him sleep. He went through pharmacy school, graduate school, medical school, internship, residency and specialty training and, finally went into practice. All the time his drinking kept increasing. Soon he began taking drugs to pep him up and tranquilizers to level off."

http://www.geni.com/people/Paul-Ohliger/6000000002992618038

Paul Hubert Ohliger (1918 - 2000)
Place of Burial: Franklin, Ohio
Birthdate: November 3, 1918
Birthplace: Canton, Stark, Ohio, USA
Death: Died May 19, 2000 in Mission Viejo, Orange, California, USA
wife: Maxine Ganslein
Paul H Ohliger, M.D. in Laguna Niguel, California
Address: 31352 Flying Cloud Dr., Laguna Niguel, California 92677

Dr. Ohliger graduated from Ohio State University College of Medicine in 1947. After graduating from medical school, Dr. Ohliger completed Not Identified of post-graduate training.

Dr. Ohliger was issued California medical license CFE 11893 in February 23, 1949

Original message #8462
From: Tom Hickcox cometkazie1@cox.net> (cometkazie1 at cox.net)

Was Dr. Paul's medical practice a specialty or general? Where did he go to medical school?

Tommy H in Danville

Is this movie available? How much and where would one order from?

See message #8274 from: bill@athenararebooks.com
(bill at athenararebooks.com )
Wed Mar 14, 2012

The website for the new documentary on the life of Bill Wilson produced by Page 124 Productions:

http://www.page124.com/

The creative team has not yet announced any definite plans for the distribution of this film, but the DVD will be available June 10th.

You can let them know that you want a copy when it's available if you go to
http://www.page124.com/dvd/ &gt; (www.page124.com/dvd/)

More information about the documentary (along with a look at the TRAILER) can also be found at

http://www.billw.com/ &gt; (www.billw.com)

++++Message 8471 . . . . . . . . . . . . Re: New Bill W Movie
From: bill@athenararebooks.com . . . . . . . . . . . . . 5/25/2012 11:53:00 AM

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Complete details on currently scheduled showings of the movie (more being added all the time) along with a trailer can be found at

http://www.billw.com/ (www.billw.com)

Old Bill

===============================================================================

From: Jeff Bruce aliasjb@gmail.com &gt; (aliasjb at gmail.com)
LINKS TO THE WEB PAGE: http://www.page124.com/
ABOUT THE FILM: http://www.page124.com/about/
TO SEE THE TRAILER: http://tinyurl.com/cfmnw68

===============================================================================

ALSO SENT IN BY:
brian koch kochbrian@hotmail.com &gt; 
Alan R taurusnj63@yahoo.com &gt; 
Jesper kidblast10@yahoo.dk &gt; 
trysh travis trysh.travis@gmail.com &gt; 

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+++Message 8472 . . . . . . . . . . . . Re: New Bill W Movie
From: Dan . . . . . . . . . . . . 5/25/2012 7:42:00 AM

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From Dan and rsmith

- - -

From: Dan dann01002@hotmail.com &gt; (danno1002 at hotmail.com)
A radio interview with Kevin and Dan discussing the film can be heard at:

(www.wksu.org/news/story/31179)

- - - -

From: "rsmith77379" kk500@comcast.net

Their website is at: http://www.page124.com/

Other than signing me up for their newsletter, I've been unable to get any response out of them.

++++Message 8473. . . . . . . . . . . . . Re: Larry J. and what some call the first AA pamphlet
From: rsmith77379 . . . . . . . . . . . . 5/26/2012 12:11:00 PM

Houston Intergroup has one of the pamphlets, plus I just received from AAWS Archives a pdf copy. If anyone would like a copy of the 1940 pamphlet, please drop me a line at

intergroup@aahouston.org
(intergroup at aahouston.org)

and I'll email it back to you.

++++Message 8474. . . . . . . . . . . . . Re: New Bill W Movie
From: Alan R . . . . . . . . . . . . 5/24/2012 10:56:00 AM

From Alan R. and Shakey Mike

- - - -

From: Alan R taurusnj63@yahoo.com
(taurusnj63 at yahoo.com)

I saw it in Maplewood on Sunday as well. It was titled Bill W, so it was specifically Bill's story, not AA's Story or Dr. Bob's story. It was great seeing the home movies. I agree with Brian's assessment, it was accurate and concise, warts and all, I thought it really humanized Bill. I did have a pet peeve with the narrator repeatedly referring to Bill as the "founder", not the co-founder of the fellowship. I looked up the NY Times obituary of Bill, the
obit referred to Bill as the "co-founder", so I don't know where the filmmaker was getting his info from. But aside from that little thing, I recommend it highly. I did enjoy the AA members' mini-qualifications (told in shadows), their recovery is part of Bill's legacy.

Alan R.

---

From: Michael Gwirtz Shakey1aa@aol.com
(Shakey1aa at aol.com)

My sponsor sent the following e-mail to me yesterday about the movie. I think what he mentions allows even the WW's and those that are Wilson bashers to pause and reflect on what a wonderful gift that God gave to us through the early members Bill, Doc, Hank, Fitz etc. Thank God for our gift

Yours in Service,

Shakey Mike Gwirtz

P.S. remember the NAAAW in Florida this year.

Over the decades I hope that I have evolved, grown, mellowed and matured. There are times when I know it is more like devolved than evolved but after all, being human comes with its own set of pitfalls and eureka moments.

I recently went to a showing of the new feature length documentary about Bill W. put out by Page 124 Productions. As I sat in the packed house I once again fell in love with the history of Alcoholics Anonymous. This was not a theatrical production despite the use of actors in some of the scenes. For me, the movie was a real portrayal of Bill as co-founder, man and alcoholic with everything each of those parts of his life entailed.

Of course, if the film could tell the "rest of the story" as radio broadcaster Paul Harvey was famous for doing this movie would be at least 27 hours long and it would lose its impact and beauty. Yes, I did say impact and beauty. The way this documentary was presented was impactful and between the new photographs, use of Bill's actual voice and words and fantastic musical score it was indeed beautiful. I liked everything about the movie and probably would have enjoyed a few more hours of viewing pleasure but I understand that there are plans for adding additional footage into the DVD release.

Parts of the film reminded me of so many negative remarks I've heard over
the years about Bill - some of them came from me. I humbly apologize for those insensitive and callous remarks, made without the understanding, knowledge and hopefully, insight I believe I have today.

People talk about Bill's use of LSD without taking that use into historical context. When Bill was taking LSD, that compound was not looked upon as it is today or in the past few decades. It was looked upon at that time as a potential wonder drug which held promise to help thousands of people suffering from alcoholism, depression and other maladies. Bill took LSD under the care of physicians and those trained in the healing arts for specific medical purposes and not to get high.

I'm sure these same naysayers would also talk about someone using heroin in the late 1800's when at that time when the Bayer Company introduced heroin, it was done so as a non-addictive substitute for morphine. These same people would have problems in 1885 when Cocaine Toothache Drops with "Instantaneous Cure!" was advertised for use by children. It is all about historical context.

The fact that Bill had participated in medically approved experiments with LSD given historical context is really not that important.

The other piece I see people talk about is Bill's participation in spiritualism. Once again, historical context proves that much of society was also participating in spiritualist practices such as seances and use of Ouija Boards. That was the "IN" thing of that period. Who knows, maybe in 50 or 100 years, people looking back at us might question our addiction with "Tweeting" or social networking. It was just what people did back then - historical context. Nothing evil intended.

Another of the topics always bandied about is talk of Bill's asking for a drink on his death bed. None of these people who bring that up as something horrific ever take into account Bill's oxygen starved brain, ravages of Emphysema and other medical factors which came into play during those last painful days of Bill's life.

Bill's relationships with women other than Lois is another big topic of negativity. I am not going to address any rumors or undocumented relationships but I will touch on Bill's relationship with Helen W.

Everyone knows Bill had a long history of severe depression. Lois also had very little patience dealing with Bill's periods of depression. Helen on the other hand often nurtured Bill back to health from these periods lost in the abyss. There were times when Helen found Bill at the deepest part of his pain and who knows what would have happened if she hadn't saved him from those
depths he couldn't pull himself out of? Where would AA be if Bill W., Co-Founder had completed suicide or returned to drinking? Where would AA be if it weren't for Helen? I thank God for Bill's relationship with Helen because I may not be alive today if that relationship didn't exist. People say they owe their life to Bill and given how Helen probably saved Bill's life on several occasions, they may also owe their lives to her as well.

In all reality, I don't believe any of the negativity has a whole lot to do with LSD or seances or Bill's reported relationships. I think these people just don't like AA because of some unfounded hatred of God and rather than just be honest, they pick on all this other stuff, taken out of historical context and twisted just to lash out at their God hatred.

AA isn't about a God of religion or sect or denomination. AA says throughout its literature it is about finding a God of your understanding. A Power greater than yourself of your own conception. If really questioned, many of these anti-AA people aren't really anti-AA. They are anti-religion. They just don't want to understand that AA isn't about religion or a God defined by religion.

Next time if your child has a tooth ache, think that if this was 1885 you might be giving them Cocaine Toothache Drops. Think about what people did back in the 1940's as their "social networking" the next time you "Tweet" or update your Facebook status. Think about where you would be if Helen had not helped bring Bill back from teetering on the edge of the abyss and wasn't there and he had gotten drunk or completed suicide?

Even the Big Book says we are not saints. Bill certainly was not a saint. I certainly am not a saint. Are you?

I have just come across a July 1942 pamphlet identical to the 1940 pamphlet layout i.e 33 pages, the 6 articles, 12 steps and Silkworth's July 1939 article in the Journal-Lancet.

Also came across a piece called "Introduction to AA" same typeface as previously mentioned pamphlets. Looks like 12 questions such as: "If admitting that we ourselves nor any human relationship or agance have been able to help us so far as the drinking problem is concerned, and that
we are desperately in need of help from somewhere, and are willing to accept it, if it can be found-if that is religion-the answer is yes.

A.A. has no dogma, no creed, no ritual.

It does not intrude into a member's conception of the Spiritual. However, we believe that an appeal for help to one's own interpretation of a Higher Power and the acceptance of that help is the indespensable factor in working toward a satisfactory adjustment to life and its problems.

anyone ever see this piece before or anything like it?

I have reason to believe this is one of those "can openers" produced by The New Jersey Group of AA (AA Gorup # 4) around the time these other early AA pamphlets were produced i.e 1940 - 1943 as another pamphlet question mentions 150 AA groups in existence throughout the country. My bet would be 1943/44?

John B.

--- In AAHistoryLovers@yahoogroups.com, "ricktompkins" wrote:
&gt; Hi Charles,
&gt; I have an AF (PO Box 459) copyright 1943 pamphlet in front of me, simply titled "A.A." with the same typeface used in the AF (PO Box 658) copyright June 1940 "A.A."
&gt; The 1943 pamphlet (29 pages) has multiple topics beginning with an 'overview' and address to write to; 'Am I an Alcoholic?' 'The Doctor's Nightmare' 'The European Drinker' 'Women Suffer Too' 'Bill's Story' and 'Medicine, Religion, and Alcoholics Anonymous' 'The Twelve Steps (with some Spiritual Experience appendix text)' 'Our Friends Say' and Dr. Fosdick's 'Book Review.'
&gt; The 1940 pamphlet (33 pages) has the reprinted (Larry J.) Houston Press articles (x6), 'The Twelve Steps' and Dr. Silkworth's 'To the Doctor.'
&gt; These are in my possession to de-acidify, scan, and encapsulate before returning them for placement in the Area 20 Northern Illinois Area Archives.
&gt; I'll be happy to send you the pdf files when they're complete.
&gt; Rick, Illinois
Hello Group,

I am a little confused and hope someone can set me straight. I have images of the covers of 2 pamphlet produced by New York titled simply "A.A." One clearly says it was printed by Works Publishing.

This would be the 1943 version. The other is a very low resolution photo and one can barely make out that it was published by the Alcoholic Foundation. Not having access to an area archives any longer, my question would be is the pamphlet produced by the Alcoholic Foundation actually reprints of Larry J.'s articles or did it have the same contents as the 1943 version. Also does anyone know the copyright date of the Alcoholic Foundation version?

Thanks for your help

Charles from Wisconsin

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+++Message 8476. . . . . . . . . . . . Compulsory attendance at AA/NA meetings in the U.K.
From: Laurie Andrews . . . . . . . . . . . . 5/31/2012 11:52:00 AM

The Guardian has carried articles critical of the coalition government's policy of forcing problem drinkers/addicts to attend AA/NA meetings or lose their benefits. The first is by John Sutherland:

http://www.guardian.co.uk/commentisfree/2012/may/24/ian-duncan-smith-alcoholic-plan [58]

and the other is a follow-up in today's paper by Tanya Gold.

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G.C. note -- the Guardian is the third largest British national daily newspaper.

+++Message 8477. . . . . . . . . . . . Re: New book on Aldous Huxley, Gerald Heard, and Bill Wilson
From: Paul . . . . . . . . . . . . 5/31/2012 2:53:00 PM
Thanks for the heads up. Hard to say how exactly much overlap w/o looking at both? This below may? contain all the relevant text in the first; from The Harvard Psychedelic Club, pp. 66-68:

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Humphrey Osmond was also the author of a much-discussed study in the 1950s that reported some success in treating alcoholics with LSD. Osmond initially thought the drug produced symptoms similar to delirium tremens. Producing a terrifying artificial delirium might frighten an alcoholic into change. Between 1954 and 1960, Osmond and his colleagues treated some two thousand alcoholics under carefully controlled conditions and came to see that it was insight, not terror that seemed to help these drunks reform.

It was this research that would briefly bring Bill Wilson, a cofounder of Alcoholics Anonymous, into the early psychedelic scene. Wilson was&mdash;like Huston Smith&mdash;a big fan of Gerald Heard. "Bill W.," as he is known to his AA minions, was a hard-drinking businessman who got sober in the 1930s with the help of an evangelical Christian movement known as the Oxford Group. He was the primary author of the so-called Big Book, the classic self-help volume that outlines AA's twelve-step program for sober living and spiritual recovery. Wilson was clearly influenced by the evangelical movement, but he was also a somewhat eclectic spiritual seeker; this inclination can be seen in the twelve-step programs emphasis on alcoholics turning to a self-defined "higher power," to God "as we understood Him."

In August 1956, one year after Wilson turned over the AA leadership to an elected board of directors, Heard guided Wilson on an LSD trip that would have a profound impact on the world's best-known recovering alcoholic. Wilson took what was probably his first LSD trip at the Los Angeles Veterans Administration Hospital on August 29, 1956. According to notes taken by Heard, the founder of AA felt "an enormous enlargement and his insights damn seriously." Shortly after that acid trip, Huston Smith accompanied Heard on a trip to Kansas City and spent two hours in a hotel room listening to Wilson and Heard talk about the acid trip. Wilson was blown away by the drug and said the experience was a dead ringer for the famous night in the 1930s when he fell down on his knees and had an epiphany about founding his twelve-step program.

One of the main tenets of the group's recovery program is that alcoholics and other drug addicts must go through some kind of spiritual awakening to overcome their addiction. Wilson thought an LSD trip could be an effective tool for AA
members who had little interest—or negative feelings—about religion and spirituality. The founder of Alcoholics Anonymous had several LSD sessions in the mid-1950s, including one with researchers working with Dr. Sidney Cohen at UCLA. Wilson had a group drug session with Tom Powers, a close Wilson associate who handled public relations for AA. Cohen had proposed a low-dose session with the two AA leaders, but he made the mistake of giving Wilson another option.

"Well, there are more pills available should you want them," Cohen said. "Don't ever tell that to a drunk," said Wilson, who insisted on taking a double dose.

Bill Wilson would have another cameo appearance in the psychedelic story. In a letter to Timothy Leary dated July 17, 1961, Wilson wrote that Huxley had "referred enthusiastically to your work." Wilson goes on to write that "though LSD and some kindred alkaloids have had an amazingly bad press, there seems no doubt of their immense and growing value." The AA founder also hints that he knew of Leary's own problems with alcohol, adding that Tim might "find some interest in Alcoholics Anonymous—and its principles and mechanism."

It was Humphrey Osmond's research that originally inspired Wilson to try LSD. "Early on I told Bill this was good news," Osmond said, "but he was far from pleased with the idea of alcoholics being assailed by some strange chemical. But later on Bill got extremely interested. He likened his experience to his original AA vision of seeing this chain of drunks around the world. This caused quite a scandal in Alcoholics Anonymous. They became very ambivalent about their great founder, even though they wouldn't have existed if he hadn't had an adventurous kind of mind."

~~~

Also, the following three pages seem on topic; a quick search of the AAHL board didn't yield any of the same results - I could be mistaken and apologies if it is redundant - comes from "A Tribute to Humphry Osmond M.D. 1917-2004" (pdf) by Abraham Hoffer located at http://orthomolecular.org/history/humphry.pdf

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Bill W. — Cofounder Alcoholics Anonymous

I first met Bill W. cofounder Alcoholics Anonymous at the New York meeting. He was sitting on my right and Humphry was on his right. Humphry and I were experimenting with leukoadrenochrome.
This is a non-toxic reduced derivative of adrenochrome which Dr. R. Heacock made in our laboratory. We wanted to study its properties. I can not remember our reasoning but I am fairly certain we felt it was not an hallucinogen. We made 3-milligram sublingual tablets. We tested it on a number of friends and colleagues and it either did nothing or had remarkable anti anxiety properties. We even interested one of the major drug companies who made a batch using our formula and we ran a long series of tests. But they eventually would not take it on because its action was not predictable. Drug companies like drugs that always do something even if it is bad and undesirable for then they are sure it has activity. Our research is described in our book the Hallucinogens.

As we were sitting listening to the proceedings Bill W. remarked to Humphry that he was very tense and we could see that he was not comfortable. Humphry promptly gave Bill one of these 3-milligram tablets. Bill placed it under his tongue and about 20 minutes later he turned to Humphrey and said now I know what you are talking about when you say you are relaxed. It had a remarkable effect on him. We left him a substantial supply and he used it for several months but eventually we ran out and decided that we could not pursue it any further. Bill was once more in trouble with his moods. By then the three of us had spent many hours talking about our research, about Alcoholic Anonymous, about our use of LSD for treating alcoholics and our use of niacin, which was beneficial for many of the patients. Bill was very impressed and he began to take niacin 1 gram after each meal. Two weeks later he was free of his chronic tension and depression. He remained on this vitamin until he died. He was so enthusiastic that he began to hand it out to his friends in AA who also suffered many symptoms of mood disorder even though they were not drinking. One evening when I was visiting Bill at his hotel he suddenly produced thirty charts and he said that he wanted to show me the results of his research. I was surprised and pleaded. He told me that he had given the niacin to 30 members of AA. After one month ten were well. After two months another ten were well but the last ten had not responded. This was remarkably like the data I had been seeing. Bill W. outlined the value of our work with niacin as a treatment to members of the International Doctors in AA and that spread the idea throughout AA. Bill W. had to do this outside of his association with the International Board because they were violently
opposed to Bill talking about vitamins. One of the doctors on the board was violently opposed to the idea that niacin could be helpful but their main concern was that Bill was not a doctor. Bill wrote two pamphlets called A Communication to AA Physicians, the first one in 1965 (green cover). It had a limited circulation and was followed by the second one in 1968 (yellow cover) and the last one (white cover) by Drs. Edwin Boyle Jr., David Hawkins and Russell F. Smith. Dr. E. Boyle was one of the first American physicians, then working at NIH, who helped plan the Coronary Drug Study which established niacin as the gold standard for lowering cholesterol levels. David Hawkins and Linus Pauling coauthored the classical book Orthomolecular Psychiatry. The first clinical meeting on orthomolecular psychiatry was held in Long Island at Brunswick Hospital where he was in charge of the department of psychiatry. Russell Smith was clinical director of a large hospital in Detroit, which specialized in treating alcoholics. In the introduction they wrote "Bill's first inspiration had a profound impact throughout the world as evidenced not only by the growth of AA itself and its effect on the field of alcoholism, but also its impact on the field on mental health in general, with AA type group therapy having become the foremost successful treatment modality. Bill and those close to him felt that he had a second inspiration when he recognized the importance of certain vitamins in returning the brain of some alcoholic to normal functioning. It was Bill who saw the far reaching implications of this discovery and brought it into awareness. This again, is already having an impact on the entire field of mental health. The scientific importance of this discovery was recognized by the brilliant Nobel Prize winning Professor Linus Pauling, who termed this new development Orthomolecular Psychiatry". Because of Bill's interest many AA doctors became powerful advocates of orthomolecular medicine. The AA International Headquarters rejected Bill's ideas because not being a doctor he had no right to talk about vitamins. To help him the Huxley Institute of Biosocial Research gave him a small grant to pay for secretarial and other expenses. The AA doctors decided to test our claims and without any demand for double blind controlled studies they created a committee. Each member of the committee tried niacin on themselves and the result was so beneficial they approved its use. Bill W. with his enormous influence was a major player in the development of orthomolecular medicine. He even resurrected the name Vitamin B3 to replace
niacin and niacinamide. While preparing his material for distribution he asked us whether there was another name for it. He did not think that using the current names would help. I remembered that in 1937 when I took my first class in biochemistry professor Roger Manning had discussed the vitamins in the order in which they had been discovered. The first was vitamin A, then vitamin B. But it turned out that vitamin B consisted of a number of vitamins. The first was thiamin, the second riboflavin and next in line was niacin, which was number three. I suggested he call it vitamin B3. This is now the accepted common term. Bill Humphry and I were involved in an unusual series of events. Humphry was the Director of the Bureau of Research in Neurology and Psychiatry, New Jersey Neuropsychiatric Institute, Princeton, New Jersey and lived in one of the buildings while Jane remained in England. Whenever I went east I would slip down to Princeton and visit with Humphry for a few days. One evening we met with Bill at his hotel. I had invited the medical director of a company to come as well. This physician had asked me to be a consultant on a product for which they had the patents called NAD. It was specially formulated so that it was not digested and destroyed in the stomach. The company had been exploring it as a treatment for alcoholism and had applied for a patent but the data needed a lot of work. As soon as I learned that such a compound was available I became very interested, not in using it for alcoholics but in using it for treating schizophrenia. I had been dreaming about it for a long time but was never able to obtain any and the pure product taken by mouth was not active. The company agreed to provide me with adequate supplies. The results on our patients were remarkable. It would produce the kind of response in several days that I would expect in several months from vitamin B3. Eventually the company decided that the new patent would be very valuable and decided that I was no longer needed. We terminated our relationship. I sent them my final report and informed them that I would briefly refer to NAD in my talk to be given at the Waldorf Astoria on the mechanism of action of the hallucinogens. I was going to insert one sentence as part of my argument. I told the company.

They wanted me to eliminate that sentence stating that it would be an infringement of their trade secret. They offered to pay me an enormous sum of money if I would keep quiet. After visiting Humphry I went back to New York to prepare for my talk. That morning the company's lawyer called my hotel. He said he was with the Richard Nixon firm and wanted me to come to their office on Wall Street to discuss the matter. Fortunately I called the lawyer for the nascent American Schizophrenia Association instead. He advised me to come to his office, which was across the street from the Richard Nixon firm. My lawyer and the company lawyer debated the issue vigorously for half a day and eventually the company lawyer consulted with the company president who ordered him to withdraw the action. Had I gone to their office I would have been served with a subpoena forbidding me from giving my talk at the hotel. I discovered later that process servers were waiting at each entrance to their building. They really had no grounds for action. My lawyer then advised me to hide until my lecture. He said that the Nixon firm was honorable and would keep their word but there was nothing to prevent the company from seeking another firm and starting again. I immediately called Bill at his hotel and asked him to get me a room. I called Humphry who was coming in that afternoon and asked him to go to my hotel to pick up some things for me and bring it to Bill's hotel room. Humphry thought this was great. Then my lawyer escorted me down into some subterranean tunnel with a private door into the subway. Once I mingled with the crowds I was safe. In true spy fashion Humphry watched very carefully to see if he was being followed. He walked around the block, which housed my hotel, the Roger Smith on Lexington Ave, three times before entering. I called John Osmundsen, Humphry's good friend who was senior science editor for the New York Times. I told John that I would be speaking and that there was a chance that I would be served with a subpoena before I could give my lecture. John promised he would be there. I think he was excited by the prospect I might be prevented from talking. John A. Osmundsen was a journalist who had worked at the New York Times, Life and Look Magazines, on Public Broadcasting Television and many other institutions. He was senior science editor for the Times. The next morning I gave my talk. The following day the New York Times
carried a full-page story on the first page of the second section describing my findings. That event marks one of the major turning points in orthomolecular psychiatry.

For within a few days both Humphry and I were receiving enormous numbers of letters, first from the east coast, then they [came] from places further west and in a few days from the Far East. I received as many as three hundred letters per week and had to hire another secretary to handle the load. Humphry and I kept these letters and later when we were organizing the American Schizophrenia Association we sent an appeals letter to all the people who had written to us. Within a few weeks we received about $70,000. This was a remarkable 6% yield. With this money we were able to establish the American Schizophrenia Association. Bill W. was convinced that niacin should be an essential element of the AA program because it healed the members of their chronic tensions, depression, pain and fatigue. Probably these symptoms were the main reasons why they became alcoholics in the first place. He told Humphry and me about a home in Detroit called Guest House. This was a treatment center for alcoholic Catholic priests. It had been the private home of a very wealthy Detroit resident. We asked Bill whether it would be possible to visit the Guest House. He arranged this and sometime later we and Bill were guests of this lovely home for a couple of days. The priests were all members of AA. One of the priests, a faculty member of Fordham University was delighted to meet us. He had suffered from severe Migraine all his life but soon after he started taking niacin his migraine headaches were gone. He immediately became a convert and began to proselytize niacin even more than Bill W. He was called Father Niacin and they called me Doctor Niacin. I was more closely identified with niacin than Humphry was because I was more closely involved in the clinical trials. I was so well known in Canada that one day a letter arrived addressed to Doctor Niacin. The post office had readdressed it. Guest House was described in the book Fannie Kahan wrote for both of us called "New Hope For Alcoholics", University Books, New York, 1966.

Father Niacin later arranged a meeting at Fordham University to discuss the use of niacin in treatment. At that time we had an active schizophrenics...
anonymous

group in Saskatoon. Two of their members came to the meeting and using the
usual
AA format told the audience about their own recovery from schizophrenia.
Abraham Hoffer &ndash; Humphry Osmond In Memoriam
page 15

~~~

Best,
Paul

--- In AAHistoryLovers@yahoogroups.com, "corafinch" wrote:

&gt;
&gt; The same author covered some of the same ground in an earlier book, The
Harvard Psychedelic Club: How Timothy Leary, Ram Dass, Huston Smith and
Andrew
Weil Killed the Fifties and Ushered in a New Age for America.
&gt;
&gt; That one is available at good prices from used book sites, and some
libraries
have it.
&gt;
&gt; Although the men in the subtitle are the primary focus, Huxley and
Heard
figure prominently and there is some material on Wilson.
&gt;

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+++Message 8478. . . . . . . New Bill W movie
From: Doris . . . . . . . . 5/27/2012 1:07:00 PM

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Well said, Mike. An additional point is that in those times people had
intense
male/female relationships that were not sexual. Bill clearly had strong
sexual
instincts (as indicated in the 12 and 12) but it is extremely possible
theirs
was not a sexual relationship.

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+++Message 8479. . . . . . . Where and when? rule about 2 people
on a 12 step call
From: rickcard47 . . . . . . . . 6/3/2012 9:54:00 PM

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Where did AA come up with the idea of 2 people on a 12 step call? I don't see
any info in the BB or 12x12, or other books that can be purchased from GSO.

I can think of reasons why a single person should not go alone, but can't
find
any history on the reason for 2 people on a 12 step call.

Why not three people?

Is there any history on this?

+++Message 8480. . . . . . . comments on Bill W. documentary
From: trysh travis . . . . . . . 6/7/2012 9:05:00 AM

In recognition of Founders' Day this weekend, Points Blog today features the first in a series of comments on the new Bill W. documentary, by AA historian Jay Stinnett of Loving Sober (http://lovingsober.com/). You can find the post at http://pointsadhsblog.wordpress.com/.

Trysh Travis

+++Message 8481. . . . . . . Bill and Lois in the 1940 Census
From: awuh1 . . . . . . . . . . . . 6/8/2012 11:56:00 PM

The 1940 New York census recently became searchable online and Bill and Lois are there. One quite interesting entry is for Bill's occupation. It lists this as Social Worker. Does anyone have any information about this? For those interested here's the link. Happy hunting, there's alot more to be found.

http://interactive.ancestry.com/2442/m-t0627-02656-00872/9632469?backurl=http%3a&a=&#92;
%2f%2fsearch.ancestry.com%2fcgi-bin%2fsse.dll%3findiv%3d1%26db%3d1940usfedcen%26n%26d#92;

rank%3d1%26new%3d1%26MSAV%3d0%26msT%3d1%26gss%3dangs-d%26gsfn%3dlois%26gsln%3dwi%26#92;

json%26dbOnly%3d83004006%257c_83004006_x%252c_83004005%257c_83004005_x%252c_F00#92;

06AB0%257c_F0006AB0_x%26uidh%3dfo5%26pcat%3d35%26fh%3d5%26h%3d9632469&ssrc= [59]

+++Message 8482. . . . . . . Re: Bill and Lois in the 1940 Census
From: mike80110 . . . . . . . . . . . . 6/10/2012 9:38:00 AM
Thank you, but the link takes you to a page where you need to be a subscriber to ancestry.com. Any chance of just having the census page posted to aahl? Again, thank you for your time with this.

--- In AAHistoryLovers@yahoogroups.com, "awuh1" wrote:

The 1940 New York census recently became searchable online and Bill and Lois are there. One quite interesting entry is for Bill's occupation. It lists this as Social Worker. Does anyone have any information about this? For those interested here's the link. Happy hunting, there's alot more to be found.

http://interactive.ancestry.com/2442/m-t0627-02656-00872/9632469?backurl=http%3a%2f%2ffsearch.ancestry.com%2fcgi-bin%2fsse.dll%3findiv%3d1%26db%3d1940usfedcen%2626%26%2692;

rank%3d1%26new%3d1%26MSAV%3d0%26msT%3d1%26gss%3dangs-d%26gsfn%3dlois%26gsln%3dwilson%3dwi&%2692;

json%26dbOnly%3d_83004006%257c_83004006_x%252c_83004005%257c_83004005_x%252c_F00%257c_F0006AB0%257c_F0006AB0_x%26uidh%3dfo5%26pcat%3d35%26fh%3d5%26h%3d9632469&ssrc=[59]

++++Message 8483. . . . . . . . . . . . AA birthday: 77 years old, 1935-2012
From: jerrys1229@yahoo.com . . . . . . . . . . . . 6/10/2012 1:19:00 PM

Happy Birthday AA!!!
From: "hdmozart" email@LaurenceHolbrook.com>
(email at LaurenceHolbrook.com)

I couldn't find any specific recomendation, but this story from Dr. Bob &
the
Good Oldtimers may have provided some incentive for the idea -

pp 246: To give some idea of the dangers involved with women, Oscar W.
recalled
the first man killed on a Twelfth Step call. "He called on her after the
husband
had left for work," said Oscar. "The neighbors saw this and told her
husband.
One night, the husband lay in the weeds outside the house, waiting for the
guy,
and when the A.A. came along to take the woman to a meeting, the husband
blew
him in half with a shotgun. This was in upstate New York, and it was said
that
they named a club after the fellow.

It is an idea that seemed to permeate through the 12 step calls described in
Dr.
Bob & the Good Oldtimers - pp 170, "He'd [Dr. Bob] make Twelfth Step calls
with
you" - pp 257, "A few days later, Bob went on a Twelfth Step call with
Walter
C."

I doubt the 'double team' idea was followed after the Plain Dealer article -
Dorothy S. estimated 500 calls in the first month to be handled by about 13
people (pp 206)

I didn't get a chance to search the digital Grapevine.

- - - -

From: "stephenw968" stephenw968@yahoo.com>
(stevenw968 at yahoo.com)

I have a handout that says it was "Reprinted with permission AA World
Service
"Box 459" October-November 1998" called "How do you make an old-fashioned
twelfth step call?" It talks about the 1998 Conference Literature Committee
considering a pamphlet then in use by Area 25 (Kansas),which was rejected in
favor of guidelines developed in a workshop by the Answering Services
Committee
of the Elmira (New York) Area Intergoup along the lines of GSO's service
piece
"Suggested Workshop Format."

Suggestion 2 reads "Twelfth Step in pairs, with a same-sex member if
possible.
Twelfth-Step calls can be intense, and there is safety in numbers. Besides, two
head are better than one. Be punctual and look your best."

This suggests that the practice was in use a long time but never officially codified. I would guess that two is standard because three may be too many and in any case difficult to assemble?

I have two versions of the "Little Red Book" - one is from Martino Publishing, Mansfield Centre, CT 2011 and appears to be a copy of the "Little Red Book published by Coll-Webb, Minneapolis, MN 1951 - these is no mention of "sponsoring a new member" in Step 12 -

I have a Hazelden, Center City, MN 1986 appearing to be a copy of the 1957 edition - that edition discusses under the heading "Double Sponsorship" in Step 12:

pp 127
"There are many ways of carrying the message besides sponsorship. Some of these activities appear in the following list.

"2. Making calls with older members who are sponsoring a new member. pp133
"From the standpoint of preparedness, two members can plan and follow a better course of action than one. Paired up, we lessen the element of danger and provide work for a younger member. The prospect gets two views of AA. Follow up is more complete.
"An older member with a successful record of working with alcoholics never sponsors alone. He always calls in a younger person to help him and insists they both read Chapter Seven before making the call, except in emergency cases.

Apparently the "Little Red Book" author considers making a 12 step call as "sponsoring a new member"
Several early pamphlets are available here for perusal:

http://www.a-1associates.com/aa/Early%20pamphlets.htm

The Washington DC Pamphlet (and others) only say to "Make calls when asked", with no particular directives.

Neither Clarence Snyder's 1944 Sponsorship pamphlet nor The Akron Manual (1940) makes any mention of two members on a 12 step call

I believe Box 459, Vol. 44 #5 (which would be 1998) makes the following recommendation:

"2. Twelfth Step in pairs, with a same-sex member if possible. Twelfth Step calls can be intense, and there is safety in numbers. Besides, two heads are better than one. Be punctual and look your best.

I couldn't find any early articles with 12 step call guidelines in digital Grapevine.

The earliest mention I could find was in the previously posted 1957 "Little Red Book"

+++Message 8487 . . . . . . . . . . . . Re: Bill and Lois in the 1940 Census
From: Shakey1aa@aol.com . . . . . . . . . . . . 6/10/2012 1:41:00 PM

The link worked with my i phone but not on my p.c.

Just enter 1940 and census and you will see the .gov site.

http://www.archives.gov/research/census/1940/start-research.html

Have fun looking up anyone alive in 1940 if you have an address.

YIS,
Shakey Mike
remember the 16th NAAAW in Cocoa Beach Fl.,
Oct 4-7, 2012 still warm in Fla then.
http://www.aanationalarchivesworkshop.com

+++Message 8488 . . . . . . . . . . . . Dr. Bob Cremated?
From: B . . . . . . . . . . . . 6/11/2012 12:10:00 PM

Friends,
I just received a copy of Dr. Bob Smith's obituary, as it appeared in the Akron Beacon, 11/17/1950. It is rich in information, including a brief retelling of the first meeting with Bill, and a little bit about his cancer and how he had been keeping records of his cancer and treatment to aid the study of the disease, typical Dr. Bob.

The obituary states "Services will be held Monday at 1 p.m. at St. Paul's Episcopal Church, followed by cremation in Cleveland. Dr. Walter F. Tunks will officiate at the services." Is this information true? Were his ashes then buried at Mount Peace in Akron, or was the plan changed at the last minute? Was the press's information erroneous?

Having attended graveside services in Akron, I know at the very least his name is shown on the marker there, a place many make a pilgrimage to on an annual basis.

Wondering if anyone has any info. Happy Founders Day to all my fellows.

+++Message 8489. . . . . . . Bill W. on NPR
From: trysh travis . . . . . . . 6/11/2012 12:45:00 PM

In case people missed it, there was a story on Bill W. and Founders' Day on National Public Radio this morning:
http://www.npr.org/2012/06/11/154596691/bill-w-day-celebrates-alcoholics-anonymo

us-hero [60]

Trysh Travis

+++Message 8490. . . . . . . Re: AA birthday: 77 years old, 1935-2012
From: Bruce Kennedy . . . . . . . 6/11/2012 1:41:00 PM

Actually on June 17th (not June 10th) as discussed on this forum a bunch of times!

Bruce K.
San Francisco
+++Message 8491. . . . . . . . . . . . Re: Bill and Lois - 1940 Census - how could they afford this?  
From: Charles Knapp . . . . . . . . . . . . 6/11/2012 1:52:00 AM

Hey,

I believe "social worker" would be a cookie cutter label for anyone doing the kind of work Bill was doing in 1940 for AA. The census was taken in April 1940, he had already moved the AA office to Vesey Street in March 1940, so I assume he wasn't working for Hank any more either. I guess "recovering alcoholic" wouldn't look so good on the US Census in 1940. Found it strange that Lois had no occupation listed on the census.

But I have a better question. How is Bill affording to live in an apartment in an up scale neighborhood located at 145 W 55th Street New York in April 1940? According to the census he is paying $65 a month (over $1,000.00 in today's money) Those same apartments are going for $2,000 to $4,000 a month today. The census also shows he is the "head" of the household so he wasn't living with some one otherwise he would be listed as a "boarder." I guess he could be living in someone's apartment that they weren't using or fibbed that he was the head of household. Does any one have any info one this piece of information from the1940 census?

Charles from Wisconsin

+++Message 8492. . . . . . . . . . . . Re: Bill and Lois in the 1940 Census  
From: KenJ . . . . . . . . . . . . 6/12/2012 9:03:00 AM

I have posted a copy of the census page in my photobucket ..... The Wilson's are near the bottom of the page.

It can be tough to read so here is the information you can glean:

They lived at 145 West 55th St.  
Wm. G Wilson, 44 years old, Born in Vermont, Social Worker, Worked 52 weeks, "0" salary  
Lois B. Wilson was 49 years old, Born in New York
You can download the page from my photobucket:


Message 8493. . . . . . . . . . . . Re: Dr. Bob Cremated? - yes - ashes at Mount Peace Cemetery
From: B . . . . . . . . . . . . . . . . . . . . . . . . . . 6/13/2012 12:25:00 PM

After a phone call to Billow Funeral Home, and a check of their records, Dr. Bob was, indeed cremated. His ashes were then sent to Mount Peace Cemetery on 4 Dec 1950.

Message 8494. . . . . . . . . . . . Re: Bill and Lois - 1940 Census - how could they afford this?
From: John Barton . . . . . . . . . . . . . . . . . . . . . . . . . . . 6/13/2012 12:27:00 PM

I have to double check but I believe that was Morgan Ryan's place.

From: Charles Knapp cpknapp@yahoo.com &gt;
Subject: Re: Bill and Lois - 1940 Census - how could they afford this?

How is Bill affording to live in an apartment in an up scale neighborhood located at 145 W 55th Street New York in April 1940? According to the census he is paying $65 a month (over $1,000.00 in today's money) Those same apartments are going for $2,000 to $4,000 a month today. The census also shows he is the "head" of the household so he wasn't living with some one otherwise he would be listed as a "boarder." I guess he could be living in someone's apartment that they weren't using or fibbed that he was the head of household. Does any one have any info one this piece of information from the 1940 census?

Charles from Wisconsin
In post 2376 and 2682, where Mitchell K observes the similarity between the O.G's Game of "Truth" (I Was a Pagan by V C Kitchen pg89), and alcoholics Anonymous fourth step pg 65 in the Chapter "How It Works" of our basic text "Alcoholics Anonymous", a reply by Merton M in post 2707 is quite interesting.

Merton explains that Hank Parkhurst gave Bill Wilson his completed Game of "Truth." It was explained that it was included in Merton's unfinished manuscript "Black Sheep." The only mention I see says,"Hank's step 1 resembles the present step 2(Came to believe that a power greater than ourselves could restore us to sanity ) and his step 2 somewhat resembles the present step 4 & 5 (Made a searching and fearless moral inventory of ourselves & Admitted to God,ourselves and to another human being the exact nature of our wrongs). Nowhere do I see the written out Game of "Truth" that Hank Parkhurst gave to Bill Wilson, according To Merton M.

The written out Game of "Truth" does probably apply to every alcoholic. I list it below for convenience;

IN MY OLD LIFE

I most liked:
Myself.
Liquor, tobacco and almost every other stimulant, narcotic and form of self-indulgence.
Anything which gave me pleasure, possessions, power, position and applause, or pumped up my self-esteem.
To be left largely to myself.
My wife -- because of the comforting and complimentary way she treated me.

I hated most:
Poverty (for myself).
Prohibition.
Work.
People who disapproved or tried to interfere with me.
Any betrayal of my inner thoughts or emotions.

IN MY NEW LIFE

I most like:
God.
Time alone with God. The fellowship of the living Jesus Christ.
The stimulation of the Holy Spirit and the wisdom of God's guidance.
My wife -- because of the things God now enables us to do for each other.
Communion with others who are trying to lead the same kind of Christ-centered life and the witnessing to all of what Christ has come
to mean to me.

I hate most:
Sin.
Self, because "I" is the middle letter of SIN.
Sins that separate me from God.
Sins that separate me from people.
Anything that falls short of God's plan for me.

[This is Hank's pre-Big Book note to Bill. The source is unfinished manuscript "Black Sheep". It was transcribed directly from the original which was in Hank's very distinctive and familiar style.]

[Any additions I made are in brackets [ ].]

[start]

One of the easiest and most talked about of things among us is a religious experience. I believe that this is incomprehensible to most people. Simple and meaning words to us - but meaningless to most of the people that we are trying to get this over to.

" In my mind religious experience - religion - etc. should not be brought in. We are actually irreligious - but we are trying to be helpful - we have learned to be quiet - to be more truthful - to be more honest - to try to be more unselfish - to make other fellows troubles - our troubles - and by following four steps most of us have a religious experience. The fellowship - the unselfishness appeals to us.

"I wonder if we are off the track.
"A very good merchandising procedure is to find out why people do not buy our products - it is good reasoning to find out WHY - I am fearfully afraid that we are emphasizing religious experience when actually that is something that follows as a result of 1 - 2 - 3 - 4.

"In my mind the question is not particularly the strength of the experience as much as the improvement over what we were. I would ask a man to compare himself as follows after say a month &ndash;

" #1 - As compared to 2 months ago do you have more of a feeling that there is a power greater than you [ ?]

" #2 - Have you cleaned out more completely with a human being than ever before?

" #3 - Have you less bad things behind you than ever before [ ?]
" #4 - Have you been more honest with youself and your fellow man - Have you been more honest with yourself and your fellow man - Have you been more thoughtful of people with whom you are associated - Has your life been cleaner both by thought & action - Have you looked at others less critically and yourself more critically this last 30 days. You will never be perfect but the question is have you been more perfect ?"

[stop]

[merton]
I did not see this listed in the copy of Black Sheep from my sponsor. Does anyone else on AAHL have this in their copy of Black Sheep?

Little recognition has been given to Hank for the contributions he has made to the fellowship of AA outside of AAHL and several non-conference approved books. Obviously Bill, Doc Smith and Hank read and discussed the early Oxford Group books and paid attention to the discussions at the house parties. They also took a cue from Kitchen on Pg 98 of I was a Pagan where it is written, "It is too late to go back to school, perhaps, but not too late to start in school again under the tutelage of God."

"God to-day is teaching me directly through my daily quiet hour in the morning and indirectly through the passages in the Bible that He indicates, through the books He guides me to read, through the group meetings and Schools of life... that one thing needed at the moment to live according to His plan." These early O.G. books are a must read for anyone studying the history of AA, and are recommended by me to the men I sponsor to read to be of maximum service to Him.

Yours in Service,
Shakey Mike Gwirtz
Phila, Pa USA

--- In AAHistoryLovers@yahoogroups.com, "Mitchell K." wrote:
&gt;
&gt; Also reference V. Kitchen's "I Was A Pagan" where the OG Game of Truth was laid out in columns with similar subject content. When you see this format it is extremely similar to the columns in the BB
&gt;
&gt; Jim Blair wrote:
&gt;
&gt; In the OG book "For Sinners Only" it was an oral process to get at the root of the problem.
&gt;

Les, I have a vision problem and get most of my books in audio. I use Caliber to hear them. Your book will be valuable to me for the original documents, etc shown, but it would be most helpful if I could hear it.
Do you know if it will be available for reading with Caliber?

On 5/3/2012 7:50 AM, LES COLE wrote:

&gt; Leslie B. Cole's book on Rogers Burnham is now available as an e-book

&gt; Kindle on Amazon:

http://www.amazon.com/Rogers-Burnham-Original-Behind-ebook/dp/B006QSELKU

&gt; Nook at Barnes and Noble:

http://www.barnesandnoble.com/w/rogers-burnham-leslie-b-cole/1108056695

&gt; Also see his webpage: http://www.lescole-aa.com/

&gt; A book concerning many basic origins of AA in Vermont, and personal information about Bill Wilson's brother-in-law, Rogers Burnham, published this last December. It can now be obtained in local bookstores and/or through the Internet.

&gt; In this book are copies of several records and pictures from the archives at Stepping Stones Foundation in Katonah, NY (Bill and Lois's only long-term home).

&gt; There is also data about

* Ebby Thacher's home in Manchester, Vermont;

* Rowland Hazard's home in Glastenbury, Vermont used during the 1930s and what became of it;

* a copy of a newspaper account regarding the death of Rowland's wife, Helen;

* stories of the Burnham's large summer estate in Manchester, Vermont used from the late 1800s until 1936;

* pictures and stories of the Burnham cottage on Emerald Lake, North Dorset, Vermont where Bill first met the Burnham's and where he and Lois established their secret engagement;

* historical pictures of Bill's birthplace and his burial cemetery in East Dorset, Vermont.

&gt; Also, there are pictures of birth and death certificates of many people associated with Bill and Lois, including Bill's significant high school girlfriend at Burr and Burton in Manchester who died unexpectedly; a picture of the large home of Robert Bamford's death certificate (Bill's significant high school girlfriend at Burr and Burton in Manchester who died unexpectedly); a picture of the large home of Robert
Lincoln (President Lincoln's son) where the Burnham children played together during summers in Manchester; evidence about Bill's actual graduation from Burr and Burton high school; and a discussion about how the principles of the Swedenborgian religion impacted the development of the AA 12-Steps program.

I'll be glad to hear from other historians about any of these topics via my personal E-mail, elsietwo@msn.com

Les Cole
Colorado Springs, CO

+++Message 8497............ Re: Compulsory attendance at AA/NA meetings in the U.K.
From: Charley Bill ............ 6/17/2012 11:45:00 AM

Please collect the UK figures and write a letter to the Guardian showing how much addictions cost your country and how much money it would save if some of these people 'get it' and continue on the road to sobriety.

I had a delightful lunch yesterday with Judge Leon Emerson, retired Superior Court of California. Leon is an old friend and great supporter of AA and addictions treatment, etc. He described for a friend and me how the court card was invented by him and an alkie named Bud McDonald, deceased. I had heard the story before many times, but Leon also opened up about his WWII experiences on a fleet tug in the Pacific. He is very lucky to have survived a kamikaze attack on his ship. I did not have my tape recorder, so I missed the war story, but I have the court card genesis story on tape, with Bud MC Donald, from a previous meeting with both of them.

On 5/31/2012 8:52 AM, Laurie Andrews wrote:

The Guardian has carried articles critical of the coalition government's policy of forcing problem drinkers/addicts to attend AA/NA meetings or lose their benefits. The first is by John Sutherland:

http://www.guardian.co.uk/commentisfree/2012/may/24/iain-duncan-smith-alcoholic-plan-[58]
In post 2376 and 2682, where Mitchell K observes the similarity between the O.G.'s Game of "Truth" (I Was a Pagan by V C Kitchen pg89), and alcoholics Anonymous fourth step pg 65 in the Chapter "How It Works" of our basic text "Alcoholics Anonymous", a reply by Merton M in post 2707 is quite interesting. Merton explains that Hank Parkhurst gave Bill Wilson his completed Game of "Truth." It was explained that it was included in Merton's unfinished manuscript "Black Sheep." The only mention I see says, "Hank's step 1 resembles the present step 2 (Came to believe that a power greater than ourselves could restore us to sanity ) and his step 2 somewhat resembles the present step 4 & 5 (Made a searching and fearless moral inventory of ourselves & Admitted to God, ourselves and to another human being the exact nature of our wrongs). Nowhere do I see the written out Game of "Truth" that Hank Parkhurst gave to Bill Wilson, according To Merton M. The written out Game of "Truth" does probably apply to every alcoholic. I list it below for convenience;
IN MY OLD LIFE

I most liked:
Myself.
Liquor, tobacco and almost every other stimulant, narcotic and form of self-indulgence.
Anything which gave me pleasure, possessions, power, position and applause, or pumped up my self-esteem.
To be left largely to myself.
My wife -- because of the comforting and complimentary way she treated me.

I hated most:
Poverty (for myself).
Prohibition.
Work.
People who disapproved or tried to interfere with me.
Any betrayal of my inner thoughts or emotions.

IN MY NEW LIFE

I most like:
God.
Time alone with God. The fellowship of the living Jesus Christ.
The stimulation of the Holy Spirit and the wisdom of God's guidance.
My wife -- because of the things God now enables us to do for each other.
Communion with others who are trying to lead the same kind of Christ-centered life and the witnessing to all of what Christ has come to mean to me.

I hate most:
Sin.
Self, because "I" is the middle letter of SIN.
Sins that separate me from God.
Sins that separate me from people.
Anything that falls short of God's plan for me.

[This is Hank's pre-Big Book note to Bill. The source is unfinished manuscript "Black Sheep". It was transcribed directly from the original which was in Hank's very distinctive and familiar style.]

[Any additions I made are in brackets[].]

[start]
One of the easiest and most talked about of things among us is a religious experience. I believe that this is incomprehensible to most people. Simple and meaning words to us - but meaningless to most of the people that we are trying to get this over to.

"In my mind religious experience - religion - ect. should not be brought in. We are actually irreligious - but we are trying to be helpful - we have learned to be quiet - to be more truthful - to be more honest - to try to be more unselfish - to make other fellows troubles - our troubles - and by following four steps most of us have a religious experience. The fellowship - the unselfishness appeals to us.
"I wonder if we are off the track.
"A very good merchandising procedure is to find out why people do not buy our products - it is good reasoning to find out WHY - I am fearfully afraid that we are emphasizing religious experience when actually that is something that follows as a result of 1 - 2 - 3 - 4.

"In my mind the question is not particularly the strength of the experience as much as the improvement over what we were. I would ask a man to compare himself as follows after say a month &acirc;€&ldquo;

" #1 - As compared to 2 months ago do you have more of a feeling that there is a power greater than you [?] 

" #2 - Have you cleaned out more completely with a human being than ever before?

" #3 - Have you less bad things behind you than ever before [?] 
" #4 - Have you been more honest with youself and your fellow man - Have you been more honest with yourself and your fellow man - Have you been more thoughtful of people with whom you are associated - Has your life been cleaner both by thought & action - Have you looked at others less critically and yourself more critically this last 30 days. You will never be perfect but the question is have you been more perfect ?"

[stop]

[merton]

I did not see this listed in the copy of Black Sheep from my sponsor. Does anyone else on AAHL have this in their copy of Black Sheep? Little recognition has been given to Hank for the contributions he has made to the fellowship of AA outside of AAHL and several non-conference approved books. Obviously Bill, Doc Smith and Hank read and discussed the early Oxford Group books and paid attention to the discussions at the house parties. They also took a cue from Kitchen on Pg 98 of I was a Pagan where it is written,"It is too late to go back to school, perhaps, but not too late to start in school again under the tutelage of God."
"God to-day is teaching me directly through my daily quiet hour in the morning and indirectly through the passages in the Bible that he indicates, through the books He guides me to read, through the group meetings and Schools of life... that one thing needed at the moment to live according to His plan." These early O.G. books are a must read for anyone studying the history of AA, and are recommended by me to the men I sponsor to read to be of maximum service to Him.

Yours in Service, 
Shakey Mike Gwirtz
Phila, Pa USA
+++Message 8499. . . . . . . Cannot find link to Oxford Group --
Game of Truth
From: buckjohnson41686 . . . . . . . . . . . . . . . . . . . 6/16/2012 10:17:00 PM

This link does not work for me http://hindsfoot.org/oxchang1.html

--- In AAHistoryLovers@yahoogroups.com, "Mitchell K." wrote:
&gt;
&gt; If one looks at Victor Kitchen's book I Was A Pagan you will find the
&gt; Oxford Group Game of Truth including the columns
&gt;
&gt; Mitchell
&gt;
&gt; From the moderator (Glenn C.): For those who wish to look at it
quickly, V. C.
Kitchen's Game of Truth list is given at the very end of the chapter here:
http://hindsfoot.org/oxchang1.html

+++Message 8500. . . . . . . . Re: Cannot find link to Oxford Group
-- Game of Truth
From: Glenn Chesnut . . . . . . . . . . . . . . . . . . . 6/18/2012 11:54:00 AM

You are citing a link in AAHL message no. 2682:
http://health.groups.yahoo.com/group/AAHistoryLovers/message/2682
which was posted on Sep 30, 2005
That was a reference to a pre-publication copy of Glenn Chesnut's book on
the
Oxford Group. The pre-publication copy was taken offline once the actual
book
was published in September 2006, a year later. For information about the
book
see:
http://hindsfoot.org/kchange1.html

You can look up the "Game of Truth" in Kitchen's book, I Was a Pagan, which
is
available online:
http://westbalto.a-1associates.com/LINKS/pagan.htm
In this particular edition of Kitchen's I Was a Pagan, the Game of Truth with its parallel columns is at the very end of Chapter IX on page 49.

But you don't need to look it up in either place, because Shakey Mike copied the entire Game of Truth section out of Kitchen's book in his e-mail which you just finished reading:

http://health.groups.yahoo.com/group/AAHistoryLovers/message/8495 from Shakey Mike on June 15, 2012

THE GAME OF TRUTH passage from Kitchen's book, which you are looking for, reads as follows:

===================================

IN MY OLD LIFE

I most liked:
Myself.
Liquor, tobacco and almost every other stimulant, narcotic and form of self-indulgence.
Anything which gave me pleasure, possessions, power, position and applause, or pumped up my self-esteem.
To be left largely to myself.
My wife -- because of the comforting and complimentary way she treated me.

I hated most:
Poverty (for myself).
Prohibition.
Work.
People who disapproved or tried to interfere with me.
Any betrayal of my inner thoughts or emotions.

IN MY NEW LIFE

I most like:
God.
Time alone with God. The fellowship of the living Jesus Christ.
The stimulation of the Holy Spirit and the wisdom of God's guidance.
My wife -- because of the things God now enables us to do for each other.
Communion with others who are trying to lead the same kind of Christ-centered life and the witnessing to all of what Christ has come to mean to me.

I hate most:
Sin.
Self, because "I" is the middle letter of SIN.
Sins that separate me from God.
Sins that separate me from people.
Anything that falls short of God's plan for me.
===================================

THE ORIGINAL MESSAGE SAID:
From: "buckjohnson41686" buckjohnson41686@yahoo.com>
Date: Sat Jun 16, 2012 10:17 pm
Subject: Cannot find link to Oxford Group -- Game of Truth

This link does not work for me http://hindsfoot.org/oxchang1.html

--- In AAHistoryLovers@yahoogroups.com, "Mitchell K." mitchell_k_archivist@...&gt; wrote:
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&gt; Mitchell
&gt;
&gt; From the moderator (Glenn C.): For those who wish to look at it quickly, V. C. Kitchen's Game of Truth list is given at the very end of the chapter here:

http://hindsfoot.org/oxchang1.html

++++Message 8501. . . . . . . . . . . . Re: Origins of 4th step column format
From: John Barton . . . . . . . . . . . . 6/16/2012 8:13:00 AM

Some time back I came to the conclusion that Victor Kitchen had a great influence on Bill (perhaps much more than we recognize today) the writing of the big book and what we know today to be a "step" program. In "I was a Pagan" Kitchen clearly talks about taking "simple steps" to finding God. For example, the last line below reminds me of Bill saying in his story Simple but not easy, a price had to be paid. I second Mike's recommendation on reading the Oxford Group books. It helped me to understand how it all began and came together.

Best Regards

"The Oxford Group, it seemed to me, had tapped that power and were using it in the business of living with the dexterity of a spiritual Thomas Edison.

Finally I got down to the point of questioning them. "You," they said in answer "believe that there is something going on in space. You, from what you tell us
of your book, believe that God has some kind of a plan and method for
developing
the personality or soul of human beings. You naturally, therefore believe
that
it is everyone's duty to enter into conscious and direct co-operation with
that
plan.

Rather than conflict with or kick against what is actually going on in the
universe, you believe that people should enter consciously into the scheme
of
things and deliberately try to grow a soul. And yet you say you don't know
how
to do it. You don't know how to apply your beliefs. You don't know how to
get in
touch with God."

These indeed were my beliefs and these indeed were my difficulties. "You
believe
there's a plan," they continued. "Did it never occur to you to get in touch
with
the Author of that plan, asking Him directly what His plan is and what He
wants
you to do about it?"

No - I was forced to admit - nothing as simple as that ever had occurred to
me.
I had thought, from a casual survey of occult religions that, through a
series
of initiations, adaptations, or whatever you go through, one might somehow
get
in touch with a so-called "cosmic consciousness" - whatever that might be.
And I
had
my own idea of exploring a "spiritual environment." But the idea of getting
directly in touch with God Himself - of asking Him questions and getting
answers
and directions for the conduct of my life - seemed to me an out-and-out
absurdity.

Yet these people said it could be done. They said they were doing it
themselves
and that was what gave them the power to apply beliefs and carry out the
plan of
God - a power that I did not have. They said, however, that I could have it
-just as they did - if I would pay the same price - comply with the same
conditions - and go through the same series of exceedingly simple steps."

I Was a Pagan, VC Kitchen - p.31-32

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+++Message 8502. . . . . . . . . . . . Court card and compulsory attendance
at AA/NA meetings
I'm not familiar with the term "court card" or its history. Charley Bill, could you please sketch it out, based on your interview?

Trysh Travis

On Sun, Jun 17, 2012 at 11:45 AM, Charley Bill charley92845@gmail.com wrote:

**

Please collect the UK figures and write a letter to the Guardian showing how much addictions cost your country and how much money it would save if some of these people 'get it' and continue on the road to sobriety.

I had a delightful lunch yesterday with Judge Leon Emerson, retired Superior Court of California. Leon is an old friend and great supporter of AA and addictions treatment, etc. He described for a friend and me how the court card was invented by him and an alkie named Bud McDonald, deceased. I had heard the story before many times, but Leon also opened up about his WWII experiences on a fleet tug in the Pacific. He is very lucky to have survived a kamikaze attack on his ship. I did not have my tape recorder, so I missed the war story, but I have the court card genesis story on tape, with Bud McDonald, from a previous meeting with both of them.

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The Guardian has carried articles critical of the coalition government's policy of forcing problem drinkers/addicts to attend AA/NA meetings or lose their benefits. The first is by John Sutherland:

http://www.guardian.co.uk/commentisfree/2012/may/24/iain-duncan-smith-alcoholic-plan[58]

and the other is a follow-up in today's paper by Tanya Gold.
G.C. note -- the Guardian is the third largest British national daily newspaper.

+++Message 8503. .......... RE: Dr. Bob Cremated?
From: Chris Budnick .......... 6/15/2012 8:39:00 PM

I have a pictures of the memorial program from Dr. Bob's funeral. Rev. Tunks did officiate.

Feel free to email me and I'll be happy to share:

cbudnick@nc.rr.com &gt; (cbudnick@nc.rr.com)

Chris B.
Raleigh, North Carolina

+++Message 8504. .......... Re: Hank P.
From: Michael Gwirtz .......... 6/18/2012 12:37:00 PM

We all know about the Ruth Hock and furniture problems between the first two NY members. Hank did start the 1st NJ group that was never properly listed among the original AA groups. Lois's diary details the plight of Hank. He did drink. We all know that. His contributions to AA should not be less because he drank.

Jackie Williams who carried the message to Jimmy Burwell drank again and died from our disease. He did carry the message to Jimmy the agnostic they did not want in AA. Jimmy knew Hank and Fitz. Is it a small world. I think not. God used these men to give us AA.

Hank proofed every page of the printers copy of the big book. He wrote "To Employers". He pushed for the book, and The 100 man corporation. Yes He drank.

That does not diminish his contribution to AA (the alcoholic squad of the Oxford Group). I hope the NJ members will contribute more on Hank and the contributions of the early NJ members. He did what Jimmy did in Phila. He did not push for a one man show. He got others involved. That's the way it should be.
Thank God for AA.
Shakey Mike Gwirtz
Phila, PA USA

Original message #8498 from Baileygc23@aol.com>
(Baileygc23 at aol.com)

Hank went back to drinking and it seems that problems with at least one woman and finances was involved. So laying out the outline for the first version of the big book was no more an impediment to drinking than resolving not to drink.

Setting rules for each other might help for a while but sooner or later we are going to think, and alcohol will be there as an option for us again.

As Bill later said, "It seems the landscape was littered with fallen forms". One of those fallen forms was Hank. We should be thankful for those who criticized the big book and got it a little more acceptable at the time to others.

++++Message 8505. . . . . . . . . . . . Re: Court card and compulsory attendance at AA/NA meetings
From: Tom Hickcox . . . . . . . . . . . . 6/18/2012 2:26:00 PM

On 6/18/2012 11:20, trysh travis wrote:
&gt; I'm not familiar with the term "court card" or its history. Charley Bill, could you please sketch it out, based on your interview?

Many miscreants convicted of a crime involving alcohol are given the option by the court to attend A.A. meetings in lieu of what may be viewed as more severe punishment.

Meeting attendance is verified by the miscreant submitting what A.A.s call a court card for the chair to sign, usually expecting a phone number also.

I know in one rural area where I have attended a lot of meetings refuses to sign these cards, saying it is a violation of anonymity at the public level. I have been signing them since the 1990s and have never been contacted by the justice system.

Tommy H in Danville
+++Message 8506. . . . . . . Pioneer Update-Harlan Spencer
From: B . . . . . . . . . . . . 6/19/2012 10:24:00 AM

Thanks to a fellow History Lover Member and a call to the cemetery, it was
discovered that one of our pioneers, Harlan Spencer, AA#28, is buried in an
unmarked grave at Mount Peace Cemetery, although he is on a family plot. He
is
to the left of his first wife, Alice. Although the grave may be unmarked,
his
contributions will be marked in my heart for as long as i live, soberly, one
day
at a time. Glad he is in the same cemetery as Dr. Bob.

Blessings,
Brian

+++Message 8507. . . . . . . . . . . . 2004 De Profundis : Spiritual
Transformations
From: Paul . . . . . . . . . . . . 6/19/2012 1:00:00 AM

Adduced below are certain sections of (2004) "De Profundis: Spiritual
Transformations in Alcoholics Anonymous," by Alyssa A. Forcehimes,
University of
New Mexico. Excluded are "Case Studies" and "What Is Alcoholics Anonymous?"
(w/
some small history) - since many can guess at those - the schemata, a fairly
common "inverted bell curve" from M. Glatt 1958 and "Concluding Remark"(s),
which I personally found interesting but can be found elsewhere. The
ultimate,
intrinsic value to AA history might be negligible, but since there may be
remote relevance, even by contra-valence to what Makela et. al. (1998) have
aptly described as (the generalized) "recovery consciousness," and which
I've
termed (on the Points blog - Comments section) the "recovery milieu"; I
think it
also makes sense to proclaim the existence of a bonafide "New Age recovery
milieu," for distinction, likewise incipient with the release - in 1986/7 -
of
Shirley McLane's book/film *Out On A Limb* and (re)publication in 1987 of
*The
Aquarian Conspiricy.* Those dates roughly coincide w/ Makela's notably
emergent
"consciousness" and Schaeff's book *When Society Becomes an Addict.* I think
more
about certain aspects of this is to be found in Prof. Travis' *Language of
the
Heart* (or Loh to distinguish from Wilson's LOH), but I'll have to re-read
it.
Some of the latter also might be best described as identifiable bifurcations of a "crucially significant and influential religious river, a river in which 'lowbrow' and 'canonical' currents of religiosity are inseparably intermixed, a river that, in many ways, flows directly through the heartland of Western culture," a la G. William Barnard ("Reflections on Psychology as a Religion," 2001; which is, by the way, the only [published] "rejoinder" [I know of] to Kurtz's 1999 "Spirituality of William James").

Anyway, here goes:

Create in me a clean heart, O God; and renew a right spirit within me
Psalm 51: 10 King James Version

During his sober moments he wept in the realization of his bondage to alcohol and the despair of his current situation. Those who offered their opinions of his drinking problem were rebuffed with defensive responses. Their accusations were met with deaf ears. Then there was the day he came home to find caseworkers in his house. The final blow was so appalling that he fell to his knees in despair. His seven-year-old daughter, the one thing that he had been able to hold onto, was taken away because of his neglect while drinking. Weeping, he cried aloud to God, knowing that he could not bear this meaningless tragedy. With relentless suffering, humility was the only thing he had gained from his utter loss. Surrendering all that he had was the starting-point for fresh development he found in Alcoholics Anonymous. Out of the depths he cried out to them, and was answered:

"Hi . . . My name is Bob; and I'm an alcoholic."
"Hi, Bob!" chorused the group.

According to Alcoholics Anonymous, in order to recover from alcohol dependence, two things are of paramount importance: one's personal effort and God's grace.

Personal effort alone does not hold enough power to transcend one's self; this is known from the individual's previous attempts; nor is God's grace for nothing can be received unless and until one is receptive. When Bob walked through the door, the pathway was illuminated. Twelve steps stretched ahead and twelve promises glimmered in the distance. What is the mystery of this program that has assisted in the recovery of millions of alcoholics? And what is its
connection to quantum change?

...The remainder of step twelve states that the individual will try to carry the message of this spiritual awakening and its resulting freedom to others and will practice these principles in all their affairs. It is a great promise, but what is a spiritual awakening? ...

What Defines a Spiritual Awakening in Alcoholics Anonymous?

William "Bill" Wilson, co-founder of Alcoholics Anonymous, defined his spiritual awakening as a mystical and instantaneous life-changing incident. After years of binge drinking, Wilson realized that he was licked, admitted it, and was willing to turn his life over to the care of God (Kurtz, 1979, p. 19). After coming to this conclusion during a period of alcohol withdrawal accompanied by a depressive episode, Wilson experienced a truth that he immediately accepted as an illuminated path out of alcohol dependence - one that paradoxically left him hopeful in the realization of his powerlessness. He described his 1934 experience:

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 all right. Things are all right with God and His world." (Kurtz, 1979, pp. 19-20)

After this mystical transformational experience, Wilson never drank again and set out on a quest to help others who were still struggling with alcohol dependence. He was assisted by Doctor Bob, the co-founder of A.A., and received additional advice from Doctor Silkworth, his doctor and the author of a chapter in The Big Book titled "The Doctor's Opinion." Silkworth reinforced the need for a substantial spiritual transformation and declared that "unless the alcoholic can experience an entire psychic change there is very little hope of his recovery" (Alcoholics Anonymous, 2001, xxix). Several chapters of The Big Book
encourage readers to pursue a spiritual experience and emphasize its importance in the recovery process. There is a push to have an insightful experience where the realization of hopelessness and the necessity of a higher power produce lasting changes.

Carl Jung's conversation with Rowland H., a friend of Bill W's, was one of the foundational moments of A.A. (Kurtz, 1979, p. 33). After a particularly heavy relapse, Jung bluntly informed Rowland that he was a chronic alcoholic in a hopeless situation. Jung told Rowland that he had never seen an alcoholic with such an extreme condition recover successfully. When Rowland asked if there was any way out of his condition, Jung described the one exception as people who had experienced the phenomenon of "vital transformational experiences" (Alcoholics Anonymous, 1976, p. 27). Jung described the experiences in this way: 

[Spiritual transformations] appear to be in the nature of huge emotional displacements and rearrangements. Ideas, emotions, and attitudes which were once the guiding forces of the lives of these men are suddenly cast to one side, and a completely new set of conceptions and motives begin to dominate them. (Alcoholics Anonymous, 1976, p. 27)

As defined by Wilson, Silkworth, and Jung, a spiritual transformation holds great personal significance, changes self-perception, and enhances one's relationship to the world. It seems lofty to claim all individuals will have this experience, for there appear to be many pathways out of alcohol dependence, the transformational experience being just one (Edwards, 1992; Fletcher, 2001).

Some who were strictly adhering to the guidelines of the program and carefully reading the Big Book became despondent when they read about the necessity of a spiritual experience to maintain sobriety. In 1962, to address this issue, Wilson wrote an article in The Grapevine, an A.A. publication in which he clarified the characteristics of spiritual experiences by first relaying the mystical quality of his own:

It now seems clear that the only special feature of my experience was its electric suddenness and the overwhelming and immediate conviction that it carried to me. In all other respects, however, I am sure that my own experience was not in the least different than that received by every Alcoholics Anonymous member who has strenuously practiced our recovery program. (Wilson, 1962, p. 2)

He further discussed members' frustration from uncertainty of how to receive the
spiritual angle. He shared the experience of a member who did not have the
spiritual angle, but admitted to "having found not only his release from
alcohol, but a complete change in his whole attitude toward life and the
living
of it." Wilson commented,
"It is apparent to nearly everyone else present that he has received a great
gift; and that this gift was all out of proportion to anything that might be
expected from simple A.A. activity" (Wilson, 1962, p.3). From this view,
spiritual experiences promote the ability to achieve the goal of abstinence
and
offer the additional gift of grace that enables a transformation beyond the
individual's capacity. They are spiritual because for A.A. members,
salvation
consists of "emerging from isolation" to the "feeling of being at one with
God
and man" (Kurtz, 1979, p. 125). The shift from a sense of isolation to
belonging
is the aim of A.A.'s spiritual program; therefore, the spiritual experience
is
the necessary means to move from destructive independence to proper
dependence
on God and others (Kurtz, 1979). Wilson shrugged off the time frame of a
spiritual experience, stating, "I fail to see any great difference between the
sudden experiences and the more gradual ones - they are certainly all of the
same piece" (Wilson, 1962, p. 3). Wilson offered one test as a valid
measurement
of whether it was truly a spiritual experience: "By their fruits, ye shall
know
them" (Matthew 7:20). His view on different types of spiritual experiences
was
that members would receive whichever might be the most useful for their
needs.
This publication in The Grapevine eventually was expounded upon and included
in
the second edition of The Big Book as Appendix II, an emphasis on the
equality
of instantaneous and gradual experiences. Within A.A., Wilson declared that
the
two types of experience were equal; however, outside of A.A., are these two
types truly interchangeable?

Are the Instantaneous and Gradual Types Interchangeable?

In The Varieties of Religious Experience, James (1902) differentiated
between
those who have an immediate release from their internal conflicts as a separate
type than those who have a gradual experience that involves more of the
conscious will. James' view was that
sudden conversion experiences stem from subconscious development of motives,
which eventually attain such tension that they enter consciousness with a
sudden
burst. These two processes of change illustrate different pathways out of
alcohol dependence. Some experiences are gradual and require an extensive
process, whereas others are insightful and bring about instantaneous change. Although Wilson shared the view of James, claiming that both experiences are equally useful, instantaneous change tends to evoke permanence (Miller & C de Baca, 2001) while gradual change is characterized by a stage of maintenance followed by periods of relapse (Prochaska & DiClemente, 1984).

Gradual, stepwise models have emerged as the classic pattern describing the process of change. Prochaska and Diclemente's (1984) Transtheoretical Model of Change exemplifies this cyclical process. This model is built around an individual's readiness to change; individuals move through the stages of precontemplation, contemplation, preparation, action, and maintenance. Most people do not maintain change on their first try, but instead cycle through stages before reaching stable change. Relapse in this model is common as a normal part of the change process.

The very nature of an alcohol-dependence diagnosis supports the idea of gradual change. A DSM diagnosis of alcohol dependence is reached by confirming an individual's inability to sustain abstinence, and the typical trajectory of recovery frequently involves problems in cutting down or trying to quit. The DSM-IV TR states, "Alcohol Abuse and Dependence [has] a variable course that is frequently characterized by periods of remission and relapse. A decision to stop drinking, often in response to a crisis, is likely to be followed by weeks or more of abstinence, which is often followed by limited periods of controlled or nonproblematic drinking" (American Psychiatric Association, 2000, p. 221).

This cycle of maintenance and relapse suggests the typical route to change. Instantaneous transformational experiences define another process of change. Quantum-change experiences, as defined by Miller & C de Baca (2001, p. 5) are "permanent transformations, a one-way door through which there is no going back." These quantum-change experiences are characterized by their unexpected nature and lasting quality. Within quantum changes, a distinction is made between an insightful and mystical type. The insightful type tends to "follow from the person's development rather than being an intrusion into it" (p. 19). While there is continuity, there is also a new realization that profoundly impacts the individual's reality. The mystical, more dramatic type arrives and "the person knows immediately that something major has happened and that life will never be the same again" (Miller & C de Baca, 2001, p. 20). In recorded statements of both types of quantum-change experiences, "subjects often reported that everything changed. The enduring and presumed stable attributes that characterize people [were where] quantum change seem[ed] to occur. [Shifts were
reported] in dimensions such as values, life goals, temperament, and perceptual style" (Miller & C de Baca, 1994, p. 271). Quantum-change experiences have similarities to the experiences encouraged in members of A.A. Bill Wilson's own transformation is a classic example of a quantum-change experience. The Big Book describes a spiritual experience as the ultimate defense against drinking and the means of change in A.A. It states: If, when you honestly want to, you find you cannot quit entirely, or if when drinking, you have little control over the amount you take, you are probably alcoholic. If that be the case, you may be suffering from an illness which only a spiritual experience will conquer. (Alcoholics Anonymous, 1976, p. 44) The singularity of spiritual experience and the strength that will conquer the illness of alcoholism defines the permanent quality of quantum-change experiences. Another section of the Big Book states, "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 (Alcoholics Anonymous, 1976, p. 25). The overarching quality of this experience identifies another core aspect of the quantum change through its impact on all areas of the individual's life. After a discussion of the characteristics of the two types of change, it is useful to read some A.A. members' stories, which clarify the distinction between these two types of change.

The Individualized Timeline of Change
It is plausible that Glatt's (1958) curve clarifies the recovery process within A.A. Glatt used the information Jellinek (1952) collected to model an inverted bell curve describing the nature of alcoholism and the progression of recovery (Fig. 1). The inverted bell curve is divided in half at the lowest point of the curve. Glatt used the information Jellinek (1952) collected to model the downward curve, and added the ascending curve from his own investigations of the process of recovery. To the left are the steps that an individual progresses along as they become more dependent on alcohol where they subsequently experience symptoms such as work and money troubles, physical deterioration, and failed efforts to control their drinking. As one nears the bottom of the curve, two interesting experiences appear: vague spiritual desires and admission of complete defeat (Jellinek, 1952). At the curve's low point is the physical manifestation of one of the most widely known phrases from A.A.: Hitting bottom. Similar to
Wilson's own experience, this is the point of utter hopelessness and a need for saving grace. Glatt (1958) added the stages of recovery to the right side of the curve.
The first step is an honest desire for help, followed by the fourth step of stops taking alcohol, and finally the emergence of an enlightened and interesting way of life. The curve is individualized because of different turning points, depths, and time frames. For a spiritual awakening within A.A., gradual and instantaneous refers to the distance between the lowest point and the turning point where the individual experiences a spiritual awakening and achieves true sobriety. Wilson stressed the need for total deflation; the steps were intended to enable members to find lasting change by moving from the deflation of isolation to increased spirituality. The bottom of the curve does not represent the last drink taken because abstinence is not the focus in this curve. According to A.A., the duration of one's abstinence does not define recovery. A dry drunk characterizes an individual who might be abstinent but does not have the spiritual angle that leads to sobriety. In A.A., abstinence is defined as refraining from consuming alcohol and sobriety is the concurrence of abstinence and a spiritual transformation. Distinguishing between abstinence and sobriety is apparent in the following example: A man of thirty was doing a great deal of spree drinking. He was very nervous in the morning after these bouts and quieted himself with more liquor. He was ambitious to succeed in business, but saw that he would get nowhere if he drank at all. Once he started, he had no control whatever. He made up his mind that until he had been successful in business and had retired, he would not touch another drop. An exceptional man, he remained bone dry for twenty-five years and retired at the age of fifty-five, after a successful and happy business career. Then he fell victim to a belief which practically every alcoholic has - that his long period of [abstinence] and self-discipline had qualified him to drink as other men . . . In two months he was in a hospital, puzzled and humiliated. He tried to regulate his drinking for a little while, making several trips to the hospital in the meantime. Then, gathering all his forces, he attempted to stop altogether and found he could not . . . Every attempt failed. Though a robust man at retirement, he went to pieces quickly and was dead within four years. (Alcoholics Anonymous,
While there are individual differences in the time frames and lowest points of the curve, there are some similarities in the experiences. Wilson summarized that "the key to the AA Way of Life is - simply - humility" (Kurtz, 1979, p. 124). From the Big Book, three themes seem to emerge as essential characteristics marking the transition from humility in the depths to increased spirituality through oneness with God and others.

The De Profundis Sequence
Out of the depths have I cried unto thee, O Lord...
(Psalm 130:1)

Spiritual transformation in A.A. is one particular type of quantum change. The process toward a spiritual transformation can be summarized in the Latin phrase de profundis, meaning out of the depths. The path to a spiritual transformation involves a three-step sequence of (1) hitting bottom, (2) contrition, and (3) surrender. Hitting bottom describes the experience of an ultimate low point and the recognition of personal inability to control one's alcohol problem. In the second step, individuals feel contrition out of sorrow for the present situation and desire for a new way. Finally, in the step of surrender, there is admission of powerlessness followed by action of yielding personal will to God's will. The third step is the most surprising step in the sequence because of its departure from traditional Western society's view of the process of change. Rather than pulling one's self together, taking personal accountability and making resolutions to solve the problem, A.A. emphasizes the importance of surrendering control to God. As a result of surrender, the 12th-step promise of a spiritual transformation emerges.

Hitting Bottom
Wilson summarized, "You must always remember that 'hitting bottom' is the essence of getting hold of AA - really" (Kurtz, 1979, p. 61). Interestingly, this phrase is never mentioned by name in the Big Book. According to Glatt's curve (1958), hitting bottom is the point where the paths diverge: to one side is a steep descending path to death; to the other side is a steep ascending path to a new life. Similar to the idea of hitting bottom is the tipping of the "decisional balance" (Miller & Rollnick, 2002). As the balance is tipped in favor of abstinence, the ambivalence between the competing desires to continue to drink and to abstain are reconciled after a continuous gradual process. Sometimes, however, this happens in a discrete moment of insight similar to Baumeister's (1991) concept of a crystallization of discontent. The crystallization process occurs when contradictory events, such as those
evoked through step work, link together to form a large pattern of negative dissonant thought, which promotes a reassessment of previous commitments. Successful A.A. members are so passionate about the necessity of hitting bottom that they push other members to recognize this point early in the recovery process. For members who had not hit bottom yet, A.A. "develop[ed] a conscious technique of raising the bottom and hitting them with it" (Kurtz, 1979, 115). The step-work process first ensures that the individual has passed through the stage of hitting bottom. As Reverend Shoemaker (1936, p. 5), a friend of Wilson and publicist for the Oxford Group, stated: The first step is not resurrection, it is crucifixion. It is the crucifixion of pride, narrowness, stupidity, ignorant prejudice, and intolerance. There is no resurrection without crucifixion: either God's will is crucified on it [the Cross] or our will is crucified on it so that God's will may prevail. Christ died to show us the everlasting victory and effectiveness of dying to self, that God might make His will prevail. When the individual hits bottom, this exemplifies the "dying to self." In order to have a "crucifixion of pride," humility from admitting one's wrongs must occur through step-work. Although it may seem counterintuitive, it is possible to make use of the descending path toward hitting bottom as a way to the ascending quality of the spiritual transformation. Similar to St. John of the Cross' maxim, the soul must empty itself of self and experience a passive purgation through deep trials from God. The freedom that stems from the spiritual cleansing is repaid in the glory of a union with God. In a similar way, the AA member who experiences the downward movement toward hitting bottom actually is beginning an ascent. When the prior self has been exposed in its most raw and unmanageable form, humility creates a fertile ground for the spiritual awakening.

Contrition
Psalm 51:17 reads, "The sacrifices of God are a broken spirit; A broken and a contrite heart, O God, Thou wilt not despise." The rawness that results from hitting bottom leaves personal pride crushed. In the humble cry of repentance, individuals turn around in contrition to reveal vulnerability and openness, preparing the absorption of new information. In this poverty of spirit, the
ability for a spiritual awakening is enabled - the crushed individual can be "renew[ed with] a right spirit" (Psalm 51:10). The following individual found peace in a spiritual transformation: We pocket our pride and go to it, illuminating every twist of character, every dark cranny of the past. Once we have taken this step, withholding nothing, we are delighted. We can look the world in the eye. We can be alone at perfect peace and ease. Our fears fall from us. We begin to feel the nearness of our Creator. We may have had certain spiritual beliefs, but now we begin to have a spiritual experience. The feeling that the drink problem has disappeared will often come strongly. We feel we are on the Broad Highway, walking hand in hand with the Spirit of the Universe. 

(Alcoholics Anonymous, 1976, p. 75)

This is where the de profundis moan begins to sound. Without yet calling on God and asking for help, the individual who has developed contrition is cognizant of the rational experience of hitting bottom and realizes their situation is out of control. Once the individual has experienced the depths of the bottom, there is fear of returning to that place knowing that it brings death or insanity (Glatt, 1958). Contrition is a deeper feeling than shame because it implies the desire and intent to find a new way. Sincerity of heart and meekness of spirit combined with the experience of an ultimate low point prepares the individual to welcome a new worldview.

Surrender

Contrition was the attitude required for a spiritual awakening; surrender is the action that corresponds. Just as Wilson exclaimed, "If there is a God, let Him show himself," there is a moment of peace when individuals admit their hopelessness and allow someone else to take control (Kurtz, 1979, p. 19). Surrender requires recognizing the presence of a higher power to whom one can appeal for help. The alcoholic at certain times has no effective mental defense against the first drink. Except in a few cases, neither he nor any other human being can provide such a defense. His defense must come from a Higher Power (Alcoholics Anonymous, 1976, p. 43). A.A. encourages members to recognize the presence of a higher power and to appeal to that power for help. Potential members must "fearlessly face the proposition that either God is everything or else He is nothing. God either is or He isn't; and if He isn't, What was [their] choice to be?" As one individual described:

There I humbly offered myself to God, as I then 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. (Alcoholics 
Anonymous, 1976, p. 76)
A.A. rejects those who scoff at the idea of a higher power - those who feel that 
depending on something is a sign of weakness. Weakness, to A.A., is the empty 
life of an individual who has not found a higher power and is struggling to 
abstain using willpower alone. In one chapter of the Big Book, it states, 
"In this book you read again and again that faith did for us what we could not do for ourselves. We hope you are convinced now that God can remove whatever self-will has blocked you off from Him" (Alcoholics Anonymous, 1976, p. 70 71).
The case is presented and supported by the success that was achieved by those 
who rigorously followed the program. It does not even admit to the possibility 
that there never was a God; it just offers a wish to readers that they might remove the self-will that has come between themselves and their faith. In the 
chapter for agnostics, the Big Book states: When we saw others solve their problems by a 
simple reliance upon the Spirit of the Universe, we had to stop doubting the power of God. Our ideas did not work. But the God idea did. (Alcoholics Anonymous, 1976, p. 52)
The need for a higher power and the surrender to that power is met with a 
savior granting freedom from fear and hopelessness, as well as the former destruction 
of themselves and others. Surrender offers the cleansing and transforming power 
of the ultimate and infinite miracle of grace. As Brown and Miller (in press) 
wrote, "It is a paradox: giving up control (letting go, surrender) paves the way for greater mastery in life." By admitting defeat in the ability to conquer the difficulty with alcohol, the surrendering individual asks God for help. Metaphorically handing over one's life in surrender was 
how this member facilitated a spiritual awakening: On the third day the lawyer 
gave his life to the care and direction of his Creator, and said he was perfectly willing to do anything necessary. 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. (Alcoholics Anonymous, 1976, p. 158)
When, through the step work, A.A. members surrender their old lives, they
are
enabling it to be replaced gradually with the new lifestyle that is offered
by
A.A. As they progress through the program, members realize that A.A. is more
than treatment for alcohol dependence.
The A.A. program entails a transformation from the lifestyle that was
associated
with the substance.

The De Profundis Sequence: Parallels to the Twelve Steps
The de profundis sequence has parallels to the first three of the twelve
steps
of A.A. As Tonigan and Horstmann (2000) described, steps one through three
promote a deferring God relationship while the working of additional steps
creates a more collaborative relationship
with God. The experience of hitting bottom and the subsequent attitude of
contrition corresponds to the first step of "admitting we were powerless
over
alcohol - that our lives had become unmanageable" (Alcoholics Anonymous,
1976,
p. 59). At this lowest point, individuals are aware of how out of control
their
life has become, but are defenseless over the ability to refrain from
drinking.
Contrition is the reaction to the admission of powerlessness and the feeling
of
vulnerability succeeding this realization.
The second and third steps correspond to the process of surrender. The
second
step states, "Came to believe that a Power greater than ourselves could
restore
us to sanity" (Alcoholics Anonymous, 1976, p. 59). After the first step,
there
is a realization that the alcohol
problem cannot be conquered alone. The second step is an admission of need
for
God. The third step is where action is required through surrender to God.
This
step states, "Made a decision to turn our will and our lives over to the
care of
God as we understood Him" (Alcoholics Anonymous, 1976, p. 59). This is where
the
de profundis cry for help is heard. From the depths of despair, the
individual
realizes the need for a higher power, puts faith in this belief, and hands
over
control. As The Big Book states, the shift from isolation to oneness is
found in
"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 that we could never do by ourselves" (Alcoholics Anonymous, 1976, p.
The de profundis sequence corresponds to Tonigan and Horstmann's (2000) finding that the first three steps promote a submissive relationship to God. A.A. uses the reliance on this relationship with God to achieve a barrier from relapse. Alone, a fall is inevitable, but in creating a dependence on God and reliance on His will, the individual does not feel alone. The dramatic necessity of faith is conveyed in the statement, "Faith has to work twenty-four hours a day in and through us, or we perish" (Alcoholics Anonymous, 1976, p. 16).

The Result of a Spiritual Transformation
As a result of the de profundis sequence, A.A. members are changed discretely, profoundly, and permanently. In the acceptance of and surrender to God, there is a modification to the deepest level of the self. Similar to the profound and lasting effects quantum changers experienced, many facets of life become different after the transformational experience.

Release from Burden
As Wilson described in the shift from isolation to oneness with God and others, there is a shift from personal to divine omnipotence. The individual no longer defies but accepts help and guidance from the outside. In the narrative Taking the A.A. Train (Miller & de Baca, 2001), a woman transformed through a quantum-change experience explained, "What you learn is complete reliance on God. I'd had glimpses of relying on God in my life, but never so totally" (p. 53). A new depth of spirituality emerges as a result of the transformational experience.

Loss of a Desire to Drink
As a result of the spiritual transformation, many A.A. members discover that the desire to drink is taken away. One member, amazed by the impact of his spiritual transformation, described:

Strange as this may seem to those who do not understand - once a psychic change has occurred, the very same person who seemed doomed, who had so many problems he despised of ever solving them, suddenly finds himself easily able to control his desire for alcohol, the only effort necessary being that required to follow a few simple rules. (Alcoholics Anonymous, 25).
Service to Others

The service outcome of the spiritual transformation is apparent in those who desire to become involved in outreach work and fulfill the second part of the twelfth step to "carry this message to other alcoholics" (Alcoholics Anonymous, 1976, p. 60). Similar to Christian theology, works are a result of the salvation that has been granted through A.A. The Apostle James’ idea that "by works was faith made perfect" parallels this idea that living righteously strengthens one's faith (James 2:22). Wilson supported the need for works, and part of the fellowship is an understanding that selfishness must be replaced with selflessness that is gained by becoming a sponsor, sharing one's story, and looking out for one another. Offering the path of salvation to those who still are suffering is one of the most imperative works: 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. 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. (Alcoholics Anonymous, 1976, pp. 14 15)

Reaching out to others does not always have to be in the form of sponsorship or outreach. Making the coffee before meetings or answering the phone for a few hours at an A.A. club are ways members exemplify their commitment to the fellowship. An example encouraging these types of works states, "To be vital, faith must be accompanied by self-sacrifice and unselfish, constructive action" (Alcoholics Anonymous, 1976, p. 93). In a declaration made at the 30th anniversary International Convention of Alcoholics Anonymous, Wilson stated, "Whenever anyone, anywhere, reaches out for help, I want the hand of A.A. always to be there. And for that, I am responsible."

Inner Peace

Emotions tend to change as a result of the spiritual transformation. There is often a release from the negative emotions that surrounded drinking. As one member stated, "I've tried to explain to my husband what happened, and he's seen
the change. He saw me just being nicer and sweeter and happier, at least more of the time. I used to be kind of glum and depressing. I'm just happier. . . More of my spirit has come back" (Miller & C de Baca, 2001, p. 53). As a result of the spiritual transformation, struggles with negative emotions often are replaced with an increased feeling of security and inner strength, offering enduring peace.

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Best,
Paul

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+++Message 8508. . . . . . . . . . . . . Re: Court card and compulsory attendance at AA/NA meetings
From: hartsell . . . . . . . . . . . . 6/18/2012 10:36:00 PM

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From Sherry Hartsell, Laurie Andrews, Terry G., userlw802000, Baileygc23, and "Paul" spectrumtg

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From: "hartsell" hartsell@etex.net&gt;
(hartsell at etex.net)

In 1968 I attended The Top O' Texas Roundup, an AA get-together in Amarillo, Texas and the Saturday night speaker was a Judge from Chicago who "purportedly" was the first Judge to "Sentence" alcoholic "miscreants" :-) to attend AA and provide proof of attendance. Of course since then I learned of a California Judge who also claims the same -- I have no clue re validity of either claim, but although I resisted signing them initially, I just finished attending a small meeting where they were submitted AND signed.

Sherry C. H., alive in Northeast Texas and sober by God's grace since 12-28-67

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From: Laurie Andrews jennylaurie1@hotmail.com&gt;
(jennylaurie1 at hotmail.com)

There is a Guideline on "Co-operating with Court, DWI and Similar Programs" on the AA website: click on the Groups and Members portal and scroll down to CPC.
Court cards are issued to people the courts think are problem drinkers/addicts. They have to attend a specified number of meeting of AA/NA and they have to take the card to the meetings they attend and have it signed by the chairperson of the meeting they attend. Usually the cards require the chairperson to sign his name, the name of the group, the location of the meeting and the phone number of the person that signed the card. Terry G DOS 11-27-07 Yankton South Dakota.

In my district it's called meeting slips.

How one works with newcomers is his own business. Groups may refuse to sign slips, but they should not force their members to not sign slips. AA says there is freedom of thought and action in AA. So much today is forcing others to do what the majority wants and ignoring the rights of the minority.

Bill W said that most of us have come to the conclusion that the groups exist for those that do not yet know there is a way out.

"Sometimes the court will order a person to receive treatment and attend a Twelve Step Program. Even the court ordered attendees sometimes undergo a life changing experience in a Twelve Step group, although they do so under duress, at least in the beginning." --- from "Spirituality and the Twelve Steps" by JAMES W. MULLINS, International Journal of Applied Psychoanalytic Studies Int. J. Appl. Psychoanal. Studies (2010) Published online in Wiley InterScience
At first glance, in "a program of attraction rather than promotion," it
could hardly be a more difficult than to legitimize instances of the oxymoronic
"mandated AA." Rigor, however, isn't always the answer.

I'm not a lawyer, but there's a decent chance relevant law is here:

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"Ricky K. Inouye alleges violations of his First Amendment rights by his parole
officer .... Inouye charges that Mark Nanamori, his parole officer, violated the
Establishment Clause by requiring Inouye to attend Alcoholics Anonymous/Narcotics Anonymous ('AA/NA') meetings as a condition of his parole
.... Inouye, who had a methamphetamine addiction and had been sentenced for drug
crimes, was released on parole on November 20, 2000 .... Inouye had long objected to compelled participation in religion-based drug treatment programs.
In June of 2000, while imprisoned, he filed suit against state officials over
his placement in such treatment programs in prison. Inouye then took steps to
avoid religion-based drug treatment programs on parole. Just before his release,
on November 9, 2000, his attorney sent a letter to the Hawaii Paroling Authority, expressing Inouye's opposition to being placed in a religion-based narcotics treatment program as a condition of his parole. The letter read,
in pertinent part: 'Mr. Inouye is a Buddhist. As such, he objects on grounds of the
Establishment and Free Exercise Clauses of the First Amendment of the United States Constitution to any state imposed religious practice as a condition of his parole. Enclosed is a copy of the decision in Kerr v. Farrey, 95 F.3d 472 (7th Cir.1996), which holds that the Alcoholics Anonymous 12 step program cannot be imposed by the state as a requirement for eligibility for parole. Mr. Inouye does not object to participating in a substance abuse treatment program. However, he does object to any program that has explicit religious content. This includes, but is not limited to, the recitation of prayers at meetings, whether or not Mr. Inouye is required to participate in the prayer.'"
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It would be hard to "establish" that AA's "heart goes out to the victims,"
but, it would appear, that it does occasionally go out to the perps. If there were
historical significance, I would argue it is AA's unity within (an intended) diversity that contributes to the overall cohesion of Western society. For better or worse, the criminal justice system has been, and will continue to, "be exploitative" of that situation, in a fashion Kurtz (1979, 1992) might describe as "Liberal Humanism" or others might posit "Christian charity," and both correctly. For all those who might argue "against" AA, and sometimes on very substantial grounds, even they can be thankful "ruthlessness & vengefulness" has been expunged from AA philosophy - not from all AA's themselves of course - but from AA as an institution, which court authorities also tend to view it as. Are judges immune to alcoholism?

"Resentment" may be "the number one offender." But HOPELESSNESS destroys more people. Give the card-carrier some hope, and he'll never forget; offend the card-carrier, and likewise. Most healthy AA's already know that. They had little choice but to learn it.

+ + + Message 8509 . . . . . . . . . Re: Hank P.
From: Paul . . . . . . . . . . . . 6/19/2012 5:59:00 AM

From Paul Zoidhog, Jeff Bruce, and Brian Koch

Concerning the previous postings about Henry (Hank) Parkhurst, who got sober in October or November 1935, making him A.A. #2 in New York, until he resumed drinking about four years later. Hank's story "The Unbeliever" was in the 1st edition of the Big Book.

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From: "Paul" zoidhog@yahoo.com&gt; (zoidhog at yahoo.com)

I wish someone would write a book on Hank P. to dissolve all these questions about his contribution to AA.

Zoidhog

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From: Jeff Bruce aliasjb@gmail.com&gt; (aliasjb at gmail.com)

Great posting, Mike. As far as I can see, without Hank there would have been
From: brian koch kochbrian@hotmail.com
(kochbrian at hotmail.com)

Thanks for this Mike. Wholeheartedly agree. God uses all of us human beings
one
and all.

Brian

RESPONDING TO AAHistoryLovers message 8504
from Michael Gwirtz Shakey1aa@aol.com; (Shakey1aa at aol.com)
http://health.groups.yahoo.com/group/AAHistoryLovers/message/8504

Hello Group,

I am working on a project about the history of the pamphlets produced by GSO
over the years. Mostly when it came about, any changes in content, name
changes
and sadly when it went out of print. I am using old Conference reports, Box
459, AA Grapevines, and Conference Action booklet as my source. Have really
learned a great deal about our literature from this project.

In researching this pamphlet, Three Talks to Medical Societies by Bill W., I
found that in 1955 the pamphlet "Alcoholism The Illness" by Bill W. was
published. There were excerpts from an address presented to the Medical
Society
of the State New York Section on Neurology and Psychiatry Annual Meeting,
New
York, N.Y., May 1944 and excerpts from an address presented to the American
Psychiatric Association 105th Annual Meeting, Montreal, Quebec, May 1949.
Then
sometime around 1971 a third talk by Bill was added that was made to the New
York City Medical Society on Alcoholism in 1958. At this same time the name
of
the pamphlet was changed to "Bill on Alcoholism." Then in 1973 the name was
changed again to "Three Talks to Medical Societies by Bill W. Co-founder of
AA." since the current title seems confusing and misleading to many readers.

My question to the group is prior to this pamphlet there was a reprint of
Bill's
address published in the American Journal of Psychiatry, November, 1949. (Which was the same talk given in May 1949 in Quebec) Does anyone have a copy of this reprint who would like to scan just the cover and send it to me? Also if anyone has access to images of older pamphlets I would greatly appreciate their contact information and perhaps I would not have to keep asking the group for this kind of help.

Thanks

Charles from Wisconsin

88 Books That Shaped America, According To Library Of Congress
Huffington Post (June 25, 2012)

http://www.huffingtonpost.com/2012/06/25/88-books-that-shaped-amer_n_1618786.htm#92;

UNITED STATES LIBRARY OF CONGRESS
(the U.S. equivalent of the British Museum for the U.K., the Bibliotheque nationale for France, etc., that is, that country's great national library and book repository)

"On Friday, the Library of Congress released its list of the 'books that shaped America.' There are 88 books on the list, and there will be an exhibit in Washington that opens Monday. According to the AP, Librarian of Congress James Billington said that these books are not meant to be the "best" books. Rather, the library hopes to ignite conversation around the books that influenced the nation .... At first glance, we thought this list was pretty comprehensive. But then we realized: where are Edith Wharton, Willa Cather, Flannery O'Connor, Kurt Vonnegut, Thomas Pynchon and Henry James?"

Alcoholics Anonymous (the A.A. Big Book) is Number 51 (in chronological order)
among the 88 books:

http://www.huffingtonpost.com/2012/06/25/88-books-that-shaped-amer_n_1618786.htm#slide=1131370 [63]

(It is clear from reading the list that they were only looking at works written by U.S. authors. But it is still an interesting list.)

From: Jared . . . . . . . . . . . . . . . . . . . 6/28/2012 2:27:00 PM

The Eastern Pennsylvania 2012 Multi-District History and Archives Gathering will begin with registration 8-9 a.m. Saturday August 11 2012:

Location: Susquehanna/Swatara Rooms, Myers Hall, Elizabethtown College, Elizabethtown Pennsylvania

The Program will begin at 9 a.m. It will end mid-afternoon, or at least by tea time.

There will be a continental breakfast buffet and a light buffet lunch will be served.

Last year's partial theme was [early] writers and editors in AA; this year's partial theme is [early] women in AA.

Contributions/presentations, as you all know, are invited, but let me know soon.

This is a Public Meeting of Alcoholics Anonymous, co-sponsored by Districts 34, 36, 63, 64, 65 of Area 59 [Eastern Pennsylvania] and by the Lancaster [Pennsylvania] Intergroup Committee.

Confidential responses especially may be directed to:

histandarch@comcast.net (histandarch at comcast.net)

all responses may be directed to me at

jaredlobdell@comcast.net (jaredlobdell at comcast.net)

or jlobdell54@hotmail.com (jlobdell54 at hotmail.com)
Thanks,
Jared

+++Message 8513. . . . . . . . . . . . Re: AA history book on Rogers Burnham
From: LES COLE . . . . . . . . . . . . 6/20/2012 4:19:00 PM

Hi Charley: Thanks for your notes: I do not know of any source for an audio version of my book. You and I have the opposite problem ... I can't hear well, so I only use e-mails or FAX for communication. If you get resolution, please let know your comments. Best regards, Leselsietwo@msn.com

&gt; From: charley92845@gmail.com
&gt; &gt; Les, I have a vision problem and get most of my books in audio. I use Caliber to hear them. Your book will be valuable to me for the original &gt; documents, etc shown, but it would be most helpful if i could hear it.
&gt; &gt; Do you know if it will be available for reading with Caliber?

+++Message 8514. . . . . . . . . . . . Re: Dr. Bob Cremated?
From: Tom Hickcox . . . . . . . . . . . . 6/25/2012 8:49:00 AM

On 6/11/2012 12:10, B wrote:
&gt; &gt; The obituary states "Services will be held Monday at 1 p.m. at St. Paul's Episcopal Church, followed by cremation in Cleveland. Dr. Walter F. Tunks will officiate at the services." Is this information true? Were his ashes then buried at Mount Peace in Akron, or was the plan changed at the last minute? Was the press's information erroneous?
&gt; &gt; Having attended graveside services in Akron, I know at the very least his name is shown on the marker there, a place many make a pilgrimage to on an annual basis.

Was Anne cremated, also? I didn't see a reference to her.

We can't say he is buried at the gravesite as that doesn't apply to ashes from cremation. Bodies are buried, ashes are interred.

Tommy H in Danville
Message 8515. ............ Who you see here ....
From: Tom Hickcox ............ 6/25/2012 4:46:00 PM

http://www.theatlantic.com/infocus/2012/06/the-secret-city/100326/;

Does photo #5 of this gallery look familiar?

Tommy H in Danville

Message 8516. ............ Re: Hank P.
From: mikey_portz ............ 6/25/2012 8:59:00 PM

Howdy,

Certainly no man's contributions to A.A. are any less because he relapsed to his malady. Hank Parkhurst certainly had an intricate part in the organization of our fellowship, at Bill's request and because of Hank's vast human resource experience at Standard Oil, did a fine job of writing "To Employers" and certainly did have the intelligence to go down to the local office supply store and buy generic and blank stock certificates. Of course this latter action was said, by many of the NY members, to be a little more for Hank's personal financial gain and ego, then the benefit of A.A. He also was one of a few who proofed every page of the Big Book.

It appears in historical documentation that he did a vast majority of what he did with the impute, direct approval and consent of Bill Wilson in conjunction with Dr. Bob. There were also actions he tried to carry out without the consent of Bill, Bob or any of the "first 100." He did not succeed.

He also did not succeed in his false accusations to Clarence Snyder that Bill and Bob were stealing A.A. funds. I think all would agree, including Lois Wilson, Dr. Bob and Ruth Hock that as valuable to A.A. as Hank was in his contributions to A.A., he was at many times irrational, self and greed motivated and delusional in the period of time when the "furniture problems" and his being deeply in love with Ruth Hock, his jealousy of Bill, and his inevitable
relapsing, occurred.

So, you see, there are two sides to every theory of historic actions.

Kind regards in fellowship,
Mike Portz
(702) 501-9551

I do not know who has the valid claim to invention of the 'court card.' I do know that I heard Judge Leon Emerson tell how he and Bud McDonald developed a court card in Downey, California, the subsequent furor as some groups objected, the rapid spread of use, the GSO investigation and decision by Bill Wilson that court cards were a good thing and we should cooperate with courts when we can. Leon told us that Bill Wilson told him that he was the originator of the court card. If a qualified historian would like to contact Judge Emerson, let me know and I'll ask his permission to give you his address, etc. He lives in Huntington Beach, California and he has some great WW II sea stories, As with all WW II vets time is very important!

P.S. Sherry, sounds like some of that great Texas AA working for you. I came to the Fellowship through the Navy's Dry Dock Program in March of 68 and still attend weekly meetings of the Icebreakers Group. It took me five years to get it, so my sobriety dates from June 74. It's a wonderful life. Looking forward to the International in Atlanta. Hope to see you there if my Alzheimer's doesn't get too bad'

On the court card issue, about five years ago the equivalent of the supreme court of New York held that a prisoner could not be denied conjugal visits because he didn't attend AA or NA. The court held that AA was a a religion and to require or coerce people to attend was messing with the separation of religion from the state. Since then, the last I heard, the highest courts of five states have so ruled.

It could therefore be argued that until the Supreme Court of the US rules that AA is not a religion, we should not be using court cards at all but we still do
in many places. There would be great danger in seeking such a ruling from the Supremes. They might agree with the judges in New York. When we try to make AA resemble a religion that creates the problem.

---

> From: "hartsell" hartsell@etex.net
> (hartsell at etex.net)
> In 1968 I attended The Top O' Texas Roundup, an AA get-together in Amarillo, Texas and the Saturday night speaker was a Judge from Chicago who "purportedly" was the first Judge to "Sentence" alcoholic "miscreants" :-) to attend AA and provide proof of attendance. Of course since then I learned of a California Judge who also claims the same -- I have no clue re validity of either claim, but although I resisted signing them initially, I just finished attending a small meeting where they were submitted AND signed.
> Sherry C. H., alive in Northeast Texas and sober by God's grace since 12-28-67

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+++Message 8518. . . . . . . . . . . . Re: Court card and compulsory attendance at AA/NA meetings
From: Mike D . . . . . . . . . . . . 6/27/2012 9:43:00 AM

Hello all, I generally lurk and enjoy your experience, work and insight, so thank you all.

I have never seen the following quote:

"Bill W said that most of us have come to the conclusion that the groups exist for those that do not yet know there is a way out."

Where can I find this quote?

Thanks again,
Mike

---

> From: Baileygc23@
> (Baileygc23 at aol.com)
> How one works with newcomers is his own business. Groups may refuse to sign slips, but they should not force their members to not sign slips. AA says there is freedom of thought and action in AA. So much today is forcing others to
do what the majority wants and ignoring the rights of the minority.

Bill W said that most of us have come to the conclusion that the groups exist for those that do not yet know there is a way out.

Message 8519 . . . . . . . . . . . . Interesting books - new Bishop of Books collection
From: Glenn Chesnut . . . . . . . . . . . . 7/3/2012 5:05:00 PM

The new Bishop of Books collection is worth browsing through. I suspect that most of us will find one or two items at least, that we did not know existed, and that will point us to a historical resource we did not know about, or an area of AA history that we did not know existed, or a point of view or approach of which we were not aware.

http://www.thebishopofbooks.com/Intro%20to%20Book%20and%20Collection.htm


and so on and so forth -- five pages in all.

HERE ARE A COUPLE OF TITLES for example. I don't know what is in the books, but the titles alone caught my eye:

Richard Stivers
Hair of the Dog: Irish Drinking and Its American Stereotype
Persecuted in their homeland by the English, the Irish were dogged in their adopted country, by a reputation for drunkenness and alcoholism that was fabricated ... by the English. When I first opened this remarkable book and discovered its patently erroneous thesis, I said to myself, "Stivers will never convince me that he's right". When I finished it, I set the book down gently and said, He's convinced me: he's right!" ... Hair of the Dog is a pioneer work in research on alcohol abuse, stereotyping, and Ireland. It demolishes myths in all three areas, no small feat for a sociological monograph.

John Rudman, M.D.
Bill W. Meets Freud in Heaven: More Will Be Revealed.
Realistic Fiction: Over 80 years ago, Freud revealed that human beings were bound by two primal forces (life instinct and death instinct); "human nature"
resulted from the interaction of these two forces. However, the more powerful, regressive--death instinct--thwarted individuals (and humanity) from ever reaching their goals--"it was the ultimate cause of all the conflicts in the mind." Freud died, failing to modify the imbalance between the opposing drives.

Because he left this pessimistic message--the truth of the nature of these instincts has been buried in the literature: until now! Bill W. saved the lives of millions of alcoholics who otherwise had a sentence of jails, insanity or death--this was a miracle of the 20th century; Bill W. brought back the idea that people could seek God on their own; unbeknownst to many, this opened the door to the New Age. Bill W., however, continued to search for more answers, he was not satisfied with himself; there needed to be 'emotional sobriety after the "booze" cure.' Even after AA was established, he suffered from a 10-year depression.

Arriving in Heaven, Bill realizes that his "self", his identity, are in his soul, and the old feelings and issues have returned. The concept of "soul" has always been elusive. It is relegated to the term spirit--an ephemeral, non-definable substance. Heraclitus (Greek Philosopher) said, "The soul of man is a far country, which cannot be approached or explored." Perhaps the time for this has come. The author was formerly a psychiatrist and an Assistant Clinical Professor, Stanford Medical School; there he taught the course entitled Spirituality and Psychiatry. This book is one of a series, revealing the issues between the soul and human nature.

THERE ARE ALSO HISTORICAL RESOURCES of which you may or may not know. I did not know about the first two here, but did know about the third (which is the closest thing we've got right now to a biography of a major figure from the second generation of AA authors:

Public Talks of Bill Wilson, a Chronological List = compiled by the late Nell Wing, AA's first Archivist. Seven FULL pages listing over 200 recordings of Bill's talks from 1947 to 1970 all over the U.S.

BILL WILSON & the VITAMIN B-3 THERAPY. The Bishop of Books, Wheeling, WV, June, 1993. The original 1965, 1968, & 1971 "Communications to AA's Physicians," edited by Bill W. This was Bill W.'s last major project before he died in 1971. Value of B-3 (Niacin) for drunks, its efficacy in preventing the shakes & DTs, healing nerves, and other medical research. Schizophrenics Anonymous was founded as a result of this research! Many doctors (some AA members) participated in this 6 year project with Bill W. Aldous Huxley had introduced Bill W. to two psychiatrists researching the biochemistry of
alcoholism as well as schizophrenia. Bill and a larger group of doctors issued three "communications" updating this research that niacin helped alcoholics and schizophrenics as well as those suffering from both illnesses. Oldtimers in AA regularly took B-3.


AND ALTHOUGH IT IS NOT A.A. HISTORY, I think that an AA historian needs to know just a little about Narcotics Anonymous history, to keep from saying dumb things about certain aspects of AA history:

Bob Stone
My Years with Narcotics Anonymous. Hulon Pendleton Publishing, L.L.C., 1997, First edition, pb, 541pp. Fine. As near to a real history of NA as possible, this was written by a non-addict, a non-member of NA, who served as NA’s World Service Office Executive Director for nine years. He covers the early history of NA in 1953 California as well as earlier 1940s similar beginnings in Lexington, KY, and New York City.

+++++Message 8520. . . . . . . . . . . . Some other interesting books - new Bishop of Books collection
From: Glenn Chesnut . . . . . . . . . . . . 7/3/2012 5:07:00 PM

Other interesting books - new Bishop of Books collection
I found these additional interesting books when I started browsing through the new Bishop of Books collection, which I thought worthy of calling to your attention.

http://www.thebishopofbooks.com/Intro%20to%20Book%20and%20Collection.htm


and so on and so forth -- five pages in all.

THE PSYCHIATRIST VICTOR FRANKL (1905-1997), a survivor of the Nazi concentration camps, wrote a very famous book in 1946 called Man's Search for Meaning.

What
Charlie Bishop has in his collection is a lesser known work, The Unconscious God, which ought to have special meaning for AA people. Frankl here criticizes Freud, Adler, and Jung all three and defends the idea of humanity's UNCONSCIOUS SPIRITUALITY AND AWARENESS OF THE GOD WITHIN. In AA circles, we would describe this as the inner awareness of the true Higher Power and the difference between right and wrong, which the Big Book talks about so much.

> > I had the privilege of hearing Frankl speak on one occasion when I was a young graduate student. -- Glenn Chesnut

Frankl, Viktor E., M.D., The Unconscious God. The distinguished Austrian psychiatrist examines the essential reality and significance of mankind's unconscious spirituality and awareness of the God within and the interrelationship between psychotherapy and theology. This book is divided in two parts: the first part consists of several lecture given to a small group of Austrian intellectual in the early 50s, as Frankl was just starting to develop his theory of 'logotherapy, or 'existential analysis' and the second part, written especially for the American edition of the book, explores the research and developments in logotherapy from the 50s until 1975, when the book was first published in the United States. In the lecture part of the book Frankl explores the spiritual unconsciousness, the existential analysis of dreams and conscience, the transcendental quality of conscience, which forms the foundation of logotherapy, just as pleasure forms the foundation of Freud's psychoanalysis, and self-esteem and inferiority forms the foundation of Adler's individual psychology. Frankl criticizes both Freud's and Adler's approach to psychotherapy, exposing their errors and pointing where logotherapy has more advanced explanations, but he also takes a hit at Jung, and his theories of collective unconsciousness, archetypes, etc. accusing Jung that by collectivizing these phenomena he is excluding the 'human' in them, and dehumanizes them, thes precluding the individual subjects of psychotherapy from embracing them. Frankl shows that logotherapy is very individual and human, and tries to find the motives of people's behaviors within the people themselves, and their need for spirituality, for personal religiousness, and not imposed on them from
without by some genetic code, or some dispersonal, omnipresent collective unconsciousness. The last of the lectures concerns the relationship of logotherapy and theology, where Frankl presents a view that they not only do not have to be mutually exclusive, but can complement each other, and bring a holistic benefit to the patient and his worldview. In the second part of the book Frankl presents all the research and results obtained in logotherapy in the score or so years between the original lectures and the publication of the American edition of the book. The text is ripe with quotations form scientific publications and can be difficult to read at times because of its technical nature. However the first part of the book presents a very concise and clear, if somewhat unfinished, exposition of the relationship between logotherapy and the spiritual.

A COUPLE OF OTHER BOOKS ON CHARLIE'S LIST remind us that we have to read the works of E. M. Jellinek and Howard W. Haggard before we can even begin to speak knowledgeably about the disputes over the disease concept of alcoholism during the early AA period:

Howard W. Haggard and E. M. Jellinek, Alcohol Explored (1942) and E. M. Jellinek, The Disease Concept of Alcoholism (1960).

AS A REMINDER THAT WE MUST NOT confine AA to Christianized versions alone, Charlie has seven very good books on the Jewish interpretation of AA in his collection, plus a book on the Buddhist interpretation of AA:

Six books by Rabbi Abraham Twerski, M.D. -- a Jewish spirituality for twelve-step recovery -- plus Rabbi Kerry M. Olitzky & Stuart A. Copans, M.D., Twelve Jewish Steps to Recovery.

Laura S., 12 Steps on Buddha's Path: Bill, Buddha, and We, A Spiritual Journey of Recovery

ALSO A REMINDER THAT SOME OF THE OLD-FASHIONED PROTESTANT FUNDAMENTALIST theories about alcoholism and its treatment, which viewed it as a sin just like fornication, homosexuality, and robbing banks, did not always fit easily with the true spirit of the AA Big Book:

Alcoholism or Drunkenness: Sin or Disease? (Four States Christian Mission, 198?) Anthology with essays by Billy Sunday, Jimmy Swaggart, other religious figures. Bible references throughout, views alcoholism as sin. Compiled and
The National AA Archives Workshop will be held October 4-7, 2012 in Cocoa Beach, Florida. The new Bill W film will be viewed on Friday PM and the producers will be available for questions and answers. There will be archives displays from all over the United States, presentations on preserving items and, speakers of interest to archivists. The program and registration are available at:

http://www.aanationalarchivesworkshop.com/2012/index.htm

or email

naw2012@yahoo.com (naw2012 at yahoo.com)

I stand corrected on the technical terminology. Thanks for the enlightenment. I hope my ashes are scattered some day. I want to be everywhere ... ego at work?

- - - -

From: cometkazie1@cox.net

Were his ashes then buried at Mount Peace in Akron, or was the plan changed at the last minute? Was the press's information erroneous?

We can't say he is buried at the gravesite as that doesn't apply to ashes from cremation. Bodies are buried, ashes are interred.

Tommy H in Danville

We can't say he is buried at the gravesite as that doesn't apply to ashes from cremation. Bodies are buried, ashes are interred.

Tommy H in Danville
here is some new info


Relatives: Son of George Birdsall Cornell (c.1856-1929) and Eleanor (Jackson) Cornell (died 1929); married, February 28, 1923, to Helen Leigh Best; married, May 18, 1933, to Nathalie Lee Laimbeer (divorced); married, July 27, 1943, to Lucille Fraser.

--- In AAHistoryLovers@yahoogroups.com, "Robert Stonebraker" wrote:
&gt; I am trying to find pictures of Shep Cornell and Cebra Graves, but am having no luck in the finding any. Any photos will be much appreciated. Thanks!
&gt; (rstonebraker212 at comcast.net)

+++Message 8524. . . . . . . Planned (in effect) merger of NIAAA and NIDA
From: Ron Roizen . . . . . . . 7/4/2012 12:43:00 PM

I wonder if aa-history-lovers list members would care to offer comments on the planned (in effect) merger of NIAAA and NIDA into a single "National Institute of Substance Use and Addiction Disorders" in 2014? (WARNING: I may make use of your thoughts in a commentary!) Thanks. Ron

Please recall that the 1969 Hughes hearings that preceded the launching of NIAAA
were very much a recovery movement affair. NIAAA, at that point, was very much the recovery movement's baby. I wrote, for example, in part one of my merger post at Points as follows:

"NIAAA's creation was the product of a constituency-driven movement to modernize American attitudes toward alcoholism and, beyond that, to enhance the nation's awareness of and substantially enlarge its response capacity with respect to a massive putative 'hidden alcoholism' problem lurking unrecognized in our population."

I was pretty much aware that the scheduled NIAAA/NIDA merger would have been a nonstory for most list members, even those who commanded enough history to know NIAAA's original meanings and purposes for the movement. But, and of course, having such an opinion is different from actually having some sort of evidence that even old-guard AA's would have little interest in the merger.

+Message 8525. . . . . . . . . . . . Re: Bishop of Books collection - the one on Irish Drinking
From: Baileygc23@aol.com . . . . . . . . . . . . 7/3/2012 5:54:00 PM

Yeah, even fooled the police. They used to have the paddy wagon down to Johnny Devilins in Charlestown Mass on Saturday night in the forties.

Original message: The new Bishop of Books collection is worth browsing through. I suspect that most of us will find one or two items at least, that we did not know existed, and that will point us to a historical resource we did not know about ....


Persecuted in their homeland by the English, the Irish were dogged in their adopted country, by a reputation for drunkenness and alcoholism that was fabricated ... by the English. When I first opened this remarkable book and discovered its patently erroneous thesis, I said to myself, "Stivers will never convince me that he's right". When I finished it, I set the book down gently and said, He's convinced me: he's right!" ... Hair of the Dog is a pioneer
work
in research on alcohol abuse, stereotyping, and Ireland. It demolishes myths in
all three areas, no small feat for a sociological monograph.

+++Message 8526. . . . . . . . . . . . Alcoholics in the U.S. - celebrate
Independence from Alcoholism
From: ricktompkins . . . . . . . . . . . . 7/3/2012 10:00:00 PM

A message for all friends of Bill in the U.S. Do something different this 4th of
July Independence Day. Take the time to thank an old timer - their fight for independence from alcoholism might have been just the example you learned from.

This year, my father-in-law, at age 93, celebrated 50 years of continuous sobriety in Alcoholics Anonymous on July 1. The man, Slim B., is a pioneer in his own right: a WW II veteran, widower, and father of 7 from two marriages, he was employed as a tool and die maker for General Motors in Flint, Michigan when he found sobriety until he retired in 1985, and he was asked early on by plant management to encourage other problem drinkers to try the AA path he had successfully taken. This was 1962, and from his anonymous service to the drunks on the payroll who got sober and stayed sober, GM eventually created and refined its Employee Assistance Program (EAP). The EAP still works today but his name is nowhere to be found in its records - Slim would have it no other way.

Up in the "Thumb" of Michigan, his AA life, example, and presence is well known.
In an interview I conducted when we first met eight years ago, he was characteristically nonplussed and humble about the way people came into AA in the early 60s and the methods of success with carrying the message - sometimes confrontational but always inviting and living by example. I have the tape and couldn't find the Area 32 archivist to contribute it to its AA Archives. Regardless, it's ready for mailing someday.

My wife (34 years sober) and I (26 years sober) called him on Sunday and congratulated him. I could sense his smile as he said "well, it's still a one day at a time deal."

Best regards to all,
Here's a write-up on Shep in CULTURE ALCOHOL & SOCIETY QUARTERLY Vol. 3 no. 8

PROGRESS REPORT:

THE MESSENGERS TO EBBY: SHEP C. (SUMMARY)

We begin with Cebra's reminiscence of the original coming together of the three messengers to Ebby, for what it shows about the relationship of the three, and particularly the role played by Shep C. Cebra first saw Rowland at a party at Cebra's parents' house in Bennington in the summer of 1934. Shortly thereafter (perhaps in July) Cebra and his father had an argument, with Cebra's father saying something to the effect of "Bennington is too small for both of us," whereupon Cebra walked out of his office, without even locking the door, and started walking toward Williamstown (Massachusetts). After he reached the next city, Rowland drove up, presumably by accident, and asked where he was going. On finding out that he didn't know, he picked him up and drove him to the house of Professor Philip Marshall Brown, apparently an Oxford Group friend of Rowland.

They talked and the subject of alcoholism came up — and Rowland and Phil Brown virtually guaranteed that if Cebra followed the principles of the Oxford Group, he wouldn't drink alcoholically. He became active in the Oxford Group, toned down his drinking, went down to New York and went to OG meetings there, and after returning to what he considered normal drinking, he went back to Vermont, tried to make amends to his parents and follow the Oxford Group principles.

After this return to Bennington, he visited Rowland in Glastonbury, and at the same time Shep C. was visiting there. Shep was very active in the Oxford...
They were swimming in Rowland’s pool, and talking about carrying the Oxford Group message. Ebby came into Cebe’s mind; he had played golf (and had drinks) with Ebby in Manchester; and he decided they should carry the message to Ebby.

The chronology of Cebe’s recollections is not entirely clear, but it would appear that this was after Ebby had come up before Cebe’s father in court, and after Cebe and Rowland had gone to Cebe’s father to try to explain the Oxford Group principles to Cebe’s father and to persuade him not to send Ebby to Rattleboro (jail). Cebe’s father apparently said he’d make Rowland and Cebe responsible for Ebby (Rowland was closer in age to Cebe’s father than to Cebe).

Cebe recalls that he didn’t know much about alcoholism at this time and he didn’t have the impression that Rowland knew much about it either.

Shep and Rowland were skeptical about visiting Ebby (I would guess Rowland wanted to be out of this), but finally Cebe convinced Shep to come with him to Ebby’s house, where they found Ebby on the back veranda, surrounded by bottles, in a filthy suit, holding his head in his hands. So Cebe walks up and says something like, “Hi! Ebby! You having fun?” to which Ebby responds something like, “Go to Hell!” Cebe answers to the effect that “You don’t have to live like this any more.” They take his (only) suit down to Manchester Center, rout the tailor out (it was Sunday afternoon), get the suit cleaned, get Ebby cleaned up, take him to a restaurant, and talk to him about the Oxford Group. This was (by Cebe’s guess) in August 1934. [By the way, Cebe’s brother Van recalls Ebby as a friend of Cebe’s, but not of Shep’s, confirming my impression that when Ebby spoke of them both as his old drinking friends, he was, at the very least, exaggerating.

In fact, Shep was involved with the Oxford Group early on, back to the days of the Philadelphians meeting at Princeton in the 1920s, and there are letters between Shep and H. Alexander Smith in the Smith Papers at Princeton; and Erdman Harris, who married Shep to Natalie Laimbeer, was with the Philadelphians and the Oxford Group in the early days. A TIME Magazine story (June 15, 1936) on
the great Stockbridge (MA) meeting of the Oxford Group in 1936 suggests just how much Shep was in what we might call the Oxford Group swing.

"In the green Berkshire Hills of Massachusetts nestle a knot of towns &ndash; Lenox, Lee, Stockbridge, Great Barrington &ndash; whose natives are hardheaded Yankees, whose summer colonists are sedate, aristocratic New Englanders and Manhattanites. Two of the swankiest, most comfortable hotels in the neighborhood are Heaton Hall and the Red Lion Inn at Stockbridge, both owned by Massachusetts' benign, broad-beamed Republican Representative Allen Towner Treadway. Manager of the Red Lion Inn is the Congressman's Yale-educated son, Heaton Ives Treadway, who in the winter runs hotels in Pinehurst, N. C. and Florida.&hellip; [This week] in Heaton Hall, the Red Lion Inn and other hostelsries in and around Stockbridge were gathered a "team" of 800 Oxford Groupers from all over the world, in whose wake followed some 2,000 paying guests at Dr. Buchman's most ambitious U. S. effort to date, a &lsquo;National Assembly.&rsquo;

"Tennist Helen Wills Moody spent a week-end in Stockbridge, attended no Group meetings. But one day last week a private railway car rolled into a siding and out popped Clara Bryant Ford, self-effacing wife of Henry Ford. Far from exploited by the Groups, who made clear that she was not identified with their movement, Mrs. Ford quietly attended meetings, lunched with Dr. Buchman and the most important of his followers, beheld a documentary Group film called Bridge Builders. Two days later she departed, thus ending rumors that her husband was to arrive in the company of Harvey Firestone, whose family have been active in Group work.

"Other distinguished visitors during the National Assembly: pious Copperman Cleveland Earl Dodge and his pious wife; Emily Newell Blair, writer and Democratic politician; Episcopal Bishop Walter Mitchell of Arizona; Mrs. Henry Noble MacCracken, wife of the president of Vassar College; Mrs. Henry Guggenheim, wife of the onetime Ambassador to Cuba; Mr. and Mrs. F. Shepard C[----], Manhattan socialites; Lord Addington of England; Baroness de Watteville-Berceheim of Paris; Dr. J. E. W. Duys of The Netherlands Parliament; Carl Vrooman, onetime Assistant Secretary of Agriculture; Bernard Hallward, director of the Montreal Star; Herman Hintzen, Rotterdam banker; Eric
Bentley, Canadian businessman; W. Farrar Vickers, British businessman; Sir Philip D[------], of Edinburgh [later founder of British A.A.]. Likewise present were the usual Oxford Group retired generals, admirals, sons and daughters of Anglican bishops, Scandinavian lawyers, reformed Communists, college students, etc., etc....

"A supernational network over live wires. A spiritual radiophone in every home. Every last man in America, in every last place in America, in every last situation in America, guided by God" – Dr. Buchman. "Thanks to God for Frank Buchman" – Loudon Hamilton. This week, after a large post-Assembly meeting in Manhattan's Metropolitan Opera House, Dr. Buchman and two carloads of life-changers were to entrain for Cleveland and the first of the two national political conventions at which they planned to submit "God-guidance" planks.

Later Shep was on the Board of Calvary Mission and Sam Shoemaker's Businessmen's Luncheon Group; he ran for Congress (as a Republican) in 1940 (losing for the Upper West Side/Harlem seat not too much later occupied for a quarter-century by Adam Clayton Powell); went out to Milwaukee (from which he wrote Bill W. that "the boys" but not apparently including Shep were glad to see him and have him come to a meeting. (He didn't say "we" for Milwaukee A.A., but "they." In fact, we can look more fully at Shep's subsequent career here, even though we're missing a few documents I had hoped to have.

Francis Shepard C[------] (1899-1985), never (so far as I know) a member of A.A., was from New Jersey and then Long Island and attended Lehigh University, after enlisting in World War I. He was married several times, the first time to (Helen) Leigh Best, by whom he had three children, a son Leigh Best C[------], born 1924 (or 1926), a daughter Leslie C[------], b. 1927 (or 1928), now Leslie Larson, living in Annapolis MD, and a son Robert Shepard C[------], b. 1930, now living in Troy OH. Bob C[------] worked for a number of years for A. O. Smith, his father's firm in Milwaukee, though his parents were divorced shortly after his birth. Leigh Best C[------] enlisted in the U. S. Army in 1943.
after three years of secondary education: he died in Massachusetts at the age of 49(?) in 1974, in a VA facility.

Shep C[------]'s first marriage was announced in the New York Times as follows:

"Special to the New York Times, Ormond Beach, Fla., Feb. 28 – Miss Helen Leigh Best, daughter of Leigh Best of 30 East 60th Street, New York, former Vice-President of the American Locomotive Company and Francis Shepard C[------], also of New York, were married in St. James's Church here this afternoon. The Rev. J. M. McGrath officiated. Miss Best's father, Frank Hedley, President of the Interborough Rapid Transit Company, Charles R. Elliott and a few other intimate friends witnessed the ceremony."

Shep C[------]'s second marriage was to Nathalie Lee Laimbeer in New York in 1933 at the home of Richard Whitney, sometime President of the New York Stock Exchange and later convict. The ceremony was conducted by the Rev. Professor Erdman Harris, who was active in the cause of First Century Christianity as a Princeton alumnus at the time of the First Century Christian Fellowship revival at Princeton in 1925, supporter of Frank Buchman, and much later Headmaster of Shadyside Academy in Pittsburgh, at the time Sam Shoemaker was called to Calvary Church, Pittsburgh. Here's the Times notice:

"The marriage of Miss Nathalie Lee Laimbeer to F. Shepard C[------] took place yesterday afternoon at the home of Mr. and Mrs. Richard Whitney, 115 East 73rd Street. Only near relatives and a few close friends were present at the ceremony, performed by the Rev. Erdman Harris, associate professor at the Union Theological Seminary. The bride is the elder daughter of the late Mr. and Mrs. William Laimbeer and sister of Mrs. John R. Fell, Jr., and George M. Laimbeer. She is a granddaughter of the late Mr. and Mrs. Spotswood Schenck and a great-granddaughter of the late Mr. and Mrs. Matthew Morgan of this city. In the absence of her brother, who is on his wedding trip, the bride was given in marriage by her guardian, Lewis Cass Ledyard. Mr. C[------] is the son of the late Mr. and Mrs. George B. C[------] and the brother of Mrs. James B. Tailer. E Rayne Herzog was his best man. After the ceremony, there was a small reception. Mr. C[------] and his bride will sail tomorrow for Bermuda and on their return will live in this city."
first Senior, then
Junior — was the executor for the estate of Harry Payne Whitney in 1927.) This
does not mention that her mother, Nathalie Schenck Laimbeer (d. 1929), was one
of the first female bank executives, at Chase National Bank.

There is material on Shep in NYC in the 1930s in Dick B’s New Light on Alcoholism: God, Sam Shoemaker, and A.A. (rev. ed., Kihei, Maui: 1999). Entries
in the Calvary Parish Register and the Calvary Evangel show that Ebby T. was
sponsored (presented to be a communicant) by Shep at the same March 1935
service
when Frederick B. was sponsored by Bill W. (New Light, p. 556). Lois
remembered
years later that in 1935 Bill, Lois, Ebby, and Shep were
attending Oxford Group meetings together (Lois Remembers, pp. 91,
98). Shep went to meetings at the Wilson’s house in Fall 1935 (Pass It
On, p. 162). But gradually, though he was a member of the Businessmen’s Team, and
indeed was still clerk of the vestry at Calvary in 1938, Shep seems to have
become separated from the Oxford Group nexus — in fact, Dick B. reports a letter
from Sam Shoemaker in 1946 noting that Shep has been in kind of a spiritual
darkness for a long time; (New Light, p. 390). Part of the separation was
probably from Shep’s divorce from Nathalie Laimbeer; part doubtless was
geographical. In 1943 Shep C. was married to Lucile Frazier (1909-2000). This
marriage endured until his death in Charlottesville VA in 1985. Here is his
death notice and obituary from the Charlottesville Daily Progress (September 16,
1985):

“An Albemarle County man who had been chief operating officer of the
A. O. Smith Corp. died of a heart attack Saturday night while driving home from
the University of Virginia-VMI football game at Scott Stadium. Albemarle County
police said Francis S. C[------], 86, a retired Colonel with the U. S. Air
Force, died moments before his 1983 Buick ran off of West Leigh Drive at
9:13 p.m., and struck a tree. Authorities said Lucile C[------], C[------]
抓了 wife, grabbed and turned the steering wheel of the car to avoid oncoming traffic. Mrs. C[------] suffered minor injuries in the crash and was treated and
released at UVa Hospital.

C[------], a resident of West Leigh Drive, was serving on the board
of directors of Figgie International, a Richmond-based corporation, and had served
as the chief operating officer of A. O. Smith Corp. after his retirement from
the Air Force. The Smith Corporation produced goods worth more than $350
million annually in eleven states and employed more than 13,000 persons
while
C[------] was its chief operating officer.

"C[------] had been co-chairman of the industrial gifts division of
the Greater
Marquette University program that raised more than $15 million. He also was a
past director of the Marquette Medical School, member of the council of the
Graduate School at the University of Chicago, and was active in many
business
and civic organizations. He was awarded an honorary doctor of laws degree by
Carroll College for his civic service, and was a graduate of Lehigh
University,
with a degree in metallurgy.

"Locally, C[------] was a member of St. Paul's Episcopal Church
in Ivy, the
Farmington Country Club, Redlands Club, and the Virginia Student Aid
Foundation.
He is survived by his wife, two children, seven grandchildren, and two
great-grandchildren."

But this, of course, was far into the future in the days of Shep C. in and
before the Oxford Group. In 1930 Shep and (Helen) Leigh C. lived in
Greenwich
CT. In the 1930s, with his second marriage, Shep was in NYC, and indeed in
1940
ran for Congress from NY's 22nd District (Upper Manhattan/Harlem),
losing to the
(white) Democrat who four years later was replaced by Adam Clayton Powell.
In
1943 (officially) and until 1949 Shep was in Milwaukee, as executive
assistant
to the president of A. O. Smith, but in fact he was a stateside Lt. Col.
(USAAF)
1943-46. In 1949-53 he was in Kankakee, Illinois, with a division of A. O.
Smith, and then back to Milwaukee as A. O. Smith's executive vice
president
until his retirement in 1964.

While he was in Milwaukee, my father went to Madison to be Director of Stock
Investments for the State of Wisconsin Investment Board, and while visiting
there I became associated with Insight & Outlook, the magazine of the
University
of Wisconsin Conservative Club. A. O. Smith was a corporate sponsor of (and
advertiser in) Insight & Outlook, and the person responsible was Mr.
C[------].
At that time his Commencement Address at Carroll College (I think in 1959),
"A Matter of Responsibility," was available as a pamphlet there and elsewhere in Conservative circles, but I no longer have a copy and have been unable to track one down. Even his friend Bill Grede's papers at Madison are missing any of his copies, and there are none at Carroll. He was a strong defender of the free-enterprise system (as, I believe, was the Oxford Group generally).

When he became associated with Figgie International (which owned American-La France, the fire equipment manufacturer), he began to spread the hook-and-ladder gospel to his friends in the Wisconsin business community — so much so that I recall thinking American-La France was a Wisconsin company. I believe the Wisconsin Investment Board bought Figgie shares, and I have a picture in my mind, whether real (from a Milwaukee Circus Parade) or imagined (from my father's conversation) of Mr. C[-----] driving a classic American-La France fire engine; in the Parade. Real or imagined, it was in tune with his tremendous enthusiasms. (I recall hearing how, when A. O. Smith and Dow Chemical formed a joint venture, and were seeking a name, Mr. C[-----] said there was but one name possible: Wall Street has Dow-Jones; we'll have Dow-Smith.

When he came to Charlottesville, or rather to Esmont, in southernmost Albemarle County, Virginia, actually before retirement from Smith in August of 1964, he immediately set up a feeder calf operation at Esmont House. A reporter for the Daily Progress interviewed Mr. and Mrs. C. (Daily Progress, September 24, 1964):

"Were the Cornells country dwellers and livestock handlers in Wisconsin? Neither had ever lived on a farm or raised cattle before, Mrs. C[-----] said. And how did they come to settle in Albemarle County? The distaff half of the partnership said her husband, as a member of the Board of Directors of the U. S. Chamber of Commerce, made frequent trips to Washington, D.C. Mrs. C[-----] usually accompanied him. Business attended to, the couple would come to the Farmington Country Club for golf and relaxation and thus they came to know Charlottesville and Albemarle County."

The Esmont operation was still going in March 1966 (Daily Progress, March 25, 1966, "Locating Industry Is 2-Way Street [Says Retired Esmont Industrialist]") — reporting on a speech by Francis S. C[-----], who played an important part in bringing the A. O. Smith Corporation plant to Charlottesville in 1964. When I
knew Esmont House in the 1970s it was the home of Roger Lea MacBride, erstwhile Libertarian elector (1972) and candidate (1976). One of the characteristics that appears to link Cebe, Shep, Bill W., Rowland, and possibly even Ebby is tremendous initial enthusiasm as well as wide range of interests &ndash; until Rowland burned out (and suffered the shock of his son’s death in World War II), until Cebe settled down with his Lucette, until Bill concentrated on AA (but that didn’t stop him from embracing Niacin and experimenting with LSD &ndash; both of which were, however, connected with the same fight against alcoholism), until Ebby burned out completely &ndash; but Shep kept on, enthusiastic to the last. (If you look at the picture in the Daily Progress in 1966, you will, by the way, see his highly polished shoes with his country clothes: I think it characteristic.)

As soon as we have the additional information we have been seeking on Shep, we will print that information as a final installment in our &ldquo;Messengers to Ebby.&rdquo; In the meantime, we have been in touch with the current F. S. C[------] Professor of Entrepreneurship at the University of Virginia, only to be told that they not only do not have a copy of his talk, &ldquo;A Matter of Responsibility,&rdquo; but they do not really know much about him, and no one there recalls any particular contact with him &ndash; the Professorship having been endowed in his honor by a UVa alumnus after Mr. C[------]’s death, and Mr. C[------] having had very little contact with the University. Oddly, the distinguished teacher among the messengers was neither the man whose grandfather and cousins were on the faculty at Yale (Rowland) nor the man who had a professorship established in his honor (Shep), but Cebe: a Columbia alumnus (Class of 1951), Jay Sefer, recalled him as one of the three great instructors he had at Columbia &ndash; Joseph Wood Krutch, Moses Hadas, and Cebra Q. G[------].

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&gt; To: AAHistoryLovers@yahoogroups.com
&gt; Date: Sat, 30 Jun 2012
&gt; Subject: Re: Photos of Shep Cornell and Cebra Graves

&gt; here is some new info

&gt; Cornell, Francis Shepard (1899-1985) &mdash; also known as F. Shepard Cornell &mdash; of Greenwich, Fairfield County, Conn.; Manhattan, New York County, N.Y.; Milwaukee,

Relations: Son of George Birdsall Cornell (c.1856-1929) and Eleanor (Jackson) Cornell (died 1929); married, February 28, 1923, to Helen Leigh Best; married, May 18, 1933, to Nathalie Lee Laimbeer (divorced); married, July 27, 1943, to Lucille Fraser.

--- In AAHistoryLovers@yahoogroups.com, "Robert Stonebraker" wrote:

I am trying to find pictures of Shep Cornell and Cebra Graves, but am having no luck in the finding any. Any photos will be much appreciated. Thanks!

Bob Stonebraker rstonebraker212@comcast.net
(rstonebraker212 at comcast.net)

No interest

--- In AAHistoryLovers@yahoogroups.com, "Robert Stonebraker" wrote:

I would agree on the two sides, as I think all humans possess. For me the continued spiritual quest can enhance the one side, while keeping the "self" side at bay, somewhat. This illness manifests so insidiously.

On an aside note, I had the privilege of meeting Hank's granddaughter this past weekend. She lives quite close to us. As can be seen by the historical dates, she never met her grandfather. As a matter of fact her father and her future mother had not even met yet when he passed. Her father made very little
mention of his father over the years. He did tell her he had "quite a personality."

I suspect Hank's defects of character and his drinking made him somewhat of a sensitive subject with his son.

She was amused by the furniture story, saying it was in keeping with the little she did know. Unfortunately she had no information to share regarding possible burial sites or memorial stones. She said, knowing the family, she would tend to believe he was cremated and scattered, as opposed to having ashes buried and/or a memorial stone placed.

I was able to thank her family for his efforts in those early days. She did share that she respected what AA did for people, but in the Parkhurst's case it did not translate to the family (all our affairs?). It was a wonderful experience from an historical perspective. I am blessed to have met her.

Be well friends.

From Chuck Parkhurst and Shakey Mike

---

"Chuck Parkhurst" ineedpage63@cox.net&gt;
(ineedpage63 at cox.net)

Most AA members I have met (myself included) occasionally apply to the below:

..... irrational, self and greed motivated and delusional in the period of time.....

Hank's contributions to AA cannot be denied ....... period.

In Service With Gratitude,

Chuck Parkhurst

---

From: Shakey1aa@aol.com
(Shakey1aa at aol.com)
Mikey,

I was wondering if you could elaborate for the AA History Lover's, "the actions that Hank took without the approval of Bill, Bob or any of the first 100" other than the two you posted:

1. stock and 2. lying to Cleveland AA. Ruth was a personal matter between the two of them or three of them if you include Bill; nothing to do with AA.

You say "He did not succeed." In what did he not succeed? The stock deal had Bill's approval. His relationship with Dutch (Ruth Hock) was over. Hank blamed Bill for the split-up. Remember that he is now drinking (Sept. 39). The furniture and subsequent stock buyback of Hank's 1/3 ownership of Works for $200 dollars even leaves a sour taste in my mouth.

Hank owned 200 shares at $25 per share ($5000 plus the furniture for $200.00 He was taken. Hank showed up after a run as described as "broke and very shaky".

Hank agreed to the 200 dollars. Draw your own conclusions. Not so long after the trustees turned around and gave Bill the same royalty deal that they had given Doc. (Doc never got the money because Bill needed it to keep the NY office up and running.) Hank got nothing. At that time no one was getting rich on book royalties but big book sales were increasing. Do you really think Bill would take advantage of a "delusional Hank P? I believe Hank went there to get money to continue on his spree. He was Jonesing for a drink. Bill had been his partner and friend but I am sure (my opinion) that he wanted him out of the picture as a wet drunk or to come back to AA sober. As a alkie in his cups. He grabbed the money and I am sure he went to Cleveland telling tales of money making by Bill with royalties flowing in and Rockefeller money by the bags full. Bill on his trip to Cleveland, speaking with Dr Bob didn't just happen to have "a certified audit of all our affairs from the beginning' with him. Bill made $55 a week then. It was quite a lot of money for the time. Do you think he mentioned buying all of Hanks stock plus the furniture for 4% of its value to the Cleveland crowd? This was an action Bill made without consulting Dr Bob or the trustees. I think that the Heirs of Hank P may have a case for getting royalties from book profits since their father only made 4% of the stocks value. Is there a stock attorney in the AAHL group?

My posting, by the way, was not a "theory of Historic actions." AAHL and AA's history should always be documented and factual. There have been
postings on this subject previously on AAHL, by historians quite more qualified than myself. I was commenting on a post as I am here.

Yours in Service,
Shakey Mike Gwirtz
Phila, Pa.

Hope to see you all at Cocoa Beach for the NAAAW "Passing It On" Oct 4-7 2012.

And at Multi district History & Archive event Sat Aug 11, 2012 @ Elizabethtown PA. This year's theme "Early Women in AA."

Hello Group,

In 2003, when I was the Archivist for Area 9 in Southern California, Bud McDonald was one of the longtimes on a panel for our Heritage Day event. He talked about how he and Judge Emerson creating the court card used in SoCal. He also gave me the following outline about the creation of the court card. My notes has Bud saying they started sometime in 1966. Bud claimed they created the very first court card, but that can be debatable. He even showed me one of the original cards. 

It read:

"The bearer has attended a regular meeting of AA/NA, clean, sober and stayed the full meeting"

Date: Group:

Hope you enjoy

Charles from Wisconsin

..................................................
AA COURT CARD

A. USE & NECESSITY

Alcoholics Anonymous attendance is the best and most effective method of sobriety ever created. It is an introduction to a group of good people meeting together to share their strength hope and experiences to assist themselves and
others to living a clean and sober life, law abiding and responsible as citizens.

1. AA is probably responsible for 90% or more of all sobrieties.

1. AA Court Card was created to verify attendance at AA meetings and see that the Judge's order is carried out.

i. When they are still drinking or using alcohol or drugs they are incapable of keeping promises to a judge or anyone else.

ii. The writer has never found a better way to see that defendants in his court would attend these meetings than the AA Court card. He received promises for years and months to attend but few were ever found to attend.

iii. There is no membership list or record of attendance at a meeting of this voluntary organization. Judges, Probation, Parole officers and employers have found the AA Court card very useful in verifying attendance at AA. The more meetings they attend the better they get in every area of their life.

iv. The writer and Bud McDonald created this card together. (Bud now has over 49 years of grateful sobriety)

v. If the Judge can keep a person sober and clean in any way, the less likely they will be repeating crimes against society such as driving under the influence, domestic violence, larceny and theft, as well as other crimes.

vi. AA costs nothing. There are no due or fees. There are no officers, professionals, or superiors supervising the attendance or sobriety. It is a voluntary organization of men and women who meet together about once per week to exchange their strength and hope and experiences to life one day at a time sober and clean.

vii. Each member will gratefully give freely of their time to assist their fellow alcoholics to stay clean and sober. They often will go to any length to assist another in their sobriety.

viii. They have a custom of sponsorship that is unique. It is indescribable. Like a big brother or big sister, teacher and mentor, advisor and good friend all rolled up in one. It is often a very
close relationship going on for months or years.

3. A practicing alcoholic finds it very difficult to survive
day-by-day, hour-by-hour. They have often lost their job, family, and friends
because of their addiction. If they still have them, they are often on a strained relationship with all significant others. AA becomes a family of friends ever helpful to one another.

PRACTICAL USE OF THE AA COURT CARD

1. The card was created in the mid 1960s in an effort to verify attendance at AA, a voluntary organization.

2. I order the attendance at AA by a probation type of sentence. My clerk or courtroom Bailiff gives the card to the defendant with his name and case number on the card, usually using his first name and initial to assist in his anonymity.

3. Defendant is given a date to return to court (or to a probation person) on a day certain usually about a month or so away. They are ordered to return to the court or probation officer on a periodic basis. I like one month away for the first report. As they become more compliant and seem to be doing better by attendance at more meetings than required, I lengthen the reporting period accordingly.

4. He is directed to attend AA meetings and get the Secretary or meeting leader to sign or initial their card and return with it to the courtroom or reporting point.

5. The card can be used for verifying attendance at classes or domestic violence or psychological therapy sessions.

6. My prototype card has 15 lines on the card and can be used and filed in court file if it is practical or necessary to do so.

7. It calls for the name of the meeting, date and secretary’s name or initials.

8. The Secretaries usually pick up the cards at the beginning or have them dropped in the basket passed around for the 7th tradition contribution and signed while the meeting is going on. The defendants then pick up the cards at the end of the meeting from the secretary's table.

a. This seems to encourage the attendees to come at the beginning of the meeting, stay for the meeting and meet other people at the end.
b. Each secretary can do it as they wish. AA is a voluntary organization and the judge has no authority to dictate how it shall be done.

9. The Judge can easily detect forgeries by looking at the card. If it is all signed at the same pen or pencil, same surface, uniform and looks unused or unwrinkled it generally is a phony. I have found them easy to spot over the years.

10. I react to a forged card in various ways, depending upon the defendant and the circumstances of the forgery and sometimes the type of crime, which brings him or her under the jurisdiction of the court.

a. If I have a courtroom full of people reporting, I sometimes will give the forger two or three days in jail. I don't like jail generally because it is expensive and cumbersome to the system. I try to find more practical and effective solutions.

b. Sometimes I will give a person an order to attend every night for 30 or 60 days (for repeaters). Sometimes I will request them to bring a sponsor in with them. Sometimes I will require an educated person to bring me a one-page review of the first three chapters of the AA big book or the first three traditions in the 12 and 12 book of Steps & Traditions. I work on a case-by-case basis.

c. I try never to over react to an addict's transgressions. They are addicts and are still practicing their diseased condition. Lying and cheating is a symptom of their condition. They are just trying to feel good, get along and survive day by day. Punishment may make me feel like I am doing my job for society but it probably will do them more harm than good. No two addicts are alike and they cannot all be treated the same with any practical effectiveness.

d. Court cards are easy to file. No particular form is required or always used. The original form is still being generally used. Some courts just print a letter size sheet and give them to the alcoholic or addict. They are cumbersome and get soiled and destroyed easily and seemingly easily lost. The cards easily fit in a man's shirt pocket. We printed them green originally because that was the left over stock the printer had from another completed job when he volunteered to print up the first thousand back in the mid sixties.

SOME DOs AND DON'TS IN USE OF COURT CARD
A. Never direct probationers to go to a particular AA meeting. When too many "newbe" come into an old AA meeting, resentments develop from some of the old timers who no longer feel comfortable with so many new young people around leave and go to other meetings. The upside is that many of those with resentment, a big book and a coffee pot go out and form a new meeting. (Meetings in Downey, a city of 90,000, in the suburbs of Los Angeles, CA, went from three meetings per week to about 40 in three years)

B. Never ask an AA to go to a meeting and take role or spy on others. What takes place at the meeting must stay there and that includes whether a particular person was there or not.

C. Never try to tell an AA secretary how to run their meeting or how they collect and sign the court cards. Most of the secretaries now say, "send me all you've got". The people are coming in, sobering up and staying. Bud will often ask people at an AA meeting how many came in initially carrying a court card. He reports that sometimes half the hands will go up.

D. Los Angeles general office secretary sent out a memo to all the Secretaries several years ago which suggested that they pick up the cards, sign them during the meeting and return them at the end of the meeting. This encourages them to stay the full meeting and receive some of the advantages thereof.

E. Never ask a Secretary to certify or guarantee the sobriety of a person. Members of the fellowship will take care of that. They seem to flock around the person and try to help in any way they can.

**AA HAS BEEN EXTREMELY COOPERATIVE**

F. Originally the fellowship was upset. This was a voluntary organization and here I, an outsider, not even a member of the fellowship forcing AA attendance. The Southern California groups representative, one Cliff W. (who later became a dear friend) was the elected Panelists to the General Service Office in NY came to visit me to discuss the matter informally of the court card in my chambers. We kicked around the various ramifications. He agreed that AA was large and powerful at that time (mid sixties) and no matter what I did it probably would not hurt AA. We finally resolved that they could run AA as usual and I could run my courtroom as I saw fit and within the purview of my duties. We were both sure that we could get along all right. AA was willing to help in any way. I remember he commented that in one way or another everybody was "forced" to come into AA, whether family, doctor, employer or just by being sick and tired of being sick and tired.
G. Some of the secretaries became quite upset and wrote Bill W. the co-founder of AA in New York. He in turn wrote a letter to the central office of AA in Los Angeles and asked them to investigate this situation and write him their observations.

H. I spent an evening with a committee appointed by the secretary of the AA Los Angeles Central Office. These were all strangers to me and I felt a little uncomfortable. I wanted to cooperate in every way I could. In no way did I want to unduly interfere with their organization. I had no jurisdiction over them and they were not part of any governmental or criminal justice system. None of us expected that AA would become an "arm" of the court. I was asking them to cooperate, why not listen to their wishes and concerns. They were quite sincere in their enquiry. I later found one of them was an Appellant Court Justice; another was a tough litigation attorney. Their incisive questioning seems to be looking for an ulterior motive, either publicity profit or just a plain ego power trip in some way. Strangers then, they later became very dear friends.

I. I have often wondered what the letter/report contained that went to Bill W. whose very name we greatly revere. I never felt it was my place to ask. Just curious.

I. I felt all alone in the meeting. I was not a member of AA nor did I want to pay any entrance fees by doing a lot of drinking. (I had enough troubles already trying to learn to be a good judge) There was never in any books I had read or any of my training of 10 years in the law that helped me with my problem.

J. Years later, I met the successor of Bill W. at the General Service Office in New York who came out to Salt Lake City to speak to the large AA meeting held at the Summer School on Alcoholism taking place at the University of Utah. I was teaching a class of Judges, Police Officers and Probation Officers at the one-week school in the Criminal Justice Section which I co-lead. He came to the classroom to hear my scheduled talk on the use of the court card. We later had lunch. He told me that their research in New York of the court card found that we had originated it in Downey, California. I was naturally pleased and complimented by his information. I think that was the first time I realized that we had first started the court card.

July 4, 2002

Judge Leon Emerson
Bud McDonald
+++Message 8532. ............. Re: compulsory attendance at AA meetings - Rowland H.
From: sobertom ............. 6/30/2012 4:04:00 AM

It seems compulsory attendance dates well before AA. Rowland H was turned over to the care of the Oxford Group. I think it is unlikely he was the first. I have no knowledge of whether or not he was required to verify his attendance and progress.

+++Message 8533. ............. Re: Court card and compulsory attendance at AA/NA meetings
From: John Barton ............. 6/30/2012 11:37:00 AM

From John Barton, Sherry Hartsell, sobertom, Chuck Parkhurst, and Laurie Andrews

- - -

From: John Barton jax760@yahoo.com&gt;
(jax760 at yahoo.com)

The case you cited - Griffen vs Coughlin 1996 was appealed to the Supreme Court who refused to hear it thus allowing the ruling of New York's Court of Appeals to stand. There have been at least six major cases in State Supreme or Federal Courts establishing the precedent that sentencing to AA is a violation of the establishment clause (because of AA's obvious religious precepts as demonstrated in their literature - see the Coughlin ruling citing the discussion of Step 12 from the 12 & 12). These courts and precedent setting cases had basically ruled against any spiritual not religious argument. Any sentence mandating attendance to AA/NA would be tossed on appeal. Does that stop judges from sentencing to AA/NA attendance? - no - and of course a judge can do this in any "plea" arrangement where there is an agreement as to sentence and scope.

Warm Regards

John B

- - -
From: "hartsell" hartsell@etex.net

When I attempt to CAUTION folks during meetings re their sharing that sounds like they are in a Pentecostal or Baptist "Camp Meeting", it is not that I do not appreciate, imo, their misguided efforts to allocate Glory to God, it is because the blamed ignorant COURTS are apt to make another ruling that AA is a RELIGION! besides, we already have enough trouble with IGNORANT (uninformed) Probation and Parole Officers (include all Court Reps) who refer to A.A. willy-nilly with NO UNDERSTANDING of what A.A. is about:

THERE IS NO SUCH ORGANIZATION AS "AA/NA" and we do not conduct CLASSES!!!!!!! --- I've already lost most of my teeth from gnashing them when the pore-dumb-paper-toters come into meetings waving a piece of un-completed paper saying "I'm just here cause I was told I had to ATTEND THESE CLASSES."

We and our "Trusted Servants" have really failed to INFORM The Local Courts about Who and What we are, What we do and CAN NOT DO; The Courts, for the most-part, are our friends fellers, it is OUR RESPONSIBILITY to inform them! Dig out those YELLOW GUIDELINES and carry out our responsibilities, GEEZE! We have spent our money printing those dang pamphlets, lets USE THEM!

Sherry C.H., in the Beautiful NE TX Piney Woods

---

From: "sobertom" sobertomaa@gmail.com

Attendance slips can be a problem. I would like GSO to create some general guidelines that groups may choose to adopt. Some consistency would be helpful.

In San Diego, open meetings sign slips (with no phone number). Some closed meetings do not feeling they may not be AA Members and not be at the meeting without the slip.

In El Cajon, (just outside of San Diego) a defendant presented his filled out attendance slip to the judge. The judge threw him in jail. One of the meetings he forged the judge was the secretary.

---

From: "Chuck Parkhurst" ineedpage63@cox.net

I sign nearly 100 "cards" each week at my home group. (attendance between 250 and 300) Well less than 5% of them are "court cards" but are cards and meeting slips for compulsory attendance required by transitional living and halfway
houses. That 5% figure (or less) is very consistent in the Phoenix area (1500 meetings a week) from the hundreds of meetings I have chaired. When I was on court ordered probation, it was suggested I go to AA (treatment was ordered) but no official record was solicited.

In Service With Gratitude,

Chuck Parkhurst

----

From: Laurie Andrews jennylaurie1@hotmail.com>
(jennylaurie1 at hotmail.com)

1.) Court referrals: Trads 2 + 4 - no group can be forced to co-operate with the courts. Also, Guideline, Co-operation with Court, DWI and similar Programs, para E: "... All involved recognise that neither the group nor the members are bound in any way by the signature [e.g. of the group secretary], nor does this courtesy signify affiliation of the group with any other program. It simply illustrates co-operation..."

2.) Re groups: this might be a misquote of Bill's observation that most of us find we cannot get sober without the help of the group (As Bill Sees It).

++++Message 8534. . . . . . . Re: Bishop of Books collection - the one on Irish Drinking
From: Baileygc23@aol.com . . . . . . . . . . . . 7/4/2012 2:36:00 PM

I was in a very Irish neighborhood, and the folks in the outlying towns would vote dry and come to Charlestown to drink, so I guess the police did not limit their clientele to Irish. Come to think of it, a lot of the police were Irish.

----

Original message: Richard Stivers, Hair of the Dog: Irish Drinking and Its American Stereotype. Persecuted in their homeland by the English, the Irish were dogged in their adopted country, by a reputation for drunkenness and alcoholism that was fabricated ... by the English.
+++Message 8535. . . . . . . . . . . . Dr. J. Edward Turner, History and Pathology of Inebriety
From: Thom K. . . . . . . . . . . . . 7/8/2012 1:38:00 PM

If anyone can provide excerpts from (or all of) the text of The History and Pathology of Inebriety by Dr. J. Edward Turner, founder of the New York State Inebriate Asylum, published on or about 1854, or point the way to this text, I'd be grateful to hear from you at thomkil@ymail.com (thomkil at ymail.com)

Am interested also in accounts of conditions in such asylums by staff and by those who'd been confined for "dipsomania," "inebriety," etc., and sites of any oral history groups/projects that might have such accounts.

Thom Kilpatrick

+++Message 8536. . . . . . . . . . . . Re: Planned (in effect) merger of NIAAA and NIDA
From: Charles Knapp . . . . . . . . . . . . 7/4/2012 5:24:00 PM

From Charles Knapp, Sherry C. Hartsell, and Paul (spectrumptg)

- - - -

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

Because you might use what I say on this topic and perhaps pass it off as part of a group conscience. No thanks. I believe this is what we call "an outside issue." So I have no opinion.

Charles from Wisconsin

- - - -

From: "hartsell" hartsell@etex.net (hartsell at etex.net)

Perhaps I qualify as an old-timer, was sober and INVOLVED listening/viewing/reading about the HUGHES hearings, followed all that closely as I understood it could/would and has had significant impact upon all who have the disease in their family.
Respectfully,

Sherry C. Hartsell

- - -

From: "Paul" spectrumptg@yahoo.com>
(spectrumptg at yahoo.com)

Ron, thanks for the warning. But is there a single easy web resource or two for info on story of NIAAA/NIDA, and info on planned merger? Is there a fairly direct link to "merger post at Points?" Maybe it's the same.

Best,
Paul

- - -

http://hindsfoot.org/kno1.html


This book tells the inside story of government attempts to deal with the American alcohol problem from 1970 to 1980, the most important decade in the history of alcohol legislation since Prohibition, with the famous Hughes Act as its centerpiece. We meet the friends and supporters of Harold Hughes, the charismatic senator and former governor from Iowa, and Marty Mann, the beloved "first lady of Alcoholics Anonymous."

The author, herself a major participant in these events, describes the struggles and triumphs of this small band of recovered alcoholics and their friends as they bared their souls before congressional hearings and succeeded in convincing a Congress and three reluctant Presidents to support this effort.

About the Author:

Shortly before his death in 1996, former Senator Harold Hughes of Iowa asked Nancy Olson to write this book, telling the story of what they and their friends had done to try to help the plight of alcoholics in the United States. Olson, like Hughes a recovered alcoholic, had been involved in the alcoholism field since 1965. In 1969, he appointed her to the staff of the newly created Special Subcommittee on Alcoholism and Narcotics and she served on Hughes' staff until he left the Senate in 1975. During this period the epoch-making "Hughes Act" became law.
And some Irish have confirmed the stereotype. One notes Bredan Behan's memoir, "Confessions of an Irish Rebel".

Jim C, whose family hails from Stradbally, County Laois.

Original message:


Persecuted in their homeland by the English, the Irish were dogged in their adopted country, by a reputation for drunkenness and alcoholism that was fabricated ... by the English. When I first opened this remarkable book and discovered its patently erroneous thesis, I said to myself, "Stivers will never convince me that he's right". When I finished it, I set the book down gently and said, He's convinced me: he's right!" ... Hair of the Dog is a pioneer work in research on alcohol abuse, stereotyping, and Ireland. It demolishes myths in all three areas, no small feat for a sociological monograph.

See A.A. Guidelines: Cooperating with Court, D.W.I. and Similar Programs


[RE: Attendance slips can be a problem. I would like GSO to create some general]
guidelines that groups may choose to adopt. Some consistency would be helpful.]

There are two such guidelines that come to mind -

f2: "Information on Alcoholics Anonymous"

Excerpt:
Proof of Attendance at Meetings

Sometimes, courts ask for proof of attendance at A.A. meetings.

Some groups, with the consent of the prospective member, have the A.A. group secretary sign or initial a slip that has been furnished by the court together with a self-addressed court envelope. The referred person supplies identification and mails the slip back to the court as proof of attendance.

Other groups cooperate in different ways. There is no set procedure. The nature and extent of any group's involvement in this process is entirely up to the individual group.

This proof of attendance at meetings is not part of A.A.'s procedure. Each group is autonomous and has the right to choose whether or not to sign court slips. In some areas the attendees report on themselves, at the request of the referring agency, and thus alleviate breaking A.A. members' anonymity.

AA Guidelines
mg05: "Cooperating with Court, D.W.I. and Similar Programs"

Excerpt:
E. Proof of attendance at A.A. meetings.

It is important for the judge to understand that attendance at A.A. meetings does not guarantee anybody's future sobriety. Nevertheless, some judges require legal, written proof that offenders have attended a certain number of meetings.

Often, when the court-ordered newcomer attends an A.A. meeting, the group secretary (or other group officer) is happy to sign their first name, or to initial a slip furnished by the court saying so-and-so was at the meeting on a particular date.

All involved recognize that neither the group nor the members are "bound" in any way by the signature, nor does this courtesy signify affiliation of the group with any other program. It simply illustrates cooperation.
I do hope this is helpful
Larry Holbrook

+++++Message 8540. . . . . . . . . . . . Re: Court card and compulsory attendance at AA/NA meetings
From: anon2012xx . . . . . . . . . . . . 7/6/2012 2:52:00 AM

From anon2012 and brian koch

- - -

From anon2012xx@yahoo.com&gt; (anon2012xx at yahoo.com)

Today, when virtually every hospital, treatment center, court and prison mandates AA referral, the result is that many AA meetings are overrun by a growing assortment of sullen, recalcitrant men and women mandated to attend AA meetings by their employers, judges and probation and parole officers, who out number the core members by two or three to one on a given night (p.278). I have heard other informal estimates that put the number of what I am calling POW members of AA at more than 70 per cent of the current AA membership. It is not uncommon to hear AA members complain that AA has lost its soul. White cites one such effort, by the widely respected AA historian Ernest Kurtz, to recover the real AA.

Quote from Marty N in his Review of book:
Slaying the Dragon
Marty is with Life Ring Secular Recovery
(Formerly SOS)

I have the view that the real percentages are probably not as high as stated in the above quote. In Certain geographic areas in the largest cities in America this might be partially true. In the cities he has traveled (see host page) he feels that the percentage is 25-30 %, and less in many groups and localities. But he agrees with the basic fact that more need to get back to the AA Roots or Real AA and Learn more about AA History. However much 12 step work and spiritual growth can be had via working with the types of newcomers listed above. We all need to remember that the origins of AA were a direct result of Roland Hazzard's Sponsorship of Ebby Thatcher, preventing Ebby from Going to Jail
or
Prison. Ebby was our Original court ordered Paper Signer. He then later (a sober
member of the Oxford Group) carried the message to Bill Wilson. If I owe my sobriety to Bill Wilson and AA then I also owe it to the original paper signer
Ebby T. I want to thank John G of Okla for reminding me Thanks John!
I note that I too am a sober by-product of the Court System as a repeat DWI offender sent to AA. I am a former paper signer and proud of it and is so very
grateful to be clean and sober (now over 17 years) !! The Ultimate way to show
grateful to attend AA meetings to achieve sobriety!!!

- - - -

From: brian koch kochbrian@hotmail.com
(kochbrian at hotmail.com)

They're are just misinformed or uninformed when they
call AA "classes". I know a few folks who came to AA under mandated court
involvement, some stayed at first and are fine members of AA and society, some
balked at first, but the seed had been planted despite their best efforts, and
they returned, and got/remained sober. There are many enlightened and supportive
judges and law enforcement officials and probation officers (I have experience
many of these) with regards to AA.

The only requirement for attendance is.....none. The only requirement for
membership is a desire to stop drinking, there is a difference. Possibly it
could be construed that

"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."

has nothing to do with being mandated, and I would tend to agree.

"This is an open meeting of Alcoholics Anonymous. All are welcome, especially
newcomers. In keeping with our singleness of purpose and our Third Tradition
which states that "the only requirement for membership is the desire to stop
drinking"; we ask that all who participate confine their discussion to their
problems with alcohol."

Implies all, even those compelled to come, are welcome. The matter of being
willing to attend, or admitting you have a problem with alcohol or that you
desire to stop drinking are all subjective. If a person attends, sits
quietly,
and has a slip signed, where is the harm? Where is the true harm to anyone
attending, sitting in any manner they please, speaking out when they raise
their
hand (or don't) and having their slip signed?

Love and Tolerance is our code, and the all inclusive nature of Alcoholics
Anonymous is one of the cornerstones that has kept it alive and kicking all
these years. My opinion.

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

+++Message 8541 . . . . . . Delay in Seiberling burial?
From: B . . . . . . . . . . . . 7/9/2012 9:50:00 AM

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

As per a much earlier posting regarding the burial site of Henrietta
Seiberling
at Lawrenceburg Cemetery, Lawrenceburg Kentucky (thanks by the way for the
posting of that info, including a link to find a grave).

I found the following peculiar information in the
Lawrenceburg Cemetery Search
en=1&pageL
0&firstname=&middlename=&maidenname=&lastname=Seiberling&suffix=&whichdate=b
irth&date&enddate [64]

Mrs. Henrietta Buckler Seiberling
Gender: Female
Born: 1/1/1888
Died: 1/1/1979
Buried: 5/31/1982

As can be seen, the cemetery info on her actual date of death is incorrect.
Not
sure if they just default to 1/1 when they don't know the actual date within
a
certain year.

For the burial however there is a quite puzzling date shown: May 31, 1982.
Did
they actually wait two and a half years before burying her body in Kentucky?

I called Lawrenceburg Cemetery in Kentucky, but they had no further insight.

Blessings
From the moderator: For comparison's sake, the find-a-grave article on Henrietta Seiberling gives all the usual dates and information.

The inscription on the stone is quite interesting (you can click on the small photograph and see a much larger picture of the words engraved there): "Let Go and Let God."

http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&G Rid=59252532 [65]

Birth: 1888, Death: 1979
Parents: Julius Augustus Buckler (1844 - 1934) and Mary Maddox Buckler (1856 - 1940)
Inscription: "Let Go And Let God"
Burial: Lawrenceburg Cemetery
Lawrenceburg, Anderson County
Kentucky, USA
Created by: Charles Knapp

From Brian Koch and Glenn Chesnut

[Note that in the Seiberling version of what happened:
"Meetings at Oxford sessions with alcoholics proved popular, with so many showing up they decided to hold their own meetings as alcoholics at King School in Akron, the first site of the AA meetings."

"The Oxford Group proved so popular with alcoholics that they had to hold separate meetings at King School in Akron, the site of the first official AA meeting. Alcoholics Anonymous had spread to several other cities by 1938."]

From "B" kochbrian@hotmail.com&gt; (kochbrian at hotmail.com)

Her obit taken from the Akron Beacon Thursday, December 6, 1979

HENRIETTA SEIBERLING DIES AT 91
By William Canterbury
Beacon Journal staff writer

The role of Henrietta Buckler Seiberling in the founding in Akron of Alcoholics

 histo
Anonymous came to light with her death Wednesday. She was 91.

Mrs. Seiberling neither wanted nor received any publicity during her lifetime about her part in introducing in her own home the two men who founded AA in 1935, according to her son, U. S. Rep. John F. Seiberling of Akron.

About after her death in New York City, the Democratic congressman told publicly for the first time the role his mother played in the founding of that organization, which has an estimated one million members today.

Her involvement was known only to AA members.

AA ROLE 'DIVINE GUIDANCE'

"THOUGH she herself was not an alcoholic, AA members looked to her for counsel and spiritual inspiration," Seiberling said in a telephone interview from his Washington office.

"She continued to be closely involved with AA through her life. That was her major contribution in her life as far as public service was concerned."

The story of Mrs. Seiberling's involved in introducing the late Bill Wilson of New York and Dr. Robert Smith of Akron, who eventually founded AA, had its roots in meetings in the 1930s of the Oxford Movement, a spiritual effort to revitalize religion, Seiberling said.

She used to attend meetings of the Oxford group along with "a lot of other people in the area who were trying to follow this spiritual quality of life," Seiberling said.

THERE SHE met Dr. Smith, a physician and surgeon in Akron who testified during one of the forums that he had a problem with alcoholism.

"He sais, 'I just couldn't seem to lick it, and I want you to pray for me,' " the congressman recalled.

Soon afterward, Mrs. Seiberling got a call from Bill Wilson, who told her, 'I'm a rumhound from New York, and I need help,' so she invited him over to hour house."

Wilson, a stockbroker who was in Akron on business, had gotten her number from the Rev. Walter F. Tunks of St. Paul's Episcopal Church.

WILSON TOLD Mrs. Seiberling in the family home at Stan Hywet Lodge that
through
the Oxford group he had had a religious experience and had managed to stop
drinking, and was getting back on his feet.

But he said he had an urge to drink that day (at the Mayflower Hotel), "so she
said, 'Well, there's someone I think you ought to meet.' and she called up Dr.
Smith and invited him over," the congressman said.

"They started talking about the experiences of alcoholics and Bill told of how
it stopped him drinking.

"They sat there until 1:30 a.m., with my mother . . . and concluded that an
alcoholic should never take that first drink and secondly, that they ought to
try to continue to lead a spiritual-quality life and share their experiences
with people."

Meetings at Oxford sessions with alcoholics proved popular, with so many showing
up they decided to hold their own meetings as alcoholics at King School in
Akron, the first site of the AA meetings, Seiberling said.

The old King School group continues to meet at United Church of Christ, at
Portage Path and West Exchange Street.

By 1938, AA had spread to other cities.

"THE ONES who came to Akron always wanted to talk to my mother," Seiberling
said. "She would insist the thing that made the difference was the spiritual
ties. She was kind of their godmother and spiritual mentor."

Seiberling said some people might consider his mother's role an accident.

"My mother would say it was by divine guidance," he said. "She felt that Bill
Wilson coming to her house was divinely inspired because she had been praying
for some way to help Dr. Smith.

"So it wasn't a case of her motivation to help out alcoholics as much as trying
to help a friend," Seiberling said. "She was willing to be spiritually alert
and observant, and she had that attitude all her life.

"She never wanted the story publicized, except among AAs."

Seiberling said that AA "wanted to put a memorial marker at the (Stan Hywet)
Gate House to show where AA actually started, and the family agreed to it, but
hasn't got around to doing it."
MRS. SEIBERLING was married to the late John F. "Fred" Seiberling Sr., a son of A. A. Seiberling, founder of both Goodyear and Seiberling rubber companies.

"She was a very gracious, charming woman, like an old shoe, just as nice as she could be," said Dr. Bruce Mansfield, former Ohio Edison Co. president, ex-trustee of the national General Services Board of AA and a friend of Mrs. Seiberling.

She lived in Akron from her marriage in 1917 until 1952, when she moved to New York.

She also leaves two daughters, Mary S. Huhn of Devon, Pa., and Dorothy S. Steinberg, who is deputy editor of New York Times Magazine, seven grandchildren and one great-grandchild.

Memorial service will be Monday in New York City. Memorials may be made to the Stan Hywet Hall Foundation in Akron.

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Glenn Chesnut glennccc@sbcglobal.net;
(glennccc at sbcglobal.net)

Stan Hywet Hall and Gardens
http://www.stanhywet.org/images/company_assets/512F1C7F-0D64-4A5E-9D91-785DC0647#92;

Henrietta Buckler Seiberling (1888-1979)

Inducted into the Ohio Women's Hall of Fame on October 21, 1998, Henrietta Buckler Seiberling is best remembered for her pivotal role in the formation of Alcoholics Anonymous (AA).

Henrietta Seiberling introduced the two men, who would later form AA, in the Gate Lodge on the Stan Hywet Hall estate. Henrietta then worked closely with Bill Wilson, Dr. Bob Smith, and Anne Smith to develop the principles that would become the foundation for Alcoholics Anonymous.

Born in Lawrenceburg, Kentucky on March 18, 1888, Henrietta spent her childhood in Texas as the only child of Judge Julius Augustus and Mary Maddox Buckler. She enrolled at Vassar College at the age of fifteen and earned an AB degree in music and a minor in psychology. In 1917 she married John Frederick Seiberling whom she had met while he was serving as a lieutenant in the Ohio National
Guard on duty along the borders of Texas and Mexico.

Immediately following their wedding at Stan Hytew Hall, Fred was sent to France as a Lieutenant in the United States Army. When he returned from active duty in World War I, the couple took up residence in Akron. Fred and Henrietta moved into the Gate Lodge on the property of Stan Hytew Hall in 1923 with their three children—John F. Seiberling Jr. (b. 1918), Mary Gertrude Seiberling (b. 1920), and Dorothy Buckler Lethbridge Seiberling (b. 1922).

By 1926 Henrietta and Fred were facing marital problems that caused them to seriously consider matters of separation, divorce, and custody of the children. The entire Seiberling family was affected, as is described in a letter discussing Henrietta and Fred from Penfield Seiberling to his mother Gertrude on March 20, 1926:

"It distressed me that you and father and Frederick and all in the Household at home should be suffering such mental anguish and heartaches over the situation as developed."

In 1935 the couple separated and Henrietta remained in the Gate Lodge with her widowed mother, Mrs. Buckler. Experiencing the same anguish and heartache felt by the Seiberling family, Henrietta Seiberling began attending the Oxford Group meetings in Akron. The Oxford Group was a religious revival group that tried to recapture the power of first-century Christianity in the modern world. Founded by Dr. Frank N.D. Buchman in the 1920's, this evangelical fellowship stressed prayer and charitable work as a way of life. Within this group, Henrietta found respite from her family problems. Henrietta attended the Thursday West Hill Oxford Group meetings in Akron on a weekly basis.

Through the Oxford Group, Henrietta befriended Anne Smith and her husband Dr. Bob Smith. Someone had spoken to Henrietta about Dr. Bob's drinking, and she decided to do something to help. She had noticed that people at the meetings never shared anything that would be too costly of their pride, making it difficult for people with a serious problem to come forward. At the next meeting, Henrietta led the group in sharing their shortcomings. In a transcript of her remarks recorded by her son John, Henrietta recounts Dr. Bob Smith's confession:
"And then there was a silence, and I waited and thought, 'Will Bob say anything?' Sure enough, in that deep, serious tone of his, he said, 'Well, you good people have all shared things that I am sure were very costly to you, and I am going to tell you something now which may cost me my profession. I am a silent drinker, and I can't stop.'" Not knowing anything about alcoholism, Henrietta recalled that something said to her "like a voice in the top of my head" that Bob must not touch another drop of alcohol.

Bill Wilson, an unemployed stockbroker who had stopped consuming alcohol after attending Oxford Group meetings in New York, was attempting to find work in May of 1935. Bill traveled to Akron in order to try to take over the National Rubber Machinery Company when a proxy fight broke out over its control. The proxy fight failed, and Bill was stranded in Akron with $10 in his pocket. Unable to pay his hotel bill, the destitute man considered getting drunk to forget his problems. Instead he got in touch with Reverend Tunks, rector of St. Paul's Episcopal Church, who suggested that he contact one of a list of Oxford Group members in the area. After making several unsuccessful calls, he finally reached Henrietta Seiberling. He told her, "I'm from the Oxford Group and I'm a Rum Hound."

This series of coincidences enabled Henrietta to introduce Bill Wilson to Dr. Bob Smith in her home in Stan Hywet's Gate Lodge. The three talked about the experiences of alcoholics and Bill Wilson related how group support had helped him stop drinking. They formulated two principles that together became the cornerstone of Alcoholics Anonymous: that alcoholics should never take another drink, and that alcoholics should lead a spiritual-quality life and try to help themselves and others by sharing their experiences. The Oxford Group proved so popular with alcoholics that they had to hold separate meetings at King School in Akron, the site of the first official AA meeting. Alcoholics Anonymous had spread to several other cities by 1938.

Although Henrietta moved to New York City in 1944, she still spent summers in Akron at the Gate Lodge. She was involved with AA throughout her life and always stressed the importance of the two principles that she, Dr. Bob, and Bill Wilson developed back in 1935.
Henrietta died in 1979 at the age of 91, without receiving public recognition for her role in the foundation of Alcoholics Anonymous. Henrietta Buckler Seiberling, Dr. Bob Smith, and Bill Wilson did not seek fame for their contribution to society. Instead, all three emphasized the power of ordinary people to change their own lives and the lives of others through the kind of spiritual discipline exemplified by Alcoholics Anonymous.

+++Message 8543. . . . . . . . . . . . . A complete list of everything Bill W. wrote
From: ukahmadreza . . . . . . . . . . . . .7/16/2012 6:35:00 AM

This is Reza. I'm very happy to join you today. How many books did Bill Wilson write himself, and what are their names? apart from ....

Alcoholics Anonymous

Twelve Steps and Twelve Traditions

Best regards,
Reza

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From the moderator: wouldn't it be better to ask how many books contain material written by Bill W as part of their contents? Otherwise you can even raise issues about Alcoholics Anonymous (Bill certainly didn't write the stories at the end, and probably did not write the first draft of To Employers).

HERE ARE FIVE BOOKS TO LOOK AT:

As Bill Sees It

Language Of The Heart
[From the AA Grapevine, a collection of Bill's writings.]

Bill W., My First 40 Years: An Autobiography
[Agent Orange says that this book was assembled by ghost writers at Hazelden from the same set of autobiographical tapes of Bill Wilson that Robert Thomsen used for his book.]

Alcoholics Anonymous Comes Of Age
[Granted that AA Comes of Age has a lot of other people's material in it also,
Bill W. put it together.]

[Includes material unavailable elsewhere, namely some of Bill's letters to Father Dowling.]

What else?

I am in possession of a 2 ½ minute excerpt of a recording made by an Indianapolis Priest, Fr. Ralph Pfau (AKA Fr. John Doe). He lived from 1904 to 1967. Historically, this brief recording tells how an AA 12-Stepper, Irwin Meyerson, came down from Cleveland to prompt Doherty Sheerin into starting Indy's first AA meeting. This is an excerpt from one of his recordings titled:

"Decision."
(Fr. Pfau wrote: Sobriety Without End, The Prodigal Sheppard and Sobriety and Beyond, as well as the 14 Golden books.)

I will be happy to email this file upon request, if you will simply write me at:
rstonebraker212@comcast.net
(rstonebraker212 at comcast.net)

Bob S.

_______________________________

Fourth Dimension Group Website at
http://www.4dgroups.org

Henrietta Seiberling may have been cremated as Dr. Bob was.
Interment of her ashes could have been delayed for very good reasons.

Tommy H in Danville, right down US-127 from her grave

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On 7/9/2012 09:50, B wrote:

I found the following peculiar information in the Lawrenceburg Cemetery Search:

http://www.lawrenceburgky-search.org/searchresults.php?title=&pageNo=1&pageLen=1&en=1#92;

0&firstname=&middlename=&maidenname=&lastname=Seiberling&suffix=&whichdate=birth#92;

date&startdate=&enddate [64]

Mrs. Henrietta Buckler Seiberling

Gender: Female

Born: 1/1/1888

Died: 1/1/1979

Buried: 5/31/1982

As can be seen, the cemetery info on her actual date of death is incorrect.

Not sure if they just default to 1/1 when they don't know the actual date within a certain year.

For the burial however there is a quite puzzling date shown: May 31, 1982. Did they actually wait two and a half years before burying her body in Kentucky?

I called Lawrenceburg Cemetery in Kentucky, but they had no further insight.

+++Message 8546. . . . . . . . A link between the Emmanuel Movement and Sam Shoemaker?

From: jax760 . . . . . . . . . . . . 7/15/2012 10:03:00 AM

In the FOREWORD of Sam's 1921 title "REALIZING RELIGION" Sam wrote the following:

"I have quoted much from others older and wiser than I. Hardly a page but has upon it the thought or the actual words of William James, who did so much as a great scientist to give the world a reassuring feeling about religion in general, and of my friend, Dr. Samuel McComb, who has not only observed, but greatly used, the power of religion to free people from bondage."
The influence of William James on Sam Shoemaker and the Oxford Group and subsequently Bill Wilson and A.A., is well known. The idea of "personal religion" which Bill Wilson and the first One Hundred described as "spiritual" in the early literature was surely transmitted via James. Sam's association with Dr. Samuel McComb of Boston's Emmanuel Movement is less known and will need to be explored further. It seems that Bill Wilson's "synthesis" of medicine, psychology, and religion for a malady involving "Body, Mind, and Spirit" (1932 Worcester and McComb) may have deeper, more diverse roots than perhaps have previously been known.

In Dubiel's work he notes the idea of "synthesis" by Worcester and McComb (p.13) and I recall Bill stating the validation of the idea for a "synthesis" was from reading Carrel. He then recalled in his 1944 talk at Yale:

"Let's go back to our friends the doctors, let's go back to our friends the preachers, the social workers, all those who have been concerned with us, and again review what they have got above ground and bring that into the synthesis."

Was Sam transmitting McComb's practices and experience to Bill and Bob in those formative years of their spiritual development 1935-1937?

"Coincidence" or "Synchronicity"?
http://www.bbsgsonj.com/apps/documents/categories/show/37230

God Bless,

John B

+++Message 8547. . . . . . . . . . . . Let Go and Let God on Henrietta Seiberling's tombstone
From: jax760 . . . . . . . . . . . . 7/11/2012 3:37:00 PM

"Let Go and Let God" - often heard in the rooms of AA, came of course from the OG. It can be found in Benson's book "The Eight Points of the Oxford Group"

God Bless

John B

- - -
&gt; From the moderator: For comparison's sake, the find-a-grave article on Henrietta Seiberling gives all the usual dates and information.

&gt; The inscription on the stone is quite interesting (you can click on the small photograph and see a much larger picture of the words engraved there): "Let Go and Let God."

http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=59252532 [65]

Birth: 1888, Death: 1979
Parents: Julius Augustus Buckler (1844 - 1934) and Mary Maddox Buckler (1856 - 1940)
Inscription: "Let Go And Let God"
Burial: Lawrenceburg Cemetery Lawrenceburg, Anderson County Kentucky, USA
Created by: Charles Knapp

From Charlie Parker, Baileygc23, Kimberly Partin, and marathonmanric

Give me your sullen, your recalcitrant, your paper signers longing to be free
.... Charlie P

[FROM THE MODERATOR: POEM ON THE STATUE OF LIBERTY
"Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"
Emma Lazarus, 1883]

Bill W said the GSO could act for us but could not direct us.
In a message dated 7/10/2012 1:08:58 P.M. Eastern Daylight Time, email@LaurenceHolbrook.com writes:
Attendance slips can be a problem. I would like GSO to create some general guidelines that groups may choose to adopt. Some consistency would be helpful.

- - - -

From: Kimberly Partin kpartin91@yahoo.com
(kpartin91 at yahoo.com)

I was also court mandated and very thankful for that otherwise I may have never made it. I live in a very small town and some times being the newcomer with "the slip" is hard and intimidating. We need to remember it is our jobs to give back what we have received. That is the only way to keep it. I was always told the newcomer was the MOST important person at any meeting regardless of who sent them there or how they found their own way.

- - - -

From: "marathonmanric" gentlehart@gmail.com

I'm wondering if the saying that the "Newcomer is the most important person here today" is written, or said by our founders. I'm suspecting that it is merely a way to water down the message from "burning the idea into the consciousness of every man that he can get sober regardless of anyone."

Thanks,
Ric

I suspected all along that most Irish were teetotalers. I think the British imported other people to fill the bars in our mostly Irish neighborhood.

In fact, sixty some odd years ago, I was a newsboy selling papers in the bars of Charlestown, Massachusetts, and I did not think it strange to see Irish people in bars.
I have a text copy. My email address is:

anon2012xx@yahoo.com

In AAHistoryLovers@yahoogroups.com, "Thom K." wrote:

If anyone can provide excerpts from (or all of) the text of The History and Pathology of Inebriety by Dr. J. Edward Turner, founder of the New York State Inebriate Asylum, published on or about 1854, or point the way to this text, I'd be grateful to hear from you at

Irwin Meyerson prompted Indianapolis AA founder, Doherty Sheerin, to start the Circle City's first AA meeting in October of 1940. Irwin is an example of how even off-and-on-the-wagon AA members have historically contributed to the growth of our fellowship.

Irwin S. Meyerson: A Short Biography

The following is from the book How It Worked, the story of Clarence H. Snyder, by Mitchell K., pg.161 - 162:
"Another of Clarence's "babies," was Irwin "Irv" M. Irwin was a salesperson who had lost several accounts due to his drinking. He lived on Eddington Road in Cleveland Heights, Clarence had "pulled" Irv out of a bar at the request of Irv's wife and had convinced him that he "needed to be fixed." Irv had a difficult time sobering up, but was sold on the idea of A.A. and of helping others. Irwin sold Venetian Blinds and traveled around the country doing so. Wherever he went, he started A.A. meetings. And Irwin was a high pressure salesperson in and out of A.A. Irwin was Jewish, weighed 250 pounds, and kept slipping back into active alcoholism. Still he was a driving force in the early days of A.A.

In the book, "DR. BOB and the Good Oldtimers," Bill Wilson is quoted as saying, "The prospect of Irwin as a missionary scared us rather badly." In a letter to Clarence, dated May 22, 1940, from the Hotel Virginia, in Columbus, Ohio, Irwin wrote, "This is the first trip in one year that I was sober. Thank God." This was the first of many letters that Irwin wrote Clarence in which he told of his "slips," of regaining his sobriety, and of carrying the message by starting meetings. Irwin, due to his widespread sales territory received constant lists of inquiries from Ruth Hock at the New York A.A. office. Irwin followed up on them with the same gusto he used in his sales pitches. In a letter to Clarence, dated September 18, 1940, he wrote: "You know that list that Miss Hock sent me from New York. Well I Stuck my neck out, I contacted two men in Indianapolis and they are starting a group there. I contacted four but 2 stuck, the others were a doctor who wouldn't admit he was alky and another Bozo who could handle it. However I am trying to do my share. I am thankful to providence that I started a few men on the road to health and they are also thankful. That's what makes me feel good.

Personal Sponsorship was another hallmark which came out of Cleveland. Each member and prospective member was indoctrinated with the idea of having and then becoming a sponsor. The idea of sponsorship, as A.A. knows today, originated in Cleveland."

Irwin, in his travels, also started groups in Indianapolis, Indiana, Atlanta, Georgia and throughout the South. In a letter, dated March 28, 1942, from Knoxville, Tennessee, Irwin's wife wrote to Clarence that "Irwin
started another club in Charleston, W. Va.".

- Bruce C.

===============================================

Irwin S. Meyerson Gravesite:
Hillside Memorial Park and Mortuary
6001 W. Centinela Avenue
Los Angeles, CA 90045
(800) 576-1994

http://hillsidememorial.org/cemetery-options/interactive-cemetery-map/
(interactive map, although they recommend coming into the office for specific directions.)

He is in: Valley of Remembrance
Block 2, Plot 114, Space 2A

PS - Please note that Al Jolson's very elaborate Memorial is located in this graveyard. This is a Jewish cemetery.

Bob S.

Robert Stonebraker
212 SW 18th Street
Richmond, IN 47374
(765) 935-0130
Fourth Dimension Gp. Website www.4dgroups.org

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

+++Message 8552. . . . . . . . . . . . Re: Irwin S. Meyerson, Doherty Sheerin, and AA sponsorship
From: Glenn Chesnut . . . . . . . . . . . . 7/19/2012 11:22:00 AM

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

Many thanks to Bob S. and Bruce C. -- I had for a long time been uncertain as to what the correct spelling was for Irwin's name, because it shows up in different spellings in different books and documents.

But the photograph of his grave marker shows that the correct spelling is:

============================================
BELOVED HUSBAND
FATHER - GRANDFATHER
IRWIN S. MEYERSON
1898 * 1961
============================================

And one of the passages you cite from Mitchell K.'s book on AA in Cleveland,
sends that people called him "Irv" for a nickname. That explains why you sometimes find documents that spell his first name as Irvin or Irving -- working backwards from his nickname, they assumed his full legal name must have been spelled with a V instead of a W.

I would like to add only one thing to your account of Irwin's twelfth step call on Doherty Sheerin. Doherty Sheerin not only founded AA in Indianapolis, he was the one who brought Father Ralph Pfau into the program and sponsored Father Ralph during his crucial early years in the program. Father Ralph was not only the first Roman Catholic priest to join AA and get sober in AA, he was also one of the four most published AA authors during the early years of AA history. Among other things, he wrote the famous "Golden Books" (under the pen name of Father John Doe).

Pamphlets containing excerpts from the Golden Books were also created and translated into Spanish at a very early date. They were widely distributed in Latin America during the early period when there was no widely available Spanish translation of the Big Book. Spanish language AA in the Americas owes more (at least in terms of immediate influence) to the Golden Books than to the Big Book. This was also helped by the fact that Father Ralph's writing style (sentence structure and so forth) was much easier to translate into Spanish than Bill Wilson's sentence style and vocabulary.

What does this have to do with Doherty Sheerin?

GOOD OLD TIME A.A. SPONSORSHIP:
Anyone interested in putting together a full and detailed account of what the best old time A.A. sponsorship was like, should go through Father Ralph's autobiography taking notes on how Doherty Sheerin took loving and compassionate care of Father Ralph:

Ralph Pfau and Al Hirshberg, Prodigal Shepherd. Indianapolis, Indiana: SMT Guild, orig. pub. 1958; the presently available edition (now being handled by Hazelden) was published after Pfau's death in 1967.

Doherty was breath-takingly good at soothing, calming, and encouraging the neurotic and highly strung priest, and at directing and guiding him in the way he needed to go. We would never have had Father Ralph's contributions to AA if Doherty had not arranged for him to be freed from his normal priestly duties, to
be given enough money to live on for his first year of full time AA work, and so on.

+++Message 8553. . . . . . . Florence Rankin Kalhoun
From: B . . . . . . . 7/19/2012 8:27:00 AM

Had the opportunity to visit her grave in Adelphi MD yesterday, George Washington Cemetery. According to cemetery personnel she is buried in an unmarked grave in one section of the cemetery, but has had a special memorial stone placed, by Friends of Bill, in the adjacent section. Simple flat ground level stone. "A Feminine Victory" along with her full name and birth and death years. She is next to a lovely shade tree which helped in the 102 degree heat yesterday. Someone had placed an orange flag at the grave, most likely so another intrepid seeker could find it. We placed a 24 hour coin there, and had a moment of silence for all she did in her brief period of sobriety. Although there is some contention that Jennie Sturdevant was the first woman actually in AA, Florence seems to be the first that achieved any length of sobriety at all.

"TO MY lot falls the rather doubtful distinction of being the only "lady" alcoholic in our particular section. Perhaps it is because of a desire for a "supporting cast" of my own sex that I am praying for inspiration to tell my story in a manner that may give other women who have this problem the courage to see it in its true light and seek the help that has given me a new lease on life.

-A Feminine Victory, 1st Edition BB.

+++Message 8554. . . . . . . Comments on the Bill W. film
From: trysh travis . . . . . . . 7/23/2012 9:43:00 AM

Today and tomorrow at Points: the Blog of the Alcohol and Drug History Society (http://pointsadhsblog.wordpress.com/), we are running a review of Kevin Hanlon's new *Bill W.*, documentary by Matthew Raphael, the author of the book *Bill W. and Mr. Wilson.*

Trysh Travis
I have heard scuttlebutt about Wallace von Arx (and I guess now to some extent Mrs. von Arx, and Irving von Arx, all of whom lived at 149 Grant Ave. Jersey City, NJ). I am wondering if anyone has any definitive info on their actual existence, who they were etc.

I have a list of shareholders in front of me from Works Publishing regarding those initial "shares" in the Big Book. Wallace had 53 shares ($1,325 in 1938, which equals $17,291.37 in 2011 dollars). Additionally, the "Mrs" had 8 shares and Irving had 4 shares.

This is a significant outlay and this 65 shares total represents 36% of the paid shares. If Mr. von Arx was an alcoholic this seems like a huge figure, both in dollars and percentage.

Additionally, and this is where you can correct me if I am wrong, I believe I saw a document where Mr. von Arx collected payment for some work he did in relation to the Big Book. Is this true?

Just who is this guy, if he indeed existed? Would love some factual evidence of his being a real person. As many of you know, the scuttlebutt has been none too flattering to our founder(s).

Thanks for any help.

Brian's recent post reminded me I had this draft waiting to be finished. It pertains to the details of Florence's death.

If I recall correctly it was Lois who had said that Florence's body turned up in the morgue and that Fitz was called to identify the body. Lois didn't indicate how Florence died. It was Pass It On that said her death was an "apparent
suicide." It seems certain that Fitz would have called Bill and Lois to tell them the news but an initial search of some of Lois's documents did not turn up anything about Florence's death. Not to say we might not still find something. We also know AA is famous for myths and legends and perhaps this is one of them.

So that word "apparent" (according to appearances, initial evidence, incomplete results, etc.) which was used in Pass It On is an important qualifier. The idea that Florence committed suicide did not appear out of thin air and perhaps we should not dismiss it so easily. I would like to put forth the following theory which is not meant to dispute Washington's or the moderator's take on things but perhaps shed some additional light on how the idea of suicide materialized and perhaps why some of it might be retained in our history.

Florence died of pneumococcal meningitis. My sources tell me that this type of meningitis is often an outcome in cases of severe alcoholism where the sufferer literally drinks themselves to death. So while the official cause of death was listed with a physical basis there may be "apparent" underlying causes that gave rise to the idea, and perhaps credence that her death was by her own hand. If so, one could make the assumption that she drank herself to death.

If any of you guys out in the mid-west are in touch with Mel B. we could ask him what his recollection is of why Pass It On painted the picture of a suicide, how long has that idea been in existence, and if he ever heard Bill or Lois or anyone else "in the know" discuss it. Might shed some additional light on an important piece of AA history.

God Bless,

John B.

________________________________
From: John Barton jax760@yahoo.com>
Sent: Friday, October 28, 2011
Subject: Re: First woman to join AA

Norm (normtinman at yahoo.com) said:

"Does everyone on here agree that Marty Mann was the first woman to join AA?"
Hi Norm,

I do not agree.

Referring to Dr. Bob's handwritten list of members given to Frank Amos in February of 1938

http://hindsfoot.org/amoslist.html
http://hindsfoot.org/amostype.pdf

we have the first recorded instance of any woman to achieve sobriety. Her name was Jane Sturdevant and she is listed by Dr. Bob with 12 months of sobriety dating her entrance into AA in February of 37. You can read about her in DBGO.

The second woman was Florence Rankin. She came into AA in September of 1937. There are letters and questionnaires located in the GSO archives that attest to this. In her Big Book Story she indicates she has not been tempted for the past year which might suggest she had at least one year of continuous sobriety at that time.

The amusing story of Victor and Lil is just that. DBGO indicates "Lil" never even attended a meeting so I don't see how she could ever be considered a member or first woman to join. Whether or not she sobered up later by some other means is not relevant for our task.

I would be happy if anyone can produce any documentation that was recorded before April 10, 1939 to support anything other than these conclusions.

Marty was a wonderful woman and I leave it to all of you to decide whether she or Sylvia had the most continuous sobriety as it appears that neither Jane or Florence stayed sober in the end. We know the details of Florence's death and Jane's name is conspicuously absent from the Cleveland 220 List.

- - - -

NOTE FROM G.C. THE MODERATOR:

The Washington D.C. AA history debunks the later legend that Florence committed suicide. She died after a two-day stay at Gallenger Municipal Hospital (DC General Hospital); the death certificate they issued says that she died on April 19, 1943 at the age of 47 of pneumococcal meningitis. Florence was in some
sort of contact with the AA program in 1939 and 1940, but there is no way of telling whether she was or was not staying sober after the Fall of 1939, and from what little we know, her life seems likely to have gone on the skids there at the end. Nevertheless, we cannot tell for sure whether she was or was not sober during the very last part of her life. For details, see pages 18-20 of the history of AA in Washington, D.C. at http://www.aa-dc.org/sites/default/files/Wash-Book-21Oct2008_0.pdf

Also see http://health.groups.yahoo.com/group/AAHistoryLovers/message/7827 from "Michael Margetis" (mfmargetis at yahoo.com)

Washington DC Intergroup has a copy of Florence's death certificate. It does NOT state that her death was a result of suicide. I believe cause of death was stated as some form of meningitis.

Here is a link to a document about early AA in the DC area:

http://www.aa-dc.org/sites/default/files/Wash-Book-21Oct2008_0.pdf (see pages 18-20)

Hope this helps.

Mike Margetis
Brunswick, Maryland

I find it hard to reconcile the write-up in Markings


with the background info given by cemetery staff. The Markings article suggests that her actual grave was unmarked and then describes how AA's and cemetery workers found it. The Markings article also suggests that the headstone was placed at the grave itself.

Was cemetery staff in 2012 just repeating what they had heard from earlier employees, or am I reading too much into the 2007 article?

Any WAIA people out there who can clarify? Thanks.

By the way, I too went to the cemetery recently - heartwarming to see what WAIA accomplished, moving to see her headstone, and even more moving to read how
the funds were so responsibly collected.

+Message 8558. . . . . . . . . . . . Re: Irwin S. Meyerson: A short bio and gravesite location
From: Gary Neidhardt . . . . . . . . . . . . 7/24/2012 9:32:00 AM

Bill Wilson credits Irwin Meyerson as founding the first meeting of AA in Atlanta in Alcoholics Anonymous Comes of Age. While there is documented evidence of AA meetings in Atlanta prior to the Atlanta anniversary date of 6/12/1941, the Irwin Meyerson meetings didn't stick - everyone moved away. Here is an article I wrote for the Gwinnett County AA archives some time ago using a response from NY Archives to document the subject:


It is one thing to hold a meeting at a given location, it is another to verify that the meeting led to continuous meetings at that location.

Gary Neidhardt

THE FIRST AA MEETING IN ATLANTA
by Gary N

The first AA meeting in Atlanta was held on November 29, 1940, which is around seven months earlier than the June 12, 1941 date that we in Atlanta celebrate as our anniversary. This information has been obtained from the AA Archives in New York, and results from their research.

However, after examining this new information with Avery of our Central Office, there seems to be no reason to change the anniversary date of June 12, 1941 as currently celebrated. Though there were meetings in AA earlier than we thought, the people that conducted the meetings didn’t stay in Atlanta. Consequently, there isn’t an unbroken chain, as there is from our current anniversary date.
I’m going to include the contents of an email I received from New York from an archives assistant there, which explains the history of AA in Atlanta we didn’t previously know.

=====================================  
Dear Gary,
Greetings from GSO Archives! It is a pleasure to be in contact with you! Our earliest correspondence coming out of Atlanta, GA is dated in late 1940. Several relative excerpts from letters are:

The earliest letter we have in our records is to Mr. Marion H. from the GSO dated 11/26/40:
"We first heard of your interest in Alcoholics Anonymous through a letter from our mutual friend, Irwin M., who we call our traveling correspondent. He keeps rather closely in touch with us while moving about the country on business ...."

From Mr. Marion H. to the GSO, dated 11/30/40: "Many thanks for your encouraging letter and copy of the Bulletin, which I have turned over to Mr. C.K.P. We had a meeting last night, but Sam M. did not attend."

From Mr. Marion H. to the GSO, dated 1/31/41: "Thanks for your letter to the Atlanta Group. Unfortunately, this writer is the only one of the active group now in Atlanta. C.K.P. left the day after Christmas for the west coast ...."

There are several letters from this time that have referrals. The GSO sent Marion H. names and addresses of people interested in AA in the Atlanta area.

A letter from Frances D. (Mrs. Sam S.D.) to the GSO, dated 4/2/41 discloses: "Enclosed are two newspaper articles about my husband. The first dated December 3, 1940, brought little or no response for employment. But in the meantime, he took a commission job, selling Good Year tires. He made no money, he became depressed, and just as this radio work came to be a reality, he began to drink. Now, he’s going to lose this opportunity, just as he has many others in the past 8 years, since he left the Ministry. I’ve combed Atlanta and suburbs for the name or names of some Alcoholics Anonymous. The one name [Marion H.] I have secured is a traveling man and is away from town indefinitely. Will you please rush any information you can give me as to whom to get in touch with.... I am
reading Alcoholics Anonymous now. My husband has read excerpts from it, and likes the idea."

A response from the GSO dated 4/3/41 states:
"We are sorry indeed to advise you that at the moment, there are no AA members in Atlanta to whom we could refer you and Mr. D for information and assistance. As you know, [Marion] is not at home at the present writing; however things are spreading so rapidly since the publishing of the article in the Post that we hope to get things really started in Atlanta soon."

A letter to the GSO dated 7/15/41 reveals:
"At the direction of the Atlanta Group, we are taking this means of thanking you for the pamphlets you so generously sent us to aid in promoting our group. If you could attend one of our meetings, see the miracles taking place and hear the testimonies given, you would be happy in seeing the progress we are making ...
Some of us in the group have been tremendously interested in AA for a long time and exceedingly anxious to start a group here. Efforts were made a number of times but without permanent results. Stephen M., of the Washington group moved to Atlanta, and through his splendid efforts we actually began operations ...
On June 12, seven of us met with Mr. and Mrs. [Stephen] M. in their home. Last Tuesday evening, July 8, forty people were at the meeting in parlors A and B in the Robert Fulton Hotel, our regular meeting place ...
Very sincerely yours,
Sam S. D.
Ernest H.S.
J.H.M."

Another letter from Sam D. to the GSO dated 10/27/41 discloses:
"For 16 years, I was a successful minister in the Presbyterian Church. One pastorate was the 'Old First' Church, Brooklyn, where John Barleycorn whipped me. I have started over again, thanks to AA's solution to my problem .... We enjoyed Irwin M.'s visit and received a number of helpful suggestions from him."

In regards to Sam D., Bill W.'s "AA Comes of Age" mentions him briefly, stating:
"Shortly after the beginning of AA in Atlanta, that shaky group was sparked by the appearance of Sam, a high powered Yankee preacher ..."

The book does not claim that Sam D. started AA in Atlanta. According to the correspondence that I have shared with you, this seems to be the most
accurate.
There were whispers of AA in Atlanta before Sam D.

Steve M. was an early AA member in Atlanta. I have mentioned him in the above correspondence excerpts as Stephen M.

I hope that this information has been helpful. If you have any more questions, please feel free to contact us at Archives@aa.org.

Take care,
Svetlana G.
Archives Assistant

From: Robert Stonebraker rstonebraker212@comcast.net>
Sent: Thursday, July 19, 2012
Subject: Irwin S. Meyerson: A short bio and gravesite location

Irwin Meyerson prompted Indianapolis AA founder, Doherty Sheerin, to start the Circle City's first AA meeting in October of 1940. Irwin is an example of how even off-and-on-the-wagon AA members have historically contributed to the growth of our fellowship.

I will be happy to email pictures of Mr. Meyerson's gravesite upon request:

rstonebraker212@comcast.net>
(rstonebraker212 at comcast.net)

Irvin S. Meyerson: A Short Biography

The following is from the book How It Worked, the story of Clarence H. Snyder, by Mitchell K., pg.161 - 162:

"Another of Clarence's "babies," was Irwin "Irv" M. Irwin was a salesperson who had lost several accounts due to his drinking. He lived on Eddington Road in Cleveland Heights, Clarence had "pulled" Irv out of a bar at the request of Irv's wife and had convinced him that he "needed to be fixed." Irv had a difficult time sobering up, but was sold on the idea of A.A. and of helping others. Irwin sold Venetian Blinds and traveled around the country doing so. Wherever he went, he stared A.A. meetings. And Irwin was a high pressure salesperson in and out of A.A. Irwin was Jewish, weighed 250 pounds, and kept slipping back into active alcoholism. Still he was a driving force in the early days of A.A.
In the book, "DR. BOB and the Good Oldtimers," Bill Wilson is quoted as saying, "The prospect of Irwin as a missionary scared us rather badly." In a letter to Clarence, dated May 22, 1940, from the Hotel Virginia, in Columbus, Ohio, Irwin wrote, "This is the first trip in one year that I was sober. Thank God." This was the first of many letters that Irwin wrote Clarence in which he told of his "slips," of regaining his sobriety, and of carrying the message by starting meetings. Irwin, due to his widespread sales territory received constant lists of inquiries from Ruth Hock at the New York A.A. office. Irwin followed up on them with the same gusto he used in his sales pitches. In a letter to Clarence, dated September 18, 1940, he wrote: "You know that list that Miss Hock sent me from New York. Well I Stuck my neck out, I contacted two men in Indianapolis and they are starting a group there. I contacted four but 2 stuck, the others were a doctor who wouldn't admit he was alky and another Bozo who could handle it. However I am trying to do my share. I am thankful to providence that I started a few men on the road to health and they are also thankful. That's what makes me feel good.

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- Bruce C.

Irwin S. Meyerson Gravesite:
Hillside Memorial Park and Mortuary
6001 W. Centinela Avenue
Los Angeles, CA 90045
(800) 576-1994

http://hillsidememorial.org/cemetary-options/interactive-cemetery-map/
(interactive map, although they recommend coming into the office for
specific  
directions.)

He is in: Valley of Remembrance  
Block 2, Plot 114, Space 2A

PS - Please note that Al Jolson's very elaborate Memorial is located in this  
graveyard. This is a Jewish cemetery.

Bob S.

Robert Stonebraker  
212 SW 18th Street  
Richmond, IN 47374  
(765) 935-0130  
Fourth Dimension Gp. Website http://www.4dgroups.org/

+++Message 8559. . . . . . . . Re: Newcomer is the most important  
person here today  
From: Tom Hickcox . . . . . . . . 7/17/2012 3:12:00 PM

&gt; From: "marathonmanric"gentlehart@gmail.com&gt;  
&gt; I'm wondering if the saying that the "Newcomer is the most important  
person here today" is written, or said by our founders.

This question has been asked on the list any number of times and, IIRC,  
the best anyone can come up with is the dedication of Ed W's book "Our  
Devilish Alcoholic Personalities":

==============================================  
Dedication  
This book is dedicated to A.A. members  
worldwide. To the newcomers who are  
the life blood of our fellowship and to the  
oldtimers who are its backbone.  
Ed W.

==============================================

I guess we regular ones are the muscles that make it go.  
Tommy H in Danville

+++Message 8560. . . . . . . . Re: A complete list of everything  
Bill W. wrote  
From: Chris . . . . . . . . . . . 7/18/2012 8:51:00 AM
From Chris and Shakey Mike

- - -

Chris beachbuddah@mail.com&gt; (beachbuddah at mail.com)

I'd like to add the only piece of conference approved
literature that has Bill W's byline on it:

"The AA Service Manual and the 12 Concepts"

Love n Service,
Chris

- - -

From: Michael Gwirtz Shakey1aa@aol.com&gt; (Shakey1aa at aol.com)

All of the "Best of the Grapevine" books.

====================================================================
Btw over 300,000 inquiries about AA on India from 7/1
to 7/5/2012 these numbers reminds me of the numbers
after Jack Alexander's SEP article. I wonder if tv was
as widespread as it is now, what kind of numbers AA
would have had? I wish that a top show would do what was
done in India here and around the world. Has there been
any publicity on a large scale in the USA in recent years?
====================================================================

Message 8543, from the moderator: wouldn't it be better to ask how many
books
contain material written by Bill W as part of their contents? Otherwise you
can
even raise issues about Alcoholics Anonymous (Bill certainly didn't write
the
stories at the end, and probably did not write the first draft of To
Employers).

HERE ARE FIVE BOOKS TO LOOK AT:

As Bill Sees It

Language Of The Heart
[From the AA Grapevine, a collection of Bill's writings.]

Bill W., My First 40 Years: An Autobiography
[Agent Orange says that this book was assembled by ghost writers at Hazelden
from the same set of autobiographical tapes of Bill Wilson that Robert
Thomsen
used for his book.]
Alcoholics Anonymous Comes Of Age
[Granted that AA Comes of Age has a lot of other people's material in it --
also, Bill W. put it together.]

Dowling, S.J. and Bill Wilson in Letters
[Includes material unavailable elsewhere, namely some of Bill's letters to
Father Dowling.]

Here follows an article from the December 10, 2011, Saturday Evening Post:
http://www.saturdayeveningpost.com/2011/12/10/archives/then-and-now/alcoholics-a\nnonymous.html [67]

At bottom of the webpage are copies of each page of the original 1941
article. I
would like to ask the following questions:

Man of the Bed Picture: who are the people in this picture supposed to be?
The
Man on the Bed? Bill D. (on chair)? Who maybe are the
others in this picture supposed to be?

The characters in the article, who are they?

Griffith - Perhaps Bill W.?
Dr. Armstrong - Maybe Dr. Bob S.?
Sara Martin - Maybe Marty Mann?
Watkins - Who does this represent?
Tracy - Who does this represent? Maybe Ernie G.?
Brewster - Who does this represent? Maybe Clarence S.?

Any help would be most appreciated!

Bob S.

Here follows an article from the December 10, 2011, Saturday Evening Post:
Friends,

As many of you are probably aware, her certificate of death also lists an underlying condition, Hypertensive Cardio Vascular Disease.

(from the American Health Association) AHA Recommendation

These people should not consume any alcohol: anyone with a personal or family history of alcoholism, hypertriglyceridemia, pancreatitis, liver disease, certain blood disorders, heart failure, and uncontrolled hypertension ....

I am thinking Florence did not drink in moderation. Further, see http://www.nmih.com/h/hypertensive.htm which notes that coronary artery disease and alcohol abuse increase the individual's risk for developing serious cardiovascular disease.

So, while Florence may not have actually committed suicide in a direct and intentional fashion, she, like many of us was drinking herself to death, apparently. Suicide implies the intent of taking one's life, and in my understanding the obsession of the mind leads to the first drink, which leads to every other drink to follow .... Powerlessness.

Blessings friends,
Brian

+++Message 8563 . . . . . . . . . . . . Re: Florence Rankin Kalhoun
From: brian koch . . . . . . . . . . . . 7/24/2012 5:21:00 AM

I am only passing on information in the cemetery records, which are pretty specific about locations and such. I don't know the thinking behind placing the marker at a different spot, if thats what was done; possibly familial considerations, or space or whatnot. But the cemetery keeps pretty copious records, as my recent visit revealed.

Blessings,
Brian

+++Message 8564 . . . . . . . . . . . . AA in the 1940's in South Florida
From: Karla . . . . . . . . . . . . 7/24/2012 9:41:00 PM
Anyone have any early history on AA in South Florida?

+++Message 8565. . . . . . . . . . . Houston area archives
From: southeast_texas_aa_archives . . . . . . 7/26/2012 12:10:00 PM

Curious if anyone has any original books or documents related to the development of AA in the Houston area. I now have some of the drafts of the Larry J. articles submitted to the Houston Press. I have oral history from Dave J., his son. I have an original April 1940 AA pamphlet which are the articles that were submitted to the Houston Press reprinted by the Alcoholic Foundation. Looking for any documents from Elizabeth E., Roy Y., Ed H., or any other Texas AA pioneers. Trying to find Larry J's Big Book. Anyone know anything?

MY E-MAIL ADDRESS: sticc.katy@gmail.com (sticc.katy at gmail.com)

+++Message 8566. . . . . . . . . . . Re: A complete list of everything Bill W. wrote
From: rickshevitt . . . . . . . . . . . . 7/25/2012 11:30:00 AM

Bill W.'s byline appears in the pamphlet "Problems other than Alcohol" as

Bill W. Co-founder of Alcoholics Anonymous

Not sure if this is the only pamphlet with his name but I think it is.

With gratitude in service,

Rick

--- In AAHistoryLovers@yahoogroups.com, &gt; Chris (beachbuddah at mail.com) &gt; &gt; &gt; I'd like to add the only piece of conference approved literature that has Bill W's byline on it: &gt; &gt; &gt; "The AA Service Manual and the 12 Concepts"
The newcomer is the most important person in the room.

Re: The newcomer is the most important person in the room
From: hdmozart 7/24/2012 2:40:00 PM

AAA Grapevine -

June 1946, Vol. 3, No. 1
The Brighter Side, Waterloo, Iowa:
"THE NEW RECRUIT--
He is the most important person in A.A."
[Previously mentioned in AAHL post 1479]

September 1952, Vol. 9, No. 4
"AS far back as I can remember in my association with AA, I have heard it said
at meeting after meeting, that the newcomer is the most important person in the
AA fellowship."
Worcester, Massachusetts

August 1956, Vol. 13, No. 3
"The New Alcoholic
Is the most important person in our group."
Denver, Colorado

"The newcomer is the most important person at any meeting, because we can only
keep what we have by giving it away."
The 1st edition was published in 1983, not sure if the above was included or not
-

It is an idea that has certainly been around early on in different locations
throughout the country - NA including the thought in their basic text, the
merging of alcoholics and drug addicts and the blurring of differing substance
abuse of by the 'treatment industry' has likely cemented the idea -

Won't groups eventually disintegrate if they don't add newcomers?

+++]Message 8568. . . . . . . . . . . . Re: Recording by Fr. Ralph Pfau
From: Bruce C. . . . . . . . . . . . 7/26/2012 12:41:00 PM

Hi Glenn

For historical accuracy father Ralph states in recording that Doherty read the
1941 Post article. This is not correct, he (Doherty) read the 1939 Liberty article that started his inquiry of AA that brings Irwin to visit. Notice in the recording someone clears their throat when the error is stated.

Bob's friend Jim W. in CA. took the picture of Irwin's headstone.

Thanks Glenn for all you do for our history

Bruce Cleaver

---

Re: Recording by Fr. Ralph Pfau
Message #8544 from "Robert Stonebraker" rstonebraker212@comcast.net

I am in possession of a 2 1/2 minute excerpt of a recording made by an Indianapolis Priest, Fr. Ralph Pfau (AKA Fr. John Doe). He lived from 1904 to 1967. Historically, this brief recording tells how an AA 12-Stepper, Irwin Meyerson, came down from Cleveland to prompt Doherty Sheerin into starting Indy's first AA meeting. This is an excerpt from one of his recordings titled: "Decision."

(Fr. Pfau wrote: Sobriety Without End, The Prodigal Sheppard and Sobriety and Beyond, as well as the 14 Golden books.)

I will be happy to email this file upon request, if you will simply write me at:

rstonebraker212@comcast.net
(rstonebraker212 at comcast.net)

Bob S.

____________________________________________________________________

Robert Stonebraker
212 SW 18th street
Richmond, IN 47374

Fourth Dimension Group Website at
http://www.4dgroups.org

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+++Message 8569. . . . . . . . . Origin of AA nightly meditation and prayers
From: Robert Stonebraker . . . . . . . . 7/26/2012 12:50:00 PM

____________________________________________________________________

For some years I have been in a quandary as to why the Step Eleven prayers
began with "When we retire at night" (p. 86, first full paragraph).

Why not when we awake in the morning?

I came up with several seemingly adequate answers for this, but the real motive of the editors of the Big Book had never occurred to me. First of all, let us look at how Bill Wilson began this paragraph in December of 1938 in the early manuscript. This is what he wrote:

"When you awake tomorrow morning, look back over the day before. Were you resentful, selfish, dishonest or afraid?" [Original Working Manuscript, p. 43-4th paragraph]

Tomorrow morning? Well, what did the editors find wrong about that? I have read that the Oxford Group observed some rather similar morning practice and that some of the editors felt a need to disassociate the Big Book from all particular religious groups .... and as a matter of fact, there is - just above Bill's words - scribbled largely in pencil, the words: OXFORD GROUP.

However, the editors did not cross out or even dismiss the morning idea in the Working Manuscript, but they did cross out all the words "you" and replaced them with "we."

Obviously the wording was finally changed to the Big Book wording of:

When we retire at night, we constructively review our day. Were we resentful, selfish, dishonest or afraid?

So, I find it interesting that the nightly prayers never originally occurred to Bill Wilson when he wrote the manuscript! These nightly prayers are a very important part of my AA program of action, so I remain exceptionally grateful for the additional alcoholic and non-alcoholic editors who so dramatically changed our basic text. Yes, Bill Wilson wrote our Big Book, but God was definitely in charge.

Bob S.

PS - The above change makes me all the more convinced that there was an additional "Printer's Copy" of the Manuscript.

.setUpcounting

+++Message 8570 . . . . . . . . . . . . Re: Wallace Christopher von Arx
(1896-1961)
From: J. Lobdell . . . . . . . . . . . . 7/26/2012 1:00:00 PM

Brian,

Wallace Christopher von Arx b. Aug 9 1896, I think in Jersey City, d. 1961 in
Florida, where his grandson Wallace Christopher von Arx III [now 54] is an
attorney.

His son Wallace Christopher von Arx b. 1931 d. 2008.

It's unlikely the grandson would remember his grandfather, who died when he
was
three or thereabouts, but he might have information.

Wallace [1896-1961] was with Marine Midland Bank [Trust].

-- Jared

- - - -

Message #8555 from "B" kochbrian@hotmail.com>
(kochbrian at hotmail.com)

I have heard scuttlebutt about Wallace von Arx (and I guess now to some
extent
Mrs. von Arx, and Irving von Arx, all of whom lived at 149 Grant Ave. Jersey
City, NJ). I am wondering if anyone has any definitive info on their actual
existence, who they were etc.

I have a list of shareholders in front of me from Works Publishing regarding
those initial "shares" in the Big Book. Wallace had 53 shares ($1,325 in
1938,
which equals $17,291.37 in 2011 dollars). Additionally, the "Mrs" had 8
shares
and Irving had 4 shares.

This is a significant outlay and this 65 shares total represents 36% of the
paid
shares. If Mr. von Arx was an alcoholic this seems like a huge figure, both
in
dollars and percentage.

Additionally, and this is where you can correct me if I am wrong, I believe
I
saw a document where Mr. von Arx collected payment for some work he did in
relation to the Big Book. Is this true?

Just who is this guy, if he indeed existed? Would love some factual evidence
of
his being a real person. As many of you know, the scuttlebutt has been none
too
flattering to our founder(s).

I believe the following comments from three of our AA historians need wider distribution.

Glenn Chesnut, Moderator
AAHistoryLovers

COMMENTS ON MARKINGS
Vol. 32, No. 2 (Summer 2012)
This is the New York AA Archives newsletter

Fwd: Markings - Your Archives Interchange - Summer 2012
Sun, July 8, 2012
From: Michael Gwirtz shakey1aa@aol.com>

Re GSO archives guidelines. I agree with Mitchell. He states exactly what my old sponsor, Harry the wino V. Used to tell me. Our fellowship, our 7th tradition funds it. We can't readily see it. I understand that some donated material is restricted when donated. I am ok with that but why the other 99% of Our archives. Many area and inter groups do the same. Our history should be shared amongst our fellowship. The attitude of "it's ours and we won't share it " exists at many levels. It will only stop when the fellowship demands it. I ask all those with access to these collections, to review their policies. Perhaps the idea of "let it begin with me" can be implemented and spread across our fellowship. To copy a deacidified encapsulated original, then black out any full names, and make a copy to share amongst ourselves is no big deal. If we begin to do this, all will be revealed. No restriction and open access to those copies everywhere is the ideal. I am a dreamer, but dreams do come true with His help.

God Bless,

Shakey Mike Gwirtz

&gt; From: "Mitchell K." the_archivist@excite.com&gt;
&gt; Date: July 7, 2012 11:04:22
&gt; Subject: Re: Markings - Your Archives Interchange - Summer 2012
&gt;
It is fairly obvious that the purpose of the archives at G.S.O. is to save the Fellowship's history FROM the Fellowship and NOT FOR the Fellowship. This is not what Bill Wilson or Nell Wing envisioned when they set up the archives to preserve AA's history FOR AA members. I have and will continue to strongly encourage any AA member of family of an AA member considering to donate any historical information or memorabilia to the archives at G.S.O. NOT to do so because the Fellowship will never be able to be able to see the materials. The archives at G.S.O is more of a security vault to keep our history from us than to preserve our history for us.

Anyone considering G.S.O. as a place to donate material to should be encouraged to consider if they want their materials available to the Fellowship and to researchers or to be locked away forever. I recommend a place like Brown University which already has the papers and collections of people like Marty Mann, Ernest Kurtz, Clarence Snyder. Dr. Bob Smith and is available to study as a future home for donations of AA memorabilia and history. Even many local AA archival repositories have become more security vaults withholding our history from the Fellowship rather than sharing it with AA members to whom our history belongs. These local repositories, rather than share their local history with the local AA members keep it from the members, locked away under rules - problems of property, money, power and prestige diverting AA from its primary purpose - to carry the message and not hide the message and how it was carried.

Is AA's primary purpose to share how the message was carried or hide how the message was carried from the AA Fellowship under the guise of Money, Power, Property and prestige? G.S.O. talks about copyright and another name for copyright is intellectual property. G.S.O.'s Archives is allowing PROPERTY to keep how we carried the message FROM the very Fellowship is is supposed to be the guardian for.

Please pass this along to every AA member who has an interest in fulfilling AA's primary purpose of not only carrying the message but knowing how that message was originally carried. Why is G.S.O. protecting property when problems of
property and power diverts us from our primary purpose?

---

Re: Markings - Your Archives Interchange - Summer 2012
Sun, July 8, 2012 1:20:39 PM
From: "jaredlobdell@comcast.net" jaredlobdell@comcast.net>

Shakey --

When I worked with the collections at Brown the John Hay Library still had --
and so far as I know still has -- no photocopying and in fact pencil-only
hand-copying, quite apart from anonymity restrictions. Other library
collections in various [usually historical] fields have similar restrictions -- the
State Historical Society of Wisconsin perhaps exceptionally will allow copying
from microfilm for those collections that have been microfilmed, as [I think]
will the Clements Collection at Michigan. The LOC has some copying but they do
it. These are, of course, public institutions.

If GSO could digitize items the last names would have to be removed in the
digitized [public] copy, tho' [as at Brown] personal on-site inspection
would reveal them. When I use archival materials from NY I strike out the last
names of individuals, even non-members like Rowland H. or Shep C. I think
anonymity long after death makes for very difficult history-writing but it's hit or
miss whether the families of early members are willing to have the last names
revealed.

I do think there should be Appointed Members of the Archives Committee
representing AA-member scholars of AA History who have worked with the NY
Archives -- I for one could get to the Quarterly Trustees' Committee
meetings in NYC. But ordinary copyright restrictions will still apply. And copyright
restrictions on unpublished manuscript materials may be even greater if the
materials were not known to exist until recently.

Even leaving that aside, to take an example [non-AA] of copyright protection,
my grandfather's letters to his grandmother, written in the 1880s and 1890s, in
the SUNY-Plattsburgh Library, cannot at present be published without my
permission, and in fact they made copies for me without restrictions because I was the
heir -- tho' I also needed their permission to publish [which they gave in making the
copies].

Open access to fully redacted copies of correspondence would be feasible legally, but the cost of the redactions won't be light.

One other point -- if a collection is valuable it probably can't go to GSO because of restrictions on donations, and I wonder if non-AA family members can properly give anything. So let's take it GSO Archives are doing the best they can in difficult territory, though it's possible the Archives Committee might be better off with one or two Appointed Committee Members on the Trustees' Archives Committee [or maybe that's just a bee in my bonnet].

-- Jared

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Re: Fwd: Markings - Your Archives Interchange
Sun, July 8, 2012 7:43:03 PM
From: Mitchell K. the_archivist@excite.com>

If I was so concerned about intellectual property and been more of a security guard than freely sharing what I had freely received I wonder how much of our history would have been locked away and lost forever? The Statement of Principles of 1948 which G.S.O. denies exists would have been silenced. All the photos which were originally posted by me which have been taken and used all over the Internet? How many historians, archivists, AA members who love our history would have been denied access to what I had because I was "protecting" copyright from the Fellowship which, according to how AA is supposed to work, owns our history? How many I freely shared with instead of locking them out because of protecting property would have had blanks in their own research?

Where are the letters from Fr. Dowling to Bill begging him to stop doing certain things, locked away, denied to exist but when Bill Pittman brought their existence up at Brown, everyone tried to hush them away. Maybe it is time for them to surface?

The Fellowship owns our own history and denying that history to those who own it is just plain wrong!

Maybe it is time to get rid of the security guards and get some real historians to take their place?
Re: Markings - Your Archives Interchange - Summer 2012  
Sun, July 8, 2012 8:28:06 PM  
From: "jaredlobdell@comcast.net" jaredlobdell@comcast.net

Yes, Mitch, you were hugely fortunate that Clarence took the stand he took, and so are we all. GSO Archives are supposed to be our servants (if we are members of A.A.), but the writers of letters etc. and their heirs and executors still have rights to determine whether and by whom publication is allowed. If I have rights from Cebra's family to publish, which I do, then, subject to routine anonymity restrictions, I should have rights to publish from the transcript of Cebra's recorded conversation with Bill in 1954; similarly with the conversation with Fitz's second wife "Arabella" (but tricky since my family permission to publish comes from Fitz's son by his first wife). Where are Fr Dowling's letters supposed to be, btw? Why at Brown? Hope we see you at the Gathering on August 11. Do you have anything on the three sisters, including Clarence's wife? I know Shakey will be there. Anyone else?

++++Message 8572. . . . . . . . . . . . Re: Wallace Christopher von Arx (1896-1961)  
From: John Barton . . . . . . . . . . . . 7/26/2012 1:22:00 PM

Wally married Hank's wife Kathleen Nixon after she divorced Hank and they moved to Florida. In the early 50's she left Wally and returned to Hank after Hank's oil heiress wife died and left him the money to buy the chicken farm in South Jersey. Rumor has is it that Wally went back to drinking after that but I have nothing to substantiate other then the hearsay I have just repeated.

Wally was the largest shareholder in Works publishing and it was he (not Harry Brick) that threatened to sue for the money that Works owed the shareholders but was diverting to fund operation rather than redeem the shares or pay dividends. I believe Wally was made whole when Works settled its finances circa August 41.

To my knowledge he disappears from NY/NJ - AA after that and presumably
settled down in Florida with Kathleen and Hank's two boys and quite possibly stayed sober until Kathleen left.

The pioneers may have been sober in the late 30s and early 40s but still plenty of drama and insanity!

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

+++Message 8573 . . . . . . . . . . . . Re: AA in the 1940's in South Florida
From: Archives Historie . . . . . . . . . . . . 7/25/2012 8:38:00 AM

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

Jimmy the Hat has the info on AA n the 1940's in South Florida and will be sharing that at the National Archives workshop in Cocoa Beach, Florida, the 1st weekend in October.

For more info: Naw2012@yahoo.com

Dave W

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+++Message 8574 . . . . . . . . . . . . Re: AA in the 1940's in South Florida
From: John Barton . . . . . . . . . . . . 7/25/2012 4:21:00 AM

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A.A. Group # 32 Miami, Florida

Carl S., who was sponsored by Larry J. from Houston, Texas, had moved to and started meetings in the Miami, Florida area.

Carl requested some of this early publicity in a letter he wrote to Clarence on December 18, 1940. The letter said:

Would be glad to see samples of the printing the boys are having done, if any is available. We are all ready to pounce on the prospects these articles will develop. We had our first meeting last night, for the Flowing Orange Juice Annual Bowl Session, or whatever you want to call it, there were five of us there. Ruth Hock sent me some names, and we have one guy from the New York Lodge, Charley C., an actor now at liberty. Joe T., a Miami Beach resident, and a good sound self-instructed A.A., is going to be a great force in working up an active gang here.

Excerpt from a work in progress!
God Bless,

John B

Griffith = Bill W.
Dr. Armstrong = Dr. Bob S.
Sara Martin = Marty Mann

Yes for sure. To me the most interesting question is the three men from Princeton, Penn, and Yale, around the bed [in Philadelphia] in the article. Princeton is almost certainly John Park Lee, and Penn is almost certainly McCready Huston, but the Yalie must be a lawyer, and unless Charlie Bergner was a lawyer, I'm not sure -- George I. Sullivan perhaps [these were all Philadelphians -- remember the SatEvePost was published in Philadelphia].

In the December 10, 2011 article in the Saturday Evening Post

Man on the Bed Picture: who are the people in this picture supposed to be?
The
Man on the Bed? Bill D. (on chair)? Who maybe are the others in this picture supposed to be?

The characters in the article, who are they?
Griffith - Perhaps Bill W.?
Dr. Armstrong - Maybe Dr. Bob S.?
Sara Martin - Maybe Marty Mann?
Watkins - Who does this represent?
Tracy - Who does this represent? Maybe Ernie G.?
Brewster - Who does this represent? Maybe Clarence S.?

I would like to thank you for the info on Irwin, who was my great great uncle. My great aunt Beverly will be thrilled to get more information on her uncle, especially since we were unsure of his final resting place. She does have at least one picture of him, which I can try to get from her next time I am in Cleveland.

Incidentally, a friend of mine was at the Bill W documentary showing in Berkeley this evening and told me that the filmmaker, who was answering questions after the show, started talking about Irwin. She thinks he may have additional information. I contacted him as well... If I hear anything of import I'll let you all know.

Thanks again,

Dave Stone

Forgive me! - The credit for the paragraph below failed to paste. It Is from Mitch K's book "How It Worked". The following should have appeared:

(HIW p.158-159)

The "work in progress" is a document of mine that attempts to piece together the timeline of the early AA groups.

- - - - -

From: John Barton jax760@yahoo.com
Sent: Wednesday, July 25, 2012
Subject: Re: AA in the 1940's in South Florida

A.A. Group # 32 Miami, Florida

Carl S., who was sponsored by Larry J. from Houston, Texas, had moved to and started meetings in the Miami, Florida area.

Carl requested some of this early publicity in a letter he wrote to Clarence on December 18, 1940. The letter said:

Would be glad to see samples of the printing the boys are having done, if any is
available. We are all ready to pounce on the prospects these articles will
develop. We had our first meeting last night, for the Flowing Orange Juice
Annual Bowl Session, or whatever you want to call it, there were five of us
there. Ruth Hock sent me some names, and we have one guy from the New York
Lodge, Charley C., an actor now at liberty. Joe T., a Miami Beach resident,
and
a good sound self-instructed A.A., is going to be a great force in working
up an
active gang here.

Excerpt from a work in progress!

+Message 8578. Re: who was the man that almost was
A.A.#3?
From: hdmozart. 7/26/2012 7:24:00 PM

Nancy Olson posted this tidbit about Eddie from a talk by Bill at the
Memorial
service for Dr. Bob, Nov. 15, 1952 (Excerpted from Message #36)

Then he and I [Dr. Bob & Bill] set out looking for drunks, we had to look
some
up. There is a little remembered part of the story. The story usually goes
that
we immediately called up the local city hospital and asked the nurse for a
case
but that isn't quite true. There was a preacher who lived down the street
and he
was beset at this time by a drunk and his name was Eddie and we talked to
Eddie
and it turned out that Eddie was not only a drunk but something which in
that
high faluting language is now called a manic-depressive, not very manic
either,
mostly depressed. Eddie was married with two or three kids, worked down at
the
Goodrich Company and his depression caused him to drink and the only thing
that
would stop the depression was apparently baking soda. When he got a sour
stomach, he got depressed so he was not only drinking alcohol but we
estimated
that in the past few years he had taken a ton of baking soda. Well, we tried
for
a while, of course, we thought we had to be good Samaritans so we got up
some
dough to try to keep the family going, we got Eddie back on the job but
Eddie
kept right on with the alcohol and baking soda both. Finally, Dr. Bob and
Annie
took Eddie along with me into their house, a pattern which my dear Lois
followed
out to the nth degree later, and we tried to treat Eddie and my mind goes back so vividly to that evening when Eddie really blew his top. I don't know whether it was the manic side or the depressive side but boy did he blow it. Annie and I were sitting at the kitchen table and Eddie seized the butcher knife and was about to do us in when Annie said very quietly, "Well Eddie, I don't think you're going to do this." He didn't. Thereafter, Eddie was in the State Asylum for a period of a dozen or more years but believe it or not he showed up at the funeral of Dr. Bob in the fall of 1950 as sober as a judge and he had been that way for three years.

So even that obscure little talk about Eddie made the grade.

+---------------------------------------------+
+++Message 8579. . . . . . . . . When did Man On the Bed painting become linked to Bill D?
From: hdmozart . . . . . . . . 7/26/2012 8:57:00 PM
+------------------------------------------------------------------------------------------+

Perhaps the wrong question is being asked - why not ask the question instead, "When did the painting first become associated with Bill D?"

BILL D. WAS KNOWN AS "THE MAN ON THE BED" LONG BEFORE THE FAMOUS PAINTING WAS CREATED:

* January 1951, "Dr. Bob - a Tribute from Bill" (AA Grapevine Vol. 7 No. 8)
Soon Dr. Bob and I saw a sight which tens of thousands of us have since beheld, the sight of the man on the bed who does not yet know he can get well. We explained to the man on the bed the nature of his malady and told him our own stories of drinking and recovery. ... Continued the man on the bed, "Now, good wife, please fetch me my clothes. We are going to get up and out of here." Whereupon AA number three arose from his bed, never to drink again.

* November 1954, "IN MEMORIAM - BILL D", also by Bill W (AA Grapevine Vol. 11 No. 6)
So here we were, talking to Bill [D], the first "man on the bed." We told him about our drinking. We hammered it into him that alcoholism was an obsession of the mind, coupled to an allergy of the body.

* December 1955, Robert M created "Came To Believe"
BUT BILL WILSON HIMSELF BEGAN REFERRING TO THE FAMOUS PAINTING AS "THE MAN ON THE BED" AS SOON AS IT WAS HANGING ON THE WALL AT BEDFORD HILLS:

* May 1956, Bill's thank you for the painting
(AA 2001 General Service Conference Advisory Actions)
"Dear Robert: Beautifully framed, your representation of the Man on the Bed hangs in my studio at Bedford Hills. It is a wonderful thing to have; I don't see how it could have been better done. The whole heart and essence of AA can be seen just by looking at it. ... Please know that to my great thanks, Lois adds hers. Ever yours, Bill W."

* May 2003, "Came To Believe" renamed "Man On The Bed"
[I couldn't verify this date - allegedly from Northern New Jersey Area 44 archives]

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Practically, since his introduction to AA, Bill D has been known as the man on the bed, certainly long before the painting was created -

Interesting also to note that Bill acknowledge receipt of the painting as the "Man on the Bed" instead of it's title, "Came To Believe" -

Just trying to be helpful,
Larry

++++Message 8580 . . . . . . . . . . . . Re: who was the man that almost was A.A. #3?
From: Tom Hickcox . . . . . . . . 7/28/2012 1:59:00 PM

On 7/26/2012 19:24, hdmozart wrote:
&gt; Nancy Olson posted this tidbit about Eddie from a talk by Bill at the Memorial service for Dr. Bob, Nov. 15, 1952 (Excerpted from Message #36)

Dr. Bob died on November 16th, 1950, and memorial services were held at St. Paul's Episcopal Church at 1:00pm Monday, November 20, 1950.

Was the service referenced in addition to it, almost two years later?

Would the Eddie mentioned be Eddie R.?

Tommy H in Danville

++++Message 8581 . . . . . . . . . . . . Bill Ames
From: bobhickey674 . . . . . . . . 7/30/2012 11:13:00 AM
I'm trying to find information on Bill Ames who got sober in 1938. He is the first person to get sober in Virginia that we know of, he was from Arlington, Virginia, and also had a farm on the Northern Neck of Virginia. We know he was very active in the Washington DC area in the early days.

We have a Oral History from his son at the Area Archives. Also have references to him in DC Area Histories. Any information would help.

Thanks
Bob Hickey
panel45@live.com

You say that the family has photos of Irwin. I would love to get a picture of him. Could they be made available on one of the online AA archival sites?

Many of the pioneers would have been interesting people to have met.

Blessings,
Brian

I would like to thank you for the info on Irwin, who was my great great uncle. My great aunt Beverly will be thrilled to get more information on her uncle, especially since we were unsure of his final resting place. She does have at least one picture of him, which I can try to get from her next time I am in Cleveland.

Thanks again,
Dave Stone
In addition to Henrietta Seiberlings obit that appeared in the Akron Beacon, here is the obit that appeared Dec 6th 1979 in the New York Times:

Henrietta Seiberling, 91, One of Founders of AA

Henrietta Buckler Seiberling, a key figure in the founding and development of Alcoholics Anonymous, died yesterday at her home in New York City. She was 91 years old.

Mrs. Seiberling, in the early 1930's, opened her home, The Gate Lodge at Stan Hywet Hall in Akron, Ohio, to two alcoholics. From their encounter grew a movement that is now worldwide and one in which she had participated most of her life.

A graduate of Vassar College and an accomplished pianist, she was the wife of the late J. Frederick Seiberling, whose father was the founder and president of the Goodyear Tire and Rubber Company as well as the Seiberling Rubber Company in Akron. She leaves a son, Representative John F. Seiberling, Democrat of Ohio; two daughters, Mary S. Huhn of Devon, Pa., and Dorothy Seiberling Steinberg, who is deputy editor of The New York Times Magazine; seven grandchildren and a great-grandchild.

--- In AAHistoryLovers@yahoogroups.com, "B" wrote:

> From Brian Koch and Glenn Chesnut
> [Note that in the Seiberling version of what happened:
> "Meetings at Oxford sessions with alcoholics proved popular, with so many showing up they decided to hold their own meetings as alcoholics at King School in Akron, the first site of the AA meetings."

> "The Oxford Group proved so popular with alcoholics that they had to hold separate meetings at King School in Akron, the site of the first official AA meeting. Alcoholics Anonymous had spread to several other cities by 1938."

---
Her obit taken from the Akron Beacon Thursday, December 6, 1979

HENRIETTA SEIBERLING DIES AT 91

By William Canterbury

Beacon Journal staff writer

The role of Henrietta Buckler Seiberling in the founding in Akron of Alcoholics Anonymous came to light with her death Wednesday. She was 91.

Mrs. Seiberling neither wanted nor received any publicity during her lifetime about her part in introducing in her own home the two men who founded AA in 1935, according to her son, U. S. Rep. John F. Seiberling of Akron.

About after her death in New York City, the Democratic congressman told publicly for the first time the role his mother played in the founding of that organization, which has an estimated one million members today.

Her involvement was known only to AA members.

AA ROLE 'DIVINE GUIDANCE'

"THOUGH she herself was not an alcoholic, AA members looked to her for counsel and spiritual inspiration," Seiberling said in a telephone interview from his Washington office.

"She continued to be closely involved with AA through her life. That was her major contribution in her life as far as public service was concerned."

The story of Mrs. Seiberling's involved in introducing the late Bill Wilson of New York and Dr. Robert Smith of Akron, who eventually founded AA, had its roots in meetings in the 1930s of the Oxford Movement, a spiritual effort to revitalize religion, Seiberling said.

She used to attend meetings of the Oxford group along with "a lot of other people in the area who were trying to follow this spiritual quality of life."

Seiberling said.

THERE SHE met Dr. Smith, a physician and surgeon in Akron who testified during one of the forums that he had a problem with alcoholism.

"He sais, 'I just couldn't seem to lick it, and I want you to pray for me,' "
the congressman recalled.

Soon afterward, Mrs. Seiberling got a call from Bill Wilson, who told her, "I'm a rumhound from New York, and I need help," so she invited him over to her house.

Wilson, a stockbroker who was in Akron on business, had gotten her number from the Rev. Walter F. Tunks of St. Paul's Episcopal Church.

Wilson told Mrs. Seiberling in the family home at Stan Hywet Lodge that through the Oxford group he had had a religious experience and had managed to stop drinking, and was getting back on his feet.

But he said he had an urge to drink that day (at the Mayflower Hotel), "so she said, 'Well, there's someone I think you ought to meet.' and she called up Dr. Smith and invited him over," the congressman said.

"They started talking about the experiences of alcoholics and Bill told of how it stopped him drinking. "They sat there until 1:30 a.m., with my mother . . . and concluded that an alcoholic should never take that first drink and secondly, that they ought to try to continue to lead a spiritual-quality life and share their experiences with people."

Meetings at Oxford sessions with alcoholics proved popular, with so many showing up they decided to hold their own meetings as alcoholics at King School in Akron, the first site of the AA meetings, Seiberling said.

The old King School group continues to meet at United Church of Christ, at Portage Path and West Exchange Street.

By 1938, AA had spread to other cities. "THE ONES who came to Akron always wanted to talk to my mother," Seiberling said. "She would insist the thing that made the difference was the spiritual ties. She was kind of their godmother and spiritual mentor."
Seiberling said some people might consider his mother's role an accident.
"My mother would say it was by divine guidance," he said. "She felt that Bill Wilson coming to her house was divinely inspired because she had been praying for some way to help Dr. Smith.
"So it wasn't a case of her motivation to help out alcoholics as much as trying to help a friend," Seiberling said. "She was willing to be spiritually alert and observant, and she had that attitude all her life.
"She never wanted the story publicized, except among AAs."
Seiberling said that AA "wanted to put a memorial marker at the (Stan Hywet) Gate House to show where AA actually started, and the family agreed to it, but hasn't got around to doing it."
MRS. SEIBERLING was married to the late John F. "Fred" Seiberling Sr., a son of A. A. Seiberling, founder of both Goodyear and Seiberling rubber companies.
"She was a very gracious, charming woman, like an old shoe, just as nice as she could be," said Dr. Bruce Mansfield, former Ohio Edison Co. president, ex-trustee of the national General Services Board of AA and a friend of Mrs. Seiberling.
She lived in Akron from her marriage in 1917 until 1952, when she moved to New York.
She also leaves two daughters, Mary S. Huhn of Devon, Pa., and Dorothy S. Steinberg, who is deputy editor of New York Times Magazine, seven grandchildren and one great-grandchild.
Memorial service will be Monday in New York City. Memorials may be made to the Stan Hywet Hall Foundation in Akron.
Henrietta Buckler Seiberling (1888-1979)

Inducted into the Ohio Women’s Hall of Fame on October 21, 1998, Henrietta Buckler Seiberling is best remembered for her pivotal role in the formation of Alcoholics Anonymous (AA).

Henrietta Seiberling introduced the two men, who would later form AA, in the Gate Lodge on the Stan Hywet Hall estate. Henrietta then worked closely with Bill Wilson, Dr. Bob Smith, and Anne Smith to develop the principles that would become the foundation for Alcoholics Anonymous.

Born in Lawrenceberg, Kentucky on March 18, 1888, Henrietta spent her childhood in Texas as the only child of Judge Julius Augustus and Mary Maddox Buckler. She enrolled at Vassar College at the age of fifteen and earned an AB degree in music and a minor in psychology. In 1917 she married John Frederick Seiberling whom she had met while he was serving as a lieutenant in the Ohio National Guard on duty along the borders of Texas and Mexico.

Immediately following their wedding at Stan Hywet Hall, Fred was sent to France as a Lieutenant in the United States Army. When he returned from active duty in World War I, the couple took up residence in Akron. Fred and Henrietta moved into the Gate Lodge on the property of Stan Hywet Hall in 1923 with their three children--John F. Seiberling Jr. (b. 1918), Mary Gertrude Seiberling (b. 1920), and Dorothy Buckler Lethbridge Seiberling (b. 1922).

By 1926 Henrietta and Fred were facing marital problems that caused them to seriously consider matters of separation, divorce, and custody of the children. The entire Seiberling family was affected, as is described in a letter discussing Henrietta and Fred from Penfield Seiberling to his mother Gertrude on
March 20, 1926:

"It distressed me that you and father and Frederick and all in the
Household
at home should be suffering such mental anguish and heartaches over the
situation as developed."

In 1935 the couple separated and Henrietta remained in the Gate Lodge
with her
widowed mother, Mrs. Buckler. Experiencing the same anguish and heartache
felt
by the Seiberling family, Henrietta Seiberling began attending the Oxford
Group
meetings in Akron. The Oxford Group was a religious revival group that tried
to
recapture the power of first-century Christianity in the modern world.
Founded
by Dr. Frank N.D. Buchman in the 1920's, this evangelical fellowship stressed
prayer and charitable work as a way of life. Within this
group, Henrietta found respite from her family problems. Henrietta
attended
the Thursday West Hill Oxford Group meetings in Akron on a weekly basis.

Through the Oxford Group, Henrietta befriended Anne Smith and her
husband Dr.
Bob Smith. Someone had spoken to Henrietta about Dr. Bob's drinking, and she
decided to do something to help. She had noticed that people at the meetings
never shared anything that would be too costly of their pride, making it
difficult for people with a serious problem to come forward. At the next
meeting, Henrietta led the group in sharing their shortcomings. In a
transcript
of her remarks recorded by her son John, Henrietta recounts Dr. Bob Smith's
confession:

"And then there was a silence, and I waited and thought, 'Will Bob say
anything?' Sure enough, in that deep, serious tone of his, he said, 'Well,
you
good people have all shared things that I am sure were very costly to you,
and I
am going to tell you something now which may cost me my profession. I am a
silent drinker, and I can't stop.'" Not knowing anything about alcoholism,
Henrietta recalled that something said to her "like a voice in the top of my
head" that Bob must not touch another drop of alcohol.

Bill Wilson, an unemployed stockbroker who had stopped consuming
alcohol after
attending Oxford Group meetings in New York, was attempting to find work in
May
of 1935. Bill traveled to Akron in order to try to take over the National
Rubber
Machinery Company when a proxy fight broke out over its control. The proxy
fight
failed, and Bill was stranded in Akron with $10 in his pocket. Unable to pay his
hotel bill, the destitute man considered getting drunk to forget his problems.
Instead he got in touch with Reverend Tunks, rector of St. Paul's Episcopal Church, who suggested that he contact one of a list of Oxford Group members in the area. After making several unsuccessful calls, he finally reached Henrietta Seiberling. He told her, "I'm from the Oxford Group and I'm a Rum Hound."

This series of coincidences enabled Henrietta to introduce Bill Wilson to Dr. Bob Smith in her home in Stan Hywet's Gate Lodge. The three talked about the experiences of alcoholics and Bill Wilson related how group support had helped him stop drinking. They formulated two principles that together became the cornerstone of Alcoholics Anonymous: that alcoholics should never take another drink, and that alcoholics should lead a spiritual-quality life and try to help themselves and others by sharing their experiences. The Oxford Group proved so popular with alcoholics that they had to hold separate meetings at King School in Akron, the site of the first official AA meeting. Alcoholics Anonymous had spread to several other cities by 1938.

Although Henrietta moved to New York City in 1944, she still spent summers in Akron at the Gate Lodge. She was involved with AA throughout her life and always stressed the importance of the two principles that she, Dr. Bob, and Bill Wilson developed back in 1935.

Henrietta died in 1979 at the age of 91, without receiving public recognition for her role in the foundation of Alcoholics Anonymous. Henrietta Buckler Seiberling, Dr. Bob Smith, and Bill Wilson did not seek fame for their contribution to society. Instead, all three emphasized the power of ordinary people to change their own lives and the lives of others through the kind of spiritual discipline exemplified by Alcoholics Anonymous.

Is there any documentation of the 4th steps that Bill W. and Dr. Bob did?

Timing, length, difficulties, etc.?
Did each even do one? More than one?

Thanks.

The general reference "Memorial service for Dr. Bob, Nov. 15, 1952" is more specifically a talk that Bill gave at a Memorial Service for Dr. Bob held at the 24th Street Clubhouse, New York City, N.Y. on November 15, 1952

See message #295 also posted by Nancy Olson
http://groups.yahoo.com/group/aahistorybuffs/message/295

I am not a historian, but the major points of the 'Eddie' from this Wilson talk match other, more knowledgeable historian's description rather closely:

* help for 'Eddie' was requested by a preacher
* Bob & Bill talked to 'Eddie' before they talked to Bill Dotson
* 'Eddie' blew his top, threatened Bill & Anne with a butcher knife
* 'Eddie' was in the State Asylum for a period of a dozen or more years but believe it or not he showed up at the funeral of Dr. Bob in the fall of 1950 as sober as a judge and he had been that way for three years [all agree 'Eddie' was sober, there is disagreement on the number of years]

I'm convinced it's the same Eddie -

Hope this helps,

Larry

http://groups.yahoo.com/group/aahistorybuffs/message/244
Nancy Olson/Dr. Bob's son, Bob S.

Dr. Bob considered Eddie his first failure. But at Dr. Bob's funeral a man walked up to Smitty and said *Do you remember me?* It was Eddie. He was living in Youngstown, Ohio, and was sober one year.

http://groups.yahoo.com/group/aahistorybuffs/message/674
tcumming/Archie M
Eddie R. - prominent Youngstown family; wife Ruth university professor, surrendered in Oxford Group; 1st person Bill & Dr. Bob tried help, sent by J.C.
Wright, hoped would be A.A. #3, failed; he & her 2 children lived with Dr. Bob & Annie; caused lot problems, threatened Annie with butcher knife; example ineffectiveness of wet nursing. He eventually got sober in 1949 at the Youngstown Ohio group (A 72) (B 249) (C 5,41-42) (D 77-78,80-1,85,93,97,99) (L 97) (P 151-2,159n) (BB#3 124)

http://health.groups.yahoo.com/group/AAHistoryLovers/message/2337
Art Sheehan

Two alcoholics in Akron, Ohio, unsuccessfully preceded Bill Dotson for the opportunity to be AA #3: the first was a Dr McKay, the second was Eddie Reilly.

Jun 11 (more likely Jun 18), Dr Bob suggested that he and Bill W work with other alcoholics. A local Minister, J C Wright, provided them with a prospect. They tried in vain, throughout the summer, to sober up Edgar (Eddie) Reilly (described as an "alcoholic atheist" and "able to produce a major crisis of some sort about every other day"). Eddie missed the chance to be AA #3 but he showed up at Dr Bob's funeral in 1950. He was sober a year and attending the Youngstown, OH group. (AACOA 72-73, DBGO 77-81, 85, NG 37, 319, PIO 151-152, AAGA 184, CH 5-6)

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+++Message 8586. .......... Re: Bill Ames
From: bobhickey674 .......... 8/1/2012 3:47:00 PM

--- In AAHistoryLovers@yahoogroups.com, "bobhickey674" wrote:
&gt;
&gt; I'm trying to find information on Bill Ames who got sober in 1938. He is the first person to get sober in Virginia that we know of, he was from Arlington, Virginia, and also had a farm on the Northern Neck of Virginia. We know he was very active in the Washington DC area in the early days.
&gt;
&gt; We have a Oral History from his son at the Area Archives. Also have references to him in DC Area Histories. Amy information would help.
&gt;
&gt; Thanks
&gt; Bob Hickey
&gt; panel45@...
I received this from the Archives at GSO about Bill Ames

Unfortunately, I was unable to find any records that indicate that Bill Ames took the train with Fitz Mayo. However, I did find two correspondences that might be of interest as they show a connection between Bill Ames and Fitz Mayo.

The first is a letter from Bill W. to Fitz Mayo dated October 30, 1940 in which Bill W. makes a quick reference to Bill Ames.

Bill W. writes:

Dear Fitz,
I was much disappointed to see so little of you at Washington and ditto for Bill Ames who I did not see at all.

The second correspondence is a letter dated February 15, 1941 from Fitz Mayo to a W.S. Richardson of the Rockefeller Foundation in New York City. The letter reads as follows:

Dear Mr. Richardson:
You will probably remember me as one of the early crop of Alcoholics Anonymous who had the privilege of meeting with you from time to time.
This letter is to present to you some ideas concerning a project in which I and others are finding a deep interest. It is definitely not a solicitation for financial aid. I feel, however, that you and others associated with you are in a position to be of great help and may have ideas of the greatest value.

Proper sponsorship and contact for the development of this project are vital. Before I give you the picture as we see it now, I feel it important that you get a little of the story of the man that will be most instrumental in its development from the physical standpoint, should it be worked out. I realize, however, that it takes all the parts to make the whole. Bill Ames was a farm boy, born in Westmoreland County, Virginia not far from the birthplace of George Washington and Robert E. Lee. He worked his way through Mississippi A and M and by tireless energy and considerable business ability built up a lumber business to a point where he was worth nearly three quarters of a million dollars. When the depression came, one of his partners shot himself and the other drank himself to death, leaving Bill holding the bag to the tune of about $250,000 in debts. The banks told him that bankruptcy was the only way out. Bill said 'no' and has paid off all of it, principle and interest. He became alcoholic and gained the reputation among his friends as being the best two quart-a-day man in the state of Virginia. He woke up to the fact that he could not stop...
drinking
and became fearful. After an automobile accident in which he had a leg, an
arm
and a bone in his neck broken and was pronounced dead and with 56 stitches
taken
to his face and neck, he arrived at the conclusion that he had been spared
for
some real usefulness and lost his fear that liquor was going to kill him
though
he continued to drink in a big way. A year ago last November he landed in a
hospital and became acquainted with the A.A. program. He immediately adopted
it,
lock, stock and barrel and became a potent force in what was at the time a
weak
and struggling group. He has never had a drink since, his lumber business
expanded tremendously, his real-estate operations have attained considerable
proportions and more is coming his way in large quantities. He looks upon
himself simply as a custodian selected by the Almighty and is making an
excellent job in that capacity. Last summer he used one of his farms for the
benefit of about 200 underprivileged boys. He is a man endowed with a fine
physique, tremendous energy and a keen mind and since he has found the right
road his talents are properly directed and are producing much fruit.
[ ]
Bill Ames owns his old home place, a farm of some 225 acres located on the
Potomac River not far below Stratford. Beautiful creeks indent the property,
groves of large pine lie along their shores and vegetables. This place is
not so
far from the mouth of Potomac and the water it salt. Oyster, fish and crabs
are
to be had in abundance. It is located about 100 miles from Washington and
can be
reached from the north over the new bridge recently opened across the river,
putting it quite near the new link in the Atlantic Coastal Highway. It is
within
several hours driving distance of Richmond, Fredericksburg, Norfolk and
Williamsburg. It is situated in the heart of one section of early colonial
America and nearby are many points of historical interest. Wakefield,
Stratford,
old Yecomico church and many old colonial homes are among them.
Bill is at this time having a new road built into this place and the power
line
brought in. He has also gotten topographical aerial photographs made and is
laying out on paper, plans for an extensive camp project with different
divisions which he proposes to build, for both youth and adults. He has also
had
some excellent photographs of the property and views taken. He does not
expect
to, not intend to make money from this project. Profits, if any, are to go
to
A.A. work or helping the under-privileged youth. Others interested are not
concerned with what they will get out of it but we do feel that the project
should be self-supporting.
From the original ideas has developed the idea of establishing a Camp
Pan-America, the good neighbor program in action for youth, where the
leaders of
the Americas of the future can live together, come to understand one another and
come friends and learn from one another's their languages and customs. We
contemplate a six month season, a competent staff of instructors and
counselors, opportunity for the physical, mental and spiritual development of those who
come, and a program to instill American ideals and democratic principles for
their preservation of mankind.
What is needed are constructive ideas from those who can see possibilities,
proper sponsorship and contact in order to attract the right type of your
from
among our Southern neighbors, and a workable financial plan that will eliminate
the danger of failure on this score. The right people for the competent staff
will not be hard to find. I have a few in mind now that by their experience,
their training and education and their spiritual qualities are peculiarly fitted
to serve.
Bill Wilson can give you a description of the property as he saw it a week ago
and he can also give you his opinion of Bill Ames who he knows. He is not
acquainted with the Pan-America idea and is thinking of this place in terms of
an experimental operation for the A.A.’s. It is not our idea to make this an A.A. project, though something may work out of it indirectly along that line.
We shall deeply appreciate your views and ideas of any of you associates
with whom you might feel it worth while to discuss this matter. Someone suggested that Mr. Nelson Rockefeller might be interested and helpful.
With Best wishes, I am,
Sincerely,
Fitz Mayo

Message 8587 . . . . . . . . . . . . Re: Bill Ames
From: charlie brooke . . . . . . . . . . . . 8/1/2012 9:14:00 PM

Bob: The Northern Virginia Intergroup did an article on Bill in their last
newsletter. I would be glad to mail you a copy.

E-MAIL ME AT: charliespins2008@yahoo.com&gt;
(charliespins2008 at yahoo.com)

He was my sponsor's sponsor and Walter G. kept his books and told me that he lent countless people money to buy homes, automobiles and other reasons. When he
died Walter came back to the treatment center where we worked and told me that
if you have 6 people who are willing to take off to attend your funeral and carry your casket you are a rich person, because he did not see many AA's at
the service.

From: bobhickey674 bobhickey674@yahoo.com>
(bobhickey674 at yahoo.com)
Sent: Monday, July 30, 2012
Subject: Bill Ames

I'm trying to find information on Bill Ames who got sober in 1938. He is the first person to get sober in Virginia that we know of, he was from Arlington, Virginia, and also had a farm on the Northern Neck of Virginia. We know he was very active in the Washington DC area in the early days.

We have a Oral History from his son at the Area Archives. Also have references to him in DC Area Histories. Any information would help.

Thanks
Bob Hickey

+++Message 8588. . . . . . . . . . . . Source for Ebby Quote? From: bill@athenararebooks.com . . . . . . . . . 8/3/2012 10:32:00 AM

In "Ebby, The Man Who Sponsored Bill W." (Hazelden, 1998), Mel B. presents two long quotes from Ebby on pp. 77 and 80 about his activities during 1936-1938.

The only information Mel provides is that "In 1954, [Ebby] described his experiences this way."

That would imply to me that the quotes come from either a talk Ebby gave or some writing that he did in 1954.

Does anyone have more information on the actual source of these quotes?

Old Bill

+++Message 8589. . . . . . . . . . . . Re: The two 1947 editions of The Little Red Book From: lakeportchris . . . . . . . . . 8/5/2012 2:19:00 AM

I think I sent this by direct message to Tommy H. But I thought I should post this here as well.
"Tommy, I just read your study of the two 1947 printings of the "Little Red Book" in Message 4017 in the AAHistoryLovers page. I thought you would find my copy interesting. I have, what appears to be a 1st edition, 2nd printing (1947) of the book.

In your post, you said that you thought that the 2nd printings were a distinctly red cover. Mine, although a dull maroon, fits all of the descriptions on all of your points that you listed for the 2nd printing. For example my title page reads:

"An Interpretation of THE TWELVE STEPS of the ALCOHOLICS ANONYMOUS PROGRAM"

I don't know what to make of this. It seems perhaps, that before the text edits were made they ran some copies of the second printing with the maroon cover? I'd love to know how many were printed like this. Have you come across any like this since your post?

I can email pictures if you would like to look at the book (I'm new to this forum, so I don't know if I can post pictures here.) If I can, I will do that.

Let me know your thoughts.

- Chris

________________________________________________________________________

&gt; From Tommy Hickcox in Baton Rouge

&gt; (cometkazie1 at cox.net)

&gt; SUMMARY

&gt; 1946: first edition/printing of The Little Red Book

&gt; 1947: the one with the red cover seems to be the second edition/printing

&gt; 1947: the one with the maroon cover seems to be the third edition/printing

&gt; [Moderator's note: Ed Webster refers to them as "printings," but when substantial changes are made in the text, which is what Ed was doing at this stage, we normally refer to them today as separate "editions."]
The Little Red Book had two printings in the year 1947 and there are differences between the two volumes. Opinions have been offered which of the volumes was printed first and which second.

The covers, title and copyright pages are as follows:

One's cover is distinctively red while the other's is a dull maroon.

The title page of the red volume has:

An Interpretation of THE TWELVE STEPS of the ALCOHOLICS ANONYMOUS PROGRAM

While the maroon volume has:

An Interpretation of Alcoholics Anonymous Program of the The Twelve Steps

The copyright pages are identical except the red volume adds:

First Printing August, 1946
Second Printing January, 1947

This would imply to me that the red volume was the second printing.

Printing numbers were not published again until much later.

It seemed to me one could make an educated guess as to which came first by comparing text. If there was a change in the text, did the change carry over to the printings of 1948 and 1949
and assigned numbers four and five? Did one volume have material in common with the 4th and 5th printings and not the other 1947 printing?

* * * * * *

A quick check of the first several pages gives enough material to make an educated guess.

Author's Note: red is one paragraph of 17 lines; maroon is three paragraphs of 29 lines; 4th/5th: 3 paragraphs of 23 lines but the lines have more words in them. The wording is identical to the maroon.

p. 9; para 4, sent 1: red-The new comer often . . .; maroon-The newcomer too often . . .; 4th/5th-The newcomer too often . . .

p. 10; para 3; last sentence of maroon has * to footnote: Note paragraph 2, page 44, in the book, "ALCOHOLICS ANONYMOUS"; red does not have the footnote. 4th and 5th have the footnote.

p.11; para 2, sent 1: red: The alcoholics who have recovered through the Alcoholics Anonymous movement . . .; maroon: The alcoholics who have recovered through the Alcoholics Anonymous Fellowship . . .; 4th/5th: Fellowship . . .

* * * * * *

There is a list of reasons for failures in the A.A. program starting at the bottom of p. 11. Red has 9 reasons listed and maroon has 10. The first seven reasons are exactly the same, but the rest differ:

Red 8. Those who have not been harmed sufficiently by alcohol often fail because drinking is not a matter of life and death with them. This group generally involves the men and women with relatively short alcoholic histories.

Maroon 8. Those who see in alcoholism a moral problem rather than an illness.

Red 9. Those who accept only a part of the Twelve-Step Program, who will not try to live it in its entirety. Those who wish to put a distorted selfish interpretation on all of the steps for purposes of their own convenience.

Maroon 9. Those with relatively short alcoholic
&gt; histories, to whom drinking is more an
&gt; inconvenience than a matter of life or death.

&gt; Maroon 10. [There is no Red 10.] Those who
&gt; accept only a part of the Twelve-Step Program,
&gt; who will not try to live it in its entirety.

&gt; Those who wish to put a distorted selfish
&gt; interpretation on all of the steps for purposes
&gt; of their own convenience. Note-This is the

&gt; same as Red 9.

&gt;

&gt; 4th/5th: 4th the same as maroon. 5th adds

&gt; another reason.

&gt;

&gt; p. 13, para 1: Red has alcoholism as a disease
>&gt; and Maroon as an illness. 4th/5th have illness.

&gt;

&gt; p. 13, para 2, last sentence: Maroon adds to
>&gt; the end of the sentence--have faith--keep open
>&gt; minded, and adds the footnote- *Read page 50
>&gt; in the book, "ALCOHOLICS ANONYMOUS" 4th/5th
>&gt; have the addition.

&gt;

&gt; I did not proceed farther with this analysis as
>&gt; I thought there was enough evidence to consider
>&gt; the red volume to be the second printing and the
>&gt; maroon volume to be the third printing as the
>&gt; changes the maroon volume has were carried on
>&gt; to later printings.

&gt;

&gt; I unfortunately do not have a first printing.

&gt;

&gt; Tommy in Baton Rouge

&gt;

A fellow list member has brought to my attention that I have failed to
update my comments on the printings of the Little Red Book in 1947 I
made in list msg 4017.

There are two variants of the stated second printing. One I discussed
in A.A.H.L. message 4017. The variant is different in that its cover is
the same as the 1st Printing LRB, a darker maroon with a texture I call
broken glass. The major difference is that the Author's Note is ten
lines long like the 1st Printing while the note in the other variant is
seventeen lines long.

So, I suspect there was a printing run of the ten line book and then a
later printing run of the seventeen line book.

Glenn noted in the post:

[Moderator's note: Ed Webster refers to them as "printings," but when substantial changes are made in the text, which is what Ed was doing at this stage, we normally refer to them today as separate "editions."]

I have no idea of the relative rarity of the two books. I have only the two Second Printings but I have several Thirds.

Tommy H in Danville

For the benefit of other readers on this forum, I thought I should post our email correspondence in regards to this post. Here was my reply:

August 6, 2012
Tommy,
Thanks for this update. So it seems as though my cover is more like the first printing rather than the other second or third printings? I have attached photos for you to look at.

Is there a website that you are aware of that has photos of the different editions/printings that I could view?

Something I love about the copy that I have is that it lists the names of three different women in the front of the book. The first one has the woman's name, Norma Helen Stevens, and her address with the year - 1947. I assume she was the first owner of the book. On the adjacent page it is inscribed "To Dee with love Barbara". I love this for several reasons. One of which is that there were not a lot of women in AA during these years. Another reason I love it is that it shows the probable sponsorship relationship among these women.

Also, on the back inside cover, there are men's names that I presume were AA speakers and information that I assume were monetary collections from the meetings in Detroit.

It's quite a treasure that I have. It was given to me by an old friend named Gus
J. who was a former delegate to area 33, of SE. Michigan.

- Chris

Tommy's email response:

"Alas, there are no photo records of this book. The cover in the pics is what I call the broken glass cover.

Collectors like pristine books, but I like the personalization, and it helps when they date it. Unfortunately, pristine books mean they weren't used.

Tommy"

I have forwarded the photos to a man on this forum named Larry H. Larry said he would upload them to his website for others to view. As soon as he does that I will make sure we post the link on this thread.

--- In AAHistoryLovers@yahoogroups.com, Tom Hickcox wrote:

A fellow list member has brought to my attention that I have failed to update my comments on the printings of the Little Red Book in 1947 I made in list msg 4017.

There are two variants of the stated second printing. One I discussed in A.A.H.L. message 4017. The variant is different in that its cover is the same as the 1st Printing LRB, a darker maroon with a texture I call broken glass. The major difference is that the Author's Note is ten lines long like the 1st Printing while the note in the other variant is seventeen lines long.

So, I suspect there was a printing run of the ten line book and then a later printing run of the seventeen line book.

Glenn noted in the post:

[Moderator's note: Ed Webster refers to them as "printings," but when substantial changes are made in the text, which is what Ed was doing at this stage, we normally refer to them today as separate "editions."]

I have no idea of the relative rarity of the two books. I have only the two Second Printings but I have several Thirds.

Tommy H in Danville

+++Message 8592. . . . . . . . . . . . Bill W. 12th Step Work
From: Chris B . . . . . . . . . . . . 8/6/2012 7:06:00 AM
Hi all,

Of course, Bill is known in the early years for having worked with dozens of drunks, the most notable being Dr. Bob. But as the years went by and the operation of the Foundation took more and more of Bill's time, was he able to work with individuals one on one the way he had originally been able to do?

While working at the General Service level is certainly 12th Step work in its own right, there is nothing like working with another drunk. Was Bill forced to sacrifice his own opportunity for that kind of work to create the AA structure that we know today?

Cheers,

Chris

Is there a downloadable version of Bill's talk? I would really appreciate getting a link or MP#.

Thanks John

From: hdmozart email@LaurenceHolbrook.com
Subject: Re: who was the man that almost was A.A.#3?
To: AAHistoryLovers@yahoogroups.com
Date: Sunday, July 29, 2012, 4:26 PM

The general reference "Memorial service for Dr. Bob, Nov. 15, 1952" is more specifically a talk that Bill gave at a Memorial Service for Dr. Bob held at the 24th Street Clubhouse, New York City, N.Y. on November 15, 1952

From: Doris Ringbloom
Subject: Dr. James West dies at 98; a founder of Betty Ford Center
To: DorisRingbloom
Date: 8/8/2012 9:55:00 AM

From the Los Angeles Times
"...Open about being a recovering alcoholic physician, West pioneered substance-abuse programs in Illinois and in 1982 was named founding medical director of the Betty Ford Center in Rancho Mirage, now the most prominent center for treatment of chemical dependencies. He had been sober since the late 1950's."

"West, 98, died July 24 at his Palm Desert home of complications related to old age..."

+ + + Message 8595. . . . . . . . . . . . Re: who was the man that almost was A.A.#3? From: John Barton . . . . . . . . . . . . 8/7/2012 12:45:00 PM

From John Barton and awedge1972

- - -

From John Barton jax760@yahoo.com &gt; (jax760 at yahoo.com)

His name was Edgar (Eddie) Reilly.

=====================================================================
Message #8593 asked: Is there a downloadable version of Bill's talk? Referring to "Memorial service for Dr. Bob, Nov. 15, 1952," which was a talk that Bill gave at a Memorial Service for Dr. Bob held at the 24th Street Clubhouse, New York City, N.Y. on November 15, 1952
=====================================================================

From: a w awedge1972@yahoo.com &gt;

Yes. There is one of his talks on xa-speakers.org

- - -

From: hdmozart email@LaurenceHolbrook.com &gt;
Sent: Sunday, July 29, 2012 4:26 PM
Subject: Re: who was the man that almost was A.A.#3?

The general reference "Memorial service for Dr. Bob, Nov. 15, 1952" is more specifically a talk that Bill gave at a Memorial Service for Dr. Bob held at the 24th Street Clubhouse, New York City, N.Y. on November 15, 1952

See message #295 also posted by Nancy Olson http://groups.yahoo.com/group/aahistorybuffs/message/295

I am not a historian, but the major points of the 'Eddie' from this Wilson
talk
match other, more knowledgeable historian's description rather closely:

* help for 'Eddie' was requested by a preacher
* Bob & Bill talked to 'Eddie' before they talked to Bill Dotson
* 'Eddie' blew his top, threatened Bill & Anne with a butcher knife
* 'Eddie' was in the State Asylum for a period of a dozen or more years but believe it or not he showed up at the funeral of Dr. Bob in the fall of 1950 as sober as a judge and he had been that way for three years [all agree 'Eddie' was sober, there is disagreement on the number of years]

I'm convinced it's the same Eddie -

Hope this helps,

Larry

http://groups.yahoo.com/group/aahistorybuffs/message/244
Nancy Olson/Dr. Bob's son, Bob S.

Dr. Bob considered Eddie his first failure. But at Dr. Bob's funeral a man walked up to Smitty and said *Do you remember me?* It was Eddie. He was living in Youngstown, Ohio, and was sober one year.

http://groups.yahoo.com/group/aahistorybuffs/message/674
tcunning/Archie M
Eddie R. - prominent Youngstown family; wife Ruth university professor, surrendered in Oxford Group; 1st person Bill & Dr. Bob tried help, sent by J.C. Wright, hoped would be A.A. #3, failed; he & her 2 children lived with Dr. Bob & Annie; caused lot problems, threatened Annie with butcher knife; example ineffectiveness of wet nursing. He eventually got sober in 1949 at the Youngstown Ohio group (A 72) (B 249) (C 5,41-42) (D 77-78,80-1,85,93,97,99) (L 97) (P 151-2,159n) (BB#3 124)

http://health.groups.yahoo.com/group/AAHistoryLovers/message/2337
Art Sheehan

Two alcoholics in Akron, Ohio, unsuccessfully preceded Bill Dotson for the opportunity to be AA #3: the first was a Dr McKay, the second was Eddie Reilly.

Jun 11 (more likely Jun 18), Dr Bob suggested that he and Bill W work with other alcoholics. A local Minister, J C Wright, provided them with a prospect. They tried in vain, throughout the summer, to sober up Edgar (Eddie) Reilly (described as an "alcoholic atheist" and "able to produce a major crisis of
some sort about every other day”). Eddie missed the chance to be AA #3 but he showed up at Dr Bob's funeral in 1950. He was sober a year and attending the Youngstown, OH group. (AAACOA 72-73, DBGO 77-81, 85, NG 37, 319, PIO 151-152, AAGA 184, CH 5-6)

++++Message 8596. . . . . . . . . . . . Re: Wallace Christopher von Arx (1896-1961)
From: B . . . . . . . . . . . . 8/9/2012 2:17:00 PM

As it appears in The Miami Herald, Thursday, May 4, 1961, page 10-C. (thanks to the genealogy section of the Miami-Dade County Library)

Other Miami Deaths

Von Arx, Wallace C., 64, of 11325 Biscayne Blvd, Monday Services, 11 am today, Lithgow-Wilhelm's South Miami Center.

Lithgow's which has changed names says they keep no records for more than 7 years. At first she told me all the records were in storage. When i inquired if anyone could search the records, even if there was a fee involved, i was put on hold and then when she came back, she told me they do not keep the records at all.

So a dead end as to where he is possibly buried, if at all. Lithgow's did do cremations as well.

--- In AAHistoryLovers@yahoogroups.com, John Barton wrote:
&gt;
&gt; Wally married Hank's wife Kathleen Nixon after she divorced Hank and they moved to Florida. In the early 50's she left Wally and returned to Hank after Hank's oil heiress wife died and left him the money to buy the chicken farm in South Jersey. Rumor has is it that Wally went back to drinking after that but I have nothing to substantiate other then the hearsay I have just repeated.
&gt;
&gt; Wally was the largest shareholder in Works publishing and it was he (not Harry Brick) that threatened to sue for the money that Works owed the shareholders but was diverting to fund operation rather than redeem the shares or pay
dividends.
I believe Wally was made whole when Works settled its finances circa August 41.
To my knowledge he disappears from NY/NJ - AA after that and presumably settled
down in Florida with Kathleen and Hank's two boys and quite possibly stayed sober until Kathleen left.
&gt;
&gt; The pioneers may have been sober in the late 30s and early 40s but still
plenty of drama and insanity!
&gt;

--------Message 8597 . . . . . . . . . . . . . . Re: Bill Ames
From: B . . . . . . . . . . . . 8/10/2012 8:00:00 AM

W.P Ames, Head of Lumber Firm, Dies (appears in the 23 August 1978 Washington Post)

William P. (Bill) Ames Sr., 84, president of the Murphy and Ames Lumber Co, Inc,
who was active in Arlington County civic affairs, died of congestive heart failure Monday at his home in Arlington.

He had joined the lumber firm, founded by his father and an uncle, after graduating from Mississippi A&M College in 1914. He became its president in 1941, and remained active there until recently.

Mr. Ames guided the business through a disastrous fire in Rosslyn in 1951. The firm today has branches in Falls Church, Fairfax, and Herndon.

Mr. Ames was born in Richmond, and grew up in Westmoreland County. He married Eva V. Wingert in 1916 and they had lived in the same house, which he had built in Arlington, for the past 62 years.

He had helped establish the first high school in Arlington as well as the county's water and sewer system. He had served on the Arlington County Planning Commission and was the only Republican member of the Arlington County Board during 1937-39.

Mr. Ames was a trustee of Arlington Hospital, a past president of the Arlington Chamber of Commerce, a charter member and past president of the Virginia Building Material Dealers Association and a director of the Prudential Building and Loan Association, now known as Interstate Federal.
In 1962 he donated land for the establishment of the Arlington Temple and Community Center (United Methodist). A chapel in the building is dedicated to his parents.

Earlier, in 1950, Mr. Ames and a brother, Col. Norman B. Ames, had bought the First Church of the Nazarene in Arlington after the property had been foreclosed because of delinquent mortgage payments. They spearheaded a drive to raise funds for the church and returned it to its congregation.

Mr. Ames had helped bring Alcoholics Anonymous to the Washington area. He and his wife helped establish more than 200 AA groups at various locations in the country and they counseled thousands of alcoholics.

He was a member of Columbia Lodge No. 285 of the Masons and of Kena Temple in Alexandria.

In addition to his wife, he is survived by two daughters Mary Farley Thompson, and Frances Harrow, and a son William P. Jr., all of Arlington, nine grandchildren, and six great-grandchildren.

The family suggests that expressions of sympathy may be in the form of contributions to Arlington Hospital, Arlington Temple, or The Farm of Alcoholic Rehabilitation Inc, in Arlington.

-Quite a resume for our good friend Bill A. An embodiment in altruistic service to his fellow man, alcoholic or not.

Was privileged to recently have a conversation with his grandson. He fondly remember his grandfather, every Thursday, going to a local jail and signing out, with the judges blessing, one or two alcoholics. His grandson remembered riding in the backseat of the car between these shaking men. They would go to his grandfathers farm. Bill would feed them, board them, talk to them about the program of recovery, and the would help pick tomatoes or whatever other vegetable was in season.

His grandson fondly remembers the excitement with which his grandfather approached helping others and the program which had saved his life. He died sober.

I have a copy of the actual obit for anyone interested.

Blessings,
Brian

--- In AAHistoryLovers@yahoogroups.com, charlie brooke wrote:
.Data;&gt;
.Data;&gt; Bob: The Northern Virginia Intergroup did an article on Bill in their last newsletter. I would be glad to mail you a copy.
.Data;&gt;
.Data;&gt; E-MAIL ME AT:
.Data;&gt; (charliespins2008 at yahoo.com)
.Data;&gt; He was my sponsor's sponsor and Walter G. kept his books and told me that he lent countless people money to buy homes, automobiles and other reasons. When he died Walter came back to the treatment center where we worked and told me that if you have 6 people who are willing to take off to attend your funeral and carry your casket you are a rich person, because he did not see many AA's at the service.
.Data;&gt;
.Data;&gt; __________________________
.Data;&gt; From: bobhickey674
.Data;&gt; (bobhickey674 at yahoo.com)
.Data;&gt; Sent: Monday, July 30, 2012
.Data;&gt; Subject: Bill Ames
.Data;&gt; I'm trying to find information on Bill Ames who got sober in 1938. He is the first person to get sober in Virginia that we know of, he was from Arlington, Virginia, and also had a farm on the Northern Neck of Virginia. We know he was very active in the Washington DC area in the early days.
.Data;&gt;
.Data;&gt; We have a Oral History from his son at the Area Archives. Also have references to him in DC Area Histories. Amy information would help.
.Data;&gt;
.Data;&gt; Thanks
.Data;&gt; Bob Hickey
.Data;

Wally Von Arx's grandson (Wally III) relayed to me that when he died, March of
1961, his (the grandson's) parents drove down to Florida to take care of the arrangements. The only thing Wally seemed to own or have as an asset was a boat. He had apparently been living on this boat. He had promised it to about a half dozen people upon his death. Upon his death, they came out of the woodwork to claim it. Wally I's son and daughter-in-law moved the boat in the dark of night to another location to make sure these "friends" would not decide to move into it. The boat was eventually sold. Wally I's daughter in law commented at the services how sad it was that no one attended.

Additionally, Wally II met Robert Parkhurst in St. Petersburg at some point and was introduced as his step brother. This came as quite a shock to Wally II as he was not aware that his father had married Kathleen Parkhurst. Also, Wally III believes he met Kathleen sometime in the late 70's. He recalls meeting a slight elderly woman in St. Petersburg, and her having an association with the Parkhurst family.

hope some of you find this as interesting as i did,

Brian

- - - -

From: jax760@yahoo.com
Date: Thu, 26 Jul 2012
Subject: Re: Wallace Christopher von Arx (1896-1961)

Wally married Hank's wife Kathleen Nixon after she divorced Hank and they moved to Florida. In the early 50's she left Wally and returned to Hank after Hank's oil heiress wife died and left him the money to buy the chicken farm in South Jersey. Rumor has it that Wally went back to drinking after that but I have nothing to substantiate other than the hearsay I have just repeated.

Wally was the largest shareholder in Works publishing and it was he (not Harry Brick) that threatened to sue for the money that Works owed the shareholders but was diverting to fund operation rather than redeem the shares or pay dividends. I believe Wally was made whole when Works settled its finances circa August 41. To my knowledge he disappears from NY/NJ - AA after that and presumably settled down in Florida with Kathleen and Hank's two boys and quite possibly stayed
sober until Kathleen left.

The pioneers may have been sober in the late 30s and early 40s but still plenty of drama and insanity!

++++Message 8599. . . . . . . . . . . . E. Pennsylvania Archives Workshop -- Sat., Aug. 11, 2012
From: Shakey1aa@aol.com . . . . . . . . . . . . 8/9/2012 2:05:00 PM

The EPGSA Archives Workshop at Elizabethtown college in Pa, by the Area 59 districts 34,36,64,65 and the Lancaster ,Pa Intergroup Assn is this Saturday registration begins 8 am the program begins at 9.

Location is Elizabethtown College in the Susquehanna / Swatara Rooms of Myers Hall. This is a public meeting of Alcoholics Anonymous.

There will be a continental breakfast Buffet and a light lunch buffet will be served. This years theme is Early women in AA.

I can be contacted for more information at 610-212-0812.

Yours in Service,
Shakey Mike Gwirtz

++++Message 8600. . . . . . . . . . . . A Talk By The Author of a New Book on Bill W.
From: Bill Lash . . . . . . . . . . . . 8/9/2012 7:53:00 AM

DISTILLED SPIRITS: Getting High, Then Sober, with a Famous Writer, a Forgotten Philosopher, and a Hopeless Drunk.

Journalist Don Lattin will discuss his new book, Distilled Spirits, which combines a religion reporter's memoir with the story of how three men -- writer Aldous Huxley, philosopher Gerald Heard, and A.A. co-founder Bill Wilson -- helped transformed the landscape of Western spirituality.

The book, just published by University of California Press, follows Wilson's life through the 1940s and 1950s, when he forged an inspiring friendship with Heard, an Anglo-Irish writer and mystic who Wilson called "the greatest example of spirituality I know."

Don Lattin is scheduled to speak at the Ridgeview Community Church
Wilson made several trips from New York to California in the 1940s to visit Heard at Trabuco College, an interfaith retreat center in the mountains southeast of Los Angeles. Through Heard, Wilson also formed a close friendship with Huxley, the author of such books as Brave New World and The Doors of Perception.

Aldous Huxley called the co-founder of Alcoholics Anonymous "the greatest social architect of the Twentieth Century."

In the 1950s, Heard and Huxley turned Wilson onto LSD, which Wilson experimented with over a five-year period to battle a lingering depression. Bill W. thought psychedelic drugs, used cautiously, might help some alcoholics have the spiritual awakening that is a central part of A.A.'s Twelve-Step program of recovery.

"I am certain that the LSD experience has helped me very much," Wilson wrote in a 1957 letter to Heard. "I find myself with a heightened color perception and an appreciation of beauty almost destroyed by my years of depression."

Don Lattin, a New Jersey native who worked for many years as the religion reporter for the San Francisco Chronicle, will also talk about his own struggles with alcoholism and drug addiction. To learn more about his work, visit http://www.donlattin.com.

For more information on his talk, see the flyer at www.justloveaudio.com or contact Barefoot Bill at 201-232-8749 (cell).

[Non-text portions of this message have been removed]
Los Angeles Edition - October 26th - 30th, 2012

Fort Lauderdale Edition - November 2nd - 4th, 2012

For more info and to see the film schedule go to
www.reelrecoveryfilmfestival.org

If you go to the New York City schedule, you can scroll down and see the
15-minute short film called "75 Years: One Day At A Time" about the 2010 AA
International Convention in San Antonio TX.

Just Love,

Barefoot Bill

[Non-text portions of this message have been removed]

I found nothing close at any of these sites:

xa-speakers.org
glennkaudiotapes.com
audio section of aagrapevine.org
Gopher State Library http://www.gstl.org/catalog/AA-Catalog-VII.pdf
Sobriety Talks
http://www.sobrietytalks.com/Printable%20CD%20Title%20List.htm

If someone thinks that xa-speakers.org (or any other site for that matter)
has
that tape, a specific link will be needed to locate it

--------------------
dicobe.com had these listed - they don't look close enough to take a chance
- possibly a labeling problem on 31683 & 1106 - my guess is that Bill spoke at
the
Manhattan group on the anniversary of his last drunk, then a week later at a
memorial for Dr. Bob

BILL W (BEDFORD HILLS, NY)
29605 ... $6.00
MANHATTAN GROUP ON 12/23/1952

31683 ... $6.00
18TH ANNIVERSARY ON 11/10/1952

1106 ... $6.00
18TH ANNIVERSARY ON 11/10/1952
'BILL'S LAST DRUNK', NYC

--------------
The only promising one I found was at MD tapes


BOB S., DR., AKRON, OH
11/16/1952 AA000927 Memorial Service for Bob S. US TAPE

It is off by one day, but it sure looks like it might be the one we're looking
for - the problem is that MD Tapes doesn't supply cassette tapes any more -
I sent them a note asking for information on how I might obtain a copy - I
would've expected a response by now it they were going to respond

I'm doing research for an article on Young People in Alcoholics Anonymous.

Can anyone point me in the best direction or to a contact that can help me
find history on Young People in Alcoholics Anonymous and is there a
Trustee for Young People in Alcoholics Anonymous at GSO?

I'm looking on aa.org and I see pamphlets but not much on history or
structure.

Wendi
949.606.4877

"Aldous Huxley called the co-founder of Alcoholics Anonymous 'the greatest
social architect of the Twentieth Century'." Did he? Provenance please; and
don't quote Thomsen, he was a secondary source. (See earlier postings on
this debatable claim).

A list of bible passages cited in
the major early AA literature

Corrected list

In the middle of the page at http://hindsfoot.org/spiritu.html

Bible passages cited in the major early AA literature
http://hindsfoot.org/bibaa.pdf

Sermon on the Mount, James, 1 Corinthians 13, Psalms 23 and 91, Deuteronomy 33:27, Matthew 7:7-8, Luke 22:42, 1 John 4:20 and 4:7-19,

Matthew 25:31-46 (the grounds on which we will actually be judged at the Last Judgment), Luke 10:30-35 (the Good Samaritan), Luke 15:11-32 (the Prodigal Son), Luke 15:4-7 (the Lost Sheep).

FOR INDIVIDUAL SECTIONS CLICK HERE:

Important passages from the Sermon on the Mount (Matthew 5-7)
http://hindsfoot.org/bibselectser.pdf

Important passages from the Letter of James
http://hindsfoot.org/bibselectjam.pdf

Glenn C's translation of 1 Corinthians 13 (giving more detail on the meaning of the key words)
http://hindsfoot.org/bib1cor.pdf

This is a link to the website that Larry H. uploaded my pictures to. Thank you, Larry for going to the effort of doing this for me! Much appreciated.

http://www.laurenceholbrook.com/AAHistoryLovers/LRB2/index.htm

+++

Message 8608. . . . . . . . . . . . laurenceholbrook.com - AAHL photos and documents
From: Glenn Chesnut . . . . . . . . . . . . 8/13/2012 11:57:00 AM
Larry H. has a place on his website where he has let people post photos and
documents to accompany an AAHistoryLovers message:

http://www.laurenceholbrook.com/AAHistoryLovers/

Many, many thanks to him!

SOME OF THE ITEMS CURRENTLY POSTED ON HIS SITE:

DropCaps font examples (from the Big Book text)
........ Kaufmann 1st ed. 9th print. Jan. 1946

Stonebraker's drafts of Bill's story
Joe & Charlie's talk on step 3 (MS Word)
Joe & Charlie's talk on step 3 (PDF Format)
Handout 1 - definitions
Handout 2 - basic instincts

To contact him for more information, write him at this email address:
email@LaurenceHolbrook.com>
'email at LaurenceHolbrook.com)

+++++Message 8609. . . . . . . . . . . . Re: Bill W. 12th Step Work
From: Tom Hickcox . . . . . . . . . . . . 8/7/2012 10:58:00 AM

One of Wilson's biographies, and I can't put my finger on it right now,
characterizes him as being unable to say "No" to requests for
sponsorship. He was not able to be available for a
large number of
these men and it resulted in him being a very ineffective sponsor.

I thought this was in Hartigan's book, but I couldn't find it just now.

Tommy H in Danville, Ky.

---

On 8/6/2012 07:06, Chris B wrote:
> &gt; Hi all,
> &gt;
> &gt; Of course, Bill is known in the early years for having worked with
dozens of
drunks, the most notable being Dr. Bob. But as the years went by and the
operation of the Foundation took more and more of Bill's time, was he able
to
work with individuals one on one the way he had originally been able to do?
&gt;
&gt; While working at the General Service level is certainly 12th Step work
in it's
own right, there is nothing like working with another drunk. Was Bill forced to
sacrifice his own opportunity for that kind of work to create the AA structure that we know today?

+++

+++Message 8610. . . . . . . . . . . Re: did Huxley call Bill W. the greatest social architect?
From: Baileygc23@aol.com . . . . . . . . 8/12/2012 3:22:00 PM

Dr Bob is a reference for that quote. Huxley's wife did say that Bill W was a saint and that quote is in Not God. Susan Cheevers did use that quote but did not give a reference. I do not know if Hartigan used the quote but I am sure he did not give a reference. From my brief look at Huxley I could not find him making that statement.

---

In a message dated 8/12/2012 3:04:05 P.M. Eastern Daylight Time, jennylaurie1@hotmail.com writes:

"Aldous Huxley called the co-founder of Alcoholics Anonymous 'the greatest social architect of the Twentieth Century.'" Did he? Provenience please; and don't quote Thomsen, he was a secondary source. (See earlier postings on this debatable claim).

+++Message 8611. . . . . . . . . . . Re: did Bill W. say didn't get sober to just go to meetings?
From: John Steeves . . . . . . . . . . . . . . . . . . . . 8/10/2012 4:51:00 PM

Did Bill W. actually say "We didn't get sober in order to just go to meetings"?

If so, can anyone give the source of that quote?

+++Message 8612. . . . . . . . . . Wallace V from Merton's manuscript.
I forgot to mail this one
From: Shakey1aa@aol.com . . . . . . . . 8/10/2012 5:12:00 PM

Wallace V from Merton's manuscript
Wally married the then divorced Mrs. Hank Parkhurst and they moved to Florida. It is in Merton's manuscript "Black Sheep"
Her name was Kathleen.
It seems that a lot of early AA's and their spouses got married and divorced and then remarried within AA. Besides Kathleen and Clarence, and Bill,
if you consider maintaining a mistress on the side about the same thing,.can AAHL's remember any others?
In Merton's manuscript I see an entry from Lois's diary dated Wed Sept 13th the day Hank secured his job as an oil burner salesman Lois wrote"Kathleen and Wally brought him(Bill) up." Kathleen will eventually marry Wally and move him and the boys to St Petersberg Fl."
Later in his draft Merton writes "some of the stockholders, particularly Wally V.A. who married Kathleen after her divorce from Hank, and most of the loan holders, were becoming extremely anxious about getting there money back. It seemed to them that Bill was more interested in turning the book receipts back into the business rather than paying the loans or declaring a stock dividend. " Bill wrote him back. Here is a scan of Merton's unpublished manuscript that deals with that subject.

next page

Many thanks to Merton for his research into this stock matter. Hopefully, one day soon, He will publish this manuscript into a book which I look forward to buying and studying.

Perhaps she (Kathleen) owned some of Hanks share of the stock or it was awarded in the divorce?
Obviously she was paid the value of the stock certificates when Hank wasn't.

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

+++++Message 8613. . . . . . . . . . . . Re: did Huxley call Bill W. the greatest social architect?
From: Bryan S. Reid . . . . . . . . . . . . 8/14/2012 11:29:00 AM

It was in Susan Cheever's book, because I remember e-mailing her and asking about it (and where she got it from). She told me she found it quoted in numerous places in the AA literature (and thought it might also have been in one of the Huxley biographies) but otherwise did not know where it came from.

Lots of love from SE Arizona,
Bryan
Highway 92 Group
Sierra Vista AZ
Below is our e-mail correspondence:

Aldous Huxley on Bill Wilson
Bryan Reid 2/28/09 to susancheever

Hi Susan

I very much enjoyed your book on Bill Wilson, a lovely biography.

One thing that caught my eye was the quote from Aldous Huxley, labeling Bill as "the greatest social architect of the 20th century." I found Volume V of Huxley’s essays in your bibliography, checked it out from the library, and am at a total loss to find anything in there about Bill. I freely confess to not having read it cover to cover.

Would you be so kind as to steer me towards whatever Huxley wrote about Bill?

Thank you very much.

Kind regards,

Bryan Reid

--

susan cheever 3/1/09 to me

Dear Bryan,

I wish I could help. That quote is everywhere in the AA literature if not in the Huxley I read. I think I probably picked it up from one of the Huxley biographies as well. I’m sure you can find it and I apologize for the holes in my citations!

I’m glad you liked the book.

--

On Sun, Aug 12, 2012 at 12:22 PM, Baileygc23@aol.com wrote:

&gt; Dr Bob is a reference for that quote. Huxley's wife did say that Bill W &gt; was a saint and that quote is in Not God. Susan Cheevers did use that quote &gt; but did not give a reference. I do not know if Hartigan used the quote but &gt; I am sure he did not give a reference. From my brief look at Huxley I could &gt; not find him making that statement.

&gt;

--
In a message dated 8/12/2012 3:04:05 P.M. Eastern Daylight Time, 
jennylaurie1@hotmail.com writes:

"Aldous Huxley called the co-founder of Alcoholics Anonymous 'the 
greatest social architect of the Twentieth Century'." Did he? Provenance please; and 
don't quote Thomsen, he was a secondary source. (See earlier postings on 
this debatable claim).

Henrietta Seiberling was born in Lawrenceburg, Ky., and is buried there. 
A number of A.A.s here in the Bluegrass are planning to commemorate her 
contributions to Alcoholics Anonymous around the anniversary of her death, 
December 6th. We are doing this as individuals, not as representatives of 
A.A. 
Planning has just begun. It could be something as simple as laying a 
wreath on her grave to something more elaborate. Grandiose as we are, 
suggestions have ranged all the way up to a historical marker. 
We would like to have contact with her family and that is the primary 
reason I am posting this. Can anyone send me contact information for 
one of her family members who might be interested? 
Suggestions will be appreciated. 

Tommy H in Danville, Kentucky 

From the moderator: Traveling there could be turned into a very nice trip. 
Danville is only 30 miles from Lawrenceburg. Both of these towns are in the 
beautiful Bluegrass area of Kentucky, with rolling hills surrounded by 
picket fences, and fine Kentucky thoroughbred race horses grazing in the fields. 

(But remember, no drinking mint juleps while you are visiting, not anymore. 
We drank too many of those back in the old days. Plucking banjos is still O.K. 
Also eating fried chicken is still O.K., along with home cured country ham done in 
the smoke house out back, pecan pie, Stack Pie, burgoo, Hot Browns, 
Benedictine
sandwiches, and barbecued mutton from the Moonlight Barbecue in Owensboro, Kentucky. But lay off the Derby Pie and Bourbon Balls, there's a LOT of alcohol in those.*)

Gethsemani Abbey is also nearby. That was the Trappist Monastery where Thomas Merton was a monk (author of The Seven Storey Mountain). For Merton's epiphany experience in downtown Louisville, Kentucky (compare Bill Wilson on the sense of the divine presence and Richard Maurice Bucke's book on Cosmic Consciousness) see http://www.mertoninstitute.org/retreatsandprograms/TheMertonInstituteEpiphanyProject/tabid/106/Default.aspx [69]

For the Merton Prayer see http://www.mertoninstitute.org/aboutThomasMerton/TheMertonPrayer/tabid/64/Default.aspx [70]

Gethsemani Abbey is also where Ralph Pfau (the Father John Doe of the Golden Books) held a weekend AA spiritual retreat every year for many years.

Lawrenceburg (where Henrietta Seiberling is buried) is about 45 miles southeast of the Ohio river, where the great paddle wheel river boats would steam past in the old days, on their way to the Mississippi river and New Orleans.

Father Ralph Pfau held a couple of pastorates (during the period before he joined AA, when he was still drinking) on the north bank of the Ohio, on the Indiana side: at St. Augustine's Catholic Church in Jeffersonville, Indiana, across the river from Louisville, where he survived the great 1937 Flood (see http://hindsfoot.org/PfLou2.html and Father Ralph's autobiography, Prodigal Shepherd).

(The other pastorate was at Snake Run Catholic Church further down the river, which would be a bit of a drive.)

Glenn C.

*Just a little quiz: Is there anybody in this web group who knows what ALL of these foods are, and has tasted all of them?
This brought to mind an article Bill wrote in the October 1947 Grapevine, "Why Can't We Join A.A., Too?"

This is a long, one line link, hopefully it will all reproduce here:

http://da.aagrapevine.org/article.php?id=93032&tb=3cT1kYS9icm93c2VzZW5kY2hyZWNlXN1b&92;

A subscription is required - I don't know how much of that article I can share and not violate copyright restrictions -

Here's a couple excerpts:

"In actuality, A.A. has a score of "founders," men and women without whose special contributions A.A. might never have been. But somehow the title, "founder," seems to have attached itself almost solely to Dr. Bob and me--a phenomenon due perhaps to the general lack of information about our early days. This sentiment, though it prompts A.A.s to set us somewhat apart from the whole, is deeply touching to us both. We surely have more reasons for gratitude than anyone in the world. But we are beginning to ask ourselves if this over-emphasis will be good for A.A. in the long run. Is so much sentiment for "the founders" entirely wise?

"Take, for instance, my own situation. It is known that my health is recently improved; that I'm going to a large regional conference. Instantly come warm but most urgent invitations to speak at gatherings all over North America. Most A.A.s being good salesmen, the pressure on me is truly enormous.

"While it's a wonderful feeling to be so much wanted, these bids do leave me in the middle of an acute dilemma--a real heart-breaker. How, in fairness, can I speak at ten anniversary dinners and refuse 90; how can I make special recordings or telephone talks for all these occasions? Or, again, how can I respond to all the mail I receive; how can I advise hundreds of individuals and groups about their special problems? It is a physical impossibility. Even though I could somehow accomplish all these things, and so remain in the center of
A.A. affairs indefinitely, would that be best for A.A. in the long run? Surely you will agree it would not.

"Though these assignments are still before us, Dr. Bob and I are now going to confess a deep yearning. As private citizens of A.A., we shall often wish to come and go among you like other people, without any special attention. And while we would like always to keep the wonderful satisfaction of having been among the originators, we hope you will begin to think of us as early A.A.s only, not as "founders."

"So, can't we join A.A., too?
I hope this is helpful

Larry H

+++

MESSAGE 8616. . . . . . . . . . . . Jennie Sturdevant-1st woman in AA? From: B . . . . . . . . . . . . 8/13/2012 12:09:00 PM

I guess the debate can be launched about the first woman in AA to have appreciable sober time (what is appreciable anyway?) I was part of a great AA archive gathering in Elizabethtown PA on Saturday Aug 11, topic/partial theme being early women in AA. The name Jane (Jennie) Sturdevant came up. She was included by Dr. Bob on the counting noses list of Oct 37, and according to those learned members in attendance on Saturday achieved something like 1 year of sobriety. I came across the following today, which led me to her final resting place.

Name: Sturdevant, Jennie E.
Date: Aug 24, 1974
Source: Plain Dealer (Cleveland); Cleveland Nercrology File, Reel #159
Notes: Sturdevant, Jennie E. Sturdevant, beloved wife of Orlyn J, dear mother of William F. and Marion F.Darus, grandmother of Holly, Heidi, and Mark. Funeral services Saturday Aug 24 at 1 pm, at Wm. Wischmeier & Son Funeral Home, 2709 Archwood Ave. Interment Riverside Cemetery

Contacting Riverside and it is found that she died 21 August, and was 80 at the time of her death. She is buried in Sec 2, Lot 32.

Anyone interested in a complete list of all graves found to date please contact me at my email address here at the group. To date I have found 33 of the 40
on the counting noses list, and some other noteworthy early members.

Blessings,

Brian

http://www.silkworth.net/freestuff.html

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On Tue, Aug 7, 2012 at 8:53 AM, John Steeves honest03060@yahoo.com wrote:

Is there a downloadable version of Bill's talk? I would really appreciate getting a link or MP#.

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>&gt; From: hdmozart email@LaurenceHolbrook.com&gt;
>&gt; Subject: Re: who was the man that almost was A.A.#3?
>&gt; Date: Sunday, July 29, 2012

The general reference "Memorial service for Dr. Bob, Nov. 15, 1952" is more specifically a talk that Bill gave at a Memorial Service for Dr. Bob held at the 24th Street Clubhouse, New York City, N.Y. on November 15, 1952

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>&gt; From: Jenny or Laurie Andrews &gt;
>&gt; Subject: Re: who was the man that almost was A.A.#3?
>&gt; Date: Sunday, July 29, 2012

Still no definitive source! I daresay Huxley did say it (someone would hardly have made it up); but it's frustrating that we can't pin it down.

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>&gt; From: Jenny or Laurie Andrews &gt;
>&gt; Subject: Bill's church attendance
>&gt; Date: Sunday, July 29, 2012

Bill's church attendance
Did Bill W. go to church either regularly or occasionally after he got sober; and if so, is there any record of which church services he attended?

+-----------------------------------------------+
+++Message 8620. ............ Re: Young People in Alcoholics
Anonymous
From: John Steeves ............ 8/12/2012 5:07:00 PM

From John Steeves, Michael Gilbreath, Jim Blair, Shakey Mike Gwirtz, and Bob Hickey

- - - -

From: John Steeves honest03060@yahoo.com&gt;
(honest03060 at yahoo.com)

Hi Wendy,

When you finish your research, can you post it in the AAHistoryLovers for this group? I will be interested to know what you learn. Can you share it on this group?

Thanks John

- - - -

From: Michael Gilbreath gildell@mac.com&gt;
(gildell at mac.com)

Those looking for information pertaining to the organized national presence of Young People in AA should check out the website for the Advisory Council of The International Conference of Young People in AA (ICYPAA). The Archives page can be found here:

http://www.icypaa.org/archives/?section=page&page=archives [72]

As a former Archivist for ICYPAA I’d be happy to try to answer questions about the conference, and the portion of YP experience in AA that it reflects.

Michael
D.O.S. 12/26/72

"Wake up to find out that you are the eyes of the world" Garcia & Hunter

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

The AA Grapevine did a couple of articles on the history of young people in AA.

Jim Blair

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From: Michael Gwirtz Shakey1aa@aol.com>
(Shakey1aa at aol.com)

Try ICCYPAA

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From: "bobhickey674" bobhickey674@yahoo.com>
(bobhickey674 at yahoo.com)

Wendi, I believe that it started around 1958, in California. Check with the Archivist at GSO, they have been very helpful.

Bob Hickey


+++Message 8621. . . . . . . . . . . . Doctor, Alcoholic, Addict - when 1st in Big Book?
From: Cindy Miller . . . . . . . . . . . . 8/15/2012 10:02:00 PM

When did Dr. Paul's story first appear in the Big Book? Was it first included in a later printing of the second edition, or did it first appear with the third edition?

I've read that it was first published in the Grapevine (as "The Bronze Moccasins") but when did it make its way into the Big Book?

Thanks,
Cindy Miller
Philadelphia

+++Message 8622. . . . . . . . . . . . RE: A list of bible passages cited in the major early AA literature
From: Jenny or Laurie Andrews . . . . . . . . . . . . 8/13/2012 12:05:00 PM

And of course: "You will learn the full meaning of 'love thy neighbor as
thyself." (Big Book - A vision for you - Romans 13:9); "After such an approach many take up their beds and walk again." (Big Book There is a solution - Matthew 9:6); "... then would come oblivion and the awful awakening to face the hideous Four Horsemen ..." (A vision for you - Revelation 6:2-8); "The laborer is worthy of his hire." (1 Timothy 5:18 - The account in Pass It On of Bill's reason for considering paid employment at Towns hospital).

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From Glenn C. glennccc@sbcglobal.net; (glennccc at sbcglobal.net)

SO LAURIE'S PASSAGES GIVE US THE FOLLOWING ADDITIONS TO THE LIST:


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WE HAVE THEREFORE UPDATED THE MATERIAL IN
http://hindsfoot.org/spiritu.html

Bible passages cited in the major early AA literature
http://hindsfoot.org/bibaa.pdf

Sermon on the Mount, James, 1 Corinthians 13, Psalms 23 and 91, Deuteronomy 33:27, Matthew 7:7-8, Luke 22:42, 1 John 4:20 and 4:7-19,

Matthew 25:31-46 (the grounds on which we will actually be judged at the Last Judgment), Luke 10:30-35 (the Good Samaritan), Luke 15:11-32 (the Prodigal Son), Luke 15:4-7 (the Lost Sheep).


FOR INDIVIDUAL SECTIONS CLICK HERE:

Important passages from the Sermon on the Mount (Matthew 5-7)
http://hindsfoot.org/bibselectser.pdf
Important passages from the Letter of James
http://hindsfoot.org/bibselectjam.pdf

Glenn C's translation of 1 Corinthians 13
(giving more detail on the meaning of the key words)
http://hindsfoot.org/bib1cor.pdf

+++Message 8623. Re: Young People in Alcoholics
Anonymous
From: Shakey Mike . . . . . . . 8/14/2012 3:03:00 PM

Please see my previous post on young peoples group in Phila. It started in LA and Phila. Use the AAHL search engine. Any subject can be found that has previously posted on AAHL. Just search your key word in the search box. It would eliminate many repetitive questions.

YIS,

Shakey Mike Gwirtz

+++Message 8624. Re: Bill's church attendance
From: J. Lobdell jlobdell54@hotmail.com
  (jlobdell54 at hotmail.com)

From Jared Lobdell, Glenn Chesnut, and Baileygc

- - -

From his release from Towns [at least for a while] Bill regularly attended Episcopal Evening Prayer at the Calvary Mission [Rev. Sam Shoemaker] -- in fact, Sam suggested Bill sponsor Ebby as a member of the Church.

In Akron he attended church with Dr. Bob, who at his death, at least, was a member of Father Tunks's [Episcopal] church there.

He may well have attended Trinity [Episcopal] at the head of Wall St when Rowland was on the vestry there.

I have read somewhere that he occasionally attended church from Stepping Stones, but can't track down the reference.

He did take Roman Catholic instruction but never became a member.
His attendance at [the Episcopal] church after Dec 11 1934 was at first regular and then irregular and sporadic, but one can see its influence, for example, in the "whenever two or three alcoholics are gathered together" in the old form of the Traditions [from the Prayer of St. Chrysostom, without the word "alcoholics"] and the use of the phrase "all sorts and conditions of men" in one place in his writings [the Prayer for All Sorts and Conditions of Men precedes the Prayer of St Chrysostom in the Episcopal Service of Evening Prayer].

I have been told [or rather overheard my parents saying] he occasionally attended Yev Gardner's church in Garden City [Long Island NY] as late as the 1960s [Yev was Perpetual Deacon -- I'm not sure he ever became a Priest -- in the Episcopal Church].

---

From: Glenn Chesnut glennccc@sbcglobal.net;
(glennccc at sbcglobal.net)

Bill Wilson and the other pioneer New York AA's attended Emmet Fox's sermons during the late 1930's.* Jim Burwell (in his little history of early AA) says that Fox was one of the obvious major sources of Bill's ideas during that early period. Doug B. (via his mother-in-law's memory of those days) also dated Bill W's devoted following of Fox back into the 1930's, and he says that it continued down into the 1940's.**

PARENTHETICALLY I MIGHT MENTION:

In March 1944, a special kind of link was established between Emmet Fox and the AA movement, when the son of Fox's secretary joined AA. This was a man named Harold A. "Al" Steckman. He became very active in AA. He was the author of the Responsibility Pledge recited at the Toronto International in 1965 ("I am responsible. When anyone, anywhere, reaches out for help, I want the hand of AA always to be there. And for that I am responsible") and also wrote the Declaration of Unity used at the Miami International in 1970. In his later years, he wrote a book called Bert D.: Hardhat, Inebriate, Scholar. He was at various points Director of the New York Intergroup Association, a Trustee, Grapevine Director and Grapevine Editor.

"When Al became the Grapevine Editor in 1949, the magazine wasn't too well
known around the country. There were many months when he wrote the entire issue by himself, signing each article with a different set of initials and giving a different locality."

As editor of the Grapevine, Al also changed the basic nature of the major AA periodical when he "shifted editorial emphasis away from drunk stories to You're Not Drinking -- Now What."***

**BUT BILL W.'s ATTENDANCE AT EMMET FOX'S CHURCH WENT BACK MANY YEARS BEFORE AL STECKMAN JOINED A.A. IN 1944.**

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*Mel B., commentary on Emmet Fox's "Making Your Life Worthwhile," available online at http://hindsfoot.org/fox1.html. See also Mel B., New Wine: The Spiritual Roots of the Twelve Step Miracle (Center City, Minnesota: Hazelden, 1991) 105.
**Doug B. (Riverside, California), AAHistoryLovers message 4003 (January 7, 2007), "Re: Emmet Fox's secretary and Al S."
***Igor I. Sikorsky, Jr., AA's Godparents: Carl Jung, Emmet Fox, Jack Alexander (Minneapolis: CompCare Publishers, 1990) 23, as cited in Mel Barger, AAHistoryLovers message 4001 (January 5, 2007), "Emmet Fox's secretary and Al Steckman (correct spelling)."

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

It might be interesting to note when asking about Bill W and his church attendance to note that he was taking instruction in the Catholic faith, when he had some years sober.

Lois W's Swedenborg connections.

The Burnhams were her mother father and Grandfather.
http://www.barefootsworld.net/aa-btrivia.html
4. - Page 4 -- 3rd paragraph -- "Wife's parents"

Doctor Clark Burnham - Born in Lancaster, Pennsylvania, the middle child of ten children. His father, Nathan Clark Burnham, practiced both law and medicine and was a minister in the Swedenborgian Church. Clark graduated from Franklin and Marshall College with honors and studied medicine at the Hahnemann School of Medicine in Pennsylvania. His specialty was gynecology.

Matilda Hoyt Burnham (Spelman) - Her parents were Congregationalists and
Lutherans. Her cousin Laura Spelman was married to John D. Rockefeller Sr.

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+++Message 8625. . . . . . . . . . . . Re: who was the man that almost was
A.A.#?3?
From: Charles Knapp . . . . . . . . . . . . 8/15/2012 12:53:00 AM

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Looks like Eddie R might have even died sober. I found his obit.

Charles from Wisconsin

- - - -

Youngstown Vindicator Newspaper
December 13, 1963, page 6, column 1

Edgar Reilly Jr.; Headed Committee on Alcoholism

Edgar J Reilly Jr., 59, of 548 Madera Ave., died of a heart attack at 3:15 p.m.
Thursday in North Side Hospital where he had gone to meet his physician
because
he felt ill. He collapsed at the elevator.

Mr. Reilly was owner and president of the Reilly Heating Co. at 28 &frac12; Garfield
t., which manufactured furnace fittings. He had operated the business 20
years.
Last June, he was elected president of the Youngstown Committee on
Alcoholism
Inc. He was a member of the Youngstown Club and the Cambium Club.

Mr. Reilly was born June 15, 1904, in Youngstown, the son of Edgar and
Mollie
Dignan Reilly and lived here all his life. He was a graduate of Rayen School
and
the University of Michigan.

Besides his wife, the former Helen Henry, whom he married in 1950, Mr.
Reilly
leaves a daughter, Mrs. Joan Burk, and a son, Robert, both of Ann Arbor,
Mich.;
two sisters, Mrs. Rita Boyle of Washington D.C., and Mrs. Lois Vahey of
Youngstown, and three grandchildren.

Funeral services will be held at 3:30 p.m. Monday in St John's Episcopal
Church.
Friends may call Sunday evening at the Shriver-Allison North Side Funeral
Home.

The family requests that material tributes take the form of contributions to the
Youngstown Committee on Alcoholism.

+++Message 8626. . . . . . . Edgar Reilly Jr.; Headed Committee on Alcoholism
From: B . . . . . . . . . 8/16/2012 12:28:00 PM

This would appear to be our very own Eddie R. Special thanks to a fellow here in the HistoryLovers (Charles K) for providing me with this obit.

Edgar, J. Reilly Jr., 59, of 548 Madera Ave, died of a heart attack at 3:15pm Thursday in North Side Hospital where he had gone to meet his physician because he felt ill. He collapsed at the elevator.

Mr. Reilly was owner and president of the Reilly Heating Co. at 28 1/2 Garfield St, which manufactures furnace fittings. He had operated the business 20 years.

Last June, he was elected president of the Youngstown Committee on Alcoholism Inc. He was a member of the Youngstown Club and the Cambium Club.

Mr. Reilly was born June 15, 1904 in Youngstown, the son of Edgar and Mollie Dignan Reilly and lived here all his life. He was a graduate of Rayen School and the University of Michigan.

Besides his wife, the former Helen Henry, whom he married in 1950, Mr. Reilly leaves a Daughter Mrs. Joan Burk, and a son, Robert, both of Ann Arbor Mich; two sisters Mrs. Rita Boyle of Washington D.C., and Mrs. Lois Vahey of Youngstown, and three grandchildren.

Funeral services will be held at 3:30m Monday at St. Johns Episcopal Church. Friends may call Sunday evening at the Shriver-Allison North Side Funeral Home.

The family requests that material tributes take the form of contributions to the Youngstown Committee on Alcoholism Inc.

+++Message 8627. . . . . . . Re: who was the man that almost was A.A.#3?
From: hdmozart . . . . . . . 8/14/2012 4:57:00 PM
Silkworth.net has a talk by Bill speaking at the 18th Anniversary Dinner in NY on 11-10-52, but not a Memorial Service for Dr. Bob on 11-16(15?)-1952.

I renew my plea for a link to a specific talk or mp3 file, not a list of tapes.

Message 8628. Dr. McKay? -- almost AA No. 3
From: B 8/16/2012 12:20:00 PM

Does anyone have the first name of the Dr. McKay that Dr. Bob and Bill tried to sober in vain? (somewhere in 1935?) He almost became AA #3.

Message 8629. Re: Henrietta Seiberling's family for Dec. 6 memorial service
From: Maureen 8/16/2012 5:38:00 PM

I'd suggesting contacting Dr. Bob's house in Akron. Seiberlings continued to be prominent family in Akron for years, including an 8-term member of Congress.

Message 8630. Re: Doctor, Addict, Alcoholic - when 1st in Big Book?
From: Tom Hickcox 8/17/2012 3:21:00 PM

From Tommy Hickcox, Frank Norton, and Bill Middleton

From Tommy Hickcox cometkazie1@cox.net
(cometkazie1 at cox.net)

On 8/15/2012 22:02, Cindy Miller asked when the story "Doctor, Alcoholic, Addict" first appeared in the Big Book. She said she had read that it was first published in the Grapevine as "The Bronze Moccasins."
It first appeared in the Third Edition, published in April 1976 as Doctor, Addict, Alcoholic. (Note the correct title.)

The 16th and last printing of the Second Edition was published in 1974.

"Bronzed Moccasins" (note the correct title) appeared in the May 1975 Grapevine.

You do the math.

"They" pulled the story "Lone Endeavor" after it appeared in the 1st Printing, 1st Edition. To my knowledge every other story appeared in each printing of the edition it first appeared in.

Tommy H in Danville, Ky.

- - -

From: Frank Norton
tfrank@sisna.com&gt; (tfrank at sisna.com)

It first appeared in the Big Book in the third edition.

- - -

From: William Middleton wmidlet44@yahoo.com&gt; (wmidlet44 at yahoo.com)

"Bronzed Moccasins" in the Grapevine for May 1975. It's Dr. Paul O. because he mentions his beloved "Max."

LOVE and HUGs from Georgia!

Bill M.

++++Message 8631 . . . . . . Wear two service hats
From: Diz . . . . . . . . . . . . 8/18/2012 7:08:00 AM

Does it say in any literature that we do not need to wear two service hats?

++++Message 8632 . . . . . . Re: Bill's church attendance - Swedenborgian
From: Baileygc23@aol.com . . . . . . . . 8/18/2012 9:06:00 AM

Bill & Lois Wilson - Swedenborg - New Church
http://www.oakarbor.org/why_oakarbor/wilsons.html

From the webpage of Oak Arbor Church, 495 Oak Arbor Circle West, Rochester, Michigan 48306 (a far northern suburb of Detroit)

AA was co-founded in 1935 by Bill Wilson and Dr. Bob Smith. Bill Wilson first came into contact with Swedenborg's writings in the summer of 1915 while falling in love with Lois Burnham. Lois was the granddaughter of the Rev. N.C. Burnham, a Swedenborgian scholar and one of the founders of the Swedenborgian Academy of the New Church in Pennsylvania. Her family was very active in the New Church, and in 1918 Bill and Lois were married in the Swedenborgian church in Brooklyn, New York. After the worst part of Bill's battle with alcoholism and his founding of AA, Lois founded the companion group Al-Anon for support to family and close friends of those afflicted with the disease of alcoholism. Her activities with Al-Anon and her references to her Swedenborgian background are detailed in her autobiography, Lois Remembers.

True to his mission in developing AA as a non-sectarian path to help alcoholics fight their disease, Bill Wilson never mentioned Swedenborg's Writings as a source for his Twelve Steps. However, just as clear is the complete harmony between Swedenborg's teachings on spiritual growth and development and the fundamental principles of the Twelve Steps. AA's Twelve Steps make a wonderful outline of Swedenborg's teachings on the process of repentance, reformation and regeneration.

"(Angels) picture wisdom as a magnificent and finely decorated palace. One climbs up to enter this palace by twelve steps. One can only arrive at the first step by means of the Lord's power through joining with Him . . . As a person climbs these steps, he perceives that no one is wise from himself but from the Lord...The twelve steps into the palace of wisdom signify love in union with faith and faith in union with love." -- Emanuel Swedenborg, Divine Providence, Paragraph 36.

Lois Wilson née Burnham (1891-1988) was the founder of Al-Anon, a support group for the friends and family of alcoholics. She was the wife of Alcoholic Anonymous founder Bill Wilson.

Lois was born into affluence in Brooklyn Heights with her father being a prominent surgeon and gynecologist. Abraham Lincoln's grandchildren were
playmates of her siblings when they were young and they attended prestigious
schools. The Burnham family were active members of the New Church, which is
a
Christian denomination based on the theological writings of Emanuel
Swedenborg.

Her marriage to Bill W. began to degrade due to a combination of
miscarriages
and his drinking problem. Lois began to work on efforts for families of
alcoholics after Bill had gone through rehabilitation and founded AA. These
efforts led to the founding of Al-Anon.

+++Message 8633 . . . . . . . . . . . . Re: Bill's church attendance
From: stalban2001 . . . . . . . . . . . . 8/18/2012 12:12:00 PM

Has there ever been a study of the specially Episcopalian influences on the
formation of AA? It sounds like there could be a lot there.

---

From: J. Lobdell jlobdell54@hotmail.com
(jlobdell54 at hotmail.com)
Sent: Friday, August 17, 2012
Subject: Re: Bill's church attendance

From his release from Towns [at least for a while] Bill regularly attended
Episcopal Evening Prayer at the Calvary Mission [Rev. Sam Shoemaker] -- in
fact,
Sam suggested Bill sponsor Ebby as a member of the Church.

In Akron he attended church with Dr. Bob, who at his death, at least, was a
member of Father Tunks's [Episcopal] church there.

He may well have attended Trinity [Episcopal] at the head of Wall St when
Rowland was on the vestry there.

I have read somewhere that he occasionally attended church from Stepping
Stones,
but can't track down the reference.

He did take Roman Catholic instruction but never became a member.

His attendance at [the Episcopal] church after Dec 11 1934 was at first
regular
and then irregular and sporadic, but one can see its influence, for example,
in
the "whenever two or three alcoholics are gathered together" in the old form
of
the Traditions [from the Prayer of St. Chrysostom, without the word
"alcoholics"] and the use of the phrase "all sorts and conditions of men" in one
place in his writings [the Prayer for All Sorts and Conditions of Men precedes
the Prayer of St Chrysostom in the Episcopal Service of Evening Prayer].

I have been told [or rather overheard my parents saying] he occasionally
attended Yev Gardner's church in Garden City [Long Island NY] as late as the
1960s [Yev was Perpetual Deacon -- I'm not sure he ever became a Priest --
in the Episcopal Church].

++++Message 8634. . . . . . . . . . . . Re: Wear two service hats -- two
hatters
From: Maureen . . . . . . . . . . . . 8/18/2012 12:47:00 PM

"Two hatters" referred to people who had a paying job in substance abuse
treatment and were also in AA themselves. I believe they were actually
barred
from attending meetings at one time out of concern for a conflict of
interest.

On Aug 18, 2012, at 7:08 AM, "Diz" dizt77@nettally.com&gt; wrote:

&gt; Does it say in any literature that we do not need to wear two service
hats?

++++Message 8635. . . . . . . . . . . . Re: Doctor, Alcoholic, Addict - when
1st in Big Book?
From: Charles . . . . . . . . . . . . 8/19/2012 11:27:00 AM

Hello,

Dr Paul told how his story came about in the July 1995 AA Grapevine
interview.
Here is a link or search "Dr Paul O interview"
http://www.barefootsworld.net/aadrpaul1995.html

Hope this helps

Charles from Wisconsin

++++Message 8636. . . . . . . . . . . . Arlington Cemetery
From: Roger . . . . . . . . . . . . 8/19/2012 8:47:00 AM
Does anyone know of prominent AA historical figures who may be buried in Arlington National Cemetery?

I will be staying in Pentagon City for most of September and would like to know before I visit. The only person I am aware of is John McC Sr.

+++Message 8637. . . . . . . . . . . . Re: Bill's church attendance - Swedenborgian
From: truthfromgood12 . . . . . . . . . . . . 8/19/2012 8:27:00 PM

I have been sober 12 years thanks to the power of God and the 12 Steps worked in cooperation with a sponsor. I discovered the Writings of Swedenborg (or one of the more popular volumes) in 2005 while sober 5 years. I could see immediately that it resonated with AA teachings. I had been unable to find a church home and had made AA my 'temporary' church for 5 years since it had helped me keep the best from my past & gave me permission to toss out the rest. Once I found the Writings as we call them, I began a journey that has been transformative, since I'm marrying AA concepts with New Church teachings (since they correlate and even echo each other so frequently). I have been studying this connection for about 7 years and gathering data for a book about the AA / Swedenborg connection.
I am aware of the website noted below. Swedenborg lived from late 1600s til about 1773. He was the pre-eminent scientist of Western Europe and therefore the world, mastering nearly all the sciences and contributing greatly to many of them himself. At age 53 he felt called into full-time work for God and in the next 30 years or so wrote a great many volumes in many areas of theology, philosophy and cosmology. It's true that the Wilsons were married in the Brooklyn NY church of the New Church. It is true that Lois was raised as a Swedenborgian or New Church Christian in the Burnham household. In addition to the grandfather who was a noted theologian and Latin translator in this Faith, the Burnham who redesigned Chicago after the Great Fire is from this family. I personally believe that Lois stayed with Bill W. inspite of his drinking, and even after his philandering while in sobriety, because of the New Church teaching that man and wife continue in marriage in Heaven. She knew he would become whole. Her faith gave her incredible endurance. It is clear to me that Bill W. was not a Swedenborgian Christian per se. He was
a sampler from many broad areas. And it is clear to me that Lois W. did not publicly claim to be a New Church Christian except in one place in her bio Lois Remembers where she notes being asked to leave the YWCA because she was in this 'unorthodox' Christian denomination. Nonetheless her upbringing permeated her belief system and she was a heavy influence on Bill W., as was her mother and father. We know that Bill & Lois stayed with the Burnhams after Bill got sober and could get no work. Can you imagine the conversations around the dinner table of a learned spiritual family with a recovering alcoholic just learning about rebirth, reformation and regeneration? I can! There is too much to type here now about the connections. The notion of a God of Your Own Understanding comes from the tolerance of the New Church, as does the notion that 'faith without works is dead'. The New Church doesn't teach Works Righteousness to get to Heaven but it does teach that there must be a marriage of heart & mind, Will & Understanding, with Action which includes repentance and service or what Swedenborg called Uses, ie. Usefulness. This is stated clearly in both the Big Book and in the 12x12 as theological statements by Bill W. I can give them to whomever asks or put them here if you wish. The notion of a loving not wrathful God is New Church, as is our idea of 'take the action and the heart will follow', or 'act as if until it becomes a part of you', and 'do the right thing' because you know you ought to. Those are the tip of the iceberg. I'd be glad to more formally post things here if there is interest, about how AA teachings echo Writings of 2 centuries earlier. I hope to publish a book in next few years on the similarities and quotes & paraphrases from the Writings within the BB and the 12x12. I have many documents that are living documents as I update them, as I learn more about the Swedenborg / AA connection. The Oxford Group has received far too much credit for the birth of AA. Oxford Group elder in a footnote in Pass It On states there were no 6 steps or principles. Bill W. himself rejected the 4 Absolutes as not working for an alcoholic who can't be held to such standards. Sam Shoemaker, the great minister and advisor to Bill W., was not the only major influence. A once-well-known theologian living in Sweden and England had a major influence on the practical living ideas of Alcoholics Anonymous. I can be reached most rapidly at containants @ yahoo.com [without the spaces
of course] because I am busy moving and don't check yahoo id much. I can also provide my phone number to anyone who contacts me and wishes to pursue this offline. Again I'd be glad to post scores of quotations and paraphrases from the Writings alongside the BB or 12x12, just as we have recently been discussing the use and paraphrase of Bible verses in the AA literature.

In His Service,
Keith R in N.Georgia

--- In AAHistoryLovers@yahoogroups.com, Baileygc23@... wrote:

&gt; &gt; &gt; Bill & Lois Wilson - Swedenborg - New Church
&gt; &gt; http://www.oakarbor.org/why_oakarbor/wilsons.html
&gt; &gt; snip&gt;

IIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIII
++++Message 8638. . . . . . . . . . . . Re: Bill's church attendance -- Swedenborgian
From: hdmozart . . . . . . . . . . . . 8/19/2012 1:23:00 PM

IIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIII

Chris B asked me to post the following as well as a photograph of the Church of New Jerusalem in the Brooklyn Heights area -

Chris B:

"My curiosity was piqued by a current thread on the list about Bill's church attendance. I knew he and Lois were married by her paternal grandfather, Nathan Burnham, in a Swedenborgian Church. There was but one in the Brooklyn Heights area at that time - the Church of the New Jerusalem on the corner of Monroe Place and Clark Street. The corner still exists, but alas, the structure itself is gone. Luckily, I was able to find a photo of it in the Brooklyn Collection of the Brooklyn Public Library's on-line archives."

Photograph of the church

http://www.laurenceholbrook.com/AAHistoryLovers/CNJ/

I do hope the above is helpful

Larry Holbrook

IIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIII
++++Message 8639. . . . . . . . . . . . Re: A list of bible passages cited in the major early AA literature
My favorite is the 12 & 12 phrase "Of myself I am nothing the Father doeth the works."

12 Steps & 12 Traditions, in the chapter on Step Seven:

"During this process of learning more about humility, the most profound result of all was the change in our attitude toward God. And this was true whether we had been believers or unbelievers. We began to get over the idea that the Higher Power was a sort of bush-league pinch hitter, to be called upon only in an emergency. The notion that we would still live our own lives, God helping a little now and then, began to evaporate .... But now the words 'Of myself I am nothing, the Father doeth the works' began to carry bright promise and meaning."

John 8:28 "I do nothing of myself; but as my Father hath taught me, I speak these things."

John 14:10 "'The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

I do have some contact information on the Seiberling family, in fact, last night I spoke with Henrietta's youngest grandson and we had a marvelous conversation. I forwarded the info to Tommy H.

Blessings,
Brian

Amelia Hill, in an article in today's UK newspaper The Guardian, headed - How AA
founder believed LSD could cure alcoholics:

"The discovery that Wilson considered using the drug as an aid to recovery for addicts was made by Don Lattin, author of a book to be published in October by the University of California Press, entitled Distilled Spirits."

---

From Glenn C. glennccc@sbcglobal.net:

(glennccc at sbcglobal.net)

On Don Lattin, see Messages 8600, 8401, 8399, and 6287.

But it was Ernest Kurtz, in 1979, who actually first published the fact that Bill W. had experimented with LSD. See Ernest Kurtz, Not-God: A History of Alcoholics Anonymous (Center City, Minnesota: Hazelden, 1979; expanded edition 1991), pp. 136-137. Kurtz had discovered Bill W's LSD experiments while researching his Ph.D. thesis at Harvard University (he was awarded a Ph.D. in the History of American Civilization at Harvard in 1978).


There is a copy of the article which may be read at http://hindsfoot.org/tcek03.pdf

Kurtz's introduction to that article says: "In early 1989, an editor of Lear's Magazine asked if I would be interested in writing an article on Bill Wilson and LSD. This had been an interesting topic since the publication of Not-God. An A.A. Trustee had asked me to consider excluding that part of my dissertation from publication, but after consultation with my mentors, I decided to retain it as an essential part of the story. When the book was published, members and others who loved Alcoholics Anonymous did not object to the publication of this information but rather rejoiced that it revealed that Bill W. remained a flawed human being even in sobriety, just as did they. Due to the demise of Lear's, the article was never published and so appears in print here for the first time."
From Charles Knapp and Brian Koch

- - -

From: "Charles" cpknapp@yahoo.com&gt; (cpknapp at yahoo.com)

Hello,

According to the 1930 Akron City Directory there was a

Dr Roy H McKay
wife Edna
surgeon pratice limited to surgery and gynecology
Home 581 N Portage Path
Office 321 - 322 2nd National Bank bld

Quick search has roy h mckay died feb 8 1982 in akron

Hope this helps

Charles from Wisconsin

- - -

"B" kochbrian@hotmail.com&gt; (kochbrian at hotmail.com)
Found the following through the Ohio State Medical Association. This is the only
surgeon listed in their directory with the McKay last name during this time period. Looks like he had been a surgeon for a significant period of time, lending the the given moniker "prominent surgeon"?

"We do not have the Directory for 1935. I checked in the 1936 and there were no listings for a Dr. McKay in Akron."

However, in the American Medical Directory, c. 1934, I found a Dr. Roy Hamon McKay in Akron, OH.

The listings are brief but here is the information it included.

Roy Hamon McKay, born 1883. Graduated from the Medical College of Cincinnati in 1906, Licensed in Ohio in 1907. Fellow in the American Medical Association. Specialty was Surgery and limited exclusively to that. Member of the American College of Surgeons. 581 N. Portage Path, Akron, OH. Office: 159 S. Main St, Akron, OH.

We don't have the directory for each year. Our earliest edition is the 3rd edition, c. 1912. His listing is essentially the same except the addresses: 45 Rose Ave, Akron, OH; office 324 S. Main St, Akron, OH.
1914 was the same
1916 the first address is now 96 Rose Ave, Akron, OH
1921 the first address is now 1059 Exchange St
1923 the first address is now 202 Twin Oaks Rd
1925 the office address is now Second Nat'l Bldg
1927, 1929, and 1931 all have the same addresses as 1934.

First address is the residence, 2nd, as indicated is the office address.
Looks
like he moved around a lot, I can not, as yet, find an obituary in the Akron
area, possibly he geographically relocated or? A friend says it looks like he
died in 1982. They also provided the following from the 1930 Akron City
Directory

Dr Roy H McKay
Wife: Edna
Surgeon practice limited to surgery and gynecology
Home 581 N Portage Path

Message #8628 from B kochbrian@hotmail.com>

Does anyone have the first name of the Dr. McKay that Dr. Bob and Bill tried
to sober in vain? (somewhere in 1935?) He almost became AA #3.

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

Message 8643. . . . . . . . Re: Bill W's church connections -
Quakers
From: Jenny or Laurie Andrews . . . . . . . 8/22/2012 7:49:00 AM

Correspondence in the AA archives at GSO, New York, an extract of which is
included in As Bill Sees It (March 1950, letter from Robert C. to Bill W.):

"Dear Bill, I've been a member of AA for three years and doing a fairly
decent
job. In the meantime I've become interested in the Society of Friends
(Quakers)
and seem to see a great kinship between the two movements. The Way of Life
of
both movements seem to fit so well into each other that I have become
greatly
interested in knowing how much Quakerism effected not only the foundation of
AA,
but also what part, if any, it has played to date."

Wilson replied: "Dear Robert C., the really amazing fact about Alcoholics
Anonymous, and something I've never been quite able to comprehend is that
all
religions see in our program a resemblance to themselves. For example, Catholic
theologians declare our 12 Points to be in exact accord with their Ignatian Exercises for Retreat and though our book reeks of sin, sickness and death, the
Christian Science Monitor has praised us editorially. Now, looking through Quaker eyes, you too see us favorably. What happy circumstances these!

Though the structure of our AA Society was designed only by experience and what grace God may have given us, I must confess that in this aspect we do bear a strong resemblance to the Quakers. We have no paid preachers and once the early members erected the basic principles, the authority seems to flow up through the mass instead of down through the top. When I wrote the Traditions, I can assure you that I did not create this state of affairs, I merely reflected what had already appeared out of the groups."

+++Message 8644. . . . . . . . . . . . Re: Bill's church attendance - Swedenborgian
From: bobhickey674 . . . . . . . . . . . . 8/22/2012 11:55:00 PM

I find this very interesting and would like to see any information you have. What would be a basic book to read about Emanuel Swedenborg and the Swedenborgian church? Bob Hickey

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Written in reply to Message #8637
from Keith R in N. Georgia
"truthfromgood12" kroloson@mindspring.com&gt;
http://health.groups.yahoo.com/group/AAHistoryLovers/message/8637

KEITH R. IN NORTH GEORGIA says that
"my e-mail address for quick contact with me should be the following address instead"

containants@gmail.com&gt; (containants at gmail.com)

+++Message 8645. . . . . . . . . . . . Re: Bill's church attendance - Episcopalian
From: John Lee . . . . . . . . . . . . 8/22/2012 10:16:00 AM

From John Lee and Cora Finch
From: John Lee johnlawlee@yahoo.com
(johnlawlee at yahoo.com)

I doubt that Bill Wilson attended Episcopal Evening Prayer at Calvary Mission. Evening Prayer was more likely held at Calvary Church, which is in a completely different neighborhood from the Mission. I believe the Oxford Group meetings were held in Calvary House, adjacent to Calvary Church. Doctor Bob didn't join the Episcopal Church until after his wife Anne died in 1949. He was a lifelong Congregationalist prior to 1949. Bill grew up across from the Congregational Church in East Dorset.

john lee
pittsburgh

- - -

From: "corafinch" corafinch@yahoo.com
(corafinch at yahoo.com)

stalban2001 wrote:

Has there ever been a study of the specially Episcopalian influences on the formation of AA? It sounds like there could be a lot there.

John Woolverton, an Episcopal priest and historian, wrote an article for the Episcopal history journal in 1983 about Sam Shoemaker's relationship to Alcoholics Anonymous. The title is "Evangelical Protestantism and Alcoholism 1933-1962," and you can find it at Silkworth.net. Woolverton, besides being a prominent church historian, had a family connection to the Oxford Group and worked with Shoemaker while in seminary. He was modest about the scope of his material, but I don't think anyone else has covered it as well.

The "evangelical" label is somewhat misleading in that, although Sam Shoemaker was on the evangelical side of the Episcopal spectrum, he wasn't far from center. His interest in psychodynamic theory, which began when he was in seminary, moderated his protestantism somewhat. Shoemaker was also not the only source of OG influence on AA, and other groupers, many of them Episcopalian, had wider sympathies than he did. Some of them read Catholic mystics, some got into American spiritualism. Woolverton's account is therefore not a comprehensive assessment of the Episcopal/OG/AA relationship and of course that wasn't his intent.
Just as an aside, I have a theory which I can't exactly back up, that Episcopal Cursillo may the closest living descendant of the 1930s Oxford Group. Cursillo was originally a Catholic movement going back to 1940s Spain. I suspect, based on similarities, that it was modeled after the Oxford Group. The Episcopalians later developed their own version, with weekend gatherings resembling in many ways the old OG house parties.

+++Message 8646. . . . . . . . . . . . RE: Some other interesting books - new Bishop of Books collection
From: Jenny or Laurie Andrews . . . . . . . . . . . 8/24/2012 5:46:00 AM

Also: Steps of Transformation - an Orthodox priest explores the 12 Steps (Fr Meletios Webber; Conciliar Press; 2003.

+++Message 8647. . . . . . . . . . . . Re: Austin Ripley and the history of Hazelden treatment center
From: Patrick Murphy . . . . . . . . . . . . 8/25/2012 2:50:00 PM

Glenn-

In response to your posting about early Hazelden. I came to AA in 1966 and became friends with Lynn Carroll. He told me that Hazelden came out of his 'Home Group' meeting at the farmhouse in Center City.

When the man who owned the farmhouse (Ralph) and attended the meetings died, his wife Hazel said they could continue to meet there in the den (so the name Hazel's Den).

Lynn talked about other members then ... Lon Jacobson (he went on to start Cumberland Heights in Tennessee) ... Pat Cronin (Halfway Houses). Lynn was a devoted Catholic (daily mass) ... thus the idea of sobering up priests.

Lynn left Hazelden upset because of all the 'non-alcoholics' getting involved (Dan Anderson -- Pat Butler's son-in-law).

It was Butler who was the energy and money behind the advancement of Hazelden.
"The idea for Hazelden was born in 1947 when Austin Ripley, a recovering alcoholic, set out to create a treatment center in Minnesota specifically for alcoholic priests."

"After Lynn Carroll and other key supporters got involved, the priest-only concept was rejected for a broader patient base. Hazelden was incorporated on January 10, 1949, as 'a sanatorium for curable alcoholics of the professional class.'"

Hazelden began as just a big farmhouse on a large farm outside the tiny town of Center City, Minnesota (population 628). "Lynn Carroll .... LED A SIMPLE RECOVERY PROGRAM BASED ON ALCOHOLICS ANONYMOUS PRINCIPLES." There were only a small handful of alcoholics living in the farmhouse at one time -- 156 in all were treated in the first year and a half.

IN THE 1960's, HAZELDEN TURNED INTO A TREATMENT CENTER RUN BY PSYCHOLOGISTS AND OTHER PROFESSIONALS and lost its tight identification with the AA program and AA principles. Hazelden quit putting its primary reliance on alcoholics who had themselves recovered in the AA program to teach the incoming patients. What some AA people call "the treatment center mentality" came to dominate Hazelden practice and method more and more.

"The decade of the 1960s was" the period when what has been called the MINNESOTA MODEL of alcoholism treatment was developed. "Under the direction of Daniel Anderson, Dia Linn served as the laboratory for the Minnesota Model experiment. By the mid-1960s, psychologists, full-time chaplains, family services, and a comprehensive medical unit became part of the treatment approach. Treatment beds increased from 26 to 157 in the mid-1960s .... Addiction training of counselors, clergy, and other professionals also began in the 1960s."

http://www.hazelden.org/web/public/hazelden_history.page
A WARNING NOTE FROM GLENN C.

In 1954, Hazelden began printing Richmond Walker's Twenty-Four Hours a Day. But Hazelden had not been taken over by the psychologists at that time.

And Richmond Walker was an AA member who wrote that book and first began publishing it himself in Daytona Beach, Florida, in 1948. He was not a psychiatrist or psychologist, he had nothing to do with Hazelden or anybody who worked there, and in fact Hazelden was not even incorporated until 1949, the year after Rich wrote the 24 Hour book.

Rich had been a wealthy businessman in Boston until he drank it all away, and was the son of one of America's most famous atheists, a man who had been one of the co-signatories of the infamous "Humanist Manifesto" and had also written a book defending atheism.

The most important message of Rich's Twenty-Four Hour book was that, in spite of his father's teaching, he had finally found God in AA in 1942, and in the process had found a permanent sobriety (he died peacefully in his sleep in 1965 with 22 years of sobriety).

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+++Message 8648. ............... Re: Wear two service hats -- two hatters
From: hdmozart ............... 8/21/2012 5:03:00 PM

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It does appear that the expression "two hatter" is relatively recent, say in the 70's -

I found no reference in my extensive, personal collection of digital AA literature (the BB, Dr Bob & the Good Old Timers, Pass It On, AA Comes of Age, Came to Believe, Living Sober, nor several pamphlets) -

The Twelve Traditions Illustrated, copyright 1971:
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.
The General Service Ask It Basket from 1951 to 1978 listed this question in 1974:
Q. Can we get a show of hands on how many delegates are "two hatters?"
A. Six present -

Apparently in the September 1974 issue of the AA Grapevine an E.S. of Brooklyn wrote an article "Just Getting Them There Is Good" which used the term (I can't be certain, my subscription has lapsed and I can't renew it until next month) and caused some feedback -

December 1974: PO Box 1980 (by D. B.)
California -- In the September Grapevine, E. S. of Brooklyn certainly has come up with a near-comprehensive summary of the multiple questions (and some answers) that inevitably arise when matters concerning "two-hatters" and the specific application of our "cooperation but not affiliation" principle must be considered.

January 1975: PO Box 1980 (by H. C.)
California -- There is some concern throughout the AA world that the "two-hatter" may be mixing the business of his office with the pleasure of his AA membership. We must certainly keep doing all those good things that maintain the line between cooperation and affiliation--that differentiate between Joseph Brown the counselor and Joe B. the AA.

February 1975: On Moving up to the Pros (by Fred P.)
Florida -- AAs working as professionals in the field of alcoholic rehabilitation have been criticized, praised, and deplored. Within AA there is much misunderstanding and apprehension.

February 1975: Around AA - Items of AA Information and Experience Colorado "two-hatters" are now meeting three times a month to help each other keep their dual roles sorted out. According to the local AA newsletter The Last Drop, the meetings at Denver General Hospital "started out of what one of the founders described as 'a real necessity for AAs who work in the alcoholism field to get together and share their professional problems.'" These AAs are employed in industrial alcoholism programs, in hospitals, and with government agencies.

February 1975: Was Dr. Bob the First Two-hatter? (by R. H. C.)
West Virginia -- AMID THE plethora of apologetics being foisted upon us by
and for the "two-hatters" are references to Dr. Bob as being the first two-hatter.
To this I object!

1977 closing talk of the General Service Conference by Bob. H., who served as G.S.O.'s general manager from 1968-1974:
"If this Fellowship ever falters, it won't be because of `two-hatters,' of professionals in the &lt;#64257;eld."

I don't have any idea where the term originated from, but it doesn't appear to be in common usage (in the context of being an A.A. member and an 'Alcoholism Counselor') before the 70's

I do hope this is helpful
Larry

There are at least several pamphlets on this subject published by AA for AA's containing very good guidelines for those of us who are both in sobriety and who work "in the field". It's not ever been banned by either the "field" or AA.

I always made sure anyone I was mentoring read and understood those guidelines. Whether or not they were in recovery themselves. Our agency also had guidelines covering this special relationship. One of the problems with the uninitiated is that of confusing "counseling" or "therapy" with *sponsorship*.

The other is that many recovered people stop taking care of themselves when they begin working in the field. It's the fastest way to crash and burn for such recovering drunks.

Jon Markle
Raleigh, NC
9.9.82

On Aug 18, 2012, at 12:47 PM, Maureen mlkerrigan@yahoo.com wrote:

"Two hatters" referred to people who had a paying job in substance abuse
treatment and were also in AA themselves.

+++Message 8650. . . . . . . . . . . . Re: Henrietta Seiberling's family
for Dec. 6 memorial service
From: Tom Hickcox . . . . . . . . . . . . 8/26/2012 2:13:00 PM

On 8/18/2012 18:51, brian koch wrote:
&gt; I do have some contact information on the Seiberling family, in fact, last
night I spoke with Henrietta's youngest grandson and we had a marvelous
conversation. I forwarded the info to Tommy H.

And it is much appreciated.

Tommy H

+++Message 8651. . . . . . . . . . . . Re: Doctor, Alcoholic, Addict and
Dr. Paul O's other writings
From: brian koch . . . . . . . . . . . . 8/21/2012 2:35:00 PM

As an aside. There are two books by Dr. Paul that I have found most
excellent. "There's More to Quitting Drinking Than Quitting Drinking" which he wrote
with Jack N, and "You Can't Make Me Angry." Both can be found on leading book
purchase websites.

Blessings,

Brian

+++Message 8652. . . . . . . . . . . . Re: Bill W. and LSD
From: gadgetsdad . . . . . . . . . . . . 8/27/2012 1:18:00 PM

From gadgetsdad and Glenn C.

-- --

From gadgetsdad@yahoo.com&gt; (gadgetsdad at yahoo.com)

Thanks for posting the link Glenn. I have printed this out already and have
the article and 2 books on LSD as an alcoholism treatment as part of the
Archives display. The books are both circa 1967. I also have a Canadian magazine with an article about LSD in the treatment of Alcoholism.

I put these items and articles together to bring historical context to Bill's use of LSD. Personal experience over the last 5 years has shown me that this is a hot button topic amongst the fellowship. Subjectively taken completely out of historical context; this use of LSD has been cited by the singleness of purpose bashers and the Bill bashers.

When we can present objective period documents people can draw their own conclusions.

Brad I. Area 35 Archivist

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From Glenn C. glennccc@sbcglobal.net:
(glennccc at sbcglobal.net)

Thanks Brad.

Many AA historians have written about Bill Wilson's experiments in taking the powerful psychedelic drug LSD, beginning on August 29, 1956, and about the fact that Father Ed Dowling also took LSD as part of those investigations.

As you note, an often morbid fascination with this topic seems to have arisen because when people hear the term LSD, they all too often think primarily of the use of that substance later on within the psychedelic drug subculture that developed during the 1960's (involving Timothy Leary, Ken Kesey, and a number of popular rock musicians). And it is true that Bill Wilson at least seems to have been trying to reproduce the experience of cosmic consciousness with the aid of the psychedelic drug.

But the part of this story to which AA historians should be paying much more serious attention, is that a man named Aldous Huxley was also a major participant in the earlier, more scientific LSD experiments of the 1950's. There was a whole circle of people involved, including Huxley, Gerald Heard (who was interested in many of the same things as Huxley and Bucke), the psychiatrist Sidney Cohen, and eventually Bill Wilson, Father Dowling, and one of the Duke
University parapsychology researchers.

Aldous Huxley was the author of "The Perennial Philosophy" (New York: Harper and Brothers, 1945), which was basically a more modernized version of Richard Maurice Bucke, "Cosmic Consciousness: A Study in the Evolution of the Human Mind," by someone who knew more about philosophy and theology, not only in the area of Asian religions but especially in the history of Catholic mysticism: Meister Eckhart was the most quoted figure in Huxley's book, but he also had numerous quotes from Aquinas, Augustine, St. Bernard, St. Catherine, Francis de Sales, John of the Cross, and the Theologia Germanica.

(The Protestant Reformer Martin Luther published two editions of the Theologia Germanica in the early 1500's, so there are strong linkages to one important variety of Lutheran spirituality here too -- remember that Frank Buchman was a Lutheran pastor.)

Father Dowling, we must not forget, was an active participant in all this. And during the latter 1950's, there was much more involved than just LSD. He and Bill Wilson were two men working together on the further reaches of spirituality: reading, talking with, and engaging in radical spiritual experiments with Aldous Huxley himself, their generation's famous equivalent to Richard Maurice Bucke.

These three gentlemen were not crazed young hippies in their teens and twenties, with long hair and headbands and flowers in their hair, wearing love beads and riding around in old VW minibuses painted with psychedelic designs. Wilson and Dowling were in their late fifties and early sixties at that time, and Aldous Huxley was in his sixties.

But Bill W. did insist that people needed to read Buckley's book on "Cosmic Consciousness" if they wanted to understand what he had really experienced, not only at Towns Hospital, but also at Winchester Cathedral and the tomb of the Hampshire Grenadier. And I would add to this, that one should also look at Aldous Huxley's "The Perennial Philosophy."

Why was Father Ed Dowling also involved in this? He was clearly over on what was -- in the Roman Catholic Church during the period before the Second Vatican Council (1962-65) -- the left wing of the Jesuits.

For famous examples, see the writings of Father Pierre Teilhard de Chardin SJ (1881-1955), a famous Jesuit paleontologist who was removed from his
teaching position for his ideas about the evolution of human spiritual consciousness.

Also see the figure of Cardinal Jean Daniélou SJ (1905-1974), a Jesuit who wrote about figures like St. Gregory of Nyssa, who represented the same kinds of ideas that Aldous Huxley was describing in his book on "The Perennial Philosophy."

The Roman Catholic sociologist and novelist Father Andrew M. Greeley says that liberal young Catholics studying at the University of Chicago in the period before the Second Vatican Council (1962-65) regarded Jean Daniélou as a great hero. He showed them how they could continue to be faithful Catholics without having to buy into all of the dogmatic and authoritarian demands of the people in the Church hierarchy who were insisting on obedience to the Baltimore Catechism and St. Thomas Aquinas.

Father Dowling's students in Chicago loved him too, because he was a representative of something very much like Cardinal Daniélou's spirituality, a spirituality based on feeling and the deepest intuitions of the heart, rather than over-rationalistic theories about the mechanical application of doctrines and dogmas.

From: Jenny or Laurie Andrews jennylauriel@hotmail.com>
To: "aahistorylovers@yahoogroups.com" aahistorylovers@yahoogroups.com>
Sent: Friday, August 24, 2012 4:38 AM
Subject: [AAHistoryLovers] Bill W. and LSD

Amelia Hill, in an article in today's UK newspaper The Guardian, headed - How AA founder believed LSD could cure alcoholics:

"The discovery that Wilson considered using the drug as an aid to recovery for addicts was made by Don Lattin, author of a book to be published in October by the University of California Press, entitled Distilled Spirits."

From Glenn C. (glennccc at sbcglobal.net)

On Don Lattin, see Messages 8600, 8401, 8399, and 6287.

But it was Ernest Kurtz, in 1979, who actually first published the fact that Bill W. had experimented with LSD. See Ernest Kurtz, Not-God: A History of
Alcoholics Anonymous (Center City, Minnesota: Hazelden, 1979; expanded edition 1991), pp. 136-137. Kurtz had discovered Bill W's LSD experiments while researching his Ph.D. thesis at Harvard University (he was awarded a Ph.D. in the History of American Civilization at Harvard in 1978).


There is a copy of the article which may be read at http://hindsfoot.org/tcek03.pdf

Kurtz's introduction to that article says: "In early 1989, an editor of Lear's Magazine asked if I would be interested in writing an article on Bill Wilson and LSD. This had been an interesting topic since the publication of Not-God. An A.A. Trustee had asked me to consider excluding that part of my dissertation from publication, but after consultation with my mentors, I decided to retain it as an essential part of the story. When the book was published, members and others who loved Alcoholics Anonymous did not object to the publication of this information but rather rejoiced that it revealed that Bill W. remained a flawed human being even in sobriety, just as did they. Due to the demise of Lear's, the article was never published and so appears in print here for the first time."

Steps of Transformation is an excellent book.

http://health.groups.yahoo.com/group/AAHistoryLovers/message/8646 from Laurie Andrews says that this is an interesting book:

Steps of Transformation - an Orthodox priest explores the 12 Steps, by Fr Meletios Webber (Conciliar Press; 2003).
It might be valuable to read the attached history of Hazelden

http://www.hazelden.org/web/public/hazelden_history.page

On Aug 25, 2012, Patrick Murphy paddymur@yahoo.com > wrote:

>&gt; Glenn-
>&gt; &gt;
>&gt; &gt; In response to your posting about early Hazelden. I came to AA in 1966 and became friends with Lynn Carroll. He told me that Hazelden came out of his 'Home Group' meeting at the farmhouse in Center City.
>&gt; &gt;
>&gt; &gt; When the man who owned the farmhouse (Ralph) and attended the meetings died, his wife Hazel said they could continue to meet there in the den (so the name Hazel's Den).
>&gt; &gt;
>&gt; &gt; Lynn talked about other members then ... Lon Jacobson (he went on to start Cumberland Heights in Tennessee) ... Pat Cronin (Halfway Houses). Lynn was a devoted Catholic (daily mass) ... thus the idea of sobering up priests.
>&gt; &gt;
>&gt; &gt; Lynn left Hazelden upset because of all the 'non-alcoholics' getting involved (Dan Anderson -- Pat Butler's son-in-law).
>&gt; &gt;
>&gt; &gt; It was Butler who was the energy and money behind the advancement of Hazelden.
>&gt; &gt;
>&gt; &gt; Patrick Murphy
>&gt; &gt; Cedar Rapids, Iowa
>&gt; &gt;
>&gt; &gt; ________________________________
>&gt; &gt;
>&gt; &gt; From: Glenn Chesnut glennccc@sbcglobal.net
>&gt; &gt; Sent: Saturday, October 1, 2011
>&gt; &gt; Subject: Austin Ripley and the history of Hazelden treatment center
>&gt; &gt;
>&gt; &gt; "The idea for Hazelden was born in 1947 when Austin Ripley, a recovering
alcoholic, set out to create a treatment center in Minnesota specifically for alcoholic priests.

"After Lynn Carroll and other key supporters got involved, the priest-only concept was rejected for a broader patient base. Hazelden was incorporated on January 10, 1949, as 'a sanatorium for curable alcoholics of the professional class.'

Hazelden began as just a big farmhouse on a large farm outside the tiny town of Center City, Minnesota (population 628). "Lynn Carroll .... LED A SIMPLE RECOVERY PROGRAM BASED ON ALCOHOLICS ANONYMOUS PRINCIPLES." There were only a small handful of alcoholics living in the farmhouse at one time -- 156 in all were treated in the first year and a half.

IN THE 1960's, HAZELDEN TURNED INTO A TREATMENT CENTER RUN BY PSYCHOLOGISTS AND OTHER PROFESSIONALS and lost its tight identification with the AA program and AA principles. Hazelden quit putting its primary reliance on alcoholics who had themselves recovered in the AA program to teach the incoming patients. What some AA people call "the treatment center mentality" came to dominate Hazelden practice and method more and more.

"The decade of the 1960s was" the period when what has been called the MINNESOTA MODEL of alcoholism treatment was developed. "Under the direction of Daniel Anderson, Dia Linn served as the laboratory for the Minnesota Model experiment.

By the mid-1960s, psychologists, full-time chaplains, family services, and a comprehensive medical unit became part of the treatment approach. Treatment beds increased from 26 to 157 in the mid-1960s .... Addiction training of counselors, clergy, and other professionals also began in the 1960s."

http://www.hazelden.org/web/public/hazelden_history.page

++++Message 8655. . . . . . . . . . . . Re: Wear two service hats -- two
hatters
From: hartsell . . . . . . . . . . . . 9/28/2012 12:15:00 PM

The term "Two-Hatter" was in use when I became one in 1968 (though there were only 7 in the State-Hospitals prior), and I had excellent counsel and mentoring regarding the issue.

I began in TDC, State Prison System as the first there and the Administration attempted to label me as "The AA Counselor" which I refused.

And now in my 44th yr of sobriety, I have had the privilege of passing on the mentoring I received -- there has NEVER been a question for me in this matter, I am JUST a member whose experience is the only "expertise" in evidence from old Sherry at an attended AA meeting.

For yrs I discouraged even the mention of my "other hat," it is not an issue any longer, some old timers know, and they know my beliefs/actions about it, so it's not mentioned in order to avoid my response :-)

sherry c.h.

----- Original Message ----- 
From: hdmozart
Sent: Tuesday, August 21, 2012 
Subject: Re: Wear two service hats -- two hatters

It does appear that the expression "two hatter" is relatively recent, say in the 70's - 

++++Message 8656. . . . . . . . Re: photos of Irwin S. Meyerson
From: ekoostiksei . . . . . . . . . . . . 8/28/2012 1:17:00 AM

I'll work on getting a photo. Not sure next time I'll be in Cleveland. In the meantime, here is some more info I received from Dan, the director of the new Bill W. film (I plan on contacting Brown when I get a chance):

-----------------------------------
Hi Dave,
I finally got to the file that I thought might have something on your great
great uncle. I've been able to find five references to him. Brown might have
more. (I went online and it appears that the references that we have are now
out of date. You're most likely going to find the letters at Brown in Series
1,
Album A, 1938 - 1941.

1. Letter from Irwin S. Meyerson to Clarence Snyder dated May 22, 1940.
Photocopy of letter is at Brown University, part of the "Clarence Snyder
Collection, Box 2 of 3, Folder A". On "Hotel Broad-Lincoln" letter, image of
everse also.

2. Letter from Irwin S. Meyerson to Clarence Snyder dated Sept 18, 1940, on
Milner Hotel stationery. Original at Brown University, part of "Clarence
Snyder
Collection, Box 9 of 15, Binder F".

3. Sept 23, 1941 - Original at Brown University, part of "Clarence Snyder
Collection, Box 9 of 15, Binder F". Unable to read signature of person who
wrote letter, but letter mentions that "Irwin and Mrs. Meyerson were here"

4. Nell Wing audio: "To me a truly inspiring part of the early days centered
around our traveling AA members. I think of Irwin M. a salesman whose
territory
covered most of the Eastern Seaboard. The foundation would receive inquiries
and send them along to Irwin and soon we would be receiving letters from new
members in Miami, Knoxville and Birmingham and many other cities all saying
in
effect, Irwin has been here and helped us to start our first meeting. And to
bring us back closer to home, our very first notice of Charleston beginning
was
in a letter from Irwin saying that there were three members there. So Bobby
wrote back, 'We have just had grand news today from our traveling fireball
Irwin
Meyerson. He tells us you are a group of three. We want you to know how glad
we are to have you with us in AA, etc. ' The three members were Bill Sherman,
George Swain and Lois Jeffries. Are they here today by any chance?" (Tape
vendor: Dicobe, Tape 7095. Nell Wing, August 11, 1972, Charleston West
Virginia.

5. Nell Wing mentions "Irwin M." -- Nell Wing: "That whole period of what
was going on, Johnny Pool was doing back and forth in the middle west in
your
area carrying the message, salesmen did also, along the east coast, Irwin M.
was
doing the same thing, and there was a ferment and there was a functioning
and
there was excitement in the air as AA was growing and becoming and
developing
abroad." (Dicobe, Tape 3385. Nell Wing, Nov 4, 1983, Branson MO)
Can anyone familiar with the two different accounts of how AA started in Akron, as told by Henrietta Seiberling (1) via her letter to Clarence S and (2) via the letter put out by her son, please explain to me how a member of the Oxford Group who claims to be practicing the 4 Absolutes (one of which is rigorous honesty) would have allowed two contradicting stories to be produced?

No conjecture please. Just reply if you know the reason why.

Respectfully,
Shakey Mike Gwirtz
On my way to Cocoa Beach for NAAAW Oct 4, 2012

Is there a copy of the Letter put out by her son? I have the 8 pager to Clarence (copy of course). I know she spoke via phone with John on her recollections of the beginning of AA, but am not aware of a letter put out by John. Would love to see it.

Brian

Can anyone familiar with the two different accounts of how AA started in Akron, as told by Henrietta Seiberling (1) via her letter to Clarence S and (2) via the letter put out by her son, please explain to me how a member of the Oxford Group who claims to be practicing the 4 Absolutes (one of which is rigorous honesty) would have allowed two contradicting stories to be produced?
No conjecture please. Just reply if you know the reason why.

Respectfully,
Shakey Mike Gwirtz
On my way to Cocoa Beach for NAAAW Oct 4, 2012

Original message from Shakey Mike Gwirtz:

Mike asked about the two different contradictory accounts of how AA started in Akron, as told by Henrietta Seiberling (1) via her letter to Clarence S and (2) via the letter put out by her son.

This AA History Lovers group has discussed all the evidence, pro and con, on the question of whether Hank Parkhurst wrote Chapter Ten in the Big Book, "To Employers."

But has there been any evidence at all that anyone else wrote any parts of the other chapters in the book, specifically "We Agnostics?"

One local AA long timer was sounding off about other early AA writers contributing to the writing of the Big Book.

I'd appreciate any feedback with supporting evidence.

I respect this group, because I get enlightened, intelligent information and feedback, with references to source materials to back it up.
Regards to all,

Roy L.
aka "a miracle of mental health" class of `78

home Email: royslev@verizon.net; (royslev at verizon.net)

=================================================================

+++Message 8661. . . . . . . . . . . . Pass it on
From: Dave . . . . . . . . . . . . 8/31/2012 12:20:00 AM

=================================================================

Folks, where or when or by whom was the phrase "pass it on" first used as it relates to AA? The question arose at a parking lot meeting after the meeting.
Thanks, David Nieland

- - - -

From Glenn C. the moderator:

Big Book p. 9 referring to Ebby visiting Bill W. in his apartment: "He had come to pass his experience along to me."

Big Book p. 94 chapter on Working with Others: "It is important for him to realize that your attempt to pass this on to him plays a vital part in your recovery. Actually, he may be helping you more than you are helping him."

12 + 12, chapter on Tradition 2: "John Doe, a good A.A. moves - let us say - to Middletown, U.S.A. Alone now, he reflects that he may not be able to stay sober, or even alive, unless he passes on to other alcoholics what was so freely given him."

And one especially notable use of the phrase is in "Pass It On" (this being the title of the official AA biography of Bill W.) on p. 7 at the beginning of the book:

=================================================================

"... I'll never forget the first time I met Bill Wilson. I was a couple of months sober and so excited, so thrilled to actually meet the co-founder that I gushed all over him with what my sobriety meant to me and my undying gratitude for his starting A.A. When I ran down, he took my hand in his and said simply, 'Pass it on.'"
=================================================================
+++Message 8662. . . . . . . Request for photograph of Harold A (Al) Stechman
From: Aalogsdon . . . . . . 8/30/2012 1:36:00 AM

Am looking for a photograph of Harold A (Al) Stechman of responsibility pledge fame. Would appreciate it very much.

Jerry Logsdon
aalogsdon@aol.com
(aalogsdon at aol.com)

+++Message 8663. . . . . . . RE: AA History related two different ways by Henrietta Seiberling
From: brian koch . . . . . . . . . 8/29/2012 12:42:00 PM

Possibly the letter I have from Henrietta to Clarence is not the same one that is in question here. This letter is Henrietta talking about the things Bill is doing regarding AA and how dangerous they are, and not in keeping with God and His teachings. It is quite disparaging about Bill. Is this the right letter? This one does not have any real specific details regarding the origins of AA. If there is another letter, I would love to see its content as well.

Brian

- - -

From: Shakey Mike Gwirtz Shakey1aa@aol.com
Date: Tue, 28 Aug 2012
Subject: AA History related two different ways by Henrietta Seiberling

... the two different accounts of how AA started in Akron, as told by Henrietta Seiberling (1) via her letter to Clarence S and (2) via the letter put out by her son ... two contradicting stories ....

+++Message 8664. . . . . . . When did Chuck Chamberlain meet Bill?
From: John & Linda . . . . . . . 8/30/2012 1:22:00 AM
Chuck Chamberlain mentions asking Bill about shortcomings and defects. How, when and where did they meet?

Thank You,
John

Hi to those interested in Bill's church attendance ... particularly Keith who posted details about the Swedenborg religion:

I think it is quite important to first remember that Bill, as a child in East Dorset, Vermont, developed quite a liberal attitude about religion under the influence of: (1) his mentor Mark Whalon; (2) his maternal grandfather Gardner Fayette Griffith; and (3) his boyhood friend, Rogers Burnham.

Also, as a child, Bill had a strong reaction to the visiting "tent preachers" approach to religion. It appears that up to the time at Towns Hospital when he allegedly yelled in frustration "If there be a God let him reveal himself" and had his "white flash" experience, he was an agnostic and had little interest in church attendance.

I had the opportunity to study archives at Stepping Stones in 2005-09. I reviewed hundreds of excerpts from Lois's diaries. She had a very "newsy" and detailed style in those writings which were fun to read. Some are reprinted in my book. Many current questions from historians will surely be explained more accurately when more access to those archives is available.

My contribution in this post is to say ... Among 86 selected diary entries which I copied covering the years 1937-1944, there were only 10 SUNDAY entries. None of these mentioned a church attendance of any kind. That fact proves nothing of real worth, except to see that although Lois was particularly good at recording
details, she did not mention GOING to a church other than being married in one.

I am very interested in hearing from anyone via my personal e-mail: elsietwo@msn.com; (elsietwo at msn.com)

and/or my book website: http://www.LesCole-AA.com

Les

+++Message 8666. . . . . . . . . . . . Inside the Working Manuscript of Twenty-Four Hours a Day
From: Glenn Chesnut . . . . . . . . . . . . 9/4/2012 2:07:00 PM

I do not know anything about this other than the advertising blurb which I received from Hazelden, so with apologies, I will quote from that. Can anyone in the AAHistoryLovers group give us more information about this publishing project? A proper study of this sort would be an extremely valuable contribution to AA history.

Making the Little Black Book
Inside the Working Manuscript of Twenty-Four Hours a Day
Limited Edition
With commentary by Damian McElrath, D.H.E.


72:US [73]

Reserve your copy today and we will ship it to you when it releases in October 2012

Product number 3986
US $65.00
Hardcover, original manuscript with edits, plus commentary, 320 pp.
8.5" x 11" coffee table book

Second only to the Big Book of Alcoholics Anonymous, Twenty-Four Hours a Day has sold more than ten million copies worldwide. For the first time ever, the original working manuscript is made public, so you see firsthand what went into making what the recovery community calls the Little Black Book.

Hazelden is printing a small 1000 quantity of Making the Little Black Book with
enhanced features not available in the standard edition, including Limited Edition printed on the jacket; decorative end papers; beautiful vellum insert with limited edition numbering; and rich burgundy satin bookmark.

In this elegant reproduction of the manuscript for this indispensable meditation book, you'll see the evolution of the insights of recovery luminary Richmond Walker, the book's anonymous author, through his creative process.

The high-quality four-color scans of the manuscript pages feature handwritten edits, rewrites, notes of inquiry, page cuts, and section shuffles that offer powerful insights into the writing of this recovery classic. Excerpts from God Calling, one of Walker's key sources, are featured and compared with the final manuscript he adapted for Twenty-Four Hours a Day.

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Recovery historian Damian McElrath enlightens readers as he traces the book's origins, exploring the spiritual foundations of its messages and bringing to light little-known facts about Walker's life. A selection of Walker's writings and letters and transcripts from never-before-published talks are also included.

Damian McElrath, D.H.E., is the author of Hazelden: A Spiritual Odyssey and is an AA researcher and historian.

http://www.hazelden.org/web/public/08winmcelrath.page

He was ordained a Franciscan priest in 1954, earned his PhD in ecclesiastical history at Gregorian University in Rome, completed a post-doctorate fellowship at Cambridge and Oxford Universities, and was president of St. Bonaventure University in St. Bonaventure, N.Y., from 1972-1975.

In 2003, Damian's life came full circle. He came out of semi-retirement to work as a spiritual care professional on the Jellinek Unit, a labor of love for him. Now at age 79, he's still doing what he loves. He describes it as "the God of my understanding telling me that I was fully prepared to return."

Given his strong spiritual presence and knowledge of the Twelve Step program, it's assumed by patients and associates that McElrath is in recovery himself,
but he is not. However, his personal experience with the disease runs deep. His brother died of a drug overdose, his sister died of alcohol poisoning, his nephew died at age 29 of addiction, and his father died at age 39 of alcoholism.

From John Barton, Tommy Hickcox, and stalban2001

- - -

From: John Barton
jax760@yahoo.com (jax760 at yahoo.com)

Thank you Glenn for the informative post. I for one look forward to meeting Don Lattin on September 26th in West Orange, New Jersey. I'm sure much more will be revealed.

Huxley's book The Perennial Philosophy can be found at the following link from the Big Book Study Group of South Orange.


All historians should read about and know the reasons for Bill's experiments with LSD and that it was Doctors Hoffer and Osmond who introduced Bill to the drug. It was thought to have possibilities in treating alcoholism by helping alcoholics in the process of breaking down the barriers (the ego) to religious/spiritual experience often a pre-requisite for regenerating grace to flow.

Bill always was looking for ways to reach the alcoholics who were "constitutionally incapable of being honest with themselves" - the unfortunate ones. He was asked to get involved as one who had significant experience with the problem of alcoholism. Bill White gave a great interview on this topic in the new Bill W. documentary and as I recall they have a letter from Bill in the movie on the very subject.

To those who don't know the history you will continue to hear how "Bill used drugs in sobriety" ..... "Bill experimented with LSD" ..... etc. blah ...

.... blah!
While there is no doubt in my mind that Bill was hoping to relive his experience
at Towns ... who wouldn't? ... he neither sought out this drug on his own nor
took it "recreationally" in any fashion. All the experiments were medically supervised and might be likened to certain "drug trials" that take place today.

Having learned a great deal about Bill the man .... I am not one to put him on a pedestal and can surely tell you about his many issues and, yes, his human failures. Not as judge and jury but one who understands experientially human failure and shortcomings.

But the LSD story should not be categorized as a shortcoming or failure of ethics, instead might be viewed for what it was ... the willingness to go to any length to stay sober and help another alcoholic achieve sobriety.

God Bless,

John

- - -

From: Tom Hickcox
cometkazie1@cox.net&gt; (cometkazie1 at cox.net)

Bill's, and others, including Lois', LSD use was discussed in A.A. Comes of Age, published in 1957.

It's hardly news and I am hearing very little new here.

Tommy H in Danville, Ky.

- - -

From: stalban2001 stalban2001@yahoo.com&gt;

It's always interesting to note that, by the standards of Narcotics Anonymous, Bill's LSD use would have disqualified him from regarding himself as being in recovery from addiction. Maybe that's why he was so adamant in promulgating the "two-disease" paradigm (i.e., alcoholism and drug addiction) rather than positing that there is only one disease -- addiction.
There is information on the Internet about Hank writing the outline for the Big Book. Also, there is all kinds of information about reviews of the manuscript copy, and written suggestions about rewording or changing certain passages.

Before it was published, an editor made major cuts to the Big Book which left it a much shorter book.

+++Message 8669. . . . . . . . . . . . Re: Inside the Working Manuscript of Twenty-Four Hours a Day
From: David Brown . . . . . . . . . . . . 9/4/2012 7:30:00 PM

I did some work at Hazelden last week. They were so happy with the success of the reprinting of the original Big Book that they have decided to repeat the strategy with this nugget too. If anyone has questions let me know and I will get answers.

David

---

Glenn Chesnut glenccc@sbcglobal.net wrote:

I do not know anything about this other than the advertising blurb which I received from Hazelden, so with apologies, I will quote from that. Can anyone in the AAHistoryLovers group give us more information about this publishing project? A proper study of this sort would be an extremely valuable contribution to AA history.

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With commentary by Damian McElrath, D.H.E.

http://www.hazelden.org/OA_HTML/ibeCCtpItmDspRte.jsp?item=196108&site=x=10020:22&#92;
The phrase was first used by Frank Buchman and the Oxford Group. "The best way to keep an experience of Jesus Christ is to Pass it On."

Many of the OG slogans and practices found their way into AA and stuck.

Let Go and Let God was another one well known by the OG.

Regards

John

- - - -

From Glenn C. (South Bend, Indiana):

John is exactly right. The 5 C's (Confidence, Confession, Conviction, Conversion, and Continuance) were a summary of the Oxford Group's understanding of how you could best pass it on.

1. Confidence: I had to get the other person's confidence.
2. Confession: The best way to do that was to confess all my own sins to him, with all the bad things I had done in my previous life, so he would not think that I was talking down to him or condemning him from a position of superiority.
3. Conviction: In this way, I could perhaps awaken in him a conviction of his own sinfulness, and how badly his own life had been going and how miserable he felt all the time. This was the way I cut through his own denial.
4. Conversion: This then gave him an opportunity to undergo a conversion or "life changing" experience, if he would only decide to surrender to God as he understood Him, and abandon his old way of life for a new and far better way of living.
5. Continuance: Then I had to work at keeping my new convert continuing to live this new life which he had been given.

(a) I believe that this is the root idea behind part of what is meant by
sponsorship in AA -- that is, the "sponsor" is the one whose special job it is
to work on the continuance part of the 5 C's.
(b) But part of the way I guarantee my own Continuance in the program is to
Pass It On to the next person, so that the 5 C's set up a repeating cycle of
Passing It On.

Re: When did Chuck Chamberlain meet Bill?
From: WENDI TURNER 9/4/2012 3:06:00 PM

I'm not sure if this was the first time they met, but Chuck was 8 years sober at the time.

On Wed, Aug 29, 2012 at 10:22 PM, John & Linda
lookwhosdunn@yahoo.com wrote:

Chuck Chamberlain mentions asking Bill about shortcomings and defects.
How, when and where did they meet?

Dr. Roy H McKay
From: B 9/5/2012 7:27:00 AM

"Writes Notes, Drinks Poison", "Mrs. McKay, Ill, Takes Own Life".
This is the headline and subheadline regarding the death/suicide of Dr. Roy Haymon McKay's first wife, Edna, as it appeared in the 1934 Akron Beacon. It is a fascinating article from an historical perspective. I have it available for anyone that wants to message me.

e-mail address: kochbrian@hotmail.com (kochbrian at hotmail.com)

It did not lead to Dr. Roy's gravesite however. She is buried / mausoleumed at East Akron Cemetery, he is not. His obit in a Miami-Dade County paper, which states that his remains were being returned to Akron for burial. So the hunt goes on for our "almost #3".

The obit lists him as a "widely known surgeon," and he actually co-wrote a book in 1932 entitled "Let's Operate," which is an expose of the surgeon's profession. (Do I sense resentments at work possibly?)
Thank you to all members here for their motivation and experience. I am enjoying the search for those that came before, even if they didn't stay.

Brian

Leaving on vacation tomorrow. Yes, there are meetings in Belize.

+++Message 8673. . . . . . . . . . . . Re: When did Chuck Chamberlain meet Bill?
From: Arthur S . . . . . . . . . . . . 9/6/2012 10:31:00 AM

In his testimony to Senator Hughes' subcommittee, Chuck C stated that he sobered up in January 1945 (see Silkworth.net).

I have documentation showing that Chuck C and Bill W were together at the pre-Conference election assembly held in Los Angeles on March 18, 1951.

Chuck would have been 6 years sober (he lost the election for Panel 1 Conference Delegate and was later elected as the Panel 3 Delegate).

I have no documented proof but my guess is that Bill W and Chuck C met prior to 1951.

Cheers

Arthur

+++Message 8674. . . . . . . . . . . . Re: When did Chuck Chamberlain meet Bill?
From: Dano . . . . . . . . . . . . 9/6/2012 11:51:00 AM

I gathered that Chuck's sobriety was in 1946 in "• A New Pair of Glasses"??
It was earlier that he was impacted by an AA article left at home by his wife ....
This is revealed in the audio which had a few minor mistakes when transcribed into a book.

- - -

From: Arthur S
Sent: Thursday, September 06, 2012  
Subject: Re: When did Chuck Chamberlain meet Bill?

In his testimony to Senator Hughes’ subcommittee, Chuck C stated that he sobered up in January 1945 (see Silkworth.net).

I have documentation showing that Chuck C and Bill W were together at the pre-Conference election assembly held in Los Angeles on March 18, 1951.

Chuck would have been 6 years sober (he lost the election for Panel 1 Conference Delegate and was later elected as the Panel 3 Delegate).

I have no documented proof but my guess is that Bill W and Chuck C met prior to 1951.

Cheers

Arthur

+++Message 8675. . . . . . . . . . . . Moral Re-Armament book  
From: johnw . . . . . . . . . . . . 9/7/2012 11:15:00 PM

Just received copy of The Mystery of Moral Re-Armament  
"A Study of Frank Buchman and His Movement"  
by Tomriberg, 1964 publication

Have not been aware of this book until now. Does anyone know how accurate this book is?

John Wikelius, Enterprise, Alabama justjohn1431946@yahoo.com

+++Message 8676. . . . . . . . . . . . Establishment of Districts  
From: pamelafr88 . . . . . . . . . . . . 9/8/2012 8:50:00 AM

I am making this inquiry on behalf of one of our GSRs who is preparing a presentation on the concepts for our next regional forum (in Australia). Her focus is the history of the world services structure and the handing over of the responsibility for world services to the fellowship.

Can anyone tell me when the first districts and areas were established. Was it when the conference charter was adopted in 1955 or was it at some other
time?

Also would anyone know which were the first districts and areas?

I would be grateful for as much information as you can give me.

---------------------------------------------------------------------

+++Message 8677. . . . . . . . . . . . Re: Establishment of Districts
From: Michael Gwirtz . . . . . . . . 9/8/2012 1:58:00 PM

---------------------------------------------------------------------

The Aussies use the British AA structure with Intergroups as part of the service structure but in the US and Canada the IG's are not a part of the service structure.

You can contact Ron C the AA archivist in NSW. His story is in your Big Book and he has been around about 55 years. He would have the information for Australia.

For the original AA service structure in the US try reading Bill's letter to Jimmy B that discusses the original structure. "AA Comes of Age" can fill in the rest.

Researching the information yourself can be more exciting and memorable than someone on AAHL just spelling it all out. Just as you have to work to get sober, so should you work to study and enjoy our history. (just my opinion)

Yours in Service,

Shakey Mike Gwirtz
1 month to NAAAW Cocoa Beach
Register now. C U there

---------------------------------------------------------------------

+++Message 8678. . . . . . . . . . . . RE: Moral Re-Armament book
From: Bill Lash . . . . . . . . . . . . 9/9/2012 9:14:00 AM

---------------------------------------------------------------------

Good morning all. It's very easy to do your own research. When I went to Google & put in the title, this is the first thing I found:

http://www.aabibliography.com/tom_driberg_mystery_moral_rearmament.html

Just Love,
Barefoot Bill

- - - - -

Sent: Friday, September 07, 2012 11:15 PM
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] Moral Re-Armament book

Just received copy of The Mystery of Moral Re-Armament  
"A Study of Frank Buchman and His Movement"  
by Tom Driberg, 1964 publication

Have not been aware of this book until now. Does anyone know how accurate this book is?

John Wikelius, Enterprise, Alabama justjohn1431946@yahoo.com

+++
Reversible dustcover on BB
From: John . . . . . . . . . . . . 9/12/2012 3:54:00 PM

Does anybody know why use of a reversible dustcover for the Big Book was discontinued for the Third and Fourth Editions?
John Lee  
Pittsburgh

+++
Will I ever drink again? Story in Big Book? Or elsewhere?
From: royslev . . . . . . . . . . . . 9/11/2012 2:01:00 PM

I distinctly remember reading an account of either Dr. Bob, or Bill W. (I thought it was Bob) being asked the question "Do you think you will ever drink again?"

I remember something of a reply: "As long as I am feeling as I feel right now, and am doing what I am doing, I don't think I will drink again."

Or something to that effect, I can't remember the exact response.

For some reason I thought I had read this question and response in a passage or story in the Big Book. Perhaps it wasn't Bill or Dr. Bob's story? Perhaps it wasn't in the Big Book? Maybe it was in some of the historical or biographical literature like "Dr. Bob and the Good Old Timers" or "Pass It On."

Perhaps it was in a story no longer kept in the 4th edition? But I remember reading some exchange along these lines in some AA literature.

If anyone could direct me to the relevant story or book where it occurs I
would appreciate it.

Roy L. aka "a miracle of mental health" class of `78
home email: royslev@verizon.net

+++++Message 8681. . . . . . . . Re: Will I ever drink again? Story in Big Book? Or elsewhere?
From: S Sommers . . . . . . . . . . . . 9/13/2012 5:57:00 AM

From Sam S. (Elkhart, Indiana), also Doris, Brian O., and Rick "briano6259"

--------
From: S Sommers scmws@yahoo.com>
(scmws at yahoo.com)

It is a Big Book story, "He Had to be Shown," starting on page 193 in the 3rd edition (page 221 in Experience, Strength, and Hope). Dr Bob's line, "So long as I'm thinking as I'm thinking now, and so long as I'm doing the things I'm doing now, I don't believe I'll ever take another drink" is on page 206-207 in the third edition (and page 234 in ES&H).

The footnote on page 221 in ES&H says that the story was re-written from the first edition's The Car Smasher. As I recall, that means Dick Stanley of Akron.

Thanks for everything.

Sam S
Elkhart Indiana

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ALSO FROM

"Doris" doris.ringbloom@gmail.com>
(doris.ringbloom at gmail.com)

Brian O. "briano6259" bfoshea@aol.com>
(bfoshea at aol.com)

Rick "briano6259" bfoshea@aol.com>
(bfoshea at aol.com)

Original question from: royslev royslev@yahoo.com>
Sent: Tuesday, September 11, 2012

I distinctly remember reading an account of either Dr. Bob, or Bill W. (I thought it was Bob) being asked the question "Do you think you will ever drink again?"

I remember something of a reply: "As long as I am feeling as I feel right now, and am doing what I am doing, I don't think I will drink again."

Or something to that effect, I can't remember the exact response.

---------------------------------------------------------------

+++ Message 8682. . . . . . . . . . . . Re: Will I ever drink again? Story in Big Book? Or elsewhere?
From: hdmozart . . . . . . . . . . . . 9/13/2012 2:18:00 PM

---------------------------------------------------------------

From Laurence Holbrook and John Kenney

- - -

From: Laurence Holbrook "hdmozart"
email@LaurenceHolbrook.com>
(email at LaurenceHolbrook.com)

I found these two references - hard to be certain they are what you are looking for

=================
Dr. Bob and the Good Oldtimers pp 87

Anne Smith never stopped showing her love and concern for others in this way.
Another woman, Peggy, recalled that in the year before Anne died, "there was seldom a morning when she didn't call. Even when they were leaving for Texas to see Smitty, she called bright and early and said, 'I missed you last night'
(at the regular meeting of the King School Group). 'Where were you?"

"I said, 'I know you're leaving for Texas. I just didn't want to say goodbye.' I didn't realize I was speaking to her for the last time."

Henrietta D. also met Lois Wilson. "I don't remember how long it was before she came, but she came. I asked her, 'Do you think your husband is ever going to drink again?' She said, 'I know he isn't.'

"That meant so much to me," Henrietta said. "She knew he wasn't. She didn't
just think it. She told me she knew from the first that Bill was never going to drink again.

"I came to know that, too, in a flash. I woke up in the middle of the night, and it seemed as though the whole room was light. I didn't see or hear anything, but it just came to me that Bill was never going to drink again. And he never did.

"Oh yes, my Bill became quite enthusiastic. He didn't have any time left for his own business. I told him, 'We don't have a lot, but if you give your time to this work, that's all I care about.' He loved it. It meant so much to him. He was always going someplace in Akron or out of town, wherever they wanted him to come. He liked people, and people liked him."

=================
As Bill Sees It
16

Never Again!

"Most people feel more secure on the twenty-four-hour basis than they do in the resolution that they will never drink again. Most of them have broken too many resolutions. It's really a matter of personal choice; every A.A. has the privilege of interpreting the program as he likes.

"Personally, I take the attitude that I intend never to drink again. This is somewhat different from saying, 'I will never drink again.' The latter attitude sometimes gets people in trouble because it is undertaking on a personal basis to do what we alcoholics never could do. It is too much an act of will and leaves us too little room for the idea that God will release us from the drink obsession provided we follow the A.A. program."

LETTER, 1949

- - -

From: JOHN KENNEY jfk92452000@yahoo.com &gt;
jfk92452000 at yahoo.com

Roy, it may be a statement Dr. Bob made at the 1950 International Meeting. He was asked to say a few words and he spoke about "love and service" and his
experiences on the ward. He said if he ever feels down he goes to visit the
treatment ward at the hospital. Somewhere in that talk I think he made a
statement similar to what you are referring to. I will have to go home and
listen to the recording again. Hope this helps, John Kenney(81)

Original question from:
royslev@yahoo.com&gt; (royslev at yahoo.com)
Sent: Tuesday, September 11, 2012

I distinctly remember reading an account of either Dr. Bob, or Bill W. (I
thought it was Bob)being asked the question "Do you think you will ever
drink again?"

I remember something of a reply: "As long as I am feeling as I feel right
now, and am doing what I am doing, I don't think I will drink again."

Or something to that effect, I can't remember the exact response.

+++Message 8683. . . . . . . . . . . . Re: Reversible dustcover on BB
From: Charles Knapp . . . . . . . . . . . . 9/16/2012 4:05:00 PM

It's just a guess on my part but I think they were discontinued to save
cost. We would be paying for a dust jacket that is basically printed on two sides. I
have several original 2nd edition Big Book with dust jackets and they all seem
to be printed on white paper. Anything that is printed double sided would cost
more.

Charles from Wisconsin

+++Message 8684. . . . . . . . . . . . Areas, Districts, etc.
From: J. Lobdell . . . . . . . . . . . . 9/19/2012 11:50:00 AM

The November 1950 pamphlet THE GENERAL SERVICE CONFERENCE OF ALCOHOLICS
ANONYMOUS: YOUR THIRD LEGACY, WILL YOU ACCEPT IT? "By Dr. Bob and Bill"

provides for Panel I of Delegates from 36 States, Provinces, or special
localities [1951], and Panel II of Delegates from an additional 22 States,
Provinces, or special localities, with a supplementary list of 13 special
localities [1952].
I haven't checked it, but my recollection is that reference to districts is absent in the 1950 document, but present in the 1952 amended reprint.

In [Eastern] Pennsylvania, then referred to simply as Pennsylvania, the first district structure (six districts, then called areas) was in place in 1953-54, for the 1954 Delegate election by the Group Representatives [now GSRs], the first such election in [Eastern] Pennsylvania, the Area I've looked at most [Area 59].

EP's first two Delegates appear to have been chosen by Bill on the advice, first, of Jimmy B. (George R. 1951-52) and second of Yev G. (Aaron Burr B. 1953-54).

The States, Provinces, and special localities (now "Areas") seem to have organized their own districts (or sometimes, at that time, "areas").

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Original message: #8676
From: pamelafro88
pamelafro@bigfoot.com (pamelafro at bigfoot.com)

I am making this inquiry on behalf of one of our GSRs who is preparing a presentation on the concepts for our next regional forum (in Australia). Her focus is the history of the world services structure and the handing over of the responsibility for world services to the fellowship.

Can anyone tell me when the first districts and areas were established. Was it when the conference charter was adopted in 1955 or was it at some other time?

Also would anyone know which were the first districts and areas?

I would be grateful for as much information as you can give me.

+++Message 8685. . . . . . . . . . . . Re: Silkworth letter
From: Roy . . . . . . . . . . . . 9/19/2012 1:04:00 PM

From: Roy royslev@verizon.net&gt;
(royslev at verizon.net)

To: Arthur S neta65-archivist@hotmail.com&gt;
(neta65-archivist at hotmail.com)

Thanks, that is exactly the copy of the letter I saw, signed by Dr. Silkworth.
But then my next question: anybody got any idea if Silkworth asked Bill to withhold his name from the first edition?

I own a first edition 11th printing and it still reads just:

"(Signed) . . . . . . . . . . . M.D.,"

i.e. not William D. Silkworth M.D.

I know his name did not appear until 1955 and the 2nd edition, but the question is did he ask Bill and the boys to not print his name? Or was it something Bill did as a courtesy? Or maybe after talking it over with Silky who had reservations about learning if his name should be used?

I was just perusing AA Comes Of Age again to see if more was there about the decision to withhold Silky's name, but that detail wasn't covered. Just curious, no big deal, but if you remember reading anything about that fact in Ernie Kurtz or other biographical material, please let me know.

Best Regards,
Roy L. aka "a miracle of mental health" class of '78
royslev@verizon.net &gt; (royslev at verizon.net)

- - - -

From: Arthur S neta65-archivist@hotmail.com &gt;
(neta65-archivist sy hotmail.com)

To: Roy; Glenn Chesnut

Here you go -- the attached is a copy from GSO Archives -- the date was actually July 27, 1938 (not July 28).

MSCA is the Mid Southern California Area of AA (Area 9)
http://www.msca09aa.org/

The other part of Silkworth's writings included in The Doctor's Opinion are extracts from a paper he later published in The Lancet medical journal in July 1939.

(Trivia item: Dr Silkworth's name was not added to the Doctor's Opinion until publication of the 2nd edition Big Book in 1955.)

Fundraising was a major challenge to finance the development and publication of the Big Book.
From: Roy royslev@verizon.net
to: Glenn Chesnut
Subject: I just posted this on AAhistorylovers group

I was visiting a Big Book study in Costa Mesa this past Saturday and they had some interesting tapes and AA history materials in their little group "archive."

We were reading the Doctor's Opinion and as part of the meeting they had set out copies with the meeting books of some articles by Dr. Silkworth one was called "Slips and Human Nature" allegedly from a January 1947 Grapevine.

That was interesting enough, but from something called the "MSCA Archives" (I have no idea to which area this abbreviation refers) they had an alleged photo of "the letter" dated July 28, 1938 typed on Towns Hospital letterhead from Silkworth to "Whom it may concern." The caption on the bottom of the copies from the "MSCA Archives" reads:

"Letter of introduction Dr. Silkworth gave Bill when he was soliciting money to publish the Big Book. Before publication this letter was added to the Big Book in the chapter entitled "The Doctor's Opinion."

This handed-out photocopy which purports to portray a photo of the original letter is apparently (if it's real) signed by Dr. Silkworth.

Is anybody familiar with this photocopy of the original letter? Who or what is the MSCA Archives? And if this is an accurate photocopy, and if Silkworth signed the original letter, was it by his request or Bill and the boys' decision that Dr. Silkworth's name was withheld from the first edition?

Roy L.
royslev@verizon.net
(royslev at verizon.net)
I have not read this book but have heard of it and Mr. Drieberg. I am aware he had an axe to grind with MRA and some of it (perhaps much of it) had to do with his brother who was originally converted by the group. I can state that some of his dates and facts that I have seen or read of are incorrect as recorded in his book such as the trip to South Africa when the group acquired the name "The Oxford Group.

Drieberg was the equivalent of today's Agent Orange. While his work should be read and perhaps some of it true one should be aware it is often distorted by resentment.

Warm Regards
John B

Bill Lash wrote:

Good morning all. It's very easy to do your own research. When I went to Google & put in the title, this is the first thing I found:

http://www.aabibliography.com/tom_driberg_mystery_moral_rearmament.html

Just Love,
Barefoot Bill

Sent: Friday, September 07, 2012 11:15 PM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Moral Re-Armament book

Just received copy of The Mystery of Moral Re-Armament "A Study of Frank Buchman and His Movement" by Tom Driberg, 1964 publication

Have not been aware of this book until now. Does anyone know how accurate this book is?

John Wikelius, Enterprise, Alabama justjohn1431946@...
From: J. Blair . . . . . . . . . . . . 9/9/2012 8:51:00 PM

Pamela wrote

&gt; Also would anyone know which were the first districts and areas?

I'm in Area 87, Southwest Quebec and one of the questions I had as archivist was how the district boundaries were established. It turns out that the boundaries were bases on telephone exchanges. Back in the 50's long distance charges were applied to calls made to a number outside of an exchange.

Calls made to the Central Office were handed off to a contact within the same exchange as the caller.

Jim Blair

++++Message 8688. . . . . . . . Re: When did Chuck Chamberlain meet Bill?
From: Charles Knapp . . . . . . . . . . . . 9/10/2012 9:59:00 PM

Hello

I would like to clear up something on the fact that Chuck C "lost" the election. The election came down to 3 men: Al M, Chuck C, and Cliff W.

On the 2nd ballot, Al M lost with only 11 of the 106 needed to win. He was so angry he stomped out of the meeting, taking most of his supporters with him. He did however go on to be the Panel 5 delegate. Cliff was finally elected with 110 votes. Chuck actually asked to withdraw himself from the race.

Here is Chuck's own words: "Good afternoon, ladies and gentlemen. This is a terrific thing this afternoon and I certainly feel it from the bottom of my heart. I am glad to be here and I am glad to say I think that now that we have elected Cliff Walker that we should allow me to withdraw entirely and make this a unanimous vote for Cliff Walker as our representative. Let's do that."

I have a transcript of this historic meeting. Wynn L (Freedom From Bondage) presided over the meeting. When you read the transcript it sounds all cut
and dry, but many who were there told of arguments breaking out that almost led to out-and-out fist fights. It took nearly 9 hours to elect the first delegate.

The 1st assembly was a 2-day event and in 1952 a conference was planned that centered on General Service and marked the anniversary of the first delegate being elected. This led to the beginnings of the Southern California Convention. Sept 28th - 30th 2012 will be it's 61st annual gathering this year in San Diego.
http://www.aasocal.com/

Bill often spent time at Chuck C's home while visiting the West Coast, especially after some of the International Conventions. I know he was there after the 1955 and 1960 conventions. The MSCA Area 9 Archives has several photos of Bill and Chuck after the 1955 convention, and even one with Chuck, Elsa and Richard. It is hard to say for sure when they first met. Perhaps a letter to the GSO Archives could help answer this. I am sure there were correspondences between the two. They might be able to narrow down the time period for you.

Charles from Wisconsin

---

&>From: Arthur S arthur.s@live.com&> (arthur.s at live.com)&>Sent: Thursday, September 6, 2012 9:31 AM&>Subject: Re: When did Chuck Chamberlain meet Bill?&>
&>In his testimony to Senator Hughes' subcommittee, Chuck C stated that he sobered up in January 1945 (see Silksworth.net).&>
&>I have documentation showing that Chuck C and Bill W were together at the pre-Conference election assembly held in Los Angeles on March 18, 1951. &>
&>Chuck would have been 6 years sober (he lost the election for Panel 1 Conference Delegate and was later elected as the Panel 3 Delegate). &>
&>I have no documented proof but my guess is that Bill W and Chuck C met prior to 1951. &>
&>Cheers &>
&>Arthur

+++Message 8689. . . . . . . . . . . . Re: Reversible dustcover on BB From: Tom Hickcox . . . . . . . . . . . . 9/17/2012 2:53:00 PM
On 9/16/2012 16:05, Charles Knapp wrote:
&g; It's just a guess on my part but I think they were discontinued to save cost.
We would be paying for a dust jacket that is basically printed on two sides.
I have several original 2nd edition Big Book with dust jackets and they all seem
to be printed on white paper. Anything that is printed double sided would cost
more.
&g;
&g; Charles from Wisconsin

---

The Second Editions I have, and they all have original DJs (I think),
all have a dark side.

The 5th thru the 14th DJs also have the code on the bottom of the rear flap, like 50M 663 (C)

I believe the replica DJs have a white backing and lack the code.

Tommy H in Danville

+++Message 8690. . . . . . . Re: Dr. Roy H McKay
From: B . . . . . . . . . . . . 9/19/2012 7:38:00 AM

More on our intrepid doctor. I have many documents from the Akron Beacon
regarding the life and death of Dr. Roy H McKay, our almost #3. I would love
to share them with those who want to see them. I am including here a letter to
the editor dated Dec 5, 1936:

Benefactor and Friend
Editor Beacon Journal:

The passing of Dr. Roy H. McKay is indeed a tragedy to hundreds of people in
Akron who knew him as benefactor and friend.

His hundreds of operations upon patients who could not pay were known only
to the few, other than the patients themselves. He gave freely of his skill and
knowledge which has been unheralded and unsung.

A few "roses" given in life mean more than many wreaths in death - and too often
the roses are withheld. Dr. McKay was an example of the "Man" in Kipling's
"If."

"If you can dream and not make dreams your master, If you can think-and not make thoughts your aim, If you can meet with triumph and disaster, And treat those two imposters just the same - If you can bear to hear the truth you've spoken, Twisted by knaves to make a trap for fools, Or watch the things you gave your life to, broken - And stoop and build them up with worn out tools. "If you can fill the unforgiving minute, With sixty seconds' worth of distance run, Yours is the earth and everything that's in it, And - which is more - you'll be a Man-my son."

The tragedy is that the building was terminated before completion. Suffering from severe heart attacks which he knew might terminate fatally any minute, but which might go on for years, Dr. McKay gave only one intimation of his thoughts about his heart condition to his wife and son. When his wife started to her father's funeral in Pennsylvania, he said. "If anything happens to me - have me cremated."

Dr. McKay had started to open an office in one of Miami's leading hotels - he was living in a beautifully furnished house - not a boarding house. - his son who was living with him, will continue in school in Florida - living on with Mrs. McKay. This information is given so that those who knew and have reason to remember this truly great man - may know a few facts of the case.

Helen C. Spain
899 Lawton St.

His death was the headline of the November 28, 1936 Beacon.

Blessings,
Brian

---

"B" wrote:
&gt; "K writes Notes, Drinks Poison", "Mrs. McKay, Ill, Takes Own Life".
&gt; This is the headline and subheadline regarding the death/suicide of Dr. Roy Haymon McKay's first wife, Edna, as it appeared in the 1934 Akron Beacon. It is a fascinating article from an historical perspective. I have it available for anyone that wants to message me.
It did not lead to Dr. Roy's gravesite however. She is buried / mausoleumed at East Akron Cemetery, he is not. His obit in a Miami-Dade County paper, which states that his remains were being returned to Akron for burial. So the hunt goes on for our "almost #3".

The obit lists him as a "widely known surgeon," and he actually co-wrote a book in 1932 entitled "Let's Operate," which is an expose of the surgeon's profession. (Do I sense resentments at work possibly?)

Thank you to all members here for their motivation and experience. I am enjoying the search for those that came before, even if they didn't stay.

Brian

---

Hello all,
I think that perhaps this is the answer that Roy is looking for, from a 1949 letter reprinted in "As Bill See's It" ... 16 ...

The page is entitled "Never Again"

(Bill says)
"Personally I take the attitude that I intend never to drink again. This is somewhat different from saying, 'I will never drink again.' The latter attitude sometimes gets people into trouble because it is undertaking on a personal basis to do what we alcoholics could never do. It is too much an act of will and leaves too little room for the idea that God will release us from the drink obsession provided we follow the A.A. program."

Keep your powder dry and keep on being good guys and girls,
Woody in Akron

---

Original question from:
royslev@yahoo.com
Sent: Tuesday, September 11, 2012

I distinctly remember reading an account of either Dr. Bob, or Bill W. (I thought it was Bob)being asked the question "Do you think you will ever drink
again?"

I remember something of a reply: "As long as I am feeling as I feel right now, and am doing what I am doing, I don't think I will drink again."

+ + + Message 8692. . . . . . . . . . . . Re: Inside the Working Manuscript of Twenty-Four Hours a Day
From: Glenn Chesnut . . . . . . . . . . . . 9/19/2012 4:52:00 PM

I've gotten my copy of this book now. This is a limited edition, and they have already sold over 85% of them, so if you plan on getting a copy, you will need to act soon.

Damian McElrath did a very good job on this. He has created a historical classic. AA historians will need to refer to this book (and make footnotes to it in their own historical writings) for many generations to come. That means that any proper research library in AA history will need to obtain a copy of McElrath's book while they are still available.

Why is this book so important? Richmond Walker was the second most published early AA author, second only to Bill Wilson himself. There were periods in early AA when more AA members owned a copy of Walker's 24 Hour book than owned a copy of the Big Book.

I had long had the feeling that on the matter of Richmond Walker's work, there were untold riches contained in the Hazelden archives. I am delighted that this material will now be available to historians, along with materials from AA archives in Florida.

All of the pages of the Twenty-four Hour book are reprinted, two per page. The images are reduced by 53%, but are still completely legible. You can see all of Rich's typescript with his final revisions pencilled in.

Also of interest is what Damian McElrath calls the "hidden text" (pp. 225 ff.). In some cases, Rich typed a new version of a reading, and taped it over the old text. McElrath has looked underneath and reproduced the text which was masked out, so we can read it again.
McElrath gives examples of the way in which Richmond Walker modified God Calling by Two Listeners to produce the text in small print at the bottom of each page of the 24 Hour book. Based on the examples which McElrath gives, it would be interesting if someone did an even more detailed study, to see if there are patterns in the way Rich omitted some kinds of belief statements in God Calling, and modified others.

At the end of the book, we have photographic copies of the correspondence between Rich and Patrick Butler at Hazelden, plus some other short pieces which Rich wrote on various topics.

At the beginning of the book, McElrath has some interesting material on Richmond Walker's life. He notes (with agreement) some of the observations made earlier by Trysh Travis and Glenn Chesnut, but adds a good deal of additional material which he uncovered in his own research.

And in particular, he has found some important material concerning AA's decision not to print the 24 Hour book as official AA literature: at that time, many in AA believed that the New York AA office should only publish what they called "textbook" AA material, and they argued that the 24 Hour book was not a "textbook" but was instead "religious" literature. Richmond Walker was very unhappy about that judgment, and argued that the 24 Hour book was in no way a piece of "religious" literature. In Rich's understanding, "religious" literature was literature that made heavy use of the very specific doctrines, dogmas, and symbols of one particular religion (Christianity, or Judaism, or Hinduism, or Buddhism) as opposed to literature that might talk about spiritual themes, but did so in a way that was not aimed at people of only one particular religion.

McElrath shows a photo of Rich's own copy of the Big Book (dated May 23, 1942 inside the front cover), with another note at the front declaring his intention to write "Twenty-Four Hours a Day":

Based on Stanley Jones -- "The Way"

E. Stanley Jones was a Methodist theologian who was strongly influenced by the world and beliefs of India.
But in fact, McElrath argues (and I agree with him) that the model which Rich eventually followed was that of another Methodist work, "The Upper Room," the little book of daily readings (particularly beloved by Dr. Bob's wife Anne) which had been the most commonly used meditational book during AA's early years. In style, the 24 Hour book is more or less the Upper Room without the mandatory one-sentence Bible verses inserted on every page.

Again, if you are an AA historian, this is an important book. If you are interested in what the early AA people themselves believed about God (as opposed to what the Oxford Group or the Christian Endeavor society believed) then Richmond Walker's life and background provide vital areas of study. He was a key spokesman for one large (and extremely successful) group who were spreading the message in early AA and producing the phenomenal growth of that period.

Glenn Chesnut

__________________________________________

P.S. Some people today are concerned about the fact that the growth of the AA movement seems to have hit a plateau, and that membership might even be encountering a slight decline today. It strikes me that the first thing to do is just to look at the membership figures and make a few simple observations:

1935 -- 5 members
1935-1939 -- 100 members
1939-1949 -- 75,625 members
1949-1959 -- 151,606 members
1959-1969 -- 297,077 members

The massive expansion of AA membership did not occur using Oxford Group or Christian Endeavor literature. As of 1939, there were still only 100 members.

Instead, during the period when AA was growing and expanding with incredible speed, AA members were primarily reading and studying the Big Book, Emmet Fox's Sermon on the Mount, James Allen's As a Man Thinketh, The Upper Room, the little pamphlet called the Detroit or Washington D.C. pamphlet (also called the Tablemate or Table Leader's Guide), Ed Webster's Little Red Book, Ralph Pfau's Golden Books (written under the pen name of Father John Doe), eventually Twelve Steps and Twelve Traditions -- AND LAST BUT CERTAINLY NOT LEAST Richmond Walker's Twenty-Four Hours a Day.
The point where AA membership ceased to grow was when increasing numbers of AA groups and intergroups in very recent years began forbidding their members from reading ALL of the preceding works except for the Big Book and the 12 and 12. What you have presented in most AA groups in the US and Canada today is no longer real old time AA.

+++Message 8693. . . . . . . . . . . . Decalcified water for archival preservation? From: Tom Hickcox . . . . . . . . . . . . 9/24/2012 9:55:00 AM

I have a question for the archivists amongst us.

A friend had a vintage Grapevine repaired by an amateur A.A. archivist and he used what he described as "decalcified water."

We decalcified boiler feed water at the chem plant I worked at to prevent scaling, but I think he is talking about something else. I have a B.S. in chemistry from a reputable college, but I've not heard the term except in reference to the softening of water.

Tommy H in Danville, Ky.

+++Message 8694. . . . . . . . . . . . Permanent sobriety of an early pioneer: Harry Brick From: royslev . . . . . . . . . . . . 9/24/2012 12:58:00 AM

I've been asked my members of our Thursday 730pm book study A.A. meeting in Santa Monica about Harry Brick C.P.A., purported to be "Fred" in last pages of "More About Alcoholism" and author of "A Different Slant" in the 1st edition.

One AA history source cites his relapse, mentions he may have even sued AA to get back a loan he advanced toward the book's publication.

My question is: did he ever get and stay sober for good?

Thanks for anyone with information on this factoid.

Roy L. aka "a miracle of mental health" class of `78 home Email: royslev@verizon.net
I guess what I was trying to say was the original dust jackets on my 2nd editions appear to be printed as blue ink on white paper rather than white ink on blue paper. The point I was trying to make was if it was white ink on blue paper it would make it printed on just one side. I suppose they make paper with one side white and one side blue, but again it stands to reason the cost would be more than plain white paper. I still believe the reason it wasn't continued came down to dollars and cents. I guess no one really knows. Sorry for the confusion.

Charles from Wisconsin

Looking for a photo of Tom Y first Grapevine editor (I think). He could have worked on other projects with Bill.

Thanks,
Stephanie C from Texas

Glenn,
Here is a picture of Courtenay Baylor. It took years to get but finally
......

Mitchell K.

Glenn posted this photo on one of Rich Dubiel's web pages, the page dealing with
the interrelationships between Courtney Baylor, Rowland Hazard, Richard Peabody, and the Rev. Elwood Worchester. See the middle of the page here:

http://hindsfoot.org/kdub2.html

COURTENAY BAYLOR -- The only surviving photo of Baylor, the famous alcoholism therapist from the Rev. Elwood Worchester's Emmanuel Movement, who had both Rowland Hazard and Richard R. Peabody as his patients, and was thus an important indirect influence on early Alcoholics Anonymous.

Baylor was the author of Remaking a Man: One Successful Method of Mental Refitting (1919).

Photo discovered by Mitchell K. in September 2012, after spending years looking for a verifiable likeness of Baylor in countless archives and libraries.

+++Message 8698. . . . . . . 2,500 members
From: Glenn Chesnut . . . . . . 9/27/2012 11:55:00 AM

The AA History Lovers has now passed the 2,500 mark.

The web group started in the year 2000 as the "AAHistoryBuffs." In 2002 the name was changed to the AAHistoryLovers, and as it continued to grow, its membership spread over the whole globe: India, Mexico, Ireland, the UK, the US, Canada, Ireland, Australia, Israel, the Scandinavian countries, and so on.

But reaching 2,500 members now is really something. I think we all deserve a prize of some sort, because it has taken a consistent, dependable commitment on the part of a number of excellent AA historians and good old timers and people who are just interested in the story of AA and its people -- all of us in other words -- to maintain a group of such high quality.

One of the things that makes the group so good is the way a message can be posted, and then experts all over the world pool their talents to verify exactly what really happened, in such a way that we end up with what is usually the single most dependably accurate account of AA history anywhere in books or on the internet.

But in order to build up this body of information, it took a long term commitment on the part of most of the really knowledgeable people in the
The word commitment is so important, because alcoholics tend to have thin skins, and can sometimes get offended at the most casual word. By the grace of God, no more than a very few of those who claim great knowledge about AA history have stalked off in a dark alcoholic dudgeon over the past twelve years, and subsequently refused ever to come back and help us ever again. I could count the names of those we have lost on the fingers of just one hand.

But the overwhelming number of the top people in AA history have understood that the web group has to be a group effort. St. Isidore of Seville, back in the Middle Ages, once said about that extremely prolific writer St. Augustine, "if any man claim he has read all of St. Augustine's books, he is a liar."

I believe that it is equally true that "if any individual claims that he or she knows everything about AA history, someone should immediately smell that person's breath for alcohol!" It is our shared knowledge as a group that allows us to achieve, if not supernatural infallibility, then a pretty accurate picture of what went on at various important periods of AA history. And we're still learning, and still adding new knowledge continually, so we all deserve a hearty pat on the back for a job well done.

++++Message 8699. . . . . . . . . . . . Re: Moral Re-Armament book by Tom Driberg
From: Andrew from East of England, . . . . . . . . . . . . 9/20/2012 6:31:00 AM

I read the book quite some time a go, it is a good read, but then Driberg was a very experienced wordsmith writing regular columns in major British Newspapers of both left and right for decades.

However, all that he says needs to be considered dubious unless backed up by supportive information.

I found his Wikipedia entry interesting and informative, but like most else I have read about him, it is inconclusive.

I once had contact in the 1980's with one of his "drivers" via a very damaged
son of the driver, who was a serious drug addict who I was employed to monitor and help. Nothing explicit was said about him, but there were hints and winks.

Driberg or Lord Bradwell as he became on account of his residence whilst a Member of Parliament, seems to have avoided the the attentions of the forces of law and order. I make no complaint about his homosexuality - sadly that was illegal in the UK until the last ten or so years of his life - but I suspect he was also a manipulative paedophile with sufficient influence to avoid prosecution unlike some of those less influential than him who were repeatedly prosecuted for "acting out" their sexuality by making contacts in public places.

[The well-known British comedians Peter Cook and Dudley Moore, for example, depicted Driberg as a sexual predator, wearing "fine fishnet stockings" and cavorting with a rent boy, in a sketch, "Back of the Cab", which they recorded in 1977.]

The late Sir Winston Churchill, another wordsmith supreme, was known for exaggeration - ultimately to the good of my nation and possibly North America too - I smiled at the quote from him in the Wikipedia article "Tom Driberg is the sort of person who gives sodomy a bad name" [quoted by the journalist A. N. Wilson in the Evening Standard for 11 June 2001].

http://en.wikipedia.org/wiki/Tom_Driberg

++++++Message 8700. . . . . . . . . . . . Professor aand the Paradox
From: Yunno . . . . . . . . . . . . 9/25/2012 2:55:00 AM

Does anyone know if John P died sober? His story was in the Big Book as the Professor and the Paradox.

I was told differently by an AA circuit speaker from California, who told me he was at his death bed.

That always bothered me, but I know no one is on a pedestal, and I have seen many of my good friends with good sobriety and many years, forget to keep practicing the program and succumb to alcohol and or pills.

I am not trying to be negative, just looking for some closure.

Bob K Houston TX 6-21-94
Let me pass on what I consider the four paradoxes of how A.A. works. (A paradox, you probably already know, is a statement which is seemingly self-contradictory; a statement which appears to be false, but which, upon careful examination, in certain instances proves to be true.)

1. We SURRENDER TO WIN. On the face of it, surrendering certainly does not seem like winning. But it is in A.A. Only after we have come to the end of our rope, hit a stone wall in some aspect of our lives beyond which we can go no further; only when we hit "bottom" in despair and surrender, can we accomplish sobriety which we could never accomplish before. We must, and we do, surrender in order to win.

2. We GIVE AWAY TO KEEP. That seems absurd and untrue. How can you keep anything if you give it away? But in order to keep whatever it is we get in A.A., we must go about giving it away to others, for no fees or rewards of any kind. When we cannot afford to give away what we have received so freely in A.A., we had better get ready for our next "drunk." It will happen every time. We've got to continue to give it away in order to keep it.

3. We SUFFER TO GET WELL. There is no way to escape the terrible suffering of remorse and regret and shame and embarrassment which starts us on the road to getting well from our affliction. There is no new way to shake out a hangover. It's painful. And for us, necessarily so. I told this to a friend of mine as he sat weaving to and fro on the side of the bed, in terrible shape, about to die for some paraldehyde. I said, "Lost John" - that's his nickname - "Lost John, you know you're going to have to do a certain amount of shaking sooner or later." "Well," he said, "for God's sake let's make it later!" We suffer to get well.

4. We DIE TO LIVE. That is a beautiful paradox straight out of the Biblical idea of being "born again" or "losing one's life to find it". When we work at our Twelve Steps, the old life of guzzling and fuzzy thinking, and all that goes with it, gradually dies, and we acquire a different and a better way of life. As
our shortcomings are removed, one life of us dies, and another life of us lives.
We in A.A. die to live.

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--- In AAHistoryLovers@yahoogroups.com, "Mel Barger" wrote:
  &gt;
  &gt; Hi Kilroy,
  &gt;
  &gt; I'd heard that Johnstone Parr had passed on. I think he was a professor at
Kent State University. The Social Security Death Index lists a Johnstone
Parr
as born on May 5, 1911 and passing away on May 30, 1991. The Social Security
number was 416 34 6270, and it had been issued in Alabama. Place of death
was
not shown.
  &gt;
  &gt; This could be the same Johnstone Parr, given the unusual first name. Or
it
could be a coincidence.
  &gt;
  &gt; I always thought it was a shame to remove his fine story from the Big
Book
after the second edition. But the four paradoxes still survive in AA lore
and
are sometimes quoted.
  &gt;
  &gt; Mel Barger
  &gt;
  &gt; (melb at accesstoledo.com)

The standard edition of this book is available much more cheaply, for those
who
do not want the photographic reproductions of the original manuscript or
Damian
McElrath's extensive commentary, but simply want to use the book for their
own
daily meditation.

That said, thanks for the heads-up on this volume. I jumped on it.

============================
THE CURRENT STANDARD EDITION
(as used by many modern AA members for their daily meditation)
http://www.hazelden.org/OA_HTML/ibeCCtpIbmDspRte.jsp?item=1096

Twenty Four Hours a Day Hardcover (24 Hours)
Hardcover, 3 x 5, 400 pp.
Author: Anonymous
Item: 1050
Publisher: Hazelden

The original manuscript with commentary:

http://www.hazelden.org/web/public/making_the_little_black_book.page

+++Message 8702 . . . . . . . . . . . . Re: Inside the Working Manuscript of Twenty-Four Hours a Day
From: Glenn Chesnut . . . . . . . . . . . . 9/27/2012 4:58:00 PM

As AA historians, we need to remember that Hazelden has made numerous small changes in the original text of Richmond Walker's Twenty-Four Hours a Day in a number of places.

So the current standard version of the little black book is not quite the same as the one that Rich actually originally wrote back in 1948:

THE CURRENT STANDARD EDITION
(as used by many modern AA members for their daily meditation)
http://www.hazelden.org/OA_HTML/ibeCCtpIbmDspRte.jsp?item=1096
Twenty Four Hours a Day Hardcover (24 Hours)
Hardcover, 3 x 5, 400 pp.
Author: Anonymous
Item: 1050
Publisher: Hazelden

Several years ago, Tommy Hickcox went through comparing the present standard Hazelden edition with one of the early printings of the book printed in Florida (1948-1953) before Hazelden got hold of the rights to the book.

Unlike the Little Red Book, where Hazelden went through often butchering Ed Webster's text, the only significant changes made in the Twenty-Four Hour book seem to have been converting male-only language and imagery into gender neutral prose and imagery. I.e., "do you miss the way your hand shakes in the morning while you are shaving" was rewritten to add "or while putting on your makeup."
And Mel B. wrote a meditation and prayer for February 29, so in Leap Year you don't have to repeat the February 28 reading or whatever.

These aren't huge changes, nevertheless, if you're trying to do really careful work on AA history -- and particularly if you are trying to gauge AA sensitivity to women's issues, for example, at different periods of early AA history -- don't just assume that you can buy one of the current standard Hazelden editions and count of that as representing how AA people thought and wrote back in 1948.

I don't know whether we can figure out the year of printing, for the various Florida printings (1948-1953), and I do not know of anyone who has gone through all the early Florida printings to see if Rich made any changes in the text during that earliest period.

Glenn Chesnut

Sorry for my earlier post - something must have happened between my brain and the computer's "send" key. I thought I was referring to Item #4696, which appears to be an unnumbered version of the limited edition, at http://www.hazelden.org/web/public/making_the_little_black_book.page

I follow this site because most posts are made by people who are trying to do really careful work on AA history, rather than selecting or emphasizing certain facts to support someone's pet point of view. So, thanks, and again, sorry about the earlier posting.

RESPONSE FROM FROM GLENN CHESNUT
glennccc@sbcglobal.net; (glennccc at sbcglobal.net)

Well, there is still a mystery in here about what exactly Hazelden is selling on various parts of their web site. Is the second item below simply the last few copies of the 1000-print-run special edition sold at a sale price of $15 cheaper?
#1 -- THE FIRST ITEM (POSTED BY GLENN C.)

The original message at http://health.groups.yahoo.com/group/AAHistoryLovers/message/8666 referred to Hazelden product number 3986, which they were selling at $65.00

Making the Little Black Book
Inside the Working Manuscript of Twenty-Four Hours a Day

72:US [73]
Reserve your copy today and we will ship it to you when it releases in October 2012.

Product number 3986
US $65.00
Hardcover, original manuscript with edits, plus commentary, 320 pp.
8.5" x 11" coffee table book

#2 -- THE SECOND ITEM (WHICH YOU REFER TO IN THIS MESSAGE)

Your message here is referring to Hazelden product number 4696 which they are selling for $50.00

http://www.hazelden.org/web/public/making_the_little_black_book.page

"The high-quality, four-color scans feature handwritten edits, rewrites, notes of inquiry, page cuts, and section shuffles that offer powerful insights into the writing of this recovery classic. Recovery historian Damian McElrath enlightens readers as he traces the origins of Twenty-Four Hours a Day, exploring the spiritual foundations of its messages and bringing to light little-known facts about Richmond Walker's life."

THIS SEEMS LIKE THE SAME ITEM AS THE FIRST ONE, ONLY WITH THE PRICE LOWERED FROM $65 to $50, in an attempt to sell the last hundred or so copies from their 1000-copy-print-run.

???? But is it ?????

#3 -- THE THIRD ITEM IS THE CURRENT STANDARD EDITION

>&gt; (as used by many modern AA members for their daily meditation)
>&gt; http://www.hazelden.org/OA_HTML/ibeCCtpItmDspRte.jsp?item=1096
FROM THE MODERATOR

Johnson, who died in 1999, played an important role in developing the technique of having a professional "conduct an intervention" to make alcoholics admit that they had a problem. He also played a role in the debates back then over the disease concept of alcoholism (which he defended).

See two messages posted by Jim Blair in 2003:

http://health.groups.yahoo.com/group/AAHistoryLovers/message/1072

Time Magazine article from November 30, 1986 on the opening of the Betty Ford Center in Rancho Mirage, Calif., in 1982.

"How ... to break the psychological impasse? One way is to follow a strategy called intervention, which was pioneered in the early 1960s by Vernon Johnson, an Episcopal priest in a Minneapolis suburb. In intervention, family members,
friends and co-workers directly confront the alcoholic to shatter his carefully nurtured self-delusions. Beforehand they meet with a specially trained counselor (the fee: $500 to $750) to rehearse. In the actual confrontation, the alcoholic is presented with a tough but sympathetic portrayal of the mess he is in and is urged to accept prearranged admission to a treatment center, often the same day. Says Carol Remboldt, publications director at Johnson's institute in Minnesota: 'Intervention allows a tiny aperture to be poked in the wall of an alcoholic.'

http://health.groups.yahoo.com/group/AAHistoryLovers/message/1114

From the New Republic, April 22, 1991

"In the treatment industry, the tactics used to intimidate heavy drinkers have become more coercive. An increasingly popular method of alcoholism treatment these days is 'intervention.' Invented by Dr. Vernon Johnson, a reformed alcoholic who became famous when he pressured Betty Ford into treatment, the method relies upon a team effort. Family, friends, and co-workers 'intervene': by confronting the offender in public -- sometimes at work, preferably when he is hung over -- with a list of grievances and a series of ultimatums. Johnson's transcript of a typical intervention from his recent book, Chemical Dependence, includes threats from the victim's wife that she'll leave him if he doesn't seek treatment, and from his boss, who says he'll fire him. A car is supposed to wait outside so the victim can be whisked directly to a treatment center."

"The Johnson Institute promotes intervention through traveling workshops and a large mail-order business of books, cassettes, and videos. One of Johnson's biggest clients is the national network of Employee Assistance Programs, in-house and regional counselors who specialize in alcohol problems and are currently working with 12,000 corporate government offices across the country. A supervisor, noticing lagging performance or simply suspecting an alcohol problem, can order an employee to meet with an EAP counselor. the counselor, who doesn't have to meet any national training standards, will tell these presumed alcoholics to go on the wagon. If the employee is caught drinking again -- whether or not the drinking is affecting his job performance -- his boss is encouraged to send him back for more counseling or fire him."
http://health.groups.yahoo.com/group/AAHistoryLovers/message/1087
is the same article from the New Republic, but with an incorrect publication
date at the top.

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+++Message 8705. . . . . . . . . . . . John Parr, The Professor and the
Paradox
From: NetTally . . . . . . . . . . . . 9/29/2012 4:15:00 AM

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In 1987 at the Akron Intergroup, John Parr did a workshop on the Paradoxes.
I
just missed it by arriving too late. I saw him leaving
with books and notes under his arm.

Diz Titcher
Tallahassee

- - - -

Johnstone Parr, author of the Big Book story
The Professor and the Paradox, see Message 8700 at
http://health.groups.yahoo.com/group/AAHistoryLovers/message/8700

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+++Message 8706. . . . . . . . . . . . Re: Decalcified water for archival
preservation?
From: Shakey1aa@aol.com . . . . . . . . . . . . 9/24/2012 5:56:00 PM

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From Shakey Mike, J. Blair, and Theron B.

- - - -

From: Shakey1aa@aol.com

Perhaps he means distilled water. If not let me know. As a pharmacist I can
tell
you that there are many types of water. Since archival preservation of paper
calls for increasing the ph of the paper away from acidic to alkaline, I
imagine that purified water from distillation, ion-exchange, reverse osmosis
or
any other suitable process containing no added substance and a ph about 5.5
would be suitable.
YIS
Shakey Mike G.
From: "J. Blair" jblair@videotron.ca

Tommy wrote: A friend had a vintage Grapevine repaired by an amateur A.A. archivist and he used what he described as "decalcified water."

He is referring to water which has the minerals removed by various filtering processes.

Paper which has turned brown due to the acids used in the manufacturing process can be soaked in decalcified water to remove the acid.

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From: "Theron B." theronb49@gmail.com

I'm a chemist, too, and I'm guessing he was using deionized water. I've used distilled water for conservation purposes -- same idea and readily available at grocery stores pretty cheap.

Theron
Midland, MI

Original message # 8693 from Tommy H.

I have a question for the archivists amongst us.

A friend had a vintage Grapevine repaired by an amateur A.A. archivist and he used what he described as "decalcified water."

We decalcified boiler feed water at the chem plant I worked at to prevent scaling, but I think he is talking about something else. I have a B.S. in chemistry from a reputable college, but I've not heard the term except in reference to the softening of water.

Tommy H in Danville, Ky.

From Rick Tompkins and Glenn Chesnut: to treat old wood pulp paper, you don't use decalcified water but a deacidification solution.

-----
From Rick Tompkins ricktompkins@comcast.net; (ricktompkins at comcast.net)

Hope this helps: deacidification, to arrest the decay of paper, is an alkaline buffer made of magnesium oxide and is suspended in a water-free solution, neutralizing the acids in paper. It's worked well for me for many years.

Don't know about decalcified water, is it suggested for cleaning? Sounds like a descriptive error.

Rick, Illinois

---

From Glenn Chesnut glennccc@sbcglobal.net; (glennccc at sbcglobal.net)

Tommy, your amateur archivist either misspoke, or employed a useless process on that old copy of the Grapevine.

"Decalcified water" is a fancy term for soft water as opposed to hard water. In the U.S., hard water usually means water which came originally from underground layers of limestone, so that the water is full of dissolved calcium carbonate. When this water evaporates it leaves a hard white deposit of lime, which can clog coffee makers, hot water heaters, industrial machinery, and so on.

But hard water doesn't cause paper to break down.

Until the middle 1800's, paper was usually made from rags (linen etc.) and was very strong and lasts for centuries.

But then in the middle 1800's, techniques were developed for using powerful corrosive chemicals (such as calcium bisulfite) to break down wood pulp and destroy the lignin, leaving the relatively pure cellulose fibers behind. This cheap wood pulp paper came to be especially used for newspapers, cheap magazines and pamphlets, and cheap books.

The problem is that, over time, the corrosive chemicals (calcium bisulfite is an especially nasty one) cannot be totally washed out of the wood pulp paper, and this chemical residue keeps on breaking down to form strong acids that attack the paper, and will eventually reduce newsprint (for example) to a pile of powder and flakes.
You can't just wash the paper in something that neutralizes the acid, because the bisulfites and other stuff will just start breaking down again, and in a fairly short time, the corrosive acids will have developed right back to their old levels.

So what you have to do is soak the wood pulp paper in something that will leave a buffer behind -- usually a magnesium salt (although some calcium salts would work too -- that will continue to neutralize acid as it appear. The commercial deacidification sprays use compounds that work just like Tums tablets (made of calcium carbonate) which we can swallow to neutralize too much stomach acid.

If you spray the pages of an old Grapevine with a commercial deacidification spray (designed for rare books and manuscripts in libraries and museums) it will continue to protect the paper for some years. It will not last forever, however, so if you are an archivist you ought to leave some notes behind telling when you deacidified various things. A later generation of archivists will eventually have to redo it.

PHOTOCOPYING: Just as a side note, if you want to preserve the information for historical research, what good university archivists recommend is photocopying the document using a decent quality paper that is not filled with acid-producing residue.

In addition, if you do it that way, you can produce several spare copies, so you can put back-up copies in other locations (as a defense against fire, flood, and theft), and you can also share copies with neighboring archival repositories. In Indiana, for example, the AA archivists in the northern half of the state and those in the southern half of the state, have made photocopies of some of their materials for the other half.

---------------------------------------------------------------------

DECALCIFICATION:

http://www.squidoo.com/Decalcification

Chalk residue in pipes and pumps: When your business depends on water, water
cooling or any other device that uses water, sooner or later your pipes & pumps will get clogged with chalk. Chalk's in the water by nature, and when it is allowed, it clogs to the inner side of your pipes lowering the throughput.

What is chalk? Chalk is a form of limestone. It's white & porous and is composed of the mineral Calcite. It's that Calcite that's responsible for clogging the pipes. It's dissolved in water and if you don't want clogging, the trick is to keep it dissolved.

Chemical lime removers: One way to beat chalk and lime residue is using chemicals. A cheap and fairly harmless tip is using white vinegar. If that doesn't work, you can buy commercial products that are both stronger and far more harmful to the environment and your own health.

Water softeners: placed where the water comes into the system. The tricks with a softener is it replaces the calcium and magnesium ions in the water with sodium ions. Sodium doesn't have the bad habit of clogging up the pipes. The water is run through a zeolite, a chemical matrix covered with sodium ions. When the water flows past the zeolite, the calcium ions swap places with the sodium ions and the water no longer contains dissolved chalk. Obviously, when the sodium ions run out, the machine has no use. They can be recharged by draining them in a bunch of sodium ions. Most machines use salt for this. Waste products by the machine are then the salty water used to soak the zeolite.

DEACIDIFICATION:

http://en.wikipedia.org/wiki/Mass_deacidification

Deacidification is a term used in Library and Information Science for one possible measure against the degradation of paper in old books. The goal of the process is to increase the pH of acidic paper on a large scale. Although acid-free paper has become more common, a large body of acidic paper still exists in books made after the 1850s because of its cheaper and simpler production methods. Acidic paper, especially when exposed to light, air pollution, or high relative humidity, yellows and becomes brittle over time. During mass deacidification an alkaline agent is deposited in the paper to neutralize existing acid and prevent further decay.

There are several commercial deacidification techniques currently on the market.

(1) The BookKeeper process is a non-aqueous, liquid phase process that uses magnesium oxide. BookKeeper is available through Preservation Technologies, L.P.
with plants in the U.S., Spain, Japan, Poland, The Netherlands, and South Africa.

(2) The CSC Book Saver uses carbonated magnesium propylate for deacidification.
It is available through Conservación de Sustratos Celulósicos (CSC) (Barcelona, Spain).

(3) The Papersave process was developed by Battelle Ingenieurtechnik GmbH and is, therefore, sometimes referred to as "the Battelle Process". The process uses magnesium titanium alkoxide. It is available in Europe through Nitrochemie Wimmis (Wimmis, Switzerland) under the name of Papersave Swiss and the Zentrum für Bucherhaltung (Leipzig, Germany).

(4) The Wei T'o process uses methoxy magnesium methyl carbonate, or isopropoxy magnesium isopropyl carbonate,[9] and new products are coming out in 2008. Wei T'o is less commonly used for mass deacidification treatment than for single item deacidification. Wei T'o products are available through Wei T'o Associates Inc. (Matteson, USA).

BookKeeper, CSC Booksaver, Papersave and Wei T'o are also available as a hand held sprays.

Original message # 8693 from Tommy H.

I have a question for the archivists amongst us.

A friend had a vintage Grapevine repaired by an amateur A.A. archivist and he used what he described as "decalcified water."

We decalcified boiler feed water at the chem plant I worked at to prevent scaling, but I think he is talking about something else. I have a B.S. in chemistry from a reputable college, but I've not heard the term except in reference to the softening of water.

Tommy H in Danville, Ky.
From Jared Lobdell and Susan Lauren

- - -

From: J. Lobdell jlobdell54@hotmail.com>
(jlobdell54 at hotmail.com)

I have somewhere seen or heard evidence that Harry Brick, the second and last Alcoholic Chairman of the Board [following Bill Ruddell], after his slip [at a Going Away Party on the Queen Mary, I think] got sober again during WW2 and died still sober in the mid-1960's.

[I'll check the date when I get a chance, and I'll listen again to the tape (cd) Kathleen Ruddell made ca 1973 to see if that has the information, or it might be on a Tom Birrell tape (cd), or I may not be able to track it down].

-- Jared Lobdell

================================================
Sent in later, a further note from Jared saying:
I checked and his dates are Harry Brick, b. 24 October 1892, d. in January 1966.
================================================

From: Susan Lauren
frothyemotionalappeal08@gmail.com>
(frothyemotionalappeal08 at gmail.com)

I hope Fred the Accountant (i.e., Harry Brick) found permanent sobriety or was able to get sober again for good. Obviously, it is whatever it was. I so relate to his example in More About Alcoholism. Just love that story.

Susan

- - -

Original message # 8694

Permanent sobriety of an early pioneer: Harry Brick

I've been asked my members of our Thursday 730pm book study A.A. meeting in Santa Monica about Harry Brick C.P.A., purported to be "Fred" in last pages of "More About Alcoholism" and author of "A Different Slant" in the 1st edition.

One AA history source cites his relapse, mentions he may have even sued AA
to get back a loan he advanced toward the book's publication.

My question is: did he ever get and stay sober for good?

Roy L. royslev@verizon.net; (royslev at verizon.net)

+++Message 8709. . . . . . . Tradition 3: gays and drug addicts
From: Sally Brown . . . . . . . 10/2/2012 2:36:00 PM

From: Sally Brown
rev.sally@att.net; (rev.sally at att.net)

Hi, Glenn - I cannot locate an AAHistoryLovers email from a woman, whose name I cannot remember! Nor can I find my answer to her. I permanently deleted all my summer email a couple of weeks ago. It was an unsatisfactory answer, anyway, as far as I was concerned, because all of Dave's and my research went to Brown a couple of years ago.

Her question was about an argument with some AA man about the origins of Trad 3. She had read in the Marty Mann bio that the first non-alcohol issue that arose was because of a homosexual man presenting himself to Dr Bob's Akron mtg, and their dilemma about what to do. The AAHistoryLovers man, however, was absolutely certain that "other drugs" were responsible, and Trad 3 had nothing to do with LGBTs, at least until much later.

The more I thought about the history, the more a tape of Barry Leach came to mind, but I knew that was at Brown. Until today! Whadda you know? I was finally filing a bag of CDs I used with my VA dual diagnosis patients. And hidden beneath that pile of CDs was the Barry Leach tape! Plus 2 of Bill Wilson that I'd held back for myself.

I listened to Barry this afternoon, and sure enough, he was a speaker at the 1985 Montreal Convention (he died a few days later.) Tradition 3 was the focus of the talk. During his talk he played an excerpt of an old Bill Wilson tape, in which Bill described how in 1937 a very sick man had landed on AA's doorstep. The man was honest but circumspect. He was obviously a low-bottom drunk badly in
need of help. He took Dr Bob aside and confided the group might not want him because he had another stigma even worse than alcoholism -- he was a "sexual deviant." Those 2 words are a direct quote from Bill Wilson's tape.

That was the beginning of the many heated conversations in Akron and NYC. According to Barry, Dr Bob finally nailed down a consensus in Akron by asking something like, "Isn't it time we consider what the Master would do?" I believe that in NYC, Marty Mann and the handful of other homosexuals in the meetings there, had already prepared the way.

And course this original impetus for Trad 3 opened the doors later to the great numbers today who suffer from drug addiction as well as alcohol.

Sorry about the length of this, Glenn. But I feel responsible for trying to get a proper answer to the woman who emailed me. Is there some way you could post just the paragraphs above that your keen editor's eye deems relevant to a question about the origin of Trad 3?

Shalom - Sally

Rev Sally Brown, MS, MDiv, BCC
United Church of Christ Board Certified Clinical Chaplain
Palo Alto Veterans Administration Medical Center, California (Ret)
1470 Sand Hill Rd, 310
Palo Alto, CA 94304
Phone: 650 325 5258
www.sallyanddavidbrown.com

FROM THE MODERATOR

People often confuse the two stories.

#1 -- AKRON 1937 (DR. BOB WAS INVOLVED)
"WORSE STIGMATIZED ADDICTION" where the major issue was an LGBT issue (lesbian, gay, bisexual, transgender).

#2 -- NEW YORK 1945 (BILL W. + BARRY LEACH INVOLVED)
"BLONDE TRANSEVESTITE" -- although the person who raised the issue was a male to female transgender of some type, the real issue here was that the person was a drug addict.
"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. (Dr. Bob and the Good Oldtimers 240-241, Twelve Steps and Twelve Traditions 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 New York City.]

**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 bleached-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, Pass It On 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 involving an Akron member that is discussed in the Tradition Three essay in the 12&12 (pgs 141-142).]

++ Message 8710. . . . . . . . . . . . 90 million members in AA since 1935?
From: Charlie Parker . . . . . . . . . 10/3/2012 12:23:00 AM
On a CD recently the speaker quoted a statistic from GSO which says that since AA started, more than 90 million members have come in and out the doors of AA, yet the worldwide membership is 2.13 Million.

(a) I'm trying to remember who the speaker was, any ideas ???

(b) Any validity to those numbers?

Thanks, Charlie P

+++Message 8711. . . . . . . . . . . . Re: Dr. Roy H McKay:Let's Operate
From: B . . . . . . . . . . . . 10/3/2012 7:29:00 AM

Found a copy of our "almost #3"'s book at amazon for $7.00. Written in 1932 as an expose and indictment of the medical and surgical community. Filled with specific cases of negligence of all types, a person can sense the venom and frustration with which it was written. There is a small bit at the front of the book about his own introduction to the medical field and some of his own experiences. I am about half way through the book. 80% of all operations unnecessary, and 90 some % of bone injuries not properly treated due to misreading x-rays.

Another piece of the Dr. McKay, prominent surgeon, picture. The book is titled "Let's Operate".

--- In AAHistoryLovers@yahoogroups.com, "B" wrote:

 More on our intrepid doctor. I have many documents from the Akron Beacon regarding the life and death of Dr. Roy H McKay, our almost #3. I would love to share them with those who want to see them. I am including here a letter to the editor dated Dec 5, 1936:

 The passing of Dr. Roy H. McKay is indeed a tragedy to hundreds of people in Akron who knew him as benefactor and friend.

 His hundreds of operations upon patients who could not pay were known only to the few, other than the patients themselves. He gave freely of his skill and knowledge which has been unheralded and unsung.
A few "roses" given in life mean more than many wreaths in death - and too
often the roses are withheld. Dr. McKay was an example of the "Man" in
Kipling's "If."

"If you can dream and not make dreams your master, If you can think-and not
make thoughts your aim, If you can meet with triumph and disaster, And treat
those two imposters just the same - If you can bear to hear the truth you've spoken, Twisted by knaves to make a trap for fools, Or watch the things you gave
your life to, broken - And stoop and build them up with worn out tools.
"If you can fill the unforgiving minute, With sixty seconds' worth of distance
run, Yours is the earth and everything that's in it, And - which is more -
you'll be a Man-my son."

The tragedy is that the building was terminated before completion. Suffering
from severe heart attacks which he knew might terminate fatally any minute, but
which might go on for years, Dr. McKay gave only one intimation of his
thoughts about his heart condition to his wife and son. When his wife started to her
father's funeral in Pennsylvania, he said. "If anything happens to me - have me
cremated."

Dr. McKay had started to open an office in one of Miami's leading
hotels - he
was living in a beautifully furnished house - not a boarding house. - his
son
who was living with him, will continue in school in Florida - living on with
Mrs. McKay. This information is given so that those who knew and have reason
to
remember this truly great man - may know a few facts of the case.

Helen C. Spain
899 Lawton St.

His death was the headline of the November 28, 1936 Beacon.

Blessings,

Brian

"B" wrote:

"Writes Notes, Drinks Poison", "Mrs. McKay, Ill, Takes Own Life".

This is the headline and subheadline regarding the death/suicide
of Dr. Roy
Haymon McKay's first wife, Edna, as it appeared in the 1934 Akron Beacon. It is
a fascinating article from an historical perspective. I have it available for anyone that wants to message me.

It did not lead to Dr. Roy's gravesite however. She is buried / mausoleumed at East Akron Cemetery, he is not. His obit in a Miami-Dade County paper, which states that his remains were being returned to Akron for burial. So the hunt goes on for our "almost #3".

The obit lists him as a "widely known surgeon," and he actually co-wrote a book in 1932 entitled "Let's Operate," which is an expose of the surgeon's profession. (Do I sense resentments at work possibly?)

Thank you to all members here for their motivation and experience. I am enjoying the search for those that came before, even if they didn't stay.

Brian

The National AA Archives Workshop held annually has a full day of archival conservation and preservation. Includes hands on training in basic book repair, paper deacidification, encapsulation and more. Well worth attending to gain so much experience. Checkout this year's program at:

http://www.aanationalarchivesworkshop.com/2012/index.htm

Charles from Wisconsin

National AA Archives Workshop

I am in Cocoa Beach. It is sunny 89 degrees at the International Palms Resort.
I hear that over 180 members are already registered. Meetings begin Thursday.
If anyone from AA History lovers is here, please e-mail me at Shakey1aa@aol.com

And we can get together and talk history. I think it is essential that this workshop continues to grow and pass on our heritage. God bless those that came before us for making sure that AA was here when I was ready and hopefully here in years to come.

Yours in Service,

Shakey Mike and Anne Marie Gwirtz
Sent from my iPhone

+++Message 8714. . . . . . . Old documentary movie WItBill W, Dr. Bob, & Sister Ignatia ?
From: Iceburg . . . . . . . . . . . . 10/5/2012 10:56:00 PM

+++Message 8715. . . . . . . Re: Tradition 3: gays and drug addicts
From: Norm The Tinman . . . . . . . . . . . . 10/2/2012 6:57:00 PM

FROM THE MODERATOR:

Norm, you've already got the answer in a nutshell. The Irma Livoni letter was written at the end of 1941. The writing of the Twelve Traditions did not even begin until 1945 and 1946.

The Los Angeles AA Group's Executive Committee wrote the letter to Irma Livoni, dated December 6, 1941, and signed by four men and one woman: Mortimer Joseph,

Arthur S's Narrative Timeline of AA History, http://silkworth.net/aafiles/timelines_public.html indicates that the idea of officially codifying a set of Traditions for dealing with things of this sort did not appear until 1945 and 1946:

Apr 1945, Earl T, founder of AA in Chicago (He Sold Himself Short) suggested to Bill W that he codify the Traditions and write essays on them in the Grapevine.

Aug 1945, the Grapevine carried Bill W's first article (titled Modesty One Plank for Good Public Relations) setting the groundwork for his campaign for the Traditions. The Jul Grapevine edition had an article by member CHK of Lansing, MI about the Washingtonians. Bill used this article to begin his essay commentaries.

Apr 1946, the Grapevine carried Bill W's article Twelve Suggested Points for AA Tradition. They would later be called the long form of the Twelve Traditions.

Etc., etc. You can trace the rest of the story of the Twelve Traditions from there to the First International:

July 1950, the First International AA Convention in Cleveland adopted a version of the Twelve Traditions unanimously by standing vote.

Glenn C. (South Bend, Indiana)

Hello Message 8716. . . . . . . . . . . . Re: Decalcified water for archival preservation?
From: Tom Hickcox . . . . . . . . . . . . 10/2/2012 8:10:00 PM

Thanks for the help with my question, all y'all, as is said in the south.

He apparently was referring to the magnesium non-aqueous solution.

The chemist in me was curious and I learned some things.

Tommy H in Danville, Ky.
If you read pages 141 and 142 of the step book regarding this situation, the problem is clearly defined. It doesn't matter what the other affliction was, there are many speculations as what the person may or may not have been, as posted on the latest discussion from Sally Brown and the moderator 10/2/12.

The solution is clearly stated at the bottom of page 142. "Never did he trouble anyone with his other difficulty."

The problem today is that many people WANT TO TROUBLE US WITH THEIR OTHER DIFFICULTIES and many alcoholics not versed in the traditions (especially #3 #5 and #6) believe it is all right to talk about these other difficulties. Those of us who study and understand the AA traditions need to step up as the guardians of the traditions.

FROM THE MODERATOR:

Just to review, we have been talking about the chapter on Tradition Three in the 12&43;12, and one of the stories which is told in that chapter.

The year was 1937: 'A newcomer appeared at one of these groups [the Akron group], knocked on the door and asked to be let in. He talked frankly with that group’s oldest member [Dr. Bob]. He soon proved that his was a desperate case, and that above all he wanted to get well. "But," he asked, "will you let me join your group? Since I am the victim of another addiction even worse stigmatized than alcoholism, you may not want me among you. Or will you?"

We aren’t just guessing about what the other problem was that was at stake. We have an audiotape of Bill W speaking at an open meeting of the 1968 GSC, and he said there that this person was a "sex deviate," that is (in modern parlance) he was gay.

The story in the 12&43;12 continues:

'Overjoyed, the newcomer plunged into Twelfth Step work. Tirelessly he laid A.A.’s message before scores of people. Since this was a very early group, those scores have since multiplied themselves into thousands. Never did he
trouble anyone with his other difficulty.'

Good point: NEVER DID HE TROUBLE ANYONE WITH HIS OTHER DIFFICULTY.

That last sentence means, in my understanding, that in AA meetings we don't try
to treat people for other addictive behaviors or do amateur psychotherapy
without a license (Lord help us!) on people with other psychological issues.
We
don't try to help people with eating disorders, we don't do marriage
counseling,
we very definitely do not say anything one way or the other about the proper
use
of medication for schizophrenia or bipolar disorder.

And if I have one of those other issues, I don't try to take over the
discussion
at AA meetings and turn them into Overeaters Anonymous meetings, Sex Addicts
Anonymous meetings, Gamblers Anonymous or Debtors Anonymous meetings, Self
Mutilators Anonymous meetings or Kleptomaniacs and Shoplifters Anonymous
meetings.

(And although I think that all the references on the internet to Flashers
Anonymous meetings are only jokes in poor taste, nevertheless, if that's
your
problem, please keep your clothes on at AA meetings. It really WOULD BE very
disruptive, even if you are very good looking. Or maybe especially if you
are
very good looking.)

But on the other hand, the chapter on the Third Tradition is the AA
equivalent
to the Bill of Rights, so we can't kick people out of Alcoholics Anonymous
meetings simply for mentioning in passing that they also have other issues
they
are dealing with (such as being an ex-con, having problems with depression,
having been employed as a sex worker if it is bothering the person, doubting
the
existence of God, being LGBT, etc., etc.) see
http://hindsfoot.org/atheistburwell.html

Glenn C. (South Bend, Indiana)

++++Message 8718. ............ Re: 90 million members in AA since
1935?
From: Patrick Murphy ............ 10/3/2012 3:52:00 PM

From Pat Murphy and Bob K.
From: Patrick Murphy paddymur@yahoo.com
(paddymur at yahoo.com)

I think a better way of considering how many people have come through our doors since the beginning, would be to look at how many Big Books have been sold. I believe we're up to 33 million this year. Yes, I know that some of us have purchased more than one Big Book, but that is counterbalanced by the people that only stayed a short while and never bought one. I think 90 million may be too high.

Thanks,
Pat Murphy

- - - -

From: "yunnokoslo" yunnokoslo@yahoo.com
(yunnokoslo at yahoo.com)

The key words are "IN" and "OUT," heck there have been that many going in and out of my group alone ... hee hee.

Bob K

- - - -

I wonder if this refers to a documentary I am producing and have told a few people about. It concerns Sr. Ignatia and Fr. Dowling and their contributions to A.A. It is currently in editing; I hope to complete it within a year. If another such documentary has been made, I would love to hear about it!

Thanks so much.
Katherine DiGiulio, Ph.D.
Larkspur Productions, Inc.
45 Franklin Ave.
Plainville, CT 06062-1601
860.747.3992

- - - -

Orig. message from: Iceburg
recoveredalky@yahoo.com
(recoveredalky at yahoo.com)
Subject: Old documentary movie With Bill W, Dr. Bob, & Sister Ignatia?
I was told that there is/was a documentary movie of some type which included Bill W, Dr. Bob, and Sister Ignatia. Has anyone heard of that documentary movie...

+++Message 8720. . . . . . . Which technical school did Bill try to enter?
From: M.J. Johnson . . . . . . . 10/6/2012 8:33:00 PM

Hello, all.

In the pre-manuscript version of "Bill's Story," lines 91 through 93 indicate that "... (Bill) went to Boston and took the entrance examination to one of the leading technical schools in this country."

Is it documented which technical school this might have been?

TIA

+++Message 8721. . . . . . . Re: who was the man that almost was A.A.#3?
From: Diz . . . . . . . . . . . . 10/7/2012 3:16:00 PM

Helen must have been his second wife. I believe he was married to a professor at Kent State in the '30s

---

Charles Knapp wrote:

&gt;
&gt; I found his obit.
&gt;
&gt; Youngstown Vindicator Newspaper
&gt; December 13, 1963, page 6, column 1
&gt;
&gt; Edgar J Reilly Jr., 59, of 548 Madera Ave., died of a heart attack at 3:15 p.m. Thursday in North Side Hospital where he had gone to meet his physician because he felt ill ....
&gt;
&gt; Mr. Reilly was owner and president of the Reilly Heating Co.... Last June, he was elected president of the Youngstown Committee on Alcoholism Inc....
&gt;
&gt; Besides his wife, the former Helen Henry, whom he married in 1950, Mr.
Reilly leaves a daughter .... etc., etc.

+++Message 8722. .       Re: Tradition 3: gays and drug addicts
From: Cindy Miller .       10/7/2012 1:33:00 PM

In addition, the Irma Livoni letter is referenced on Google many times.

-cm

+++Message 8723. .       Re: Tradition 3: gays and drug addicts
From: Cloydg .         10/7/2012 2:41:00 PM

I made another trip across the USA and Canada on my motorcycle in 2006, having ridden to Toronto the previous year before. When I crossed out of Quebec City, Canada and into New York, I made it a point of stopping in New York City to try and find our GSO. When I walked in and introduced myself, I was given the whole tour.

While I was there, I met a man (sorry can't remember his name) who said he was a past non-Alcoholic board member. I recall that he said he had worked for many years with Bill W.

I asked if anyone had ever been kicked out of AA prior to the implementation of the Traditions. He stood there and laughed, nodding his head back and forth and from side to side until he finally gained his composure. He affirmed that individual groups had done that plenty of times for violations of one or more "Club Rules": everything that you could possibly imagine, from continuously arriving drunk at meetings to being a drug addict, and many, many other such violations.

I asked about the man Bill describes on page 114 of the 12X12, the man who was suffering from a problem more stigmatized than alcoholism. He again smiled and told me that that is one of the more popular questions GSO has been asked
since
Dr. Paul wrote his Grapevine article, "Bronzed Moccasins," later changed to "Doctor, Alcoholic, Addict."

He assured me Bill did indeed allow him into AA, but not because he was dying of drug addiction. He was horribly overweight (an admitted compulsive over-eater), and most definitely an alcoholic, but he was also gay and he was an Afro-American.

Since that conversation in 2006, I've never been able to find any additional information or any written research on this. Does anyone know if the information the man gave me in New York was true and correct?

Do we know anything else about this man, and whether he ever got sober, or what eventually happened to him?

In love and service, Clyde G. Bakersfield, California

+++Message 8724. . . . . . . Re: Which technical school did Bill try to enter?
From: John Barton . . . . . . . . 10/8/2012 1:42:00 PM

Bill took the entrance exams to MIT and failed miserably.

God Bless

John B

+++Message 8725. . . . . . . Re: Tradition 3: gays and drug addicts
From: Jon Markle . . . . . . . . 10/8/2012 3:38:00 PM

This is the same story I heard from my sponsor's sponsor who worked with Bill W in NYC for a while.

With contentedly grateful and joyful hugs, Jon Markle, Raleigh, NC ~ 9.9.82 ~ Je suis tous les pouces. Envoyé de mon iPhone.

On Oct 7, 2012, at 2:41 PM, Cloyd g449@yahoo.com wrote:

&; I made another trip across the USA and Canada on my motorcycle in 2006,
having ridden to Toronto the previous year before. When I crossed out of Quebec City, Canada and into New York, I made it a point of stopping in New York City to try and find our GSO. When I walked in and introduced myself, I was given the whole tour.

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Since that conversation in 2006, I've never been able to find any additional information or any written research on this. Does anyone know if the information the man gave me in New York was true and correct?

Do we know anything else about this man, and whether he ever got sober, or what eventually happened to him?

In love and service, Clyde G. Bakersfield, California
+++Message 8726. . . . . . . . . . . . RE: 3rd trad.-- never did he
trouble anyone with his other difficulty
From: Jenny or Laurie Andrews . . . . . . . . . . . . 10/8/2012 4:03:00 AM

In 2002 the Great Britain General Service Conference issued two Guidelines
(16 and 17) on Violence (at AA meetings) and Personal Conduct (of AA members).
Some members argued there was no need for these Guidelines as any problems
encountered in the groups could and should be dealt with by each group's
informed conscience. I wrote to GSO in New York so find out how the
US/Canada Fellowship dealt with such issues. Among advice I received was a copy of the
following letter from Bill W. dated Spring 1969:

My dear Katie, Sorry for this long delay in answering yours of March 20. My
desk gets piled high sometimes.

You pose questions that have long troubled us in AA. As to specific
situations,
I'm sure there can be no pat answers. As you know, an AA group has the
"right"
to be wrong.

Looking back on a lot of experiences, I can say that in general AA, as such,
really has to deal with alcoholics no matter what their other complications.
You would be the first to agree that there is no such thing as an alcoholic who
has
no emotional "complications". What really troubles us in situations such as
you
describe is the kind and severity of such complications. So the question
boils
down to this: Shall AA really try to help those with severe mental and
addictive
problems, provided they are also alcoholics? The answer to this is "yes", we
should try.

However, this amount of charity does not mean that we cannot exclude those
who
disturb meetings in progress or very seriously interfere with the
functioning of
the groups. Such people can be asked to quiet down or go elsewhere, or to
come
back when they are better able to participate.

However, we have never been of any use to drug addicts, schizophrenics, sex
deviates and the like - who are not alcoholics. These unfortunate folks
cannot
identify with us, nor we with them. To try to treat them or include them in AA membership would be to depart from our primary purpose - sobriety. While individual AA's often help such people, the AA groups can do little about them, excepting to admit them to open AA meetings, provided they are not disturbers.

So that's the sum of it, Katie. I think you patiently have to play things by ear. Don't be afraid of making mistakes. Trial and error, according to your circumstances, is probably your best choice.

One more thing. In AA there are many specialised groups, composed of AA members. These are purely private undertakings with which no one will interfere so long as they are not listed as "AA groups".

Meanwhile, all the best,
In affection,
Bill
=================================================================

Attitudes change. Bill's language, in his essay on Step 12 in the 12&12, now looks outdated and patronising viz: "And what can be said of many AA members who for a variety of reasons, cannot have a family life? At first many of these feel lonely, hurt and left out as they witness so much domestic happiness, can AA offer them satisfactions of similar worth and durability? Yes - whenever they try hard to seek them out. Surrounded by so many AA friends, these so called 'loners' tell us they no longer feel alone. In partnership with others - women and men - they can devote themselves to any number of ideas, people and constructive projects. Free from marital responsibilities, they can participate in enterprises which would be denied to family men and women. We daily see such members render prodigies of service, and receive great joys in return."

Re Bill's comment on "specialised groups": there was an angry reaction in the British Fellowship when Conference decided to delete e.g. gay groups from the national directory, "Where To Find AA: Great Britain and English Speaking Europe". A subsequent Conference restored the groups to "Where To Find", as long as they included the word "non-restrictive" in parentheses, e.g. London, Hyde Park: Lesbian, Gay, Bi-sexual Open Door. That caveat has now been dropped from the group entries, but Note 3 on the Contents page says, "All groups in this directory are listed on the understanding that they are non-restrictive."
Traditions are not laws or enforceable rules, they are just guidelines by which AA has survived and flourished.

When people are sick and suffering they may tend to share any and all difficulties they are experiencing. It is the attitudes of patience and tolerance that make AA what it is, and are integral in the continued survival of our fellowship. New prospects can be encouraged to limit their sharing, but in the end, they are recognized, as all members who may share what they like, with no judgement or condemnation (ideally).

How would you suggest we be guardians of the traditions, other than to gently suggest in private? Do we make rules in our groups to exclude those whose sharing we deem incorrect? Do we counter-share to embarrass those who share "incorrectly"?

I am a firm believer in the traditions, but they, like the steps, come with mental and spiritual health. There are many members who have not yet done, or do not plan on doing, the steps. Some who have not even admitted their alcoholism.

Do we not consider them welcome to attend and share at meetings?

I believe it is my job to lead, if you will, by example.

Just my thoughts as a practicer of the traditions.

Brian

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The original message from John Barton (Oct 8, 2012) said: "Bill took the entrance exams to MIT and failed miserably."
Ernie Kurtz kurtzern@umich.edu; (kurtzern at umich.edu) then asked:

John,

Source, please?

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Tom Hickcox cometkazie1@cox.net; (cometkazie1 at cox.net) gives the answer:

John Barton wrote: "Bill took the entrance exams to MIT and failed miserably"

... and ended up at Norwich.

Hartigan uses the phrase "... performed badly on the MIT entrance examination" as well as attended Norwich in the fall of 1914 -- see p. 21 of his book on Bill W.

Tommy H in Danville, Kentucky

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+++Message 8729. .......... AA is for those who want it, not for those who need it.
From: josephmonda .......... 10/8/2012 8:51:00 PM

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Where did this slogan originate? "AA is for those who want it, not for those who need it."

ezdzt
Joe

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+++Message 8730. .......... Doherty Sheerin obit
From: B ............... 10/10/2012 8:01:00 AM

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Doherty Sheerin, founder of AA in Indianapolis, sponsor of Ralph Pfau (the Father John Doe of the Golden Books, who was the first Roman Catholic priest to get sober in AA, and one of the four most-published early AA authors).

This might already be common knowledge among my esteemed colleagues, but
wanted
to share this: I have the hardcopy as well as an article from 1958 to name the
Marion County (Indiana) council on alcoholism, The Doherty Sheerin Council on
Alcoholism. Obit as follows:

==============================================
Sheerin, State AA Founder, Succumbs

Doherty Sheerin, 62 years old, nationally known for his work in connection with
Alcoholics Anonymous, died yesterday in St. Vincent's Hospital after a long illness.

Mr. Sheerin, a native of Logansport, had served as vice-president of the
Thomas D. Sheerin Company, Inc. since the death of his brother, Thomas D. Sheerin, in
1950.

Mr. Sheerin, formerly had been associated with the old Motor Shop, American
Appliance Company, Triumph Lamp Works, and (print unreadable here for
remainder of paragraph, microfiche copy distorted)

He achieved national recognition in 1940 when he brought the Alcoholics
Anonymous movement to Indiana and devoted the major part of his time to its
successful development in the state.

Credited with aiding thousands of "problem" drinkers, Mr. Sheerin served on the
board of the Indian Home, a sanitarium maintained here by the organization.

A graduate of Purdue University in 1913, Mr. Sheerin was a member of Phi
Kappa Psi Fraternity and Iron Key. He also was active in the St. Joan of Arc
Catholic Church.

Funeral Services will be held at 9:30 am tomorrow in Kirby Mortuary and at
10 am in St. Joan of Arc Church. Burial will be in Holy Cross Cemetery. The family
requests that flowers be omitted.

Survivors besides the widow, Mrs. Dorothy Madden Sheerin, include three daughters, Mrs. Donald D. Pritchard, Mrs. James E Rocap Jr., and Miss Dorothy
Sheerin, all of Indianapolis; two sons, Simon P., and Daniel Doherty Sheerin Jr., both of Indianapolis; five sisters, Mother Margaret Mary Sheerin,
Georgetown Visitation Convent, Washington DC, Mrs. Lawrence Durborow, NY, and
Mrs. Walter W. Kuhn, Mrs. Henry Severin, and Miss Helen M. Sheerin, all of
Indianapolis, and six grandchildren.
"Dohr" also submitted a patent in June of 1920 for a new, original, and ornamental Design for a Vending Cabinet. The patent submission includes a picture.

Would be interested in anyone's thoughts on the obit. The two things that struck me were his achievement of national recognition, and also the mention of the sanitarium being maintained by the organization (implying that AA maintained the sanitarium?).

Copies of all these documents available upon request. kochbrian@hotmail.com

FROM THE MODERATOR: see

"How AA Came to Indiana"
http://hindsfoot.org/Nhome.html

"Doherty Sheerin and the Founding of A.A. in Indianapolis: October 28, 1940"
http://hindsfoot.org/nIndy1.html

Neil S. (Fishers IN), "History of Indianapolis A.A."
http://hindsfoot.org/nindy2.html

Also see Glenn C., "Ralph Pfau (Father John Doe) and the Golden Books"
http://hindsfoot.org/pfLou1.html

"J. D. Holmes and the First A.A. Group in Indiana: Evansville, April 23, 1940"
http://hindsfoot.org/nfirst.html

FOR MORE INFORMATION ON THE INDIANA HOME,

Google for webpages on the "Indiana Home" treatment center under the name it bears today: Fairbanks Hospital Indianapolis:

Also see about a third of the way down the page at:
http://hindsfoot.org/nmuncie1.pdf

It was 1945. Though substance abuse was as old as alcohol itself, treatment centers were unheard of, at least in Indiana. Dr. Robert N., Mr. William B., and others saw the devastating effects that alcoholism had on good men, and decided to do something about it.

"It was into this scenario that the seeds of the present day Fairbanks Hospital were planted. These men's work formed the Indiana Home, a 12-bed men's detoxification unit. The program began in a house in downtown Indianapolis, 1341
North Alabama Street, and moved several places before finally settling at 2054 North Delaware St., Indianapolis, Indiana. A community-wide fundraising effort worked toward a new, larger facility in the late 1960's, that could provide services for men and women. A $250,000 grant from the Cornelia Cole Fairbanks Trust Fund, along with many other donations large and small, gave birth to the new Fairbanks Hospital at 1575 Northwestern Ave. in May of 1970. By 1982, Fairbanks opened its doors to a new 96 bed facility, at its present location, 8102 Clearvista Parkway, Indianapolis." (Fairbanks Archives)

+++Message 8731 . . . . . . . . . . . . Dictionary for Big Book study?
From: Glenn . . . . . . . . . . . . 10/14/2012 9:20:00 PM

Greetings,

I would be grateful if anyone on the listserv has found any particular dictionary from the 1920s & 1930s that (a) has proven useful in better exploring the Big Book; (b) is available for purchase; and (c) is affordable.

Thanks!

Glenn Ahava
Baton Rouge, Louisiana

+++Message 8732 . . . . . . . . . . . . Re: Which technical school did Bill try to enter?
From: John Barton . . . . . . . . . . . . 10/15/2012 3:22:00 PM

From the original versions of Bill's story that were circulated in 1938 pre-multilith when Bill had completed the first two chapters.

Version 1
"So I went to Boston and took the entrance examination to one of the leading technical schools in this country. For obvious reasons I failed utterly. It was a rather heartbreaking matter for those interested in me and it gave my self-sufficiency another severe deflation."

Version 2 (later and edited)
"At Boston, I failed the entrance examinations dismally. My people were heartbroken and my self sufficiency got another severe deflation."
As Tommy Hickcox noted, Hartigan was the source that the school was MIT although I believe I have seen that clarification elsewhere as well.

Best Regards,

John

+++Message 8733. . . . . . . . . . . . Points blog: interview with Don Lattin about Bill W and LSD From: trysh travis . . . . . . . . . . . . . . . . . . . . . . . . . 10/15/2012 9:41:00 PM

Points blog today has an author interview with Don Lattin about his new book Distilled Spirits: Getting High, Then Sober with a Famous Writer, a Forgotten Philosopher, and a Hopeless Drunk (University of California Press, 2012)

http://www.donlattin.com/pageds/dl_distilled_spirits.html

For those not familiar with it, it discusses Bill W's use of LSD (and that of Aldous Huxley and Gerald Heard)-- in the context of Lattin's own recovery.

Trysh Travis

http://pointsadhsblog.wordpress.com/2012/10/15/the-points-interview-don-lattin/

+++Message 8734. . . . . . . . . . . . Big Book chapter by Hank proposed but not published? From: anon2012xx . . . . . . . . . . . . . . . . . . . . . . . . . . 10/16/2012 7:39:00 PM

Anybody on this list have a copy of the 15-page proposed (but never published) chapter by Hank in a Q&A format. It is a captivating and instructive look into the working of AA during these early years.

+++Message 8735. . . . . . . . . . . . Re: finding and getting books From: dave . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 10/18/2012 12:20:00 PM

Kitchen's "I was a pagan" is available at http://silkworth.net/iwasapagan/i-was-a-pagan.pdf
In AAHistoryLovers@yahoogroups.com,
Charlie C wrote:

Someone was asking about getting Kitchen's "I was a pagan." The moderator is likely right, it may be pricey to buy, and there are online sites for it. But, putting on my librarian hat for a moment, allow me to suggest some other options:

* if you want to buy something and it isn't at amazon, local book dealer etc., try abebooks.com. This is a large site hosting titles from lots of used and rare book dealers.

* if you want to know if a library has something, check your local library system catalog, they are all online nowadays.

* if your local library system doesn't have something, try worldcat.org.

WorldCat is a shared cataloging system libraries use, and it reflects the holdings of libraries across the country. WorldCat.org is the free public version of the database. You can look in there, find records for a book, put in your zip code to see if a local library owns it; see, your local public library system may not have shown it, but maybe a local college does, and college often allow area residents to borrow books for a small annual fee for a card.

* if no one in your local area has the book you saw a record for in WorldCat, print the record out, and bring to your local library. They can likely get from some other library outside your immediate area for you through the interlibrary loan system.

* good luck, and happy AA history reading :-)

Charlie Cowling
Clarkson, NY

"Our main business is not to see what lies dimly at a distance but to do what lies clearly at hand." Thomas Carlyle
Congratulations, Glenn. This would not be possible without your dedicated and thick-skinned perseverance. I am certain that we all thank you.

ernie kurtz

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On Sep 27, 2012, at 11:55 AM, Glenn Chesnut wrote:

The AA History Lovers has now passed the 2,500 mark.

The web group started in the year 2000 as the "AAHistoryBuff." In 2002 the name was changed to the AAHistoryLovers, and as it continued to grow, its membership spread over the whole globe: India, Mexico, Ireland, the UK, the US, Canada, Ireland, Australia, Israel, the Scandinavian countries, and so on.

But reaching 2,500 members now is really something. I think we all deserve a prize of some sort, because it has taken a consistent, dependable commitment on the part of a number of excellent AA historians and good old timers and people who are just interested in the story of AA and its people -- all of us in other words -- to maintain a group of such high quality.

One of the things that makes the group so good is the way a message can be posted, and then experts all over the world pool their talents to verify exactly what really happened, in such a way that we end up with what is usually the single most dependably accurate account of AA history anywhere in books or on the internet.

But in order to build up this body of information, it took a long term commitment on the part of most of the really knowledgeable people in the field.

The word commitment is so important, because alcoholics tend to have thin skins, and can sometimes get offended at the most casual word. By the grace of God, no more than a very few of those who claim great knowledge about AA history have stalked off in a dark alcoholic dudgeon over the past twelve years, and subsequently refused ever to come back and help us ever again. I could count the names of those we have lost on the fingers of just one hand.

But the overwhelming number of the top people in AA history have understood that the web group has to be a group effort. St. Isidore of Seville, back in the
Middle Ages, once said about that extremely prolific writer St. Augustine, "if any man claim he has read all of St. Augustine's books, he is a liar."

I believe that it is equally true that "if any individual claims that he or she knows everything about AA history, someone should immediately smell that person's breath for alcohol!" It is our shared knowledge as a group that allows us to achieve, if not supernatural infallibility, then a pretty accurate picture of what went on at various important periods of AA history. And we're still learning, and still adding new knowledge continually, so we all deserve a hearty pat on the back for a job well done.

+++Message 8737. . . . . . . . . . . . RE: 3rd trad. -- never did he trouble anyone with his o...
From: Baileygc23@aol.com . . . . . . . . . . . . 10/14/2012 8:17:00 PM

"'Does this mean,' some will anxiously ask, 'That in A.A. the individual doesn't count for much? Is he to be dominated by his group and swallowed up in it?'
We may certainly answer this question with a loud 'NO!' 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, talk, act as he wishes. No A.A. can compel another to do anything: no body can be punished or expelled. Our Twelve Steps to recovery are suggestions: the Twelve Traditions which guarantee A.A.'s unity contain not a single 'Don't.' They repeatedly say 'We ought...' but never 'You must."

From 12 &12 Tradition One.

I think is still it supposed to apply.

+++Message 8738. . . . . . . . . . . . Photo of Chuck Chaimberlain and Hoagy Carmichael
From: Bob S . . . . . . . . . . . . 10/18/2012 11:23:00 PM

1920s photo of Chuck Chamberlain and Hoagy Carmichael at Bloomington, Indiana.
Bloomington is the location of the original 1820 campus of Indiana University, which more recently was expanded by the addition of seven additional sites (Indianapolis, South Bend, Gary, Fort Wayne, Richmond, New Albany, and Kokomo) into the present eight-campus state university system.

Hoagy Carmichael composed the music for "Stardust", "Georgia on My Mind", "The Nearness of You", and "Heart and Soul", four of the most-recorded American songs of all time.

If a person uses the site http://www.bookfinder.com/
you get more results. This search engine searches ALL MAJOR internet book selling sites.

There's a line in our text from the chapter "There is a Solution" that states, "So many want to stop but cannot." There is also a statement in "Doctor Bob's Nightmare" in which Dr. Bob himself declares, "I spent a great deal of time passing on what I learned to others who want it and need it badly."
This is the closest which I know of to the "want it/need it" slogan in the first 164 pages of the Big Book. But as you can see, what the Big Book actually says on this subject is not quite the same as your slogan.

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From: Mike Portz mportz2000@yahoo.com (mportz2000 at yahoo.com)

Mr. Clancy I. has a different version of this advice that tends to make way more sense to me. I have heard him speak 5 times and he has mentioned it in 4 of those meetings.

"AA is not for just those who need it. Millions need it who never find A.A. Way more then do find it. A.A. is not for those who just want it. A.A. is, without question, for those who do it."

I remember my first three years when, unfortunately, I was prone to relapse (about 6-8 times). When I finally found A.A., I was 53 years old and a very progressed alcoholic, and always a very heavy and daily drinker (36 years worth). The pain of my alcoholism and the pain it caused all I knew ran deep. I "wanted" sobriety badly. At least as badly as I ever wanted anything in my life.

It used to irritate me when I heard over and over again you had to "want it."
It's my experience that almost everyone, a vast majority, who get to A.A., want it very, very badly. I kept hearing the unfinished phrase "meeting makers make it" and attended 4 meetings nearly every day for those three years.

Finally I had someone guide me through the Big Book and teach me how to actually DO THE STEPS. I have done them almost daily ever since except 5, 6, and 8. I have not relapsed since.

Again, it has been my experience that almost everyone who comes to A.A. "wants it." But if you don't "do it," your probably facing almost insurmountable odds of finding recovery.

Mike Portz
mportz2000@yahoo.com
(mportz2000 at yahoo.com)
Cell (702) 501-9551
Message 8741. Date and place of 2013 National AA Archives Workshop
From: Roger. 10/18/2012 8:42:00 AM

Are the dates available for the NAAWW next year? I am planning to attend and want to lock in the dates to the extent possible early on.

Thank you,
Roger

Message 8742. Did Bill W say we should tell our stories in 20 minutes?
From: B. 10/19/2012 8:36:00 AM

I have heard that Bill W once said "we should tell our stories in 20 minutes or lose our audience."

Is anyone here familiar with this quote or a version thereof? Where in our literature (or other literature) can it be found? Thanks again to all for your help.

Message 8743. Re: Dictionary for Big Book study?
From: corafinch. 10/19/2012 8:47:00 AM

From Cora Finch, Michael Sobieszyk, Jim Robbins, and George Brown

From Cora Finch corafinch@yahoo.com (corafinch at yahoo.com)

The American Language by H.L. Mencken, One-Volume Abridged Edition, edited by Raven I McDavid, is not a dictionary but has a great index and gives more context than any other reference I've seen. Also, for some terms, the Dictionary of Psychology edited by Howard C. Warren in 1934 is good.

I know you are looking for dictionaries, but keep in mind the value of surveys such as The Nervous Generation: American Thought 1917-1930 by Roderick Nash.
From: Michael Sobieszyk sobie396@gmail.com; (sobie396 at gmail.com)

I have found the online version of the unabridged 1913 Webster's dictionary helpful, link below:

http://machaut.uchicago.edu/?resource=Webster%27s

- - - -

From: "Jim Robbins" jrobbins1123@yahoo.com; (jrobbins1123 at yahoo.com)

I bought a 1936 Dictionary off e-bay. It is 2 volumes, weighs about 10 pounds, and cost about $20.00 when I bought it 2 years ago, and is in really good condition.

In addition, a company called LBBD, P.O. Box 3118, Parkerburg, WV 26103 (1-888-798-3496)

http://www.bigbookdictionary.com

sells a small paperbound booklet which includes words from the 3rd and 4th editions of the Big Book with personal story words from the 4th edition only. I have found this to be a ready reference and it generally agrees with the 1936 definitions. It costs about $5.00. They also have one for the 12x12.

Jim Robbins
Poulsbo, Washington

- - - -

From: george brown gbaa487@yahoo.com; (gbaa487 at yahoo.com)

He also uses the dictionary from http://bigbookdictionary.com

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+++Message 8744. . . . . . . . . Re: finding and getting books
From: ron.fulkerson@comcast.net . . . . . . . 10/19/2012 10:22:00 PM

Just gave your site a test run with the author Mark Whalon and his book Rural Free Delivery (1942) and it came up with zero matches. The Alibris site however listed three books for sale:

http://www.alibris.com/

It is a very wonderful read ... ronf
Original Message From: anon2012xx@yahoo.com
Subject: Re: finding and getting books

If a person uses the site

http://www.bookfinder.com/

you get more results. This search engine searches ALL MAJOR internet book selling sites.

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FROM THE MODERATOR: FOUR GOOD PLACES TO LOOK UP BOOKS

Excellent if you want to buy a new copy of the book, since it picks up a lot of small and out-of-the-way book sellers who do not score high on Google searches:

http://www.bookfinder.com/

This is for people who want to find libraries which have copies of that book, where they could check the book out, or read it in the library:

http://www.worldcat.org/

This has the most listings for rare and used book dealers who have a copy of the book for sale:

http://www.abebooks.com/

But for rare and used book dealers, this website is also useful to check:

http://www.alibris.com/

(It is frequently best to consult all of them, to make sure you have covered all the possibilities, and that all of your information about the book is correct -- on one occasion, involving a book which was recommended reading in early AA circles, I found that even WorldCat had a couple of entries with what I was pretty sure was a wrong date of publication.)

I am in the business of finding books and the site I use almost daily is www.vialibri.net
http://www.vialibri.net

It is a meta-search engine that collects information from 19 different book sites and it offers the most sophisticated options for search definitions.

When I put "whalon" in the author box and "rural" in the title box (less is always better when starting a search), I got five different hits for dealers selling this book.

Old Bill

+ + + + Message 8746. ........... Re: Newcomer is the most important person here today
From: hdmozart .......... 10/20/2012 4:37:00 PM

This quote from the 5th tradition in the 12 & 12 is close:

"it is not strange that our Society has concluded that it has but one high mission - to carry the A.A. message to those who don't know there is a way out."

Larry

- - - -

& gt; From: "marathonmanric"gentlehart@gmail.com& gt;
& gt; I'm wondering if the saying that the "Newcomer is the most important person here today" is written, or said by our founders.

+ + + + Message 8747. ........... Re: AA is for those who want it, not for those who need it.
From: hdmozart .......... 10/20/2012 4:29:00 PM

I personally believe this expression is an example of "AA arrogance" and is not supported in our literature, nor is it demonstrated in our history -

AAGV: July 1965, Vol. 22 No. 2
[Also Language of the Heart, pp 328]

Responsibility Is Our Theme In AA's Thirtieth Year [by Bill W]

"Our first concern should be with those sufferers that we are still unable to
reach. Let's first humbly realize that throughout the world of today there are 20,000,000 alcoholics, 5,000,000 of these being in the United States alone. Of course, these vast numbers are in all stages of sickness. Some cannot be reached because they are not hurt enough, others because they are hurt too much. Many sufferers have mental and emotional complications that seem to foreclose their chances. Yet it would be conservative to estimate that at any particular time there are 4,000,000 alcoholics in the world who are able, ready and willing to get well--if only they knew how! Clearly, all these sufferers need to know what alcoholism is and to recognize that they are so afflicted. Being thus readied, they need to be brought within our reach by every resource of public information and word of mouth that will tell them exactly what steps they can take in finding the road to recovery. When we remember that in the thirty years of AA's existence, we have reached less than ten per cent of those who might have been willing to approach us, we begin to get an idea of the immensity of our task, and of the responsibilities with which we will always be confronted.

"These facts point straight to our next responsibility: that of intelligently and lovingly sponsoring each man and woman who comes among us asking help. The care and concern with which we individually and collectively do this can make all the difference. Besides, this is the greatest expression of gratitude that we can give for what we ourselves have received. Without much doubt, a million alcoholics have approached AA during the last thirty years. We can soberly ask ourselves what became of the 600,000 who did not stay. How much and how often did we fail all these?

"In no circumstances should we feel that Alcoholics Anonymous is the know-all and do-all of alcoholism. We have in the United States and Canada alone perhaps one hundred agencies engaged in research, alcohol education and rehabilitation. Research has already come up with significant and helpful findings, and can still do far more. Those engaged in education are carrying the message that alcoholism is a definite illness and that something can be done about it. All
these workers can make our efforts more effective. It is a statistical fact that rehabilitation agencies in the U.S. and Canada treat something like 50,000 alcoholics annually. True, their approach is often different from our own. But what does that matter, when the greater part of them are, or could become, entirely willing to cooperate with AA? Too often, I think, we have deprecated and even derided these projects of our friends just because we do not always see eye to eye with them. We should very seriously ask ourselves how many alcoholics have gone on drinking simply because we have failed to cooperate in good spirit with these many agencies—whether they be good, bad or indifferent. No alcoholic should go mad or die merely because he did not come straight to AA at the beginning.

[End of excerpt]

Bill's question, "How much and how often did we fail all these?" prompts me to believe that AA is for those who need it and it is up to the members to create the want if it is lacking in the still suffering -

The task of creating the want is also demonstrated repeatedly in our history -

Ebby didn't chase down Rowland et al and want sobriety -

Bill didn't approach Ebby and say, "I want to get sober" -

Dr. Bob didn't approach Bill wanting sobriety -

Bill D didn't approach Bill and Dr. Bob wanting sobriety -

Hank P didn't approach Bill wanting sobriety -

And on and on and on

I do hope this helpful
Larry

oooooooooooooooooooooooooooooooooooooooooooooooooooooooooooooo

+++Message 8748. . . . . . . . . . . . National Landmarks: Dr. Bob's house and Stepping Stones
From: trysh travis . . . . . . . . . . . . 10/24/2012 9:03:00 PM

oooooooooooooooooooooooooooooooooooooooooooooooooooooooooooooo

Points blog today has a brief notice confirming that Dr. Bob's House and Stepping Stones have been declared National Landmarks by the Dept. of the Interior. This piece, by Michelle McClellan, follows up on earlier blog
posts of hers that documented the application process.


Trysh Travis

From Janis Raley, Norm the Tinman, Charlie Bishop, Wendi Turner, and stephenw968

- - - -

From: "Janis Raley" janis@aadallas.org&gt;

Amen to that. Thanks to everyone that has kept this precious group going for us and future AA members.

Janis S. Raley

Director, Dallas Intergroup Association, Dallas, Texas

- - - -

From: Norm The Tinman normtinman@yahoo.com&gt;

Thank you, thank you for your work and patience -- Norm from Nova Scotia

- - - -

From: Charles Bishop Bishopbk@comcast.net&gt; (Bishopbk at comcast.net)

Thanks, Glenn, for your steadfast, fair, and truthful service to the AA History Lovers website which now has 2,500 members. God bless you again and again each day as you trudge through the questions, comments, rants and the woof and warp of AAers seeking truthful history.

servus, Charlie.

amen.

- - - -
From: Wendi Turner wenditurner@gmail.com>

Thank you Glenn!!

I love this group!

- - - -

From: "stephenw968" stephenw968@yahoo.com>

Congratulations!

+++Message 8750. . . . . . . . . . . . Links: AA and Philip Toynbee's Depressives Anonymous
From: Jenny or Laurie Andrews . . . . . . . . . . . . 10/24/2012 3:20:00 AM

"The AA book which we [he and wife] are reading aloud over our morning coffee is a series of short accounts by alcoholics of how they came to God through the AA programme. Most of these stories have a significance far outside alcoholism: they are stories of despair and new hope; apparently irreversible degradation followed by regeneration. Accounts of rebirth, in fact."


Written by Philip Toynbee, British writer and founder-member of Depressives Anonymous in the UK

G.C. the moderator -- see the Wikipedia article:

Philip Toynbee's father was the famous historian Arnold J. Toynbee. In the early to mid-1970s, Philip underwent a personal crisis, slowly entering into a period of deep depression. He was strongly urged to stop drinking alcohol and occasionally managed short periods of abstinence. Yet he never really wanted long-term abstinence enough to make any real success of this.

The two journal books he wrote about this period of his life were entitled Part of a Journey (covering 1977 to 1979) and End of a Journey (1979 to 1981). They were very well thought of by a number of readers, some of whom were already interested in matters spiritual, self-searching and vaguely Christian.
+++Message 8751. ............ Guardians of the traditions
From: J. Lobdell ............. 10/27/2012 6:00:00 PM

Dear Brian,

I don't have the text in front of me, but at some point doesn't Bill write that
the Trustees of A.A. are "the Guardians of the Traditions" -- perhaps in the
SERVICE MANUAL AND 12 CONCEPTS?

Jared

+++Message 8752. ............ Re: Did Bill W say we should tell
our stories in 20 minutes?
From: oakling ............. 10/21/2012 7:13:00 PM

I knew I had heard it somewhere! Not from Bill W., but from this old AA
Speakers Manual. Down below, under the heading "Be Brief," it suggests that "'There is
a saying among modern clergymen: 'No souls are saved after the first twenty
minutes.'"

It goes on to suggest speaking for about half an hour or not much more.
(Half an hour! In my home group, admittedly in another fellowship, I once suggested
increasing speaker shares from 7 to 15 minutes. It was roundly defeated because
then we would lose time for individual sharing. Whether this is good or bad I
don't know, but evidently we at least do well by not going on for two hours and
"losing our audience."}

- Dani

In AAHistoryLovers@yahoogroups.com,
Bill Lash wrote:
&gt;
&gt; AA SPEAKERS MANUAL (1940s)
&gt; Courtesy
&gt; Friday Forum Luncheon Club
&gt; 12 noon every Friday
&gt; Mayflower Hotel
Be Brief

Your talk deserves the best effort you can put into it. Anything having to do with sobriety deserves nothing but the best. You can avoid the embarrassment of stumbling around groping for words and ideas if you will use the forethought of preparation. This does not mean sit down and write out a speech. But organize your subject matter beforehand. If you have any doubts as to your memory -- and remember, you may experience stage fright -- prepare written notes. After preparing them, follow them closely or you may get off on a tangent, find yourself in a thicket of verbage, and have difficulty in finding your way back into your notes. Remember, you owe your audience some consideration. To speak before a group with no preparation is an insult to their intelligence.

Be Brief

There is a saying among modern clergymen: "No souls are saved after the first twenty minutes." The two-hour, yes, even the one-hour sermon is a thing of the past. In almost all cases effectiveness is lost after thirty minutes. After the first half hour the average listener starts to wonder when the speaker will come to a climax and stop talking. His mind wanders, and what good the leader has done in his first half an hour immediately becomes undone. The longer he continues to talk, the less his listener
will remember when it is all over. Remember, alcoholics are restless people.
They squirmed at sermons, twitched at movies, avoided long plays and concerts, almost never attended lectures. Demosthenes himself could not hold an alcoholic audience for more than half an hour. Don't flatter yourself by thinking you can. If you don't own a watch, borrow one and keep an eagle eye on it. When your half hour is running out, come to a speedy conclusion. Your audience will be profoundly grateful.

Be Brief

Lincoln's Gettysburg address lasted four minutes. The principle speaker of the day, Edward Everett, talked for two hours. No one but a professional historian today knows what Everett said. Every school child can give Lincoln's talk verbatim.

Be Brief

Speak up. Don't Mumble. Trained orators in the days before public address systems developed a hard and fast rule: Talk to someone -- a friend if possible -- in the very back row of the auditorium. Then you will be sure every one in the hall will hear you. And take your time. If you speak deliberately you may not crowd as many words into thirty minutes, but at least they will be understood.

Be Brief

Your audience knows you are an alcoholic and a member of Alcoholics Anonymous. Your presence on the platform is proof of that -- except in a few rare occasions where the speaker may be a non-alcoholic, and will be introduced as such. Consequently it is ridiculous to "qualify" yourself.

It may be necessary to give some of your drinking history to illustrate what obstacles you had to overcome to become a practicing AA. But keep it to a bare minimum. Avoid as you would the plague a blow-by-blow account of your drinking days and experiences. There are probably a dozen persons or more in the audience who can give you cards and spades on drinking background.

A recitation of drinking experiences has a definite place in the AA program. It establishes a bond between the AA and the man who may some day be a member. It helps convince the new man that he is not the only one in the world who has a problem. So your drinking story is valuable when you call
on the prospect in his home, in jail, or in a hospital.

But at a meeting the audience is more interested in WHAT YOU HAVE DONE TO KEEP SOBER. Draw on your drinking experiences to illustrate points and make an end of it. "HOW I KEEP SOBER" should be the topic of EVERY AA leader.

Be Brief

Following are a few brief suggestions:

Don't try to cover everything you know in one talk. You probably will be invited to lead at some future date.

Try to use as much new material as possible in each talk. The man who heard you Monday night might hear you again on Thursday.

No one knows all the answers. Don't give the impression that you are an exception to this rule.

Don't read lengthy poems or quotations of any kind. They are boresome. If you must quote, be brief.

Don't criticize. Leave that for your fifth anniversary. And when your fifth anniversary comes, don't criticize.

Be sincere. Don't be dramatic or play to the grandstand.

Don't get involved in circuitous analogies. Someone has already built the ladder or constructed the house -- probably better than you can.

Don't be too positive. Rather, have strong suspicions. Many a man who "is never going to take another drink" on Tuesday night is plastered as a new house Wednesday morning.

Don't feel you must have a weighty answer to every comment from the floor.

If you have no simple comment, a "thank you" will handle the situation.

When you are finished, SIT DOWN.

After That

Some meetings have a chairman, who then takes over. You will have seen him before the meeting to get the local "ground rules." You may wish to suggest to him that he comment briefly on audience response, viz.:

1) Counselling brevity.

2) Advising against over eulogizing you, the speaker (you are a modest lad)

If you are your own chairman, suppose you do that -- as tactfully as possible.

1) Thank each speaker, no matter what he or she says. Encourage the new and
&gt; inexperienced always.
&gt; 2) Make your acknowledgement brief.
&gt; 3) Avoid lengthy comment as the plague. You will find new trains of thought
&gt; are a labyrinth from which you cannot easily escape. Temptation to
&gt; reminiscence will impede you and after all YOU HAVE SPOKEN YOUR PIECE.
Give
&gt; the audience a change.
&gt; 4) Keep your eye on your watch.
&gt; 5) Close on time with courteous acknowledgements to the chairman, the
&gt; members who have spoken and the group generally, going from there to
THE
&gt; LORD'S PRAYER.

From Rick from Reseda rickshevitt@yahoo.com
(also from: "jax760" jax760@yahoo.com)

I think you're referring to the Speakers Manual that was distributed in Akron in the 40's. No mention of Bill as the author. Here's a link:


Check it out, it's fun reading.

rick from reseda

"B" wrote:

I have heard that Bill W once said "we should tell our stories in 20 minutes or lose our audience."

Is anyone here familiar with this quote or a version thereof? Where in our literature (or other literature) can it be found? Thanks again to all for your help.

From Maureen . . . . . . . . . . . . 10/22/2012 10:18:00 PM
From Maureen, Tommy Hickcox, and ljmesg

- - - -

From: Maureen mlkerrigan@yahoo.com
(mlkerrigan at yahoo.com)

The way the first AA meetings began is discussed on p. 159 of the Big Book and continues on p. 160 - "Aside from fellowship and sociability, the prime object was to provide a time and place where new people might bring their problems."

- - - -

From: Tom Hickcox cometkaziel@cox.net
(cometkaziel at cox.net)

As I noted a couple of months ago when this same question came up, Ed W. dedicates his book _Our Devilish Alcoholic Personalities_ to...

"... A.A. members worldwide. To the newcomers who are the life blood of our fellowship and to the oldtimers who are its backbone."

I doubt many consider Ed a "founder," but he certainly had influence from the middle forties on.

Tommy H. in Danville, Ky.

- - - -

From: "ljmesg" ljmesg@yahoo.com
(ljmesg at yahoo.com)

Yeah yeah yeah. Most non AA statements started in rehab centers. My guess would be that is where this beauty came from. I have also said/heard the "most important" person in the room is The GROUP for without the Group there is nothing. Without the Group there are no traditions. From a total Ego Reduction standpoint, AA does not need any individual person. AA does not need me to grace meetings with my presence. I do need AA though so from that perspective the Group is more important than the newcomer or any individual.

No Group No Newcomers.

Larry has stated our Primary Purpose of which the first part is "to stay sober."
Without the Group this cannot happen. Well, it actually can happen as a
"Loner"
with a Big Book but you get my drift. Just some food for thought.

-- Just Another Drunk

- - - -

From: "marathonmanric"gentlehart@gmail.com&gt;

I'm wondering if the saying that the "newcomer is the most important person here today" is written, or said by our founders.

I'm wondering if the saying that the "newcomer is the most important person here today" is written, or said by our founders.

++++Message 8755. . . . . . . . . . . . Re: Did Bill W say we should tell our stories in 20 minutes?
From: Norm The Tinman . . . . . . . . . . . . 10/27/2012 6:42:00 PM

Guys, I think if you do a little research on Dr Bob, he is the one that mentioned that after 20 min, people get restless and our talk looses the listeners attention--I read it somewhere, but can't name the book--I'm sure there are people on here that has a better memory than mine.

Norm from Nova Scotia

++++Message 8756. . . . . . . . . . . . Re: AA is for those who want it, not for those who need it.
From: Joe Monda . . . . . . . . . . . . 10/24/2012 12:17:00 PM

Thank you. I was looking for the source.

++++Message 8757. . . . . . . . . . . . Re: Re: AA is for those who want it, not for those who need it.
From: Jon Markle . . . . . . . . . . . . 10/23/2012 12:47:00 PM

Program of attraction [want], not promotion [need].

Still trudging -- with grateful hugs, Jon Markle, Raleigh, NC ~ 9.9.82 ~ Je suis tous les pouces. Envoyé de mon iPhone.

++++Message 8758. . . . . . . . . . . . Each AA member MUST have a sponsor
Can someone tell me when AA adopted the doctrine that an alcoholic in AA cannot function without a sponsor? Perhaps I wasn't paying attention, but I don't recall hearing this in the 70s.

Jim S.

In northern Indiana, by the latter 1970s it had become clear that getting a sponsor was one of the seven most important things to impress on newcomers, if you wanted to increase the percentage of these new people who got sober and stayed sober.

See the Seven Tools of Recovery at:

http://hindsfoot.org/tools.html

This list of seven things is still read at the beginning of many AA meetings in that part of the U.S.

In particular, it was found that alcoholics who relapsed and went back out and started drinking again, almost invariably had neglected to do one or more of the five in the middle of the list.

And contrariwise, it was almost impossible to find even one out of a thousand recovering alcoholics who were wholeheartedly doing the five things in the middle of the list, who went out and drank as long as they kept on doing them.

For the importance of having a sponsor back in the 1940s, see the autobiography written by Father Ralph Pfau ("Prodigal Shepherd"), where he describes the role which his sponsor Doherty Sheerin played in getting and keeping him sober, and guiding him down the right spiritual paths, after he came into AA in 1943:

http://hindsfoot.org/PfLou3.html
And also see the autobiography written by Sgt. Bill Swegan where he describes the role played by a good sponsor in guiding him down the path of sobriety and happiness when he came into AA in 1948:

http://hindsfoot.org/kbs1.html

If somebody went through these two books, just taking notes on how good sponsors actually functioned back in the 1940's and what they did for the people whom they sponsored, it would make a very useful little instructional pamphlet.

I am fortunate in that Larry W., the man who brought me into the program, had Ernie Gerig of Toledo as his sponsor -- this was one of the original Akron AA members, sometimes referred to as "Ernie the second" to distinguish him from Ernie Galbraith -- and I can assure you that the basic principles of good sponsorship go back to the 1940s, even though I have no written sources to direct you to in this case.

It would be great if Larry W. wrote something someday about how Ernie G. and some of the other good oldtimers sponsored him when he first came in.

Glenn C.

"planternva2000" wrote:
&gt;
&gt; Can someone tell me when AA adopted the doctrine that an alcoholic in AA cannot function without a sponsor? Perhaps I wasn't paying attention, but I don't recall hearing this in the 70s.
&gt; Jim S.

If memory serves it is in Dr Bob and The Good Oldtimers. "No souls are saved after 15 minutes."

Greg in Illinois

From: Norm The Tinman normtinman@yahoo.com

Guys, I think if you do a little research on Dr Bob, he is the one that
mentioned that after 20 min, people get restless and our talk looses the
listeners attention--I read it somewhere, but can't name the book--I'm sure
there are people on here that has a better memory than mine.

Norm from Nova Scotia

It was Dr. Bob and Anne Smith both: we should not speak longer than 15
minutes.

From Dr. Bob and the Good Oldtimers page 224:

"Except for the talk given in Detroit in 1948, Dr. Bob was
noted for speaking very briefly. Both he and Anne were often
quoted as having said, "If you speak more than 15 minutes,
you are going to repeat yourself", or "No souls are saved after
15 minutes."

"One story had it that Dr. Bob was a guest speaker at
an out-of-town meeting, he got up and said that the world's
finest talks had been short ones. For example, both the Sermon
on the Mount and the Gettysburg Address had been
given in less than five minutes. 'With this point in mind,' he
said, 'I also propose to give a short talk. In fact I just did.'
He sat down."

Most "speakers meetings" in this area (Iowa) are one hour with the
usual 10 or 15 minutes of intro and readings followed by a speaker
who is expected to speak for the remaining time.

Keep on trudging.

Tom P.

The meetings mentioned on pp. 159-160 of the Big Book -- the ones attended by
Dr. Bob and the other early Akron people during that era (1935 to 1939) --
referred to Oxford Group meetings. They were not yet called "Alcoholics
Anonymous" meetings in Akron during that period.
From: Maureen mlkerrigan@yahoo.com> (mlkerrigan at yahoo.com)

The way the first AA meetings began is discussed on p. 159 of the Big Book and continues on p. 160 - "Aside from fellowship and sociability, the prime object was to provide a time and place where new people might bring their problems."

I hadn't actually heard the phrase this way ... I'd heard it as, "It's not a program for people who want it, it's not a program for people who need it ... It's a program for people who do it, so let's DO it!"

Anyone with a source on this?

I just read this in a meeting and was reminded of this reference in "Bill's Story," page 15, about meetings:

"We meet frequently so that newcomers may find the fellowship they seek."

The way I worded my question isn't what I actually meant, so I'll try again, with some explanation.

Chapter Seven in the Big Book tells us how to carry the message to newcomers.
And I understand that an alcoholic couldn't get into the alky ward in Akron without an AA sponsor.

My question deals with modern sponsorship in the USA, in that we in effect turn our wills and our lives over to the sponsor rather than to the God of our understanding. At a conference a few years ago a speaker from the East Coast, who said he'd been sober for twenty-seven years, proudly announced that he never makes a decision without calling his sponsor, who lives on the West Coast.

The consensus today seems to be that every alcoholic coming through the doors of AA is either too unintelligent or too brain damaged to understand the Big Book and needs a sponsor to explain every word, and then too guide him/her through his/her everyday life. It has even been stated locally any number of times that anyone who tries to take the steps without a sponsor's guidance isn't working the AA program.

I'm trying to find out when this became AA doctrine.

Jim S.

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From: brian koch kochbrian@hotmail.com (kochbrian at hotmail.com)

This group has been instrumental in my passion for AA and its history. Thanks to all those who came before. I rely on your experience, strength and hope on a regular basis.

Brian K

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From: "Bob S" rstonebraker212@comcast.net (rstonebraker212 at comcast.net)

Congratulations on 2,500 membership. Through the years my Home Group, a Big
Book
Step Study, has included an AA history segment to which the AAHL Group's information has contributed profoundly. We would like to thank all of you - Glenn in particular - very much.

Bob S.

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From: "J. Lobdell" jlobdell54@hotmail.com; (jlobdell54 at hotmail.com)

The more I think about it, the more grateful I am for your labors. Keep up the good work!

++++Message 8767. . . . . . . . . . . . Re: AA is for those who want it, not for those who need it.
From: Joe Monda . . . . . . . . . . . 10/28/2012 3:04:00 PM

&lt;&lt; Action is the magic word in this program &gt;&gt;

From Joe Monda, Glenn C., and Greg T.

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From: Joe Monda josephmonda@yahoo.com; (josephmonda at yahoo.com)

To M.J. Johnson: I like your version better. But I don't know where it comes from. I heard from Fr John Doe that "Action is the magic word!" That embodies the same idea.

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From: M.J. Johnson threeeyedtoad@gmail.com; I'd heard it as, "It's not a program for people who want it, it's not a program for people who need it ... It's a program for people who do it, so let's DO it!"

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From: Glenn Chesnut (glennccc@sbcglobal.net; glennccc at sbcglobal.net)

Ralph Pfau, the Indianapolis Catholic priest who wrote the fourteen Golden Books under the pen name of "Father John Doe," was one of the four most-published early AA authors:

http://hindsfoot.org/pflou1.html
Father Ralph published the GOLDEN BOOK OF ACTION in 1950. All of the Golden Books are still in print (and available at Hazelden).

Talking about ACTION seems to me to be more of a "classical" and traditional AA way of talking about who gets sober and who doesn't. I can't think of any powerful "want" vs. "need" statements from our formative literature, and so far, no one else in the group has come up with any good quotes either.

But the need for ACTION gets talked about repeatedly by Father Ralph Pfau, in the Big Book, in the Twelve and Twelve, and in AA readings.

The Big Book talks over and over, countless times, about the need for ACTION:
(p. 76) "Now we need more action, without which we find that 'Faith without works is dead.'"
(p. 93) "To be vital, faith must be accompanied by self sacrifice and unselfish, constructive action."

The Twelve Steps and Twelve Traditions says something which is very close to "Action is the magic word in this program" although not identical:
(Step 12) "The joy of living is the theme of A.A.'s Twelfth Step, and action is its key word."

The Seven Tools of Recovery, an early northern Indiana AA piece still read at the beginning of many meetings in that part of the U.S., puts "action" at the heart of the sixth statement:

http://hindsfoot.org/tools.html

"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."

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From: "Greg T." arcsmith@yahoo.com
(arcsmith at yahoo.com)

Attraction may create want however promotion can't create need. If you are bleeding out, I can promote blood thinners till I'm blue in the face but you won't need 'em. If I dangle a tourniquet anywhere in arms length though, you
will snatch it.

+++Message 8768. . . . . . . . . . . . Re: Each AA member MUST have a sponsor
From: Patrick Murphy . . . . . . . . . . 11/1/2012 3:21:00 PM

From Patrick Murphy, Charlie Parker, Dennis M., Jim S., Gregory Tatnall, Dan Callahan, Joe Monda, Tim S., Edgar C. (Sarasota), and Jim Robbins

From: Patrick Murphy paddymur@yahoo.com
(paddymur at yahoo.com)

The "ism" on the end of alcoholism stands for: I Sponsor Myself.

From: "Charlie Parker" charlieparker@prodigy.net
(charlieparker at prodigy.net)

In response to the idea of modern day sponsorship I would have to first want to
set aside the the assumptive part of the statement "in that we in effect turn
our wills and our lives over to the sponsor rather than to the God of our understanding." That reflects a deep misunderstanding of the relationship. I have found that an alcoholic needs accountability and someone that can help them look at things from "an entirely different angle."

The Big Book clearly states that we find a solitary self appraisal insufficient
and it also implies in the 10th step that we will continue to experience selfishness, dishonesty, resentment, and fear. In my opinion thinking that I will be able to manage my way out of those defects without God and another perspective is delusional. The sponsor is not designed to be a "life coach"
and
the Big Book promises me that I will begin to be able to trust intuitive thought
and even come to rely upon it. After all "God gave us brains to use."

I feel that a sponsor is most helpful in breaking down what the Big Book is saying and helping the new person through the recovery process described in the book. Giving them the Big Book and expecting them to get it is like handing them the flight manual from an F-16 fighter jet and then telling them that we have one outside for them to try out and to try not to hurt themselves or anyone
After they have recovered the sponsor is most helpful in 10th Step spot check situations as described in the book and also to help with "an entirely different angle." The sponsor can continue to take the man (new or not) back to pages 60-63 of the Big Book and to show the sponsee where self is manifesting in the sponsee's life.

But obviously you cannot transmit something that you do not have. See to it that your relationship with Him is right and great events will come to pass for you and countless others. That to me describes having a message "of depth and weight" to carry.

Respectfully, Charlie P. Austin, Tx

From: bxdennis@verizon.net (bxdennis at verizon.net)

Jim S. struck a chord when he commented on the frequent sentiments shared on the personal importance many AA members place on their relationship with his/her sponsor and how that has apparently changed since AA began. Some go so far as to generalize for all members in their sharing, and give an impression that sponsorship is mandatory.

I relied heavily on the AA message when I started my journey. It is still only a suggestion that members work with a sponsor. My own experience is that it was a good suggestion! My sponsor helped me understand AA and helped me to learn to live the AA program of recovery.

However, I remember reading the AA pamphlet on Sponsorship. It laid out clearly what was expected of the relationship that I was entering with my sponsor. It did not emphasize any form of outrageous dependency that some individuals seem to place on their relationship with their sponsor. The AA literature even allows for multiple sponsors but cautions about it. But it is a personal choice like anything in AA. The literature states that it is still a suggestion and not a necessity!

The best proof of the fallacy that every member MUST have a sponsor is the membership experience itself. The 2011 Membership Survey reveals that 81% of the
membership has a sponsor. That's far from 'everyone'. However, that by itself doesn't suggest that almost 20% of the membership got sober without a sponsor. Many members lose their sponsor after years and just do not seek another one. Little is said in AA about the evolution away from dependence on a sponsor for those who enjoy it while early in sobriety but no longer feel the same need later on.

Individual sharing may often misunderstand or mischaracterize what is truly AA versus what is simply their own individual experience or view. I also hear sharing that sounds more codependent with a sponsor or vice versa, sponsors who sound like control freaks. But that's another story! When in doubt go to the literature which reflects the larger conscience of Alcoholics Anonymous.

Dennis M.

=================================================================================

Chapter Seven in the Big Book tells us how to carry the message to newcomers.
And I understand that an alcoholic couldn't get into the alky ward in Akron without an AA sponsor.

My question deals with modern sponsorship in the USA, in that we in effect turn our wills and our lives over to the sponsor rather than to the God of our understanding. At a conference a few years ago a speaker from the East Coast, who said he'd been sober for twenty-seven years, proudly announced that he never makes a decision without calling his sponsor, who lives on the West Coast.

The consensus today seems to be that every alcoholic coming through the doors of AA is either too unintelligent or too brain damaged to understand the Big Book and needs a sponsor to explain every word, and then too guide him/her through his/her everyday life. It has even been stated locally any number of times that anyone who tries to take the steps without a sponsor's guidance isn't working the AA program.

I'm trying to find out when this became AA doctrine.

=================================================================================
From: "Greg T." arcsmith@yahoo.com
(arcsmith at yahoo.com)

Well, if you can't date it maybe it's not a doctrine. Like I can't find out when Catholic doctrine made it O.K. to beat up your priest if he assigned too much penance.

I find turning your life over to a sponsor as ridiculous. What if he or she drinks?

I don't know what's wrong with me. If I want to engage in this kind of silly dialogue I'll go to a meeting.

Gregory Tatnall

---

From: Dan Callahan Dan.Panama@gmail.com
(Dan.Panama at gmail.com)

It didn't Jim. You and I probably have similar beliefs about this, AA for me has always been a system of suggestions based upon how others have been successful attaining and remaining sober. Unfortunately, the world (including AA) is full of "crackpot functionalists" that have the need to explain everything and create unwritten rules... With that said, they have the right to do so, as much as I have the right to ignore them... Life is good ....

---

From: Joe Monda josephmonda@yahoo.com
(josephmonda at yahoo.com)

I don't think AA has adopted the doctrine that you have to have a sponsor. Back in the day, around Seattle, your sponsor was the guy who took you to a meeting. Yesterday I heard from a woman who was on her third or fourth sponsor in less than a year of being dry. She's still looking for the Perfect One. So it goes. We are not a glum lot, but some nonsense makes me glummer than I need to be. It's my resistance to the Way Things Are. Some days I cannot claim much spiritual progress.

ezdzt Joe

---

From: "Tim S" timschluter@email.com
(timschluter at email.com)
Right about the same time we started letting treatment centers and courts do our
twelfth step work for us, and sending potential members to us instead of us going out and bringing them in.

Much of what is considered AA doctrine can be traced back to the things individuals are told in treatment centers. Add to that the propensity for many individuals to repeat what they’ve heard because it sounds good, instead of doing the book work of measuring it against what the Big Book and the sayings of the founders and early members said.

Tim
- - -

From: edgarc@aol.com&gt; (edgarc at aol.com)

========================================
Jim S. said "The consensus today seems to be that every alcoholic ... is either too unintelligent or too brain damaged ... and needs a sponsor to ... guide him/her through his/her everyday life .... I'm trying to find out when this became AA doctrine."
========================================

It isn't.

Edgar C, Sarasota, Florida
- - -

From: "Jim Robbins" jrobbins1123@yahoo.com&gt; (jrobbins1123 at yahoo.com)

The Big Book is pretty clear that we will not recover as long as we place dependence on another person above dependence on God. Paragraph 1, page 98. The consensus you speak of doesn't seem to prevail in my area.

Jim R.

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+++Message 8769. . . . . . . Re: Did Bill W say we should tell our stories in 20 minutes?
From: brian koch . . . . . . . 10/29/2012 6:13:00 AM

From Brian Koch, Tim S., and Patrick Murphy
- - -
From: brian koch kochbrian@hotmail.com

Thank you so much. I did find reference to the 20 minutes in a pamphlet/manual originally published long ago, and still being reprinted by the Akron Intergroup.*

We have a local meeting that attributes this saying to Bill W, incorrectly it appears, at least for now.

We have a plethora of speaker/discussion meetings in my part of Pennsylvania, too many in my "constructive criticism" mode.

The common format for these is, first 5-10 minutes reading all the prestuff, i.e. preamble, how it works, etc .... announcements, anniversaries (at some), anyone felt like a drink today (also some), followed by the chair introducing the speaker. He speaks for 20 minutes or so and then most meetings take a 5 minute break (turns into 10-15 at times, I am not a fan of the breaks ... haha).
The 2nd half, remaining portion of the meeting is individual share.

Thanks again, from District 47, Pennsylvania.

Brian K

*From Glenn C. the moderator:

Brian seems to be referring here to the pamphlet called 2nd READER FOR ALCOHOLICS ANONYMOUS http://hindsfoot.org/Akr2dRdr.pdf

"3. Keep it as brief as possible and still tell your story. No one remembers one iota about Edward Everett’s two hour speech at Gettysburg, but everyone knows what Abraham Lincoln took less than five minutes to say. Alcoholics don’t like to sit too long. They are a nervous breed and what good you may have done in the first twenty minutes or so of your talk can easily be undone if you stretch it into an hour."

But one of the other Akron pamphlets says that in Akron AA the traditional meeting format gave the main speaker 20 to 40 minutes to talk, see: THE AKRON MANUAL: A Manual for Alcoholics Anonymous http://hindsfoot.org/AkrMan2.html
"A.A. OF AKRON gets many inquiries about how to conduct a meeting. Methods differ in many parts of the country. There are discussion groups, study groups, meetings where a leader takes up the entire time himself, etc.

"Here, briefly, is how meetings are conducted in the dozen or more Akron groups, a method that has been used since the founding of A.A.:
The speaker can be selected from the local group, someone from another group or another city, or on occasion, a guest from the ranks of clergymen, doctors, the judiciary, or anyone who may be of help. In the case of such an outsider, he is generally introduced by the secretary or some other member.

"The leader opens the meeting with a prayer, or asks someone else to pray. The prayer can be original, or it can be taken from a prayer book, or from some publication such as The Upper Room.

"The topic is entirely up to the leader. He can tell of his drinking experiences, or what he has done to keep sober, or he can advance his own theories on A.A. His talk lasts from 20 to 40 minutes, at which time he asks for comment or testimony from the floor.

"Just before the meeting closes -- one hour in Akron -- the leader asks for announcements or reports (such as next week's leader, social affairs, new members to be called on, etc.). In closing the entire group stands and repeats the Lord's Prayer. It is courteous to give the speaker enough advance notice so that he may prepare his talk if he so desires."

============================================

From: "Tim S" timschluter@email.com>
(timschluter at email.com)

20 minutes? Compare that to the long-winded talks Bill W. gave when he incorporated a cigarette break into the talk after the first hour.

Tim

- - - -

From: Patrick Murphy paddymur@yahoo.com&gt;
(paddymur at yahoo.com)

It is said** that when Dr. Bob was asked once how long a meeting should be, he replied, "it's cruel to make a pregnant woman, a dog, or an alcoholic sit for longer than an hour."
==========================
**From Glenn C. the moderator: it seemed a shame not to post this, it’s
certainly a vivid and memorable line. But by the standards of the
AAHistoryLovers, we need a source which would verify that Dr. Bob actually
said this. Please do not re-quote it until we can get something solid which
corroborates this.  
==========================

+++)Message 8770. . . . . . Re: AA is for those who want it, not
for those who need it.
From: brian koch. . . . . . . . . . . . . 11/5/2012 7:30:00 AM

Hey all,

In Dr. Bob's Nightmare, there are a couple lines: "I spend a great deal of
time passing on what I learned to others who want and need it badly. I do it for
four reasons" .... followed by the four reasons.

So it seems to me it's an "and" statement -- "want and need it" -- not an
exclusive to "wanting it".

Blessings,

Brian

+++)Message 8771. . . . . . . Re: Action is the magic word in this
program
From: BILL MCINTIRE . . . . . . . . . . . . 11/4/2012 1:57:00 AM

Big Book, from the chapter "Into Action," page 83:

"The spiritual life is not a theory. We have to live it."

- - - -

From: Joe Monda josephmonda@yahoo.com&gt;
(josephmonda at yahoo.com)

I heard from Fr John Doe that "Action is the magic word!" That embodies the
same idea.

- - - -
Ralph Pfau, the Indianapolis Catholic priest who wrote the fourteen Golden Books under the pen name of "Father John Doe," was one of the four most-published early AA authors: http://hindsfoot.org/pflou1.html

Father Ralph published the GOLDEN BOOK OF ACTION in 1950. Talking about ACTION seems to me to be more of a "classical" and traditional AA way of talking about who gets sober and who doesn't. I can't think of any powerful "want" vs. "need" statements .... but the need for ACTION gets talked about repeatedly by Father Ralph Pfau, in the Big Book, in the Twelve and Twelve, and in AA readings.

The Big Book talks over and over, countless times, about the need for ACTION:

(p. 76) "Now we need more action, without which we find that 'Faith without works is dead.'"
(p. 93) "To be vital, faith must be accompanied by self sacrifice and unselfish, constructive action."

The Twelve Steps and Twelve Traditions says something which is very close to "Action is the magic word in this program" although not identical:

(Step 12) "The joy of living is the theme of A.A.'s Twelfth Step, and action is its key word."

The Seven Tools of Recovery, an early northern Indiana AA piece still read at the beginning of many meetings in that part of the U.S., puts "action" at the heart of the sixth statement: http://hindsfoot.org/tools.html

"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."

+Message 8772. . . . . . . Re: Did Bill W say we should tell
our stories in 20 minutes?
From: planternva2000 . . . . . . . . . . . . 11/6/2012 5:09:00 PM

I picked four talks by Bill W. from my modest library of AA speakers. The shortest was forty-seven minutes, the longest an hour and fourteen minutes.

Dr. Bob's talk in Detroit in 1948 was forty-six minutes long.

Jim S.

How do we know Dr. Bob wasn't speaking figuratively?

That said we do know early A.A.s dropped in on people, particularly in hospitals, who did not ask for help and didn't know they were coming.

Tommy H in Danville, Ky.

On 11/5/2012 07:30, brian koch wrote:
&gt; In Dr. Bob's Nightmare, there are a couple lines: "I spend a great deal of
time passing on what I learned to others who want and need it badly" .... an
"and" statement -- "want and need it" -- not an exclusive to "wanting it".

John S. (Fort Wayne, Indiana), who died yesterday evening, has just
published
The Little House on Genessee, November 2012, paperback xii + 122 pp. $13.95;
ebook $3.99
See http://hindsfoot.org/kstarkgen1.html

"John Stark, Ft. Wayne, Indiana (Apr. 11, 1945 - Nov. 9, 2012) turned his
little house on Genessee Avenue into a place where he sponsored a long
series of
alcoholics and addicts, many of them hardened ex-cons and people who rode in
motorcycle gangs. He led them to sobriety with an amazing success rate
through Alcoholics Anonymous and the twelve steps. In this book he and seven of the people he sponsored explain how practicing a set of simple daily actions enabled them to recover from their seemingly hopeless affliction."

"In John's early life he was a great sailor, using the Virgin Islands as his base and taking fast sailboats for adventure and commerce through the waters of the Southern Atlantic and Caribbean Sea. He worked for many years at a special martial arts dojo, and rode motorcycles which could outrun anything else on the road. But narcotics and the bottle brought him down."

"Finally, in 1985, he put aside alcohol and drugs, and by 1994 he was devising the method which he lays out in this book. Eleven of the first twelve people he tried it on got sober and stayed sober. It is built on the Big Book of Alcoholics Anonymous, the Joe and Charlie tapes, and the teachings of the good Fort Wayne physician Dr. Zweig. John boils it down into something so simple that anyone can understand how to do it. And it works. People all over John's part of the country have seen it work for the past 18 years, again and again, for the toughest, the angriest, the most rebellious, and the most self-destructive alcoholics and addicts in the world."

JOHN'S FUNERAL
John died last night (Nov. 9, 2012) of complications from a blood clot which was totally blocking the major vein in his liver, but before his death he was able to hold and admire the first copy of his book.

Viewing at 1 pm on Sunday, November 18, 2012
Waynedale United Methodist Church in Fort Wayne, Indiana
2501 Church St., just off Bluffton Rd.
Funeral service at 2 pm, with dinner following

+++Message 8775. . . . . . . . . . . . Except in a few rare cases
From: taoschristoph . . . . . . . . . . . . 11/9/2012 12:52:00 PM

On page 43 of the Big Book, at the very end of the chapter entitled "More About Alcoholism," it states:

"The alcoholic at certain times has no effective mental defense against the
first drink. Except in a few rare cases, neither he nor any other human
being
can provide such a defense. His defense must come from a Higher Power."

When it says "except in a few rare cases," any ideas on who or what those
rare
cases were? Is it referring to any specific cases which the First 100 came
across?

This was read in a meeting last night and I'm just curious. A search didn't
come
up with anything so I'm putting it out there.

Thanks,
Christoph

++++Message 8776. ............. Editing of Big Book manuscript in
early 1939
From: Bob S ............. 11/12/2012 10:06:00 AM

The Big Book Manuscript was re-edited in early 1939 by several alcoholic and
non-alcoholic persons. Some of them were:

=================================
NON-ALCOHOLICS:
Tom Uzzell
Dorothy Snyder (Clarence's wife)
Dr. Howard
=================================

=================================
ALCOHOLICS:
Bill Wilson
Hank Parkhurst
Fitz Mayo ?
Jimmy Burwell ?
=================================

Did Fitz and Jimmy actually participate in the re-editing?

Were any of the Rockefeller associates involved?

Was Dr. Silkworth involved?

What names could be added to this list?

Thank you,
Bob S.
Richmond, Indiana
+++Message 8777. . . . . . . . . . . . Sad news: Charlie Bartell  
From: momaria33772 . . . . . . . . . . . . 11/13/2012 12:05:00 AM

It is my sad duty to inform you that our friend Charlie Bartell passed from this life peacefully last night Nov. 11, 2012. Charlie served as Louisiana Area 27 Delegate, Panel 45, and from 2001 through 2005 as AA Trustee-At-Large among the many other service positions he joyfully held.

Charlie was a co-founder of the Strange Camels AA Group, and following Hurricane Katrina, The Big Easy AA Group of New Orleans. Before his illness struck in 2004, Charlie spoke powerfully at many, many AA events around the USA and the world carrying a message of recovery both humorous and profound. It would be difficult to count the individual AA’s that Charlie helped thru his step work. He was a tireless Twelve Stepper, willing to go anywhere, any time to talk to a wet drunk. Numerous men called him sponsor.

By Charlie B.’s direct wish, there will be no service, and his ashes will be scattered by his beloved children Charles and Cindy in his boyhood home of Magnolia, Arkansas.

+++Message 8778. . . . . . . . . . . . Re: Editing of Big Book manuscript in early 1939  
From: truthfromgood12 . . . . . . . . . . . . 11/13/2012 3:27:00 AM

There is agreement that Hank Parkhurst wrote To The Employer chapter, right? Only the intro paragraph was written by Bill W.

MANY pieces of evidence point to Parkhurst in his anecdotes.

Keith Roloson

--- In AAHistoryLovers@yahoogroups.com, "Bob S" wrote: &gt;
&gt; The Big Book Manuscript was re-edited in early 1939 by several alcoholic and non-alcoholic persons. Some of them were:
&gt; NON-ALCOHOLICS:
&gt; Tom Uzzell
&gt; Dorothy Snyder (Clarence's wife)
Dr. Howard

Did Fitz and Jimmy actually participate in the re-editing?

+++Message 8779. . . . . . . . . . . . Selfish vs. self-seeking vs. self-centered
From: Roy Levin . . . . . . . . . . . . 11/6/2012 5:45:00 PM

Anybody have any written or verified record of Bill stating the differences in meaning of words which don't seem to be distinctly differentiated in dictionaries: selfish vs self-seeking vs self-centered? Did Bill ever go on record as to the meanings of these words which he used in the section on inventory?

In context it looks as if he was thinking of two different ideas, using both selfish and self-centered in the same sentence.

Many "gurus," experienced in inventory and Big Book and step workshops, use their own "working definitions." Their proprietary "take on it" maybe be useful to them and their sponsees, but I'm always interested if author Bill himself said anything about it.

For example: he DID say that he used defects and character and shortcomings to mean the same thing, without wanting to repeat the same word. For Bill this was simply a matter of prose style.

Best regards,
Roy L.
aka "a miracle of mental health" class of '78

+++Message 8780. . . . . . . . . . . . Re: Except in a few rare cases
From: Patrick Murphy . . . . . . . . . . . . 11/11/2012 1:02:00 PM

From Patrick Murphy and Glenn Chesnut
From: Patrick Murphy paddymur@yahoo.com (paddymur at yahoo.com)

When writing the Big Book the authors were always careful to not sound 'absolute'. They used the word 'rarely' instead of 'never' in the beginning of the 5th Chapter. They used 'suggested' for the Steps. Can you imagine the arguments if they weren't very careful in their choice of words in some instances? Like the phrase 'as you understand Him' after the word God.

Such as the phrase you referred to ... "except in a few rare cases". There were probably no rare cases.

From: Glenn Chesnut glennccc@sbcglobal.net (glennccc at sbcglobal.net)

It was often noted in early AA that there were some people who drank very heavily and seemed to meet all the criteria for being chronic hard-core alcoholics, who -- if external events forced them to get really serious were able to stop drinking and stay stopped simply by using their own will power. Early AA people did not (when they were watching their words) usually present AA as the ONLY path by which alcoholics could get sober.

This is discussed in detail in Mrs. Marty Mann's writings. She is a very valuable source of information on AA beliefs and attitudes during AA's GOLDEN ERA. See "Marty Mann's Primer on Alcoholism" (1950), which was rewritten and published as "Marty Mann's New Primer on Alcoholism" in 1958, and "Marty Mann Answers Your Questions About Drinking and Alcoholism" (1970).

In the modern period, in my own observation (in the part of the U.S. where I live), out of every 100 alcoholics who get sober and whose alcoholism stayed in remission for at least five years (i.e., using the same kind of criterion we would use for evaluating a purported cancer cure) the following statistics hold roughly true:

ONE of these one hundred alcoholics got sober simply by exercising an act of will power. There are not many people who can do it that way, but "in a few rare cases," there are people who can actually do it. That's why the Big Book had to
say "except in a few rare cases." After AA's GOLDEN ERA** came to an end, outside people like Stanton Peele, who began working on "Love and Addiction" in 1970, began trying to develop programs based on this phenomenon which would achieve a higher success rate than AA, but as far as I can see, it's still only about one out of a hundred genuine chronic, hardcore alcoholics who can get sober and stay sober just by using lots of will power. That's about the success rate in treatment centers which are dominated by psychiatrists who are hostile to AA. The important thing however, is that an honest account of how to recover from alcoholism has to admit that this kind of approach CAN work "in a few rare cases," so if you like gambling on 100-to-1 long shots, give it a try!

http://peele.net/

ONE of these one hundred alcoholics got sober by joining a conservative evangelical sect, such as the Salvation Army or a Bible church or a Pentecostal church which practices speaking in tongues, or one of the groups in Dick Burns's International Christian Recovery Coalition, to give some examples. We should not criticize them. In Jesus' parable of the lost sheep, the good shepherd is more than willing to travel out into the wilderness at great cost to himself in order to save one of his flock of one hundred sheep, and there is rejoicing in Heaven (properly so) for his saving that lost sheep. If you have the power to save one human life, then God expects you to use that power, and will bless you and give you a starry crown for saving that other person's life. And all of those who are the true children of God will join in praising that good shepherd.

THE OTHER 98 originally got sober in AA. Some of these quit going to AA meetings after initially getting sober, but this has to be a calculated risk: the U.S. government National Institutes of Health statistics show that increasing numbers of this group go back to drinking again during the years after they quit attending meetings, until eventually a majority of them relapse.

**AA's GOLDEN ERA:
By this I mean the thirty year period (about a generation) from 1939 to 1969 or 1970 or thereabouts, during which AA was undergoing its most rapid expansion.
The movement clearly had an extremely workable program during this era which
worked far better than anything devised either before or after that time:

=================================================================
TIME SPAN -- TOTAL MEMBERS
1935 -- 5 members
1935-1939 -- 100 members
1939-1949 -- 75,625 members
1949-1959 -- 151,606 members
1959-1969 -- 297,077 members
Richmond Walker died March 25, 1965
Sister Ignatia died April 1, 1966
Father Ralph Pfau died February 19, 1967
Bill Wilson died January 24, 1971
Ed Webster died June 3, 1971
=================================================================

It is important to remember that, when trying to figure out what was "meant" by
some particular word or phrase in the Big Book, it can not only be useful to
find other passages in the Big Book or in Bill Wilson's writings which help
illuminate the meaning, but it can also be important to look at other early
AA authors, AA pamphlets, and so on from the Golden Era, along with
dictionaries
and other works from that period, to see how the people who used the Big
Book so
effectively were interpreting it to the people to whom they carried the
message,
and what the people of that period of history most commonly understood those
words to mean. (I.e. both graphe and paradosis are important, each in their
own
way.)

- - - -

Original message from: taoschristoph
mail@cengledesign.com&gt; (mail at cengledesign.com)
Sent: Friday, November 9, 2012
Subject: Except in a few rare cases

On page 43 of the Big Book, at the very end of the chapter entitled "More
About
Alcoholism," it states:

"The alcoholic at certain times has no effective mental defense against the
first drink. Except in a few rare cases, neither he nor any other human
being
can provide such a defense. His defense must come from a Higher Power."

When it says "except in a few rare cases," any ideas on who or what those
rare
cases were? Is it referring to any specific cases which the First 100 came
across?

Thanks,
Christoph

+++Message 8781. . . . . . . Re: Selfish vs. self-seeking vs. self-centered
From: planternva2000 . . . . . . . . . . . . 11/13/2012 1:32:00 PM

From www.freedictionary.com: Em dash: (–)

A symbol used in writing and printing to indicate a break in thought or sentence structure, to introduce a phrase added for emphasis, definition, or explanation, or to separate two clauses.

==============================================
Big Book page 62:
"Selfishness—self-centeredness! That, we think, is the root of our troubles. Driven by a hundred forms of fear, self-delusion, self-seeking, and self-pity, we step on the toes of our fellows and they retaliate. Sometimes they hurt us, seemingly without provocation, but we invariably find that at some time in the past we have made decisions based on self which later placed us in a position to be hurt. So our troubles, we think, are basically of our own making. They arise out of ourselves, and the alcoholic is an extreme example of self-will run riot, though he usually doesn't think so. Above everything, we alcoholics must be rid of this selfishness."

==============================================

Bill also used an emdash in Step One. In both cases it can be seen that he is stating the same idea in two ways. Contrary to popular opinion, he did not use it in place of the word "and" which he used throughout the book.

Jim S.

- - -

Original message from Roy Levin &gt; Anybody have any written or verified record of Bill stating the differences in meaning of words which don't seem to be distinctly differentiated in dictionaries: selfish vs self-seeking vs self-centered? Did Bill ever go on
record as to the meanings of these words which he used in the section on inventory?

In context it looks as if he was thinking of two different ideas, using both selfish and self-centered in the same sentence.

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+++Message 8782 . . . . . . . . . . . . Rocketed into a 4th dimension
From: marathonmanric . . . . . . . . . . . . 10/29/2012 6:03:00 PM

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It is not uncommon in some environs to tell the new man, "oh, don't worry about the God or Creator thing." And you can see some, with many months (and years), still bristling when we mention that the Higher Power is defined as your Creator. I don't hear often enough, a man or woman sharing from the podium, in their own voice and from their own point of view, how they established their relationship with God. As we are instructed to share in AA meetings.

I also rarely hear of others, like myself, who have experienced much of Heaven, (here on Earth), and have been rocketed into a 4th dimension of existence. I wish I could hear more.

Mel Barger says that Bill Wilson told him that to understand this idea of a fourth dimension of existence (and Bill's Towns Hospital experience) a person should read Richard Maurice Bucke, Cosmic Consciousness: A Study in the Evolution of the Human Mind (1901). And everyone knows how important Emmet Fox was: his most famous book, The Sermon on the Mount, first came out in 1934. Another well known work of his, Power Through Constructive Thinking, was not published until 1940 (after the AA Big Book came out in 1939), but was constructed from pamphlets and leaflets on a variety of spiritual topics, some of them copyrighted as early as 1932.

So what do these two sources tell us about the Big Book references to having direct spiritual experiences and being rocketed into a fourth dimension?

Was this the same thing that Albert Einstein was describing when he spoke of his own beliefs (back during that period) as based on a kind of "cosmic religious feeling"? Was this the same thing which the Jesuit paleontologist Father Pierre Teilhard de Chardin was referring to in his books The Divine Milieu (originally written in 1926 to 27) and The Phenomenon of Man (originally written in 1938 to
I still believe that our purpose is to carry the message to the still sick and suffering alcoholic, and many times that alcoholic is not a new comer. That person is someone who may have been coming to meetings for a long time, but still needs to hear that God will do for him/her what he/she cannot do for themselves!

Ric B.

What I find particularly valuable about this forum is that lazy generalisations, taken for granted assumptions, misrepresentations, urban myths and so on about the Fellowship and Program can receive studied, evidence-backed refutations and explanations.

History Lovers Group concluded several years ago that Hank Parkhurst's authorship of "To Employers" is inconclusive or indeterminate at best. It is undisputed that Hank wanted to write the Chapter, which was either the last or second last completed. The better view is that Hank never quite got around to composing the Chapter for which he had lobbied. Bill wrote it out of frustration, so the Book could be completed. Hank was a poor writer. His story, "The Unbeliever," is laughingly melodramatic and bears no resemblance in style to the Chapter "To Employers". Hard to believe that the writer of "The Unbeliever" and "To Employers" could be the same person.

John Lee
Pittsburgh

+++++Message 8785. . . . . . . . . . . . Re: Rocketed into a 4th dimension
From: ljmesg . . . . . . . . . . . . 11/13/2012 5:24:00 PM
From Larry M. "ljmesg" and Baileygc23

- - -

From Larry M. ljmesg@yahoo.com&gt; (ljmesg at yahoo.com)

Pages 45 and 77 in the BB tell us what the main purpose of our book is about.

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Big Book p. 45: "Lack of power, that was our dilemma. We had to find a power by which we could live, and it had to be a Power greater than ourselves. Obviously. But where and how were we to find this Power?"
"Well, that's exactly what this book is about. Its main object is to enable you to find a Power greater than yourself which will solve your problem. That means we have written a book which we believe to be spiritual as well as moral. And it means, of course, that we are going to talk about God. Here difficulty arises with agnostics. Many times we talk to a new man and watch his hope rise as we discuss his alcoholic problems and explain our fellowship. But his face falls when we speak of spiritual matters, especially when we mention God, for we have re-opened a subject which our man thought he had neatly evaded or entirely ignored."

Big Book p. 77: "We don't use this as an excuse for shying away from the subject of God. When it will serve any good purpose, we are willing to announce our convictions with tact and common sense."

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

Bill W has that wonderful line "This is the unbeliever that I had presumed to instruct."

===============================================
Message #1459, Nov 5, 2003, from tcumming
"God As We Understand Him," by Bill W., Grapevine, April 1961

Many years ago a so-called "unbeliever" brought me to see this very clearly. He was an M.D. and a fine one. I met him and his wife Mary at the home of a friend in a Midwestern city .... I set out to convert him, then and there. Deadly serious, I actually bragged about my spectacular spiritual experience of the year before. The doctor mildly wondered if that experience might not be something other than I thought it was. This hit me hard, and I was downright
rude .... Three years later I revisited my Midwestern friend .... and I learned that he had died the week before .... His was a noted Boston family, and he'd been Harvard educated. A brilliant student, he might have gone on to fame in his profession. He could have enjoyed a wealthy practice and a social life among old friends. Instead, he had insisted on being a company doctor in what was a strife-torn industrial town. When [his wife] Mary had sometimes asked why they didn't go back to Boston, he would take her hand and say, "Maybe you are right, but I can't bring myself to leave. I think the people at the company really need me." Mary then recalled that she had never known her husband to complain seriously about anything, or to criticize anyone bitterly .... This was the story of a man of great spiritual worth. The hallmarks were plain to be seen: humor and patience, gentleness and courage, humility and dedication, unselfishness and love--a demonstration I might never come near to making myself. This was the man I had chided and patronized. This was the "unbeliever" I had presumed to instruct!

Hello! The wife of an AA member who passed away with long time sobriety, gave me his two box sets of "The Golden Recordings" by Father John Doe. Recovery peeps knew him as Father Ralph Pfau.

They are in perfect condition, six records in each set.

One set is: Humility, Serenity, Action, Attitudes, Excuses and Anonymity.

The other set is: Decisions, Easy Does It, Death A Meditation, Honesty and A Sense of Humor.

Does anybody know if these are complete? Are their more?

These are "The SMT Guild" presents The Golden Recordings of Father John Doe, Long Play 33 - 1/3RPM, Pressed by RCA.
From: brian koch . . . . . . . . . . . . 11/7/2012 1:19:00 PM

From Brian Koch and Chief Roger

- - - -

From: brian koch kochbrian@hotmail.com&gt; (kochbrian at hotmail.com)

I thought it was just a matter of finding reference to the use of these
terms in
AA literature. I suppose he could have been speaking figuratively, but he
still
said it, at least according to his story in the big book. How are want and
need
defined when it comes to conceding to someone's innermost self? They are
literally only the sick man's terms to define to himself.

- - - -

From: "Roger" chief_roger@yahoo.com&gt; (chief_roger at yahoo.com)

I looked at the sources quoted from Dr. Bob's Nightmare and othe
rs. In the
next
to last paragraph you can find a quote that may have contributed to what
became
an AA quip. Parenthesis added.

"If you still think you are strong enough to beat the game alone, that is
your
affair (may need it). But if you really and truly want to quit drinking
liquor
for good and all (want it), and sincerely feel that you must have some help,
we
know that we have an answer for you."

Finding a source in a program with a rich oral history is like a needle in a
haystack. Like many semantic questions that come up in AA, I would speculate
that this evolved as an oversimplification of the point found in this quote.
Other similar quotes may be in our literature as well.

- - - -

In response to previous messages from: Tommy H
cometkazie1@cox.net&gt; (cometkazie1 at cox.net)
Subject: Re: AA is for those who want it, not for those who need it.

How do we know Dr. Bob wasn't speaking figuratively?

That said we do know early A.A.s dropped in on people, particularly in
hospitals, who did not ask for help and didn't know they were coming.

Tommy H in Danville, Ky.
On 11/5/2012 07:30, brian koch wrote:

&gt; In Dr. Bob's Nightmare, there are a couple lines: "I spend a great deal of
time passing on what I learned to others who want and need it badly" -- not
either/or but both/and.

+++Message 8788. ........... Re: AA is for those who want it, not
for those who need it.
From: Shakey Mike ............ 11/7/2012 2:49:00 PM

Was Dr Bob still in the Alcoholic squad of the Oxford Group when he wrote his
story? That could explain a lot.

The OG carried their message to Dr Bob and Anne before Bill met him and
before he wanted sobriety.

Shakey Mike Gwirtz

In response to the message from: Tommy H
cometkazie1@cox.net&gt; (cometkazie1 at cox.net)
Subject: Re: AA is for those who want it, not for those who need it.

How do we know Dr. Bob wasn't speaking figuratively [at the bottom of page
180
in his story in the Big Book]?

That said we do know early A.A.s dropped in on people, particularly in
hospitals, who did not ask for help and didn't know they were coming.

Tommy H in Danville, Ky.

NOTE FROM THE MODERATOR: Mike is referring to the fact that the Big Book was
published in April 1939, and that Dr. Bob's story, entitled "The Doctor's
Nightmare" in the original manuscript and first edition, was an essential
part of that book. Since Dr. Bob and the Akron group did not separate from the
Oxford Group until after the publication of the Big Book, one can argue about
whether Dr. Bob's words here reflected "Alcoholics Anonymous" practice or "Oxford
Group" practice.
"By April 1939, there were fourteen alcoholics in Cleveland, Ohio, a major American manufacturing city on Lake Erie, just south of the Canadian border; they were led by a man named Clarence Snyder, who had gotten sober on February 11, 1938. The Cleveland people were traveling every week to the Wednesday night Oxford Group meeting at T. Henry and Clarace Williams's home in Akron, forty miles to the south. The problem was that a majority of the Cleveland contingent were Roman Catholics, and they told Clarence that their parish priest had told them they would be excommunicated if they continued attending Oxford Group meetings .... Clarence repeatedly tried to get Dr. Bob to stop holding the main weekly meeting for alcoholics at T. Henry and Clarace Williams's home in Akron, where an additional issue for the alcoholics was that they were being bunched in with the non-alcoholic Oxford Group members, but Dr. Bob's loyalty to T. Henry, Clarace, Henrietta Seiberling and the other non-alcoholic Oxford Groupers remained unbreakable."

"So on Wednesday, May 10, 1939, the recovering alcoholics from Cleveland went for one last time to the Oxford Group meeting at T. Henry and Clarace Williams's house in Akron. At the close of the meeting, Clarence announced that this was 'the last time the Cleveland contingent would be down to the Oxford Group as a whole.' He told Dr. Bob that 'We're gonna start our own group in Cleveland .... This is not gonna be an Oxford Group. It's gonna be known as Alcoholics Anonymous. We're taking the name from the book; and only alcoholics and their families are welcome. Nobody else.'"

"To conclude the story, in late October 1939, the Akron alcoholics also quit going to T. Henry and Clarace Williams's home, and began holding their big weekly meeting at Dr. Bob's house. Then in January 1940 they moved the meeting to King School. AA's break with the Oxford Group was now complete."

"In January 1940, Sister Ignatia negotiated a working agreement between Dr. Bob, St. Thomas Hospital, and her superior, Sister Clementine, which subsequently became the model for Catholic participation in Alcoholics Anonymous across the board. There would now be an officially sanctioned AA-based alcoholism treatment
program in place at St. Thomas Hospital. But Sister Ignatia was quite clear about one central requirement: Although it was run by a Catholic religious order, St. Thomas Hospital was 'nonsectarian' (her word), and admitted patients regardless of their religious affiliation. The Oxford Group on the other hand was a 'sect' (again her word, what we would today call a 'cult') which showed no tolerance within their group for anyone who held beliefs at variance with their own."

"The AA program had to be run the same way as St. Thomas Hospital, as a non-sectarian organization for the treatment of alcoholism, which offered help to everyone in need, regardless of religious affiliation, and which did not make anyone listen to people preaching any kind of religious dogma as a precondition for receiving treatment. Roman Catholics in Alcoholics Anonymous would not try to preach their faith to the Protestants, but they would expect mutual tolerance back the other way. Fundamentalists would be allowed to join AA, as long as they followed the same rules: no attempts at taking over the group, no continual preaching of fundamentalist dogma and belief at AA meetings, and so on."

There were other religious groups, such as the Unitarians, which were hostile to AA because of its linkage to the Oxford Group. The Unitarians did not start supporting the AA movement until Sister Ignatia had negotiated the agreement between Dr. Bob and St. Thomas Hospital in January 1940. That is, it took more than the decision of the Akron group to quit meeting at T. Henry and Clarace Williams' home in October 1939. It took a firm declaration that AA was going to become totally nonsectarian.

+++

"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 whole. Many types do not respond to the ordinary psychological approach." (Doctor's Opinion, Big Book).
It was often noted in early AA that there were some people who drank very heavily and seemed to meet all the criteria for being chronic hard-core alcoholics, who -- if external events forced them to get really serious -- were able to stop drinking and stay stopped simply by using their own will power. Early AA people did not (when they were watching their words) usually present AA as the ONLY path by which alcoholics could get sober.

This is discussed in detail in Mrs. Marty Mann's writings. She is a very valuable source of information on AA beliefs and attitudes during AA's GOLDEN ERA. See "Marty Mann's Primer on Alcoholism" (1950), which was rewritten and published as "Marty Mann's New Primer on Alcoholism" in 1958, and "Marty Mann Answers Your Questions About Drinking and Alcoholism" (1970).

In the modern period, in my own observation (in the part of the U.S. where I live), out of every 100 alcoholics who get sober and whose alcoholism stayed in remission for at least five years (i.e., using the same kind of criterion we would use for evaluating a purported cancer cure) the following statistics hold roughly true:

ONE of these one hundred alcoholics got sober simply by exercising an act of will power. There are not many people who can do it that way, but "in a few rare cases," there are people who can actually do it. That's why the Big Book had to say "except in a few rare cases." After AA's GOLDEN ERA came to an end, outside people like Stanton Peele, who began working on "Love and Addiction" in 1970, began trying to develop programs based on this phenomenon which would achieve a higher success rate than AA, but as far as I can see, it's still only about one out of a hundred genuine chronic, hardcore alcoholics who can get sober and stay sober just by using lots of will power. That's about the success rate in treatment centers which are dominated by psychiatrists who are hostile to AA. The important thing however, is that an honest account of how to recover from alcoholism has to admit that this kind of approach CAN work "in a few rare cases," so if you like gambling on 100-to-1 long shots, give it a try!

http://peele.net/

ONE of these one hundred alcoholics got sober by joining a conservative
evangelical sect, such as the Salvation Army or a Bible church or a Pentecostal church which practices speaking in tongues, or one of the groups in Dick Burns's International Christian Recovery Coalition, to give some examples. We should not criticize them. In Jesus' parable of the lost sheep, the good shepherd is more than willing to travel out into the wilderness at great cost to himself in order to save one of his flock of one hundred sheep, and there is rejoicing in Heaven (properly so) for his saving that lost sheep. If you have the power to save one human life, then God expects you to use that power, and will bless you and give you a starry crown for saving that other person's life. And all of those who are the true children of God will join in praising that good shepherd.

THE OTHER 98 originally got sober in AA. Some of these quit going to AA meetings after initially getting sober, but this has to be a calculated risk: the U.S. government National Institutes of Health statistics show that increasing numbers of this group go back to drinking again during the years after they quit attending meetings, until eventually a majority of them relapse.

**AA's GOLDEN ERA:
By this I mean the thirty year period (about a generation) from 1939 to 1969 or 1970 or thereabouts, during which AA was undergoing its most rapid expansion. The movement clearly had an extremely workable program during this era which worked far better than anything devised either before or after that time:

<table>
<thead>
<tr>
<th>TIME SPAN</th>
<th>TOTAL MEMBERS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1935 -- 5 members</td>
<td></td>
</tr>
<tr>
<td>1935-1939 -- 100 members</td>
<td></td>
</tr>
<tr>
<td>1939-1949 -- 75,625 members</td>
<td></td>
</tr>
<tr>
<td>1949-1959 -- 151,606 members</td>
<td></td>
</tr>
<tr>
<td>1959-1969 -- 297,077 members</td>
<td></td>
</tr>
</tbody>
</table>

Richmond Walker died March 25, 1965
Sister Ignatia died April 1, 1966
Father Ralph Pfau died February 19, 1967
Bill Wilson died January 24, 1971
Ed Webster died June 3, 1971

It is important to remember that, when trying to figure out what was "meant" by some particular word or phrase in the Big Book, it can not only be useful to find other passages in the Big Book or in Bill Wilson's writings which help
illuminate the meaning, but it can also be important to look at other early AA authors, AA pamphlets, and so on from the Golden Era, along with dictionaries and other works from that period, to see how the people who used the Big Book so effectively were interpreting it to the people to whom they carried the message, and what the people of that period of history most commonly understood those words to mean. (I.e. both graphe and paradosis are important, each in their own way.)

Glenn Chesnut

+++Message 8790. . . . . . . . . . . . Re: The Golden Recordings
From: J. Blair . . . . . . . . . . . . 11/14/2012 12:44:00 PM

&gt;Does anybody know if these two sets of Golden Recordings are complete? Are there more?

Check the Hazelden literature catalog as they have the Golden talks in print form as the Golden Books.

Jim

+++Message 8791. . . . . . . . . . . . Re: The Golden Recordings
From: M.J. Johnson . . . . . . . . . . . . 11/14/2012 12:54:00 PM

It looks like there were 5 box sets published comprised of 6 records each, for a total of 30 records in all.

See http://articles.pubarticles.com/rare-alcoholics-anonymous-original-recording-s-go#92;

-up-for-sale-1268082496,16663.html [76]

which describes them as follows:

This rare set includes all of the vinyl Golden Records, recordings of the famous "Golden Books." This set is available for purchase now at ReXark's online store, ReXark AA Gifts and Collectibles. Click Here to visit the store The set of
records (12 inch vinyl LP recordings) in five boxes is in very good condition. The records appear to have been handled very little. This is the only complete set of these collectible records available anywhere for sale to the general public that we know of.

Father Ralph S. Pfau, also known as Father John Doe (10 November 1904 -- 19 February 1967) was the author of Sobriety Without End, Sobriety and Beyond and the Golden Book series. He is believed to have been the first Roman Catholic priest to enter Alcoholics Anonymous (AA). With the approval of his Archbishop, he devoted himself to helping other alcoholics, particularly alcoholic priests. He traveled more than 50,000 miles a year to address meetings, conduct retreats and help individuals. His retreats were attended by thousands of Catholics and by many more thousands who were not Catholics.

His retreat talks were eventually published in a series of 14 Golden Books. They were so named because when he held the second annual retreat in June of 1947, at the request of some of the people who had attended the first retreat his talks were printed in a fifty-six page booklet with a gold cover, and distributed as a souvenir, through the generosity of the owner of the archdiocesan newspaper in Indianapolis. People began requesting copies of "the golden book of your retreat."

In 1948 he founded the National Clergy Conference on Alcoholism, an organization devoted to the problems of priests, and directed it for many years. Its publications, especially "Alcoholism Source Book for Priests," and the annual "Blue Book," made a deep impact on the American Catholic Hierarchy.

Father Pfau is remembered as one of the most popular and influential characters in the history of Alcoholics Anonymous.

The records contain actual recordings of the material he conveyed during his popular AA talks in the 1940's and 50's. For more information, please visit www.rexark.com online, where a "Contact Us" form is available.

Some of the information above garnered from the websites hindsfoot.org and wikipedia.org

The following is what is printed on the inside of each box cover: The Golden Recordings of Father John Doe All the talks on GOLDEN RECORDINGS were
originally
Retreat talks, the first of which was given in the fall of 1945. In 1947
responding to many requests for copies of these talks, the first ones were
published in the GOLDEN BOOK OF THE SPIRITUAL SIDE.

This little volume containing the talk "The Spiritual Side of Alcoholics
Anonymous" has since sold over 50,000 copies, and the talk itself has been
given
by the author to over a thousand A. A. Groups throughout the United States
and
Canada. Also in 1947 at the Texas State A.A. Convention at Austin, Texas,
the
same talk given at the Convention, was acclaimed by Bill W. the founder of
Alcoholics Anonymous as "a talk which should be heard by every member of
A.A.
throughout the world." Subsequently all of the Retreat talks were published
in
THE GOLDEN BOOKS , SOBRIETY AND BEYOND and SOBRIETY WITHOUT END.

These books have been highly recommended for alcoholics and non-alcoholics
alike
by such outstanding men in the psychiatric, religious and medical field as
Doctor Karl Menninger, Chief of Staff at the Menninger Foundation, Topeka,
Kansas; the Gregorian University of Rome, Italy; Father John C. Ford, S.J.,
A.M., LL.B., S.T.D., eminent Jesuit theologian of Weston College, Weston,
Mass.;
and J. Pennington Fuller, M.D., of England.

To enable many more to hear Father John Doe, the author of these books,
talks
taken from THE GOLDEN BOOKS , SOBRIETY AND BEYOND , and SOBRIETY WITHOUT END
now
comprise the 30 GOLDEN RECORDINGS . They are: "The Spiritual Side of
Alcoholics
Anonymous"; "Resentments"; "Action"; "Excuses"; "Decisions"; "Serenity";
"Humility"; "The Lord's Prayer"; "Honesty"; "Tolerance"; "Easy Does It";
"Attitudes"; "Father John Doe -- Alcoholic"; "Anonymity"; "Weakness is
Strength"; "The Will of God"; "The Myth of Perfection"; "Alcoholism -- Sin
or
Disease"; "We're Not Different"; "The Paradox of Giving"; "Life is a Selfish
Program"; "The Principles of A.A."; four recordings on The Twelve Steps as
follows: "The 12 Steps-I" (1-2-3); "The 12 Steps-II (4-5-6); The 12 Steps
III" 
(7-8-9-10); "The 12 Steps-IV" (11-12); "A Sense of Humor"; "Live -- And Let
Live"; "Restore Us to Sanity"; and "Death -- A Meditation"; and have been
recorded "live" on 33 1/3 LP 12 inch records. All of these talks average 40
minutes, and are custom pressed by RCA Victor and are available from: THE
SMT
GUILD P.O BOX 313 Indianapolis, Indiana 46206 All rights reserved These are
live
recordings of retreat talks by Father John Doe, also known as Ralph Pfau.
The
recordings were made starting in 1945, and custom pressed by RCA Victor onto
Long Play 33 1/3 12-inch vinyl records. The full set is presented here.
There
are a total of thirty records in five boxes.

I wonder if that wording might have been influenced by Hank P. and Jimmy B.

Jimmy B. was an atheist, but was staying sober in spite of that.

Hank P. wanted to leave room for psychological interpretations of the AA recovery method, where newcomers could get sober without having to become involved in asking any kind of God for help.

-- Jay Pees

It is interesting to note that this line is also in the manuscript that was circulated prior to the first edition so it appears to be a thought that met with the approval of the early members. It wasn't just Bill W who wanted to maintain some humility about claims that AA was the only way anyone could get sober.

Mike Batty, Waterloo Ontario.

On 11/13/2012 13:32, planternva2000 wrote:

planternva2000 noted that Bill W. used an em dash in the Big Book on page 62 ("Selfishness--self-centeredness!") and in Step One.

And also overused it in the judgement of some, indicating his writing style was too mechanical.
Bill sent Jack Alexander the material he wrote on the Traditions, which Jack complimented. He subsequently sent him the text on the Steps with the note, "Just now, I'm doing a similar series on the Twelve Steps. The pitch and tone of them is somewhat different [from the Traditions]. Perhaps this is because the Traditions job was more in the nature of objective reporting, while the one on the Steps is definitely subjective."

Of the material Bill sent, Alexander replied:

"The Twelve Steps script is fascinating. Only trouble with your writing style is mechanical; you rely too often on the clause or phrase set off by dashes. I started off by trying to reduce them, but gave it up. I think you ought to have someone go through the script seeing how many dashes, thus used, can be reduced to simple commas. It would make for smoother reading.

"The same person should remove most of your exclamation points, just to get another mechanical gimmick out of the readers' eyelashes. They are cries of 'Wolf! Wolf!' and their impact gets less with each repetition.

"Otherwise, the text is splendid. It has real authority and conviction, and I stayed with you to the end, which is more than I can say for Hemingway's 'The Old Man and the Sea.'"

End of quote.

Tommy H in Danville, Ky.

++++Message 8795. . . . . . . . . . . . Re: Selfish vs. self-seeking vs. self-centered From: Jenny or Laurie Andrews . . . . . . . . . . . . 11/14/2012 7:37:00 AM

Selfish - chiefly concerned with one own's interest or advantage;
self-centred -
totally preoccupied with one's own concerns (Collins dictionary).

"I can see why you are disturbed to hear some AA speakers say 'AA is a selfish program'. The word 'selfish' ordinarily implies that one is acquisitive, demanding, and thoughtless of the welfare of others. Of course, the AA way of
life does not at all imply such undesirable traits. What do these speakers mean?

Well, any theologian will tell you that the salvation of his own soul is the highest vocation that a man can have. Without salvation - however we may define this - he will have little or nothing. For us of AA, there is even more urgency.

If we cannot or will not achieve sobriety, then we become truly lost, right in the here and now. We are of no value to anyone, including ourselves, until we find salvation from alcohol.

Therefore, our own recovery and spiritual growth have to come first - a right and necessary kind of self-concern.”

(Letter from Bill W. dated 1966 in "As Bill Sees It", page 81).

+++Message 8796. . . . . . . . . . . . Re: The Golden Recordings - tape recorded version
From: Ulysses Watson . . . . . . . . . . . . 11/14/2012 3:33:00 PM

Thanks for reminding me about these tapes, I have 28 tapes of Father John Doe. One tape is his personal story. 27 tapes are on the topics you mentioned. You have 12 of the topics and an additional 13 might complete your collection. I think the conversion from vinyl records to tape format alters the final count.

Kilroy, sober alcoholic

+++Message 8797. . . . . . . . . . . . Re: Selfish vs. self-seeking vs. self-centered
From: Jeff Bruce . . . . . . . . . . . . 11/13/2012 4:18:00 PM

I believe that we err when assuming that our text is either rigorous or consistent in its use of language. That is an almost impossible expectation of a book written and edited by committee.

I imagine that we can all agree that the book is inconsistent and even self-contradictory in its discussions of God (the core subject of the book). If the book is so imprecise on its main subject, why should we expect precision elsewhere?

Using the book's language, "Logic is great stuff ..." and then continues to determine that such previous thinking of ours was "soft and mushy." (p.53)
There is nothing wrong (or unconvincing) about the less than precise analysis which makes up the program which got us all sober.

---

FROM G.C. THE MODERATOR: the section of the Big Book that Jeff is citing (pp. 53 following) makes it clear that the use of reason and logic is vital to the Big Book's understanding of the world. AA is very much a child of the Enlightenment and the Age of Reason.

But when we come to the last leg of our journey to life and freedom, things change. Reason and logic stop giving us sensible answers, and show us only an abyss of uncertainty, self-contradiction, confusion, and absurdity opening up beneath our feet. At that point we have no choice but to make a Leap of Faith (to use old-fashioned religious language). Or as it would be put in modern existentialist philosophy and psychiatry and the theater of the absurd, we are asked to perform an act of resolution, an act of pure existentialist courage, and resolutely project our lives onto the existential abyss.

BIG BOOK pp. 53-55:

"Logic is great stuff. We like it. We still like it. It is not by chance we were given the power to reason, to examine the evidence of our sense, and to draw conclusions. That is one of man's magnificent attributes ...."

"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 luster 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 ...."

"Yes, we had been faithful, abjectly faithful to the God of Reason ...."

"[Eventually we were forced to see] that reason isn't everything. Neither is reason, as most of us use it, entirely dependable, though it emanate from our best minds. What about people who proved that man could never fly?"
Patrick writes: "When writing the Big Book the authors were always careful to not sound 'absolute.' I do not think that is accurate.

For example (p.53) "we had to fearlessly face the proposition that either God is everything or else He is nothing. God either is or He isn't. What was our choice to be?"

Doesn't strike me as wishy washy.

---

> From: Patrick Murphy  
> paddymur@yahoo.com  
> When writing the Big Book the authors were always careful to not sound 'absolute'. They used the word 'rarely' instead of 'never' in the beginning of the 5th Chapter .... they used 'suggested' for the Steps .... etc etc.  
> Such as the phrase you referred to ... "except in a few rare cases."  
> There were probably no rare cases.

My Webster's has a good definition of the dash, most especially as applied to its use in Step 1 -

"Introduces a statement that explains, summarizes or expands on what precedes it."

This may also serve well in understanding "Selfishness---self-centeredness!", as self-centeredness can be viewed as an 'expansion' of selfishness.

The description of "the actor" lends credence to the idea of self-centeredness being a broader category - "In trying to make these arrangements our actor may
sometimes be quite virtuous. He may be kind, considerate, patient, generous; even modest and self-sacrificing." But self-centered nonetheless.

bob kennedy, whitby, ontario

+ + + Message 8800. . . . . . . . . . . . RE: The Golden Recordings
From: Bob S . . . . . . . . . . . . 11/14/2012 4:42:00 PM

I have these seven 33 1/3 records: Action, Easy Does It, Excuses, The Twelve Steps -- 1, The Twelve Steps - 11, The Twelve Steps - 111, The Twelve Steps - 1V. These were labeled RCA, for SMT GUILD.

Also these two 33 1/3 records: Easy Does It and Attitudes. These were from ARTISTS RECORDS for SMT GUILD.

Unfortunately, at last attempt, all these records barely audible due to warping.
But they have laid flat for some years, so perhaps this difficulty has been corrected. Any suggestions concerning storing old records would be appreciated.

Bob S., Richmond, Indiana
rstonebraker212@comcast.net

+ + +Message 8801. . . . . . . . . . . . Kevin Kaufmann, Rigorous Honesty, history of AA 1930-60
From: trysh travis . . . . . . . . . . . . 11/15/2012 11:30:00 AM

Points blog today has an interview with Kevin Kaufmann about his recently completed dissertation -- Rigorous Honesty: A Cultural History of Alcoholics Anonymous, 1930-1960


trysh travis

+ + +Message 8802. . . . . . . . . . . . Sponsors
From: kurtzern . . . . . . . . . . . . 11/14/2012 5:56:00 PM
I am trying to gather definitions or brief understandings of the role of sponsors in A.A. If you know of any, would you please send them to this group (for perhaps some good discussion) or, if you prefer, to me personally?

Thank you.
ernie kurtz ("ernietwo")

Email address: kurtzern@umich.edu; (kurtzern at umich.edu)

Records should always be stored in a standing position. They also should be kept away from sources of heat. Such as direct sunlight, heat radiators and heat registers -- or stored in an attic or a loft in a garage due to the fact that they also retain a lot heat in the summer.

Also cassette tapes or CD's should be stored in the same manner.

Jerry Oys
Monticello, Minnesota

Email oys.jerry@gmail.com; (oys.jerry at gmail.com)

Ernie Kurtz wrote "I am trying to gather definitions or brief understandings of the role of sponsors in A.A. If you know of any, would you please send them to this group (for perhaps some good discussion) or, if you prefer, to me personally?"

I would like to second Ernie's request.

Ernie has asked for "definitions or brief understandings" of sponsorship in AA.

I have thought about this for a long time myself, although the direction from which I would approach it might be slightly different. I don't want to put words in Ernie's mouth, but I think he wants to talk more about the theory of
sponsorship and the intellectual principles behind it, and work that into his
understanding of how the AA program can best deal with shame, guilt,
perfectionism, trying to play God, and the other important topics that he has
written about over the years.

And that can be a really good way of talking about it. When I read all of
Ernie's writings, they compel me to remember that I cannot be a good sponsor by
attacking and shaming my sponsee. I cannot be a good sponsor by accusing and
belittling my sponsee in ways that further overwhelm that poor person with an
even greater sense of crippling guilt. Above all, if I start trying to "play God" with the person I am sponsoring, I will end up dooming my own soul.

But maybe I'm just more of an old fashioned "narrative historian" in some ways:
a descendant of the original professional historians, the tribal
storytellers
who sang and told the stories of the ancestors around the campfire at night.
(It is we historians who are in fact "the oldest profession," contrary to what a
certain other group claims!)

I started my own writing about AA by writing out case studies of some of the
great AA leaders in northern Indiana during the 1940's and 1950's in order to
see, at the most concrete level, what they taught newcomers and how they lived
their own programs. I didn't start musing about theories and principles until I
first had this rock hard foundation established -- namely, some ways of teaching
and living the AA program which I KNEW worked, from having seen them working with my own eyes. See:
http://hindsfoot.org/kfoc1.html
http://hindsfoot.org/kstl1.html

So in the case of the question "what are AA sponsors supposed to do," what I have wanted to see for a long time, is a collection of case studies of how AA
sponsors actually did their job at different points in AA history, including such cases as:

(1) What Ebby actually did with Bill W. at the beginning, giving the concrete
details.

(2) What Father Ed Dowling actually did with Bill W. (using the book by
Robert
Fitzgerald S.J., The Soul of Sponsorship: The Friendship of Fr. Ed Dowling,
S.J.
and Bill Wilson in Letters, for the concrete details).
(3) Concrete, specific details from the book Dr. Bob and the Good Oldtimers, of how Dr. Bob (and Anne Smith) actually worked with specific newcomers.

(4) Does Mitchell K's book on Clarence Snyder have enough concrete information on how Clarence sponsored newcomers, to write anything useful on this particular topic? See http://www.silkworth.net/chs/

(5) Father Ralph Pfau's autobiography, Prodigal Shepherd, has lots of concrete detail about the things which Doherty Sheerin in Indianapolis did in sponsoring him. A lot of knowledgeable people back at that time regarded Dohr as being up there with Dr. Bob in terms of knowing how to sponsor alcoholics effectively and teach them real spirituality. He taught them by his own personal example -- not by preaching or haranguing them, or accusing them of worshiping door knobs and other such belittling techniques, which past a certain point are only ways to try to beef up our own very weak egos). Very few AA people are going to be able to rise to Dohr's level, but we still need examples of extraordinary virtue to point us in the direction in which we need to make personal progress. See: http://hindsfoot.org/nindy2.html http://hindsfoot.org/PfLou3.html http://hindsfoot.org/nIndy1.html

(6) William E. Swegan, The Psychology of Alcoholism, gives some good detailed information in some of the early chapters about what early AA people did to sponsor him in the period from about 1946 to 1949. In that book, he also gives the story (from c. 1949 or 1950) of the Silver Dollar and how he sponsored Mary the Wac, which is a beautiful story of how a really good sponsor risked his whole career to save the life of a young woman in a truly desperate situation. I have seen Bill Swegan at work. It's extraordinary. He was able to reach people, total strangers, whom no one else up to that point had been able to reach at that level.

He did it by a combination of things. One was his corny sense of humor, which got you laughing and no longer afraid of him. He rapidly ceased to be an egotistical authority figure in the negative sense, that is, you quickly began to realize that he wasn't trying to impress you, or build up his own ego.
But one of the most important things was that he GENUINELY LISTENED to you. This is the thing that needy alcoholics long for more than anything else: someone who will genuinely listen to you. Our hours here on earth are numbered, so that the most important and valuable thing I have -- far more valuable than any material thing or matter of worldly prestige -- is my time. If I give you an hour just to listen to you, I have given you something more precious than anything else in this space-time continuum in which our souls now dwell.

(7) One of the most successful modern AA sponsors whom I have known was John S. of Fort Wayne, Indiana, who successfully got at least two hundred people sober. And they in turn went on to start extremely successful AA groups as far away as Bloomington, Illinois, built on what John taught them about how to sponsor alcoholics.

A man who is currently trying to get an AA group going in China asked John to write down his own story, and have seven of his sponsees write briefer versions of their stories, and put them together into a book which was exactly 123 pages long, which he could use in China. John finished it just before he died. I don't know whether this book has enough concrete detail about sponsorship for it to be a useful source, but it is certainly an example, I think, of the kind of literature that a good AA historian should be searching. See http://hindsfoot.org/kstarkgen1.html

John and his sponsees all said, however, that those who did not believe in God -- John didn't at the beginning, as I well remember -- often made their first contact with God speaking to them by listening to their sponsors and other people around the AA table. Submarine Bill C. still says, after all these many years in the program, that this is the primary way that God speaks to him. But paradoxically, a sponsor can only become a "God-bearer" and become "transparent to God" by speaking with ruthless honesty about all his or her own shortcomings and failings, and the difficulties he or she meets in actually living the principles of the program. The minute sponsors start going on an ego trip and start trying to "play God" in too much of a presumptuously self-important
kind of way, they cease to have any major value as spokesmen for God.

But John and his sponsees also said that it is the good sponsor's duty to point out to the person whom he or she is sponsoring what the real world consequences are going to be of acting in certain ways. John did extremely well in sponsoring members of biker gangs and ex-cons, and would express this in quite explicit and brutal terms: "if you decide not to do such-and-so, then suffer, you bastard, suffer!" But you see, for someone like that, being spoken to in that way, in the right kind of context (and with the right tone of voice), was a sign of deep respect.

(8) And I'm sure that you have AA people in your own part of the world who have also done extremely good jobs at sponsoring people. If no one yet has put that person's story down in writing, maybe that is the task to which you are being called at this point.

+++Message 8805. . . . . . . . . . . . Re: Kevin Kaufmann, Rigorous Honesty, history of AA 1930-60 From: Bryan S. Reid . . . . . . . . . . . . 11/15/2012 2:18:00 PM

Thank you, Trysh.

The dissertation can be found in a .pdf file at:

http://ecommons.luc.edu/cgi/viewcontent.cgi?article=1072&context=luc_diss

It's 264 pages, so it should make for some excellent weekend reading.

Serenity and blessings,

Bryan

On Thu, Nov 15, 2012 at 9:30 AM, trysh travis trysh.travis@gmail.com&gt; (trysh.travis at gmail.com) wrote:

&gt; Points blog today has an interview with Kevin Kaufmann about his recently completed dissertation -- Rigorous Honesty: A Cultural History of Alcoholics Anonymous, 1930-1960
Could Bill really have believed that recoveries were divided into entirely human ones and divinely-assisted ones? Just because someone considers their recovery as in some sense an act of will, does that mean God was uninvolved, or even that the person believed God was uninvolved? The kind of language that contrasts "our" view (spiritual) with their view (not spiritual) is worthy of advertisers, not people interested in recovery.

I'm also not sure what this could have to do with the issue of whether AA involvement is absolutely essential to recovery, an issue Patrick did not raise but Glenn did. Bill could not have been endorsing the idea that only those who attend meetings of a certain fellowship receive help from an "eternal power that makes for righteousness." The fellowship was tiny. There were no rehabs, either "dominated by psychiatrists hostile to AA" or shamelessly exploiting AA. The long arm of the law wasn't yet filling the rooms. It was a different world.

--- In AAHistoryLovers@yahoogroups.com, Patrick Murphy wrote:

I agree with Patrick that there were no rare cases. Bill was waffling only in a semantic sense, he wasn't making a statement about reality.

http://pointsadhsblog.wordpress.com/2012/11/15/points-forward-kevin-kaufmann

--

orous-honesty-a-cultural-history-of-alcoholics-anonymous-1930-1960/ [77]

trysh travis
the 5th Chapter .... they used 'suggested' for the Steps .... etc etc. Can you imagine the arguments if they weren't very careful in their choice of words in some instances? Like the phrase 'as you understand Him' after the word God. 

Such as the phrase you referred to ... "except in a few rare cases". There were probably no rare cases.

Any chance you can have them digitally transferred and made available to all AA's?

Would be of Great service.

SWJohn

---

From: firituallyspit downtowndoggie@yahoo.com
To: AAHistoryLovers@yahoogroups.com
Sent: Wednesday, November 14, 2012 8:38 AM
Subject: The Golden Recordings

Hello! The wife of an AA member who passed away with long time sobriety, gave me his two box sets of "The Golden Recordings" by Father John Doe. Recovery peeps knew him as Father Ralph Pfau.

They are in perfect condition, six records in each set.

One set is: Humility, Serenity, Action, Attitudes, Excuses and Anonymity.

The other set is: Decisions, Easy Does It, Death A Meditation, Honesty and A Sense of Humor.

Does anybody know if these are complete? Are their more?

These are "The SMT Guild" presents The Golden Recordings of Father John Doe, Long Play 33 - 1/3RPM, Pressed by RCA.
From Jason Clemons and Bobby Gibbs

- - -

From: Jason Clemons jasonrclemons@gmail.com&gt;
(jasonclemons at gmail.com)

For me, simply, someone to guide me through the twelve steps of AA, as he or
she
was guided through the twelve steps of AA.

Thanks,
JASON CLEMONS
7124 BELSPRING ROAD
FAIRLAWN, VA 24141-5872
5402304329

- - -

From: "bobby gibbs" bakpaks@taosnet.com&gt;
(bakpaks at taosnet.com)

What I need to know about sponsors is in step twelve and primary purpose

Bobby Gibbs
Taos, New Mexico 87571

- - -

On Wed, Nov 14, 2012 at 5:56 PM, kurtzern kurtzern@umich.edu&gt; wrote:
   &gt; I am trying to gather definitions or brief understandings of the role
of
sponsors in A.A. If you know of any, would you please send them to this
   group
   (for perhaps some good discussion) or, if you prefer, to me&gt; personally?
   &gt; Thank you.
   &gt; ernie kurtz ("ernietwo")
   &gt; Email address: kurtzern@umich.edu&gt; (kurtzern at umich.edu)

+++Message 8809. . . . . . . . . . . . Re: The Golden Recordings
From: Bryan S. Reid . . . . . . . . . . . . 11/15/2012 4:09:00 PM

Vinyl Flat makes record flatteners to un-warp records.
http://www.vinylflat.com/index.html
Jerry is correct on storage. I keep my LPs in thick styrofoam boxes in the coolest dark closet in the house. Both poly-lined inner record sleeves and poly outer sleeves are necessary to protect the records.

I'd be happy to help you more, Bob. It would probably be more appropriate off-list.

Bryan

+ + + Message 8810. . . . . . . . . . . . . Re: Sponsors - Calrence Snyder
From: Stephen Aberle . . . . . . . . . . . . 11/15/2012 5:11:00 PM

AA sponsorship according to Clarence S.

http://health.groups.yahoo.com/group/AAHistoryLovers/message/192
Message #192 from Fiona
1944 A.A. Sponsorship Pamphlet

'This is the first pamphlet ever written concerning sponsorship. It was written by Clarence H. Snyder in early 1944. Its original title was to be "A.A. Sponsorship ... Its Obligations and Its Responsibilities." It was printed by the Cleveland Central Committee under the title: "A.A. Sponsorship ... Its Opportunities and Its Responsibilities."

- - -

FROM GLENN C. THE MODERATOR: we should be careful not to confuse the 1944 Sponsorship Pamphlet with a SECOND (much later) pamphlet linked to the name of Clarence Snyder, called "GOING THROUGH THE STEPS," which gives a very Jesus-oriented version of AA. They are two totally different documents.

See Shakey Mike and Mitchell K. in http://health.groups.yahoo.com/group/AAHistoryLovers/message/7551 on that later "Going Through the Steps" pamphlet.

Clarence Snyder is sometimes given as the author of that later pamphlet. But the real author of this one was Mitchell K. It does accurately describe the different way that Clarence started sponsoring people after he met Grace in 1969 and married her in 1971: he became a much more fervent conservative Protestant evangelical.

That is why the "Going Through the Steps" pamphlet talks about the sponsor getting down on his knees with his sponsee and praying:
"Jesus, this is ____(name)____, he is coming to You in all humility to ask You to guide and direct him. ____ (name)___ realizes that his life is messed up and unmanageable. ____ (name)____ is coming to You Lord in all humility to ask to be one of your children -- to work for you, to serve and dedicate his life to You and to turn his will and life over that he may be an instrument of Your love. Person repeats after sponsor: "Lord, I ask that You guide and direct me, and that I have decided to turn my will and life over to You. To serve You and dedicate my life to You. I ask all this in the name of Jesus Christ. I thank you Lord; I believe that if I ask this in prayer, I shall receive what I have asked for. Thank you Jesus. Amen."

Earlier however, as Mitchell points out, from 1940 until 1970, Clarence accepted the position which Sister Ignatia had negotiated in 1940 between Dr. Bob and the Mother Superior at St. Thomas Hospital, that AA was to be completely nonsectarian, and not force anyone to adopt any particular form of Christianity, or even to use Christian language at all in prayer and meditation.

++++Message 8811 . . . . . . . . . . . . Rowland Hazard III and the La Luz pottery business From: Ted Harrington . . . . . . . . . . . . 11/15/2012 5:34:00 PM

This is a note for Cora finch please -

Cora, the folks who used to own The La Luz Pottery property have donated it to the Tularosa Basin Historical Society.

The Society is in the process of trying to get it registered into the "National Places of Historical Value." The history of the Pottery and Roland will be all documented in the process of doing this. All the people known to have worked for Roland and the Pottery are being researched and are to be included into the history documentation.

Thought you might want to know and might keep informed by accessing the Society Web Site.

Ted Harrington

cal_Society [79]

http://www.alamogordohistory.com/

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Message 8812. . . . . . . . . . . . Re: The Golden Recordings
From: Shakey Mike . . . . . . . . . . . . 11/16/2012 10:50:00 AM

First off the talks are available through several taping companies on cd.

I have several sets of his records.

1. RCA records for SMT Guild were $3.50 each or a set of 4 for $10.00. A notice says they must be played with a long play needle. They have a red, green, blue white, gray and black labels. They come in white paper sleeves. The address on the box is
The SMT Guild
P.O. Box 1194
Indianapolis, 6 Indiana

2. RCA pressed for The SMT Guild:
The same address and price but this set has golden labels and are in gold colored.

Shakey Mike Gwirtz

---

NOTE FROM G.C. the moderator: SMT stood for Society of Matt Talbot. At that time, orders for the records or for Father Ralph's books were picked up at the post office box, and then processed and sent out by a team of three nuns who assisted Father Ralph in his office suite at the Convent of the Good Shepherd in Indianapolis. The SMT Guild operation continued to be maintained for a while after Father Ralph's death by one of his nieces, but the task of selling and distributing the recordings and books was eventually turned over to Hazelden to manage. The convent is likewise no longer in existence. The last of the three nuns died several years ago, quite elderly by that point.

+++
Message 8813. . . . . . . . . . . . Rockefeller: I am afraid that money will spoil this thing.
From: Tom . . . . . . . . . . . . 11/16/2012 8:53:00 AM
Why would this concept even be in Rockefeller's universe?

It seems as Rockefeller the philanthropist would believe just the opposite -- that great things can be done with money. Did he have some kind of negative experience with a group to whom he had given money?

++++Message 8814. ......... Re: Sponsors
From: pmds@aol.com ............ 11/15/2012 4:17:00 PM

From pmds, JOHNWEISNYC, BILL MCINTIRE, CBBB164, gk, Glenn C., Laurie Andrews, and Charlie Parker

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

There is a great AA pamphlet called "A Member's Eye View of Alcoholics Anonymous." Paraphrasing one of the passages is what my sponsor became to me and what I try to be to guys I sponsor ... "From the cradle to the grave we are all looking for one thing and one thing only ... to find another person, in front of whom we can stand, completely naked, stripped of all pretense and defense and trust that person won't hurt us."

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

I've always liked the definition of sponsorship in the pamphlet "Questions and Answers on Sponsorship." It states:

Essentially, the process of sponsorship is this: an alcoholic who has made some progress in the recovery program shares that experience on a continuous, individual basis with another alcoholic who is attempting to attain or maintain sobriety through AA.

From: BILL MCINTIRE maxbott@yahoo.com&g;
(maxbott at yahoo.com)

Something of REAL note and very interesting is the section in our "Living Sober" book. Seems quite different than many understandings of current beliefs
towards sponsorship.

- - - -

From: CBBB164@AOL.COM (CBBB164 at AOL.COM)

Sponsor - "Having had a spiritual awakening as the result of these steps, we tried to carry this message and practice these principles in all our affairs."

- - - -

From: gk@kitcarson.net; (gk at kitcarson.net)

We describe a "sponsor" as "a guide for doing AA."

- - - -

From: glennccc@sbcglobal.net (glennccc at sbcglobal.net)

From the Seven Tools of Recovery: "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."

http://hindsfoot.org/tools.html

- - - -

From: Laurie Andrews jennylaurie1@hotmail.com; (jennylaurie1 at hotmail.com)

There's the Conference-approved pamphlet Questions and Answers on Sponsorship.

And the Hazelden book about Ed Dowling's friendship with Bill W., by Robert Fitzgerald, SJ, "The Soul of Sponsorship".

- - - -

From: "Charlie Parker" charlieparker@prodigy.net; (charlieparker at prodigy.net)

In response to the idea of modern day sponsorship I would have to first want to set aside the assumptive part of the statement "in that we in effect turn our wills and our lives over to the sponsor rather than to the God of our understanding." That reflects a deep misunderstanding of the relationship. I have found that an alcoholic needs accountability and someone that can help them look at things from "an entirely different angle."
The Big Book clearly states that we find a solitary self appraisal insufficient and it also implies in the 10th step that we will continue to experience selfishness, dishonesty, resentment, and fear. In my opinion thinking that I will be able to manage my way out of those defects without God and another perspective is delusional. The sponsor is not designed to be a "life coach" and the Big Book promises me that I will begin to be able to trust intuitive thought and even come to rely upon it. After all "God gave us brains to use."

I feel that a sponsor is most helpful in breaking down what the Big Book is saying and helping the new person through the recovery process described in the book. Giving them the Big Book and expecting them to get it is like handing them the flight manual from an F-16 fighter jet and then telling them that we have one outside for them to try out and to try not to hurt themselves or anyone else in the process.

After they have recovered the sponsor is most helpful in 10th Step spot check situations as described in the book and also to help with "an entirely different angle." The sponsor can continue to take the man (new or not) back to pages 60-63 of the Big Book and to show the sponsee where self is manifesting in the sponsee's life.

But obviously you cannot transmit something that you do not have. See to it that your relationship with Him is right and great events will come to pass for you and countless others. That to me describes having a message "of depth and weight" to carry.

Respectfully, Charlie P. Austin, Tx

+++Message 8815 . . . . . . . Re: The Golden Recordings
From: Shakey Mike . . . . . . . 11/16/2012 11:13:00 AM

The first e-mail was in error. Hard to send posts on I phone with auto correct.

Shakey Mike Gwirtz
Sent from my iPhone

On Nov 16, 2012, at 10:50 AM, Shakey Mike shakey1aa@yahoo.com wrote:
First off the talks are available through several taping companies on cd.

I have several sets of his records.

1. RCA records for SMT Guild were $3.50 each or a set of 4 for $10.00
2. A notice says they must be played with a long play needle.
3. They have a red, green, blue white, gray and black labels. The address on the box is
4. The SMT Guild come in white paper sleeves.
5. P.O. Box 1194
6. Indianapolis, 6 Indiana

2. RCA pressed for The SMT Guild
3. The same address and price but this set has golden labels and are in gold colored record jackets.

3. The same as 2 but no recognition of RCA on the packaging. The labels again
gold mention RCA. I have the original advertisement for the records in my archival material which is presently being re-organized. I will post that when I come across it.

Many archival companies sell record boxes and sleeves that are buffered to preserve the record and its paper components. I store mine standing up not flat in the record boxes they came in but have the archival sleeves for the records.
Eventually they will be stored as follows:

The Record in archival buffered sleeve in archival record boxes fully documented.
The box and original sleeve kept in archival boxes separated by buffered paper and also documented so that the record and its original sleeve and box won't be mixed up.

Shakey Mike Gwirtz

+++Message 8816 . . . . . . . . . . . . Re: Sponsors
From: Glenn Chesnut . . . . . . . . . 11/16/2012 11:23:00 AM

Another past AAHL message to read, from tcumming:

http://health.groups.yahoo.com/group/AAHistoryLovers/message/1070

Contains the text of Box 459, April 2003, pgs 3-5, "Sponsorship - What We Used
to Be Like"

Plus a list of Grapevine articles on sponsorship from 1945-1947

There is a pamphlet distributed by AAWS/GSO titled "Questions and Answers on Sponsorship." It's very informative.

Cheers

Arthur

I served with Charlie as a panel 45 Delegate from the Southeast Region. He will be missed at all levels of AA.

Bob Hickey

--- In AAHistoryLovers@yahoogroups.com, "momaria33772" wrote:
&gt;&gt; It is my sad duty to inform you that our friend Charlie Bartell passed from this life peacefully last night Nov. 11, 2012. Charlie served as Louisiana Area 27 Delegate, Panel 45, and from 2001 through 2005 as AA Trustee-At-Large among the many other service positions he joyfully held.

From Laurie Andrews and John Steeves

- - -

From: Laurie Andrews jennylaurie1@hotmail.com &gt;
(jennylaurie1 at hotmail.com)

... also: "My friend had emphasised the absolute necessity of demonstrating
these principles in all my affairs ..." (Bill's Story); and, "... The central fact of our lives today is the absolute certainty that our Creator has entered into our hearts ...." (There is a Solution); and "... the result was nil until we let go absolutely..." (How It Works).

However, "There are few absolutes inherent in the 12 Steps. Most Steps are open to interpretation, based on the experience and outlook of the individual..." (1966 Letter from Bill W. in As Bill Sees It, page 191).

The literature is almost entirely permissive rather than prescriptive and makes few if any absolute claims, e.g. Step 3 prayer in the Big Book, "The wording was, of course, quite optional ..."; and, "With few exceptions our members find they have tapped an unsuspected inner resource ..." (Spiritual appendix); and, "We usually conclude the period of meditation with a prayer ..." (Into Action); and, "... usually men and women who are constitutionally incapable of being honest ..." (How It Works); and, "No one among us has been able to maintain anything like perfect adherence to these principles ..." (How It Works); and, "Not all of us join religious bodies but most of us favor such memberships." (There is a Solution) etc.

The authors of "The Book that started it all" point out that in chapter seven of the Big Book, "... (in editing the manuscript) the authors choose to leave the prescriptive, more directive pronouns as they are, possibly because, they are now speaking to people who have had a personality change sufficient to recover from alcoholism, a group of people less likely to be sensitive to being told what to do." It is in this chapter, for example, where the only instruction "you must" instead of "we must" occurs in the first 164 pages; and even there it says "Both you and the new man must walk day by day in the path of spiritual progress."

- - - -

From: John Steeves honest03060@yahoo.com

The "exceptional man" comes to mind. Yes I know he died a drunk but he was a rare case and exceptional!

==============================================
SEE BIG BOOK pp. 136-137 -- the "exceptional man" reference is to the first sentence in the last paragraph.
"I was at one time assistant manager of a corporation department employing sixty-six hundred men. One day my secretary came in saying Mr. B_____ insisted on speaking with me. I told her to say that I was not interested. I had warned him several times that he had but one more chance. Not long afterward he had called me from Hartford on two successive days, so drunk he could hardly speak. I told him he was through -- finally and forever."

"My secretary returned to say that it was not Mr. B_____ on the phone; it was Mr. B____'s brother, and he wished to give me a message. I still expected a plea for clemency, but these words came through the receiver: 'I just wanted to tell you Paul jumped from a hotel window in Hartford last Saturday. He left us a note saying you were the best boss he ever had, and that you were not to blame in any way.'"

"Another time, as I opened a letter which lay on my desk, a newspaper clipping fell out. It was the obituary of one of the best salesmen I ever had. After two weeks of drinking, he had placed his toe on the trigger of a loaded shotgun -- the barrel was in his mouth. I had discharged him for drinking six weeks before."

"Still another experience: A woman's voice came faintly over long distance from Virginia. She wanted to know if her husband's company insurance was still in force. Four days before he had hanged himself in his woodshed. I had been obliged to discharge him for drinking, though he was brilliant, alert, and one of the best organizers I have ever known."

"Here were three exceptional men lost to this world because I did not understand alcoholism as I do now. What irony -- I became an alcoholic myself! And but for the intervention of an understanding person, I might have followed in their footsteps.

==============================================

I am glad to hear the information being shared here. I have heard many speakers talk about how the two parts of step 1 are unrelated:
That the emdash is a separation in thought.

That there is no correlation between the two.

That somehow, in early sobriety-based wisdom (Bill with 3.5 years being the senior, and many of those original members having mere months) they had bigger and grander ideas about the relationship of unmanageability and powerlessness.

It is my thought that the issue was alcoholism and drinking, that step one was a definite correlation between drinking and a life that had become unmanageable.

Now, many years later. The expansion of the original ideas has taken on many forms and opinions. But in those days, I believe the step was written as an experiential observation (I am powerless), and an expansion as to what that powerlessness has done to my life (unmanageable).

Brian

Ernie asked for definitions or brief understandings of the role of the sponsor in AA.

Occasionally, I will say, either to a new sponsee or in a group share, that when I serve as a sponsor, I am not a daddy, a doctor, a therapist or counselor, a prison guard, a drill sergeant, a financial adviser or a lawyer, and certainly not a mommy -- I am a sponsor. Saying what sponsoring is not, is far easier than saying what it is.

I say things like this for several reasons. First, to advise the sponsee as to the limits of the relationship; second, to remind others in a group setting about our boundaries as sponsors; and third, as a check on my own zealous nature.

Repeating sets of procedures used by Clarence S. or others to "take" a person through the steps does not at all get at the heart of the matter. Saying what a sponsor initially does is not saying what a sponsor is.
When I am in emotional pain, no matter what the source, I call my sponsor (usually after I let it ferment for awhile), and my sponsor does not tell me what to do. That statement, as much as any, describes sponsorship to me.

The next step, of course, is to attempt to describe the characteristics of the sponsor that elicit this behavior from me.

Rather than try to do this, I will refer to an "outside" book, "Mentoring: The Tao of Giving and Receiving Wisdom," which defines mentoring as, "a two-way circular dance that provides opportunities for us to experience both giving and receiving without limitations and fears."

This definition of mentoring is very close to Ernie K’s description of the process in AA, of "shared honesty of mutual vulnerability openly acknowledged."

And it is this dynamic that has me thanking my sponsee for calling me when he is troubled.

Taking it from another, totally unfulfilling direction -- what are the qualifications of a sponsor? On the one hand, I end up with a description that sounds suspiciously like that of a Boy Scout. On the other, I end up with a silly bunch of minimal criteria, such as:
- must have done his 4th and 5th steps
- must have at least one year sober
- must have completed the 12 steps (whatever that means)
- must have a sponsor himself
- must be of the same gender
- etc., etc.

So that is my briefest understanding of the role of the sponsor in AA.

John French


The new model for business and personal relationships based on the simple yet profound principle of mentoring -- both giving and receiving knowledge in a creative mutual exchange.

Defining mentoring as "a two-way circular dance that provides opportunities for us to experience both giving and receiving without limitations and fears," the authors of Thinking Body, Dancing Mind (LJ 7/92) have written a short book of meditations on relationships that is based on Taoist concepts. The major
part of the book features 33 "virtues of the heart and soul" (wang tao). Each virtue, presented first in Chinese and Western calligraphy, is given a poetic definition, followed by a summary of Taoist wisdom. Practical applications of the virtue and its relevance to modern times is finally discussed. The book is best regarded as a source of inspirational meditation rather than an introduction to Taoist principles or a self-help guide to relationships.

+++Message 8822. . . . . . . . . . . . Re: Sponsors
From: Byron Bateman . . . . . . . . . . . . 11/17/2012 6:35:00 AM

From Byron Bateman, Bob Gibbs, and Baileygc23

- - -

From: "Byron Bateman" byronbateman@hotmail.com
(byronbateman at hotmail.com)

This is a simple description of sponsorship by Bill W. Most of you are probably aware of it. If not -- As Bill sees it, p.105, 1942 Letter:

"Our chief responsibility to the newcomer is an adequate presentation of the program. If he does nothing or argues, we do nothing but maintain our own sobriety. If he starts to move ahead, even a little, with an open mind, we then break our necks to help in every way we can."

Byron

- - -

From: "bobgibbs" bakpaks@taosnet.com
(bakpaks sy taosnet.com)

Having had a spiritual awakening as THE result of these steps we tried to carry THIS message to other alcoholics and to practice these principles in all our affairs.

Our primary purpose is to stay sober and to help other alcoholics achieve sobriety.

What more do I need to know about sponsorship?

I also think the gso pamphlet on sponsorship is something to avoid.
From: Baileygc23@aol.com (Baileygc23 at aol.com)

One religion says, "Be ye not followers of men." This can make a lot of people shy away from AA. All a sponsor was supposed to do at first was to let the members know that the person was genuine and could be around the group without exposing them to the non AAers. And sponsorship came from the Akron group and was not initially an East coast AA thing. The Catholic church was supposed to be wary of public confession and that was thought to be a reason for Catholics to not join AA.

Clarence left the Akron group and took the Cleveland people with him, as he said his Cleveland people thought the Akron group was talking out of the wrong book. From what I read, Dr Bob said you cannot do that and Clarence told him to watch him.

Then later we see Clarence doing what he accused the Akron group of doing, and he was even worse. Clarence talked out of both sides of his mouth at different times. The saying is other people's Gods seem strange to us. Clarence's Gods seemed strange to him at different times.

In the 12&12 in the second step, Bill W says, a sponsor will tell a newcomer that AA does not demand you believe anything, and our twelve steps are but suggestions. I would have put it in quotes, but I could not find my 12&12 to get it word for word. Bill W said over the years, "There is no dogma". So, it seems even what Bill W said can be objected to by the individual.

++++Message 8823. . . . . . . . . . . . Re: Rockefeller: I am afraid that money will spoil this thing.
From: John Lee . . . . . . . . . . . . 11/17/2012 8:01:00 AM

Rockefeller, Jr. and his advisor Fred Gates believed that their causes should be self-sustaining after receiving startup/seed money. They basically developed the idea of modern philanthropy. Rather than just donating a building or church organ like Carnegie, they helped charities get off the ground and become self-sustaining. Neither Rockefeller wanted the charity to come to them every
year for new funds.

Rockefeller, Sr. had a bad experience with getting the University of Chicago started. The brilliant president of the university, Wm. Rainey Harper, kept tapping Senior for additional subsidies. The history of Rockefeller philanthropy is nicely explored in Ron Chernow's book "Titan" (Vintage Books 1998).

John Lee
Pittsburgh

+++Message 8824. . . . . . . . . . . . Re: Editing the original 164 pp of the Big Book
From: J. Lobdell . . . . . . . . . . . . 11/17/2012 1:22:00 PM

Others involved in editing: Hank P's wife; Kathleen Ruddell [probably her husband Bill also]; Ginny MacLeod -- all to be counted non-alcoholic at the time tho' Ginny eventually joined AA.

If you're looking at the lying/sitting-on the floor at Clinton St process, add
Henry Montgomery Hyde, I think, probably Joe Worden -- several of the early signers of the 1st BB sold.

The handwriting on the facsimile gives clues, except that I have trouble telling the difference between Ginny and Dorothy who were sisters (with one of Hank's wives but I'm not sure it was the 1939 wife), and Bill's hand isn't entirely distinctive.

I would not be surprised to find Herb Debevoise in there [I think Shakey Mike has his annotations in one of his books], and of course there were Ohio editorial suggestions.

+++Message 8825. . . . . . . . . . . . Re: Editing the original 164 pp of the Big Book
From: Shakey Mike . . . . . . . . . . . . 11/17/2012 5:07:00 PM

I do have Herb D and Dorothy's handwriting. I will scan it and e mail them to Jared and anyone else on AAHL who wants it. I have started to collect various signatures and handwriting for comparison. I will also include Jimmy B's and Clarence S's handwriting and signature.
Yours in Service

Shakey Mike Gwirtz

+ + + Message 8826. ........... Re: The Golden Recordings
From: anon2012xx ........... 11/17/2012 7:42:00 PM

In AAHistoryLovers@yahoogroups.com, John Steeves wrote: Any chance you can have them digitally transferred and made available to all AA's?

COPIES CAN BE PURCHASED AT:

http://www.aabibliography.com/father_john_doe_aatalks.htm

+ + + Message 8827. ........... Re: the em dash in the First Step
From: John Barton ........... 11/16/2012 6:54:00 PM

From Glenn Chesnut, John Barton, ginnymatthew, and Ric "marathonmanric"

- - - -

From: Glenn Chesnut glennccc@sbcglobal.net
(glennccc at sbcglobal.net)

An em-dash in American English usage in the early twentieth century had so many possible usages, that there is no way that one can solve the problem of the relationship between the first half and the second half of the First Step by citing books on American English grammar and usage.

&lt;&lt;1. We admitted we were powerless over alcohol -- that our lives had become unmanageable.&gt;&gt;

The crucial question posed: is the unmanageability in our lives while we are still involved in drinking caused by the drinking itself, or is it caused by something which was already present in our minds and/or lives long before we had the first drink of alcohol?

But this leads to a second question: if we stop drinking completely, will all the unmanageability immediately (or very soon) drop out of our lives?

And we can't answer either of these questions just by assembling two dozen quotations from dictionaries and grammar books on the meaning of the
em-dash.

In the early editions of Ed Webster's Little Red Book (which Dr. Bob wanted to have used as the standard AA explanation of what the steps meant) the evidence is, to my mind, self-contradictory:

In the section on the First Step, the Little Red Book seems to blame all of the problems in our lives (as alcoholics) on the drinking: the book lists things like arrests for drunk driving, being fired for showing up at our jobs drunk, and so on, as examples of the unmanageability of the alcoholic's life. All of this particular kind of unmanageable behavior, of course, disappears right away when we stop drinking and stay stopped.

When people quit drinking totally, they automatically cease to drive automobiles while drunk, which in turn means that they no longer end up sitting in jail after being arrested for drunk driving.

But this then raises the question, why does the Little Red Book go on and discuss eleven more steps? If all alcoholics have to do to make their lives manageable is to quit drinking, then what is the purpose of the rest of the program?

Protestant authors in early AA tended to be Neo-Freudians (Carl Jung, Alfred Adler, Erik Erikson, Karen Horney, Erich Fromm) when it came to interpreting the psychological aspects of the program. Traumas during our childhood and teen years created all sorts of psychological problems, for which alcoholics used alcohol in a vain attempt at self-treatment, or in an attempt to at least feel better in spite of their unresolved problems.

Once they came into AA, the steps provided a useful approach to identifying healing these problems. The other AA members in effect re-parented the newcomers: they served as good mothers and fathers, good grandparents, good older brothers and sisters, and good uncles and aunts, who patiently led the newcomers through the process of finally growing up and learning how to act as adults. See the writings of early AA authors like: Kenneth G. Merrill, Drunks Are a Mess, at http://hindsfoot.org/nsbend2.html Bill Swegan, The Psychology of Alcoholism, at http://hindsfoot.org/kbs1.html

Catholics in early AA history (e.g. Father Ralph Pfau and Father Ed Dowling) were instead fascinated by an early form of cognitive behavioral therapy, developed by Abraham Low in Chicago, which produced a recovery group called Recovery Inc. (or nowadays Recovery International). Alcoholics needed to
re-frame the cognitive structures of their minds, which they could do by deliberately practicing alternate forms of behavior, in order to recondition their minds.

I believe that the Catholics preferred this approach, because it fit in with the traditional Catholic understanding of the role of habit-formation in human behavior, and because it emphasized the role of human free will, will power, and decision-making to a far greater degree than most Protestant understandings of the relationship between faith and works. Catholic theologians were willing to admit that we might develop bad habits, over which we were temporarily powerless. But Catholic theologians believed that human beings could not just sit and do nothing, while waiting for God's grace to somehow magically appear.

Catholic theologians (and Methodist and Wesleyan theologians as well) believed that we could use whatever free will and will power we had left to put ourselves in the places where divine grace was present, and to cooperate with the grace which God sent us.


But both kinds of early AA psychological theory assumed that our unmanageability problems would not go away simply because we had stopped drinking. There was an underlying psychological unmanageability which was produced by other causes, and in fact, if we just stopped drinking but refused to work the other eleven steps, the odds were very high that we would eventually be driven back to drinking again because the thoughts inside our heads (and the mess in our external lives) would finally become intolerable.

{NOTE: Bill Swegan did note at one point that a very small percentage of alcoholics are suffering from a physical addiction only. They can be identified because they do not undergo a personality change when they get drunk. Bill did his work with military alcoholics, where there were people who spent every evening drinking alcohol at the officers club or some other local drinking establishment, simply because that is what everyone else was doing. People of that sort could eventually "cross an invisible line" (as Submarine Bill C. used to put it) and become physically dependent on alcohol. These people might be able to remove the unmanageability from their lives without having to work
Steps
Two through Twelve, but they are very rare. How many people do you know who have
NO PSYCHOLOGICAL PROBLEMS AT ALL?)

- - -

From: John Barton jax760@yahoo.com&gt;
(jax760 at yahoo.com)

My understanding of "unmanageability" improved greatly when I read "For Sinners
Only" by A.J. Russell. The idea of the unmanageable life was a holdover from the
Oxford Group. Clarence use to aptly say if your life is unmanageable then it is
time to find a new manager. And Bob Smith said if your life is still
unmanageable ask yourself who is control. Powerless and unmanageable or perhaps
"unmanaged" would seem to go hand in hand with the unmanaged life (described on
p. 52 of the BB) and the result of the "lack of power" - God's power.

We were alcoholic and could not manage our own lives. That no human power could
have relieved our alcoholism (replaced self-management). That God could and would (manage us) if he were sought.

"Oh God manage me for I cannot manage myself" - Victor
God Bless,
John B.

- - -

From: "ginnymatthew" ginnymatthew@yahoo.com&gt;
(ginnymatthew at yahoo.com)

In the 1937 Webster's Universal Dictionary, the - is defined as a "Dash." "Dash" is defined as "7) In writing or printing, a horizontal mark or line [-], indicating a break or stop in the sentence or a pause or division of the sentence. Dashes are also sometimes used instead of parentheses."

- - -

From: "marathonmanric" gentlehart@gmail.com&gt;
(gentlehart at gmail.com)

I've come to understand that drinking, what gets the dui's and losing the job;
the symptom of our disease, is what gets us here, is but the ante in the poker
game. The underlying problem, as Dr. Silkworth explains, is the constant
restlessness, irritability and discontentedness we feel living sober in this world. I've come to understand that, was it not for our singleness of
purpose,
the first step could eliminate the words "over alcohol", and the first and
remaining steps would still apply. Maybe that is what we think about when we
hear in meetings that we know someone that doesn't drink, but we wish we
could
buy them a case of liquor so they could get here and take these steps for
themselves. I haven't had a drink in a few twenty four hours, but My Life is
still unmanagable left to my own devices, I have learned to let God manage
me to
this day.

Ric

Message 8828. . . . . . . . . Re: Kevin Kaufmann, Rigorous Honesty, history of AA 1930-60
From: Glenn Chesnut . . . . . . . . . 11/24/2012 1:22:00 PM

From John Barton, Jared Lobdell, Ernie Kurtz, and Glenn Chesnut, in response
to
Bryan S. Reid and Trysh Travis

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From: John Barton jax760@yahoo.com&gt; (jax760 at yahoo.com)
Date: Wed, November 21, 2012

I recently read Kevin Kaufmann's 2011 dissertation and found it most
interesting
and a good read. Especially helpful was his insight on AA's apparent success
rooted in several important steps or perhaps I might even suggest as
"non-missteps" when it came to keeping a distance from previous temperance
issues, the perpetuance or furtherance of middle class (American -
Protestant)
values, capitalizing on the seeming commonality of the first one hundred
(war,
college, upper middle class types, WASP) and managing the role or
"envisioned"
role of women in AA consistent with society at large (for the times). All
important for the AA historian.

I was a little suprised he seems to start off by a taking a swipe at AA
historians and although he seems partial to Ernie Kurtz (Not-God) he does
mention one or two shortcomings in his published work. He outright "disses"
Hartigan and I'm not sure why -- I thought his Bio on Bill was good as I do
for
all the published works (Thomsen, Cheever, Raphael, Barger, Burns, etc). All
contain misc. factual errors and all definitely spin as per the author's
leanings.

I was dismayed at the number of factual errors in Kevin's work (since good
factual information is now available) and I recorded 17 of them not least of
which was misspelling Ebby's last name which to me is unforgivable in a scholarly work such as a Ph.D. dissertation -- perhaps I am being too critical??

Anyway, I certainly recommend it as it helped me revisit and focus on certain important aspects of what made AA successful as both program and fellowship.

Happy Holidays to all!
God Bless,
John

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From: Jared Lobdell jaredlobdell@comcast.net; (jaredlobdell at comcast.net)
Date: Wed, November 21, 2012

I read it back in April, wrote Kevin I wasn't sure he'd really read all the available historians, noted a number of errors for him, and suggested he concentrate on the War-time experience if he had to pick a time in his timeline for articles.

And there were some errors there like putting Yev G in the Army. But then as far as I know Kevin isn't an alcoholic. I've not had time to do anything since but I told him I'd vet any article[s] he wrote.

I didn't really find anything much new in the rest of it, and it suggests the difficulty of writing AA History from the outside. John's comments on AA in place [in milieu] so to speak do faithfully summarize Kevin's but I think underestimate the heterogeneity of early AA, as well as sliding over differences between New York / New Jersey and Ohio. And among the principle previous temperance issues were abstinence vs. moderation and "religious" [we would say "spiritual"] vs "gospel" [we would say "religious"] temperance -- neither one of which AA has exactly avoided.

On the role of women, and in understanding the feminine, AA, for all its glaring faults, may have been ahead of the society at large [see Trysh Travis's recent book].

More later.

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From: Ernie Kurtz kurtzern@umich.edu; (kurtzern at umich.edu)
Date: Wed, November 21, 2012

I liked the background that Kevin's dissertation detailed, but that is pretty much as far as I got. He does show a good command of the contextual literature and some good thinking. I look forward to reading the rest, which I will NOT try to annotate.

- - -

From: Glenn Chesnut glennccc@sbcglobal.net> (glennccc at sbcglobal.net)

Trysh,
It appears to me that Kevin Kaufmann tried to write a Ph.D. thesis on this topic without ever reading your book. I used the PDF search function and could not find a single reference to your name anywhere in the thesis. To my mind, a careful study of your "Language of the Heart" book would be a necessary part of the preliminary research on any topic which was being described as "a cultural history of Alcoholics Anonymous."

If you want to see what I mean, go to Google and search for "cultural history" "alcoholics anonymous" as a single search string!

And to all, I hope everybody in the U.S. had a pleasant Thanksgiving Day.
Instead of turkey, we had a Cumberland Gap ham at my house, baked with brown sugar spread all over the outside to make a sweet glaze. The particular combination of hickory smoke flavor and spices on that type of eastern Kentucky ham is like the combination my grandfather used when he smoked his own hams back in the old days, in the hills about 25 miles north of Cumberland Gap. Mmmm, a real taste of home. I would put Cumberland Gap hams up there in the same category as a fine French pate. But maybe I'm just prejudiced because of childhood memories.

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THE FULL TEXT OF KEVIN KAUFMANN's Ph.D. DISSERTATION CAN BE READ AT:

Rigorous Honesty: A Cultural History of Alcoholics Anonymous, 1930-1960
http://ecommons.luc.edu/cgi/viewcontent.cgi?article=1072&context=luc_diss
[78]

See Message #8805 from Bryan S. Reid on Nov 15, 2012 "doktorilgonzo"
humblephoenix@gmail.com&gt; (humblephoenix at gmail.com)

TRYSH TRAVIS POSTED AN INTERVIEW WITH KAUFMANN ON THE POINTS BLOG:

From Trysh Travis, Thu, Nov 15, 2012: the Points blog today has an interview
with Kevin Kaufmann about his recently completed dissertation: Rigorous Honesty: A Cultural History of Alcoholics Anonymous, 1930-1960

http://pointsadhsblog.wordpress.com/2012/11/15/points-forward-kevin-kaufmann-rig/#92;

orous-honesty-a-cultural-history-of-alcoholics-anonymous-1930-1960/ [77]

Trysh Travis trysh.travis@gmail.com&gt; (trysh.travis at gmail.com) is Professor at the Center for Women's Studies and Gender Research at the University of Florida (Gainesville), and author of "The Language of the Heart: A Cultural History of the Recovery Movement from Alcoholics Anonymous to Oprah Winfrey"


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http://www.jmmsweb.org/PDF/volume4-number2/jmms-vol4-no2-pp108-110-clark-languag&#92;

e-of-the-heart-review.pdf [80]

Academics are professional skeptics. Among other things, we have learned to be wary of the book introduction, burned too many times from single-digit page numbers that over-promise and under-deliver. Trysh Travis's recent monograph, The Language of the Heart: A Cultural History of the Recovery Movement from Alcoholics Anonymous to Oprah Winfrey, is the rare book that more than lives up to its promises: the rich contents of this book far surpass the vague claim on the dust jacket, which tells us that Travis will argue that "what unites these varied cultures of recovery is their desire to offer spiritual solutions to problems of gender and power."

Travis certainly takes gender seriously, but her cultural history is both more sweeping and more nuanced than a formulaic feminist Foucauldian analysis
might allow. In Travis's introduction, she makes clear that the primary aim of her book is not to deconstruct facets of the recovery movement, but to lay the groundwork for establishing an "adequate sense" of what the term means (p. 3).

Her second stated purpose is to "establish recovery—its history, its organizing principles, and its culture—as a legitimate subject for sustained scholarly analysis" (p. 8). She capably accomplishes both goals. The first section of the book, "Addiction and Recovery," establishes a working definition of recovery culture(s) by making the crucial distinction between Alcoholics Anonymous and the professional treatment industry. Without ignoring the ways in which the theories put forth by associations were in concert (both in seeking public recognition and in developing a "distinctive rhetoric"), Travis begins with the implication that future studies of recovery would do well to make a primary distinction between voluntary associations like AA and the recovery industry based on 12-step principles or models. In this section, the "distinctive rhetoric" that would later become the "language of the heart" of the book's title, begins with a discussion of the "disease" concept of alcoholism. Rather than attempting to debunk this concept, Travis historicizes it, tracing its development as well as its uses, as it was alternately put forth by various actors throughout the latter half of the twentieth century. This genealogy of the disease concept of addiction is traced through:

the language of Alcoholics Anonymous and its founders; the theories of the Yale School of Alcohol Studies and Marty Mann's National Committee for Education on Alcoholism; the policies of the federal government, beginning in 1963 with the Community Mental Health Centers Act; and the agendas of "process" addiction advocates, who expanded the "disease" concept to many aspects of modern life, including sex and food. After historicizing how "addictions" of various sorts came to be understood as a "disease" on par with type one diabetes, Travis turns her attention to the "antidote" as offered by Alcoholics Anonymous: "surrender."

The second chapter illustrates how AA's concept of "surrender" and AA itself can be traced to AA's theological roots in both New Thought mysticism and Protestant (Oxford Group) evangelism. It also traces its roots biographically, in the life stories of its founders, Bill Wilson, Bob Smith and the largely white, Protestant, middle-class men who formed the earliest AA groups. While much of the content of
this section will be familiar to historians of addiction, Travis's careful delineation between the various historical actors who contributed to the "diseasing" of America, and her introduction of a new conceptual framework from which to view the early AA paradigm of "surrender," are worthy contributions to the available scholarship. At the end of the first section, Travis coins the phrase "alcoholic equalitarianism," situating it as a response to Victorian success ideology and an offshoot of Christian equalitarianism, a movement that held that salvation was available to "all who would seek it, irrespective of rank or station" (p. 92). This equalitarian "self-in-relation" cultivated by the AA group was supported by a gift economy, as articulated in one AA slogan: "You have to give it [sobriety] away in order to keep it" (p. 93).

In the second section of the book, Travis argues that AA developed its own print culture to support this ideology. Through the production of AA's central text (the "Big Book") and its approved literature, AA was able to protect and institutionalize the anti-capitalist ideology of alcoholic equalitarianism and the gift economy of AA. Those who have read Matthew J. Raphael or Susan Cheever's accounts of how the Big Book came to be will not be surprised by Travis's narrative, but her discussion of how books can both build and shield institutions will be of interest to historians of print culture and religious scholars, particularly those interested in the intersections between exegesis and power.

The latter half of the section concentrates on the development of the book production of the nonprofit (but highly profitable) recovery center and publishing house, Hazelden. Hazelden's expansion from a treatment center explicitly based on the AA model to a "multidisciplinary" center roughly coincided with its decision to begin publishing its own literature, beginning with the meditation book Twenty Four Hours A Day, which Alcoholics Anonymous previously refused to publish. When recovering academic Karen Casey crafted a companion meditation book for women in recovery, Hazelden found that marketing different versions of recovery to different demographics with different addictions was a highly profitable enterprise. While Travis argues for the centrality of the book market in recovery culture, one could also read her account of the explosion of the daily meditation book as a model case study for future scholars who wish to investigate how AA's recovery culture began to evolve and
proliferate in a variety of media and institutional settings.

The third section of the book, which brings us to the present day, finds it difficult to avoid addressing other forms of media. Travis divides the final section into two parts: the first deals with feminist and lesbian recovery movements, the second with the unavoidable recovery icon, Oprah Winfrey. Unlike critics of feminist recovery movements, who argue that the culture of recovery co-opted and deflated the politically profitable consciousness-raising groups of the 1960s and 70s, Travis concludes that post-12 step recovery is not "feminism's evil other," but its offspring: "a hybrid discourse of spiritual seeking and self-love, and a key tool through which average American women pondered questions of gender, self, and power" (p. 228).

The hybridity and ubiquity of market recovery culture begin to cause some problems for Travis's print-centric analysis, and if there is one quibble with the book, it is that the final section is a bit too tidy in its discussion of today's admittedly messy and multiplatform marketplace of recovery. Identity categories established in earlier chapters, as men in early AA groups of the 1940s and lesbians in grassroots San Francisco recovery groups of the 80s negotiated their gender and sexuality, seem more overtly complicated as the book approaches the turn of the twenty-first century. I wondered what Travis would make of the 1990s books by transgender activist Kate Bornstein (such as My Gender Workbook: How to Become a Real Man, a Real Woman, the Real You, or Something Else Entirely).

In conclusion, Travis is neither a booster nor a detractor of the cultures of recovery she describes, and her willingness to seriously engage with the lay scholarship produced by AA members and feminist recovery groups and the critical body of scholarship produced about them, is the book's greatest strength. While other academics have admirably historicized various portions of the American recovery movement, Travis's examination is the best introductory survey published to date.

Claire Clark
Emory University/USA
cdclar4@emory.edu
(cdclar4 at emory.edu)
When the BB first went to press the order was for 5000. But elsewhere, the number of these 1st edition, 1st printing books is often noted as 4730 (or something close?).

Were 5000 not printed or what became of the other books?

I remember listening to a Dr. Paul O speaker tape where he discussed a tattoo he had put on his hand late in life.

Does anyone know when and where he gave this lead?

Does anyone know what the tattoo was of?

Thanks,
Carolyn

Greetings all,

Unfortunately i had to attend the funeral of my wonderful grandmother on monday in Wisconsin. Sometimes, out of difficult times we can find silver linings. Aside from being there, sober, for my family, and being supportive of my dad, a man i resented for years, I was able to stop in Chicago on the way out and visit Marty Mann's grave. Family plot, simple and understated. She is buried in Rose Hill cemetery on Ravenswood Dr. I snapped a few photo's if anyone is interested.

E-mail me at my home e-mail address:
kochbrian@hotmail.com &gt; (kochbrian at hotmail.com)

Also, on the return home to Pennsylvania, we stopped in Akron very briefly, also at Rose Hill cemetery, on West Market St. Here was a bonanza of pioneers. Ernie G, the devil may care chap and AA #4, JD Holmes the founder of the first
AA group in Indiana and AA#17 (according to the counted noses list), Harry Latta
AA #16, Frank Crumrine AA #40, and Irvin H Nelson AA #39. Was unable to find
Laurence Patton AA #33.

I found it interesting that apparently Ernie's third wife (as many as i know he
had) Joanne Y, is still alive. Her plot is there but no deceased date. She was
21 years his junior and would be 86 or 87 years old at this point.

I have pictures of all these graves. There are many more AA's buried in the
Akron area, and in Ohio in general (as makes sense). Due to time
constraints,
this was the only stop we were able to make.

Thank you friends for your historical motivation.

Brian

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+++Message 8833. ............ Tradition Seven: Act of Parliament
(UK)
From: Jenny or Laurie Andrews ............ 11/23/2012 4:56:00 AM

Posting 209 on "How AA got started in the UK" quotes Nancy O. referring to
"our wonderful friend in England Max C., who recorded that in 1958, "Visit to
London by Hank, general secretary of AANY office, whose advice on legacies led to an
Act of Parliament enabling AA, a registered charity, to refuse all legacies."
(see also 7293).

However, in my posting 7270 I pointed out that in 1986 AA GB was forced to ask
Parliament to pass an Act allowing the fellowship to decline outside contributions after being left a legacy in a will and being threatened with legal action if it refused to accept it. Why were two Acts needed?

+++Message 8834. ............ Irish beginnings
From: Jenny or Laurie Andrews ............ 11/23/2012 12:27:00 PM

In a talk given at a silver jubilee dinner held in Dublin to mark 25 years of AA
in Ireland in 1971 the speaker, the man who wrote The Career Officer story in
editions two and three of the Big Book (now included in "Experience, Strength and Hope") said, in part:

"... Because .... AA arrived in Sydney, Australia, and to a Fr Dunlea. Because our own Conor F. had joined AA in Philadelphia in the same year. Because Fr Dunlea and Conor independently decided to visit Ireland on holiday in 1946. Because Fr Dunlea gave an interview about AA in Australia to the Evening Mail in Dublin, and because Conor was in Dublin to read it. Because Conor, with his wife Margaret's willing consent, devoted the rest of his Irish holiday to forming a group in Dublin."

"Because after many disappointments and frustrations he met with Richard through Dr Moore's good offices and sympathy; and because these two arranged the first public meeting of AA in these islands at the Country Shop on November 25th, 1946. And because Jimmie, our only other jubilarian surviving, joined that night. Because the tiny little group born that night, though not always with the same members, held on by its fingernails until the Fire Brigade arrived."

"Because a very few of our earliest members worked so hard to spread AA outwards from Dublin over the rest of Ireland, so that it would eventually reach out to the latest-joined member here tonight. And so that tonight we can say without pride, but with gratitude, that there is now not a county in Ireland without at least one active group."

From "Slainte" (an Irish drinking toast meaning Your good health) a compilation of the Career Officer's writings, date unknown.

An interesting part of AA history that I missed until now. Maybe I wasn't paying attention.

Before the 12 Traditions were accepted, it is reported that AA firmly took a position on "outside issues" during WWII.

This is from a recent Loyola University PhD thesis on AA. Trysh Travis has
Has there been a discussion of the WWII pledge before? Was the Pledge widely adopted? Some parts of it would not have been easily digested in all communities in those days. Was there any published discussions on it in AA?

Pretty robust political and economic language with images of "town, school, district, county, state and nation" based patriotic commitment. Strong dose of anti-racism.

Lots of "I will ..." declarative assertions, not suggestions. "I will support billions for defense but not one cent for waste." What happened to generate the impulse to get the pledge out there and who wrote it?

"Shortly after the United States entered the war, various newspapers reported that Alcoholics Anonymous pledged its support for the duration of the war.


As part of this support, a pledge was distributed to groups to be read before meetings, it read:

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I will keep myself fit physically, mentally, spiritually to be ready for any crisis and to discipline myself for strength.

I will go about my business with a clear eye a cool head and a stout heart, neither scared by wild rumors nor deluded by false security.

I will do my particular job — in office, store, mill or farm — better than it was ever done before, dedicating my skill to my country's service government.

I will take an active interest in — in town, school, district, county, state and nation — and make it my business to understand public affairs, laws and policies.

I will help build my town as a wholesome, balanced community, because if all the communities are sound, America will be sound.
I will vote in every election, appreciating the right of the ballot now denied in many lands.

I will support billions for defense but not one cent for waste.

I will work for unity among all our people and oppose efforts to create hatred based on race, creed, or color.

I will encourage our boys and girls to revere and respect our American traditions.

I will keep faith with myself, my country, and my God.

=================================================================

--Best Regards,
J.Barry Murtaugh
773-851-2100

+++++Message 8836. . . . . . . . . . . . Re: Sponsors
From: David Mann . . . . . . . . . . . . 11/19/2012 7:44:00 AM

From David Mann, pamelafro, Chuck Parkhurst, and pvttint

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From: David Mann gc david1@yahoo.com\gt;
(gc david1 at yahoo.com)

I heard a great quote by Bill O’. from Brownwood, Texas. He Quotes Dr. Bob saying, "We walk with our hand at the new man’s back, until he has strength to walk alone." This talk can be found at recoveryspeakers.org

There are examples in the story section of the Big Book where Dr. Bob did just that.

Over and over in our literature it mentions "a few weeks - a few months." Earl stayed in Akron "two or three weeks" (pg 262). Bill stayed on in Akron with Dr. Bob a few months. Archie stayed "over a year" with Dr. Bob. (pg 251)

It is said that Dr. Bob sponsored 4800 alcoholics. Do you think he had 4800 guys calling his house everyday?

I became very interested in what the early AA’s were doing, especially the
"flying blind" 1935-1939 years as Bill says. This led to an interest in the period preceding AA. What were the conditions and elements that the first few were exposed to? Their experiences?

My wife has been kind (and patient) enough to look up some reference material for me at home and upload some pictures. I'm a truck driver, and in fact she quit answering the phone, I'm sure because I've had her combing through piles of books that are interesting to some (me) but not to others.

There are some very interesting statements and ideas on what the Oxford Group called "life changing" what we call in AA, "sponsorship". In Benson's "8 Points of the Oxford Group" (pg 148-149) there is a statement where the author is being challenged by an Ivan Menzies that "No one is really changed until he becomes a life changer" or in other words, your job is not complete as a sponsor until the new person is effectively carrying the message and sponsoring others.

http://s304.photobucket.com/albums/nn179/mvmatthew/W%208%20Points/

Cecil Rose in "When Man Listens." The chapter "Life Changers" has an incredible outline of what was being done in the Oxford Group, and warns against several things which have trickled down into modern AA. "If they listen to us instead of to God, they will depend on us instead of him. That is fatal."

http://s304.photobucket.com/albums/nn179/mvmatthew/When%20Man%20Listens/

The 5 C's of the Oxford Group are discussed in Richmond Walker's "Twenty-Four Hours a Day" May 23-27. The fifth "C," continuance, an OG term is discussed on May 27th. He wraps up the thought for the day with this, "Continuance means good sponsorship. Do I care enough about other alcoholics to continue with them as long as necessary?

Ernie Kurtz wrote: "I am trying to gather definitions or brief understandings of the role of sponsors in A.A. If you know of any, would you please send them to this group (for perhaps some good discussion) or, if you prefer, to me personally? And "What are AA sponsors supposed to do?"

In my humble opinion, a brief description of an AA sponsor's job is to share their experience, strength and hope, guiding the new person through the
twelve step process as outlined in the Big Book and continue with them until they are comfortably and effectively carrying the message to others.

David (and Ginny) M.

- - - -

From: "pamelafro88" pamelafro@bigfoot.com
(pamelafro at bigfoot.com)

I have found this a good, simple definition from page 18-19 of the BB:

"That the man who is making the approach has had the same difficulty, that he obviously knows what he is talking about, that his whole deportment shouts at the new prospect that he is a man with a real answer, that he has no attitude of Holier Than Thou, nothing whatever except the sincere desire to be helpful; that there are no fees to pay, no axes to grind, no people to please, no lectures to be endured - these are the conditions we have found most effective."

- - - -

From: "Chuck Parkhurst" ineedpage63@cox.net
(ineedpage63 at cox.net)

If the pioneers had waited for someone to have a year before taking a newcomer through the steps, we might all be dead. Ebby, Bill and Bob sure did not wait.

- - - -

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

"Having had A spiritual awakening as THE result of THESE steps, we RIED to carry THIS message and practice THESE principles in ALL our affairs."

This sort of thing always amuses me! But one hears it all the time around AA, when someone is trying to emphasize their own perspective. See for example:

THAT woman did not kill her husband.
That WOMAN did not kill her husband.
That woman DID NOT kill her husband.
That woman did not KILL her husband.
That woman did not kill HER husband.
That woman did not kill her HUSBAND.
Hi Ernie and others:

Before I knew anything about AA, I thought of the word "sponsor" in relation to causes; or events; or race-cars; or athletic stadiums; or immigrants, or discharged prison inmates, etc.

Only after I became interested in AA history back in 1994, did I see it used in relation to the AA-12-Steps and/or the AA Fellowships meetings. Although it makes sense to narrow a discussion of the AA-sponsor, let's include an awareness that folks who have a drinking problem probably already have a concept of what the word means, and if I suggest to them that I might be their "AA-sponsor" as another alcoholic, perhaps it might require a specialized approach.

When I first identified myself as an alcoholic (eight years ago), I did not have a personal sponsor, nor did I need one, because I had studied the program, as a researcher, and had not seen myself as a drunk. I was simply a "social drinker" (I thought).

During the research for my book about Rogers Burnham, I also started to attend AA-Fellowship meetings with an identified alcoholic who had become sober a few years earlier. It was her problem ... not mine at that time! Perhaps, in sort of reverse order, she (unknowingly) became my sponsor, but I still consider that the increased knowledge about AA was actually my sponsor ... it was not a person. This is consistent with my broader concept of the word "sponsor" mentioned above.

For me AA-sponsor means: a "supporter", or an explainer/interpreter", or "introducer" to the AA program, and perhaps in some instances a "crisis helper."

Certainly NOT: a "judge"; or a "rule-setter"; or "restrainer"; or "authority".

When I find an alcoholic who does not yet realize that they want to stop
drinking, I have a responsibility to help that person to realize that AA is a program which they might want to explore ... I will try a "12-step" (cautiously, remembering Bill's admonition that AA should be "attractive", not "required). Later, after that person actually exhibits interest, I'm available to introduce him/her to a Fellowship meeting; or discuss personal problems; or discuss program features; etc., always following that person's lead.

AND ... this relationship might, or might not, be long-lasting. It is NOT, entirely, what Bill Wilson envisioned. Each sponsorship is tailored to the interpersonal conditions as they currently exist in each case. Hopefully, independence and continued sobriety/health is achieved.

Les C.

The original invoice prepared by The Cornwall Press, Inc. (invoice#85D, dated April 10, 1939) bills Works Publishing Co. for 4,650 copies of the book.

That original invoice can be found in the GSO Archive in New York City [document 1939-189 in Box 59, Folder C(1) titled "1939: #111-191"]

Old Bill

The material below is taken from a short article in the July 2001 Grapevine:

July 2001
Vol. 58 No. 2
PO Box 1980

Talking with Dr. Paul through friends in California, I obtained the telephone number of Dr. Paul O., hoping to interview him for our Intergroup's newsletter ....... "So at age eighty-one, I got my first tattoo: the letter L, for love,
listen, like -- and live as if everything is a pleasure. Everyone should have a tattoo."

+++Message 8840. . . . . . . . . . Re: fourth dimension and cosmic consciousness
From: Glenn Chesnut . . . . . . . . . . . 11/26/2012 1:00:00 PM

Richard Maurice Bucke's book on Cosmic Consciousness helps understand what Bill W. meant when he talked about being rocketed into a fourth dimension. I've just finished writing a long article on that book and its influence on Bill W. and the Big Book.


Click on the web page titled COSMIC CONSCIOUSNESS:
http://hindsfoot.org/cosmic.html

And then (on that web page) go to the article entitled "Richard Maurice Bucke and the idea of Cosmic Consciousness" at http://hindsfoot.org/bucke1.pdf

Original message: "Rocketed into a 4th dimension"
http://health.groups.yahoo.com/group/AAHistoryLovers/message/8782

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BUCKE'S BOOK ON COSMIC CONSCIOUSNESS may help understand a whole host of passages in the Big Book, including some of the following:

Big Book p. 8 -- "I was soon to be catapulted into what I like to call the fourth dimension of existence. I was to know happiness, peace, and usefulness, in a way of life that is incredibly more wonderful as time passes."

Big Book p. 25 -- "We have found much of heaven and we have been rocketed into a fourth dimension of existence of which we had not even dreamed."

Big Book p. 10 -- "How could there be so much of precise and immutable law, and no intelligence? I simply had to believe in a Spirit of the Universe, who knew neither time nor limitation .... [but] .... With ministers, and the world's religions, I parted right there. When they talked of a God personal to me, who
was love, superhuman strength and direction, I became irritated and my mind snapped shut against such a theory."

Big Book p. 12 -- "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."

Big Book p. 46 -- "We looked upon this world of warring individuals, warring theological systems, and inexplicable calamity, with deep skepticism. We looked askance at many individuals who claimed to be godly. How could a Supreme Being have anything to do with it all? And who could comprehend a Supreme Being anyhow? Yet, in other moments, we found ourselves thinking, when enchanted by a starlit night, 'Who, then, make all this?' There was a feeling of awe and wonder, but it was fleeting and soon lost."

Big Book p. 46 -- "Much to our relief, we discovered we did not need to consider another's conception of God. Our own conception, however inadequate, was sufficient to make the approach and to effect a contact with Him. As soon as we admitted the possible existence of a Creative Intelligence, a Spirit of the Universe underlying the totality of things, we began to be possessed of a new sense of power and direction, provided we took other simple steps."

Big Book pp. 48-49 -- "The prosaic steel girder is a mass of electrons whirling around each other at incredible speed. These tiny bodies are governed by precise laws, and these laws hold true throughout the material world. Science tells us so. We have no reason to doubt it. When, however, the perfectly logical assumption is suggested that underneath the material world and life as we see it, there is an All Powerful, Guiding, Creative Intelligence, right there our perverse streak comes to the surface and we laboriously set out to convince ourselves it isn't so .... Instead of regarding ourselves as intelligent agents, spearheads of God's ever advancing Creation, we agnostics and atheists chose to believe that our human intelligence was the last word, the alpha and the omega, the beginning and end of all."

Big Book pp. 53 and 55 -- "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."
"... deep down in every man, woman, and child, is the fundamental idea of God. It may be obscured by calamity, by pomp, by worship of other things, but in some form or other it is there. For faith in a Power greater than ourselves, and miraculous demonstrations of that power in human lives, are facts as old as man himself."
"We finally saw that faith in some kind of God was a part of our make-up, just as much as the feeling we have for a friend. Sometimes we had to search fearlessly, but He was there. He was as much a fact as we were. We found the Great Reality deep down within us. In the last analysis it is only there that He may be found."

+++Message 8841 . . . . . . Re: fourth dimension and Einstein's cosmic religious feeling
From: Glenn Chesnut . . . . . . . . . . . . 11/26/2012 1:46:00 PM

Albert Einstein's idea of time as a fourth dimension, which appeared as a component of the tensor calculus which he used to give mathematical expression to his theory of general relativity, is not at all helpful in understanding what Bill W. meant by experiencing a "fourth dimension" in the Big Book.

In Einstein's theory, he was mostly just using a mathematical device to set up what was in effect a four-dimensional coordinate system, where time was entered into the calculation in a way which was closer to the way that the three spatial dimensions (the x, y, and z coordinates or the equivalent) were entered into the calculations.*

But Bill Wilson's "fourth dimension" was NOT the flow of ordinary time, and experiencing that fourth dimension was not something that could have been entered as a number into those mathematical calculations.

But something else Einstein wrote about DOES HELP understand what Bill W. meant
when he talked about being rocketed into a fourth dimension. I wrote a
chapter
in my God and Spirituality book, where I talked about EINSTEIN'S IDEA OF
COSMIC
RELIGIOUS CONSCIOUSNESS.

Bill W. was under the influence of Richard Maurice Bucke's idea of cosmic
conscience, and Albert Einstein probably was too. It was a widely known
idea
at the beginning of the twentieth century (William James talked respectfully
about Bucke's religious experience in his Varieties of Religious
Experience).

look down around the middle of the page.

Click on the web page titled COSMIC CONSCIOUSNESS:
http://hindsfoot.org/cosmic.html

And then (on that web page) go to the article entitled "Albert Einstein and
Paul
Tillich: Cosmic Religious Feeling"
http://hindsfoot.org/einstein.pdf

YOU MIGHT ALSO WANT TO LOOK AT THE CHAPTER ON PAUL TILLICH:
"Paul Tillich: An Impersonal Ground of Being"
http://hindsfoot.org/tillich.pdf

Paul Tillich, Reinhold Niebuhr, and Harry Emerson Fosdick were the three
best
known people on the faculty of Union Theological Seminary in New York City
during the early AA period. Fosdick was one of the first theologians to
throw
his support behind the new AA movement, and Niebuhr of course contributed
the
Serenity Prayer to AA.

Down to the 1960's at least, academics at the major U.S. universities and
seminaries regarded Union, Yale, and the U. of Chicago as the three top
Protestant graduate institutions in the U.S.

(Harvard, Princeton, Vanderbilt, and Duke were also in the top ten. Also
eventually Perkins School of Theology at Southern Methodist University by
the
1960's.)

And Union Theological Seminary was especially important because all the
major
clergy in New York City at that time (including Sam Shoemaker, Emmet Fox,
etc.)
knew one another and knew about one another's ideas and activities. New York
City, in spite of its size, functioned more like a small town at that
elevated
level.
By the time I was carrying out research in the Ames Atomic Energy Commission labs in the early 1960's, the nuclear physicists there were using matrices of many multiple dimensions to do their calculations, thanks to the appearance of the first modern computers (using enormous arrays of vacuum tubes, but programmable just like a modern electronic computer to do an enormous number of calculations very quickly).

Original message: "Rocketed into a 4th dimension"
http://health.groups.yahoo.com/group/AAHistoryLovers/message/8782

+----Message 8842. . . . . . . . . . . . Re: fourth dimension and Emmet Fox
From: Glenn Chesnut . . . . . . . . . . . . 11/26/2012 2:04:00 PM

Bill Wilson was strongly influenced by Emmet Fox when he spoke of the higher power as "Creative Intelligence," a phrase which Fox used, and which Fox (who was brought up as an Irish Catholic) had gotten from the great medieval Catholic theologian St. Thomas Aquinas, and was using in new and quite modern fashion to create a spirituality for the modern world.

Bill Wilson also was strongly influenced by Emmet Fox when he spoke of the idea of God as ALREADY PRESENT in each man and woman.

And Richmond Walker (the second most published AA author, who wrote the 24 Hour book) gave a closely similar version of both of these ideas. God is the divine spark contained within each human soul, and the material things in the universe are in fact composed of and structured by a world of thoughts and ideas, originally emanating from God as the divine, infinite, immaterial ground which existed before the Big Bang.


Click on the web page titled COSMIC CONSCIOUSNESS:
http://hindsfoot.org/cosmic.html

And then (on that web page) go to the article entitled "Emmet Fox and New Thought"
http://hindsfoot.org/fox2.pdf

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NOTE THE FOLLOWING PASSAGES IN THE BIG BOOK:

Big Book p. 8 -- "I was soon to be catapulted into what I like to call the fourth dimension of existence. I was to know happiness, peace, and usefulness, in a way of life that is incredibly more wonderful as time passes."

Big Book p. 25 -- "We have found much of heaven and we have been rocketed into a fourth dimension of existence of which we had not even dreamed."

Big Book p. 10 -- "How could there be so much of precise and immutable law, and no intelligence? I simply had to believe in a Spirit of the Universe, who knew neither time nor limitation .... [but] .... With ministers, and the world's religions, I parted right there. When they talked of a God personal to me, who was love, superhuman strength and direction, I became irritated and my mind snapped shut against such a theory."

CREATIVE INTELLIGENCE (Emmet Fox's term, taken from one of St. Thomas Aquinas's ideas):

Big Book p. 12 -- "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."

Big Book p. 46 -- "We looked upon this world of warring individuals, warring theological systems, and inexplicable calamity, with deep skepticism. We looked askance at many individuals who claimed to be godly. How could a Supreme Being have anything to do with it all? And who could comprehend a Supreme Being anyhow? Yet, in other moments, we found ourselves thinking, when enchanted by a starlit night, 'Who, then, make all this?' There was a feeling of awe and wonder, but it was fleeting and soon lost."

CREATIVE INTELLIGENCE:

Big Book p. 46 -- "Much to our relief, we discovered we did not need to consider another's conception of God. Our own conception, however inadequate, was sufficient to make the approach and to effect a contact with Him. As soon as we admitted the possible existence of a Creative Intelligence, a Spirit of the
Universe underlying the totality of things, we began to be possessed of a new sense of power and direction, provided we took other simple steps."

CREATIVE INTELLIGENCE, so-called material things are actually composed of thoughts and ideas:

Big Book pp. 48-49 -- "The prosaic steel girder is a mass of electrons whirling around each other at incredible speed. These tiny bodies are governed by precise laws, and these laws hold true throughout the material world. Science tells us so. We have no reason to doubt it. When, however, the perfectly logical assumption is suggested that underneath the material world and life as we see it, there is an All Powerful, Guiding, Creative Intelligence, right there our perverse streak comes to the surface and we laboriously set out to convince ourselves it isn't so .... Instead of regarding ourselves as intelligent agents, spearheads of God's ever advancing Creation, we agnostics and atheists chose to believe that our human intelligence was the last word, the alpha and the omega, the beginning and end of all."

THE ACT OF FAITH means that all we really need to do is to start having confidence in WHAT WE ALREADY KNOW about the higher reality, a portion of which resides as a spark of divinity within our own souls, which is immediately accessible to our own human consciousness:

Big Book pp. 53 and 55 -- "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."

"... deep down in every man, woman, and child, is the fundamental idea of God. It may be obscured by calamity, by pomp, by worship of other things, but in some form or other it is there. For faith in a Power greater than ourselves, and miraculous demonstrations of that power in human lives, are facts as old as man himself."

"We finally saw that faith in some kind of God was a part of our make-up, just as much as the feeling we have for a friend. Sometimes we had to search fearlessly, but He was there. He was as much a fact as we were. We found the Great Reality deep down within us. In the last analysis it is only there
that He
may be found."
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Original message: "Rocketed into a 4th dimension"
http://health.groups.yahoo.com/group/AAHistoryLovers/message/8782


The English speaking world (U.S., Canada, UK, Ireland, Australia, New
Zealand, South Africa, etc.) and the continental European world (Germany, France,
Italy, etc.) have tended over much of the last century to use a different
vocabulary
and a different set of underlying basic ideas for talking about spirituality
and
the higher power.

I am not sure how difficult it is to translate the Big Book, Bucke, Emmet
Fox,
etc., into French or Italian, but I know that early Spanish-speaking AA
found it
much easier to understand Spanish translations of Father Ralph Pfau's Golden
Books than to understand the earliest Spanish translation of the Big Book.

And I am especially aware of the difficulties of translating some AA ideas
into
German.

SO FOR THE SAKE OF CONTINENTAL EUROPEAN A.A.'s and especially GERMAN
SPEAKING
A.A.'s, I would like to include these two chapters on Rudolf Otto's Idea of
the
Holy.

look down around the middle of the page.

Click on the web page titled COSMIC CONSCIOUSNESS:
http://hindsfoot.org/cosmic.html

And then (on that web page) go to the articles entitled

one of the categories of the human understanding"
http://hindsfoot.org/g04sacr.pdf
"Rudolf Otto and the Idea of the Holy, Part 2: The experience of the sacred as the source of true serenity and the healing of the spirit"
http://hindsfoot.org/g05myst.pdf


It is one of the most successful German theological books of the 20th century, has never gone out of print, and is now available in about 20 languages.

The book defines the concept of the holy as that which is numinous. Otto explained the numinous as a "non-rational, non-sensory experience or feeling whose primary and immediate object is outside the self". He coined this new term based on the Latin numen (divine power). (This expression is etymologically unrelated to Immanuel Kant's noumenon, a Greek term referring to an unknowable reality underlying all things.)

The numinous is a mystery (Latin: mysterium) that is both terrifying (tremendum) and fascinating (fascinans) at the same time.

It also sets a paradigm for the study of religion that focuses on the need to realize the religious as a non-reducible, original category in its own right.

This paradigm was under much attack between approximately 1950 and 1990 but has made a strong comeback since then, after its phenomenological aspects have become more apparent, and written about by Karl Rahner's presentation of man as a being of transcendence.

Otto left a broad influence on theology and philosophy of religion in the first half of the 20th century. German-American theologian Paul Tillich acknowledged Otto's influence on him, as did Romanian-American philosopher Mircea Eliade and Otto's most famous German pupil Gustav Mensching (1901–1978) from Bonn University. Eliade used the concepts from The Idea of the Holy as the starting
Otto was one of the very few modern theologians to whom C. S. Lewis indicates a debt, particularly the idea of the numinous in The Problem of Pain.

Others to acknowledge Otto were, for instance, Martin Heidegger, Leo Strauss, John A. Sanford, Hans-Georg Gadamer (critical in his youth, respectful in his old age), Max Scheler, Ernst Jörgen, Joseph Needham and Hans Jonas. Ideas of Otto have been discussed also by Jewish thinkers, like Joseph Soloveitchik and Eliezer Berkovits.

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Rudolf Otto's theory of the Holy as the unifying element in all of the world's religions has been a mainstay in social anthropology for the past century -- there are many religions around the world which have nothing equivalent to a God figure, but none which do not center around some concept of the Holy.

Otto, although a Lutheran Christian, has also written sympathetically and interestingly about the religions of India, see:

Christianity and the Indian Religion of Grace (Madras 1928).

India's Religion of Grace and Christianity Compared and Contrasted (New York 1930).


The original Gita: The song of the Supreme Exalted One (London 1939).

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+++Message 8844. . . . . . . . . . . . Re: Except in a few rare cases
From: brian koch . . . . . . . . . . . . 11/16/2012 2:58:00 PM

To be vital, faith MUST be accompanied by self-sacrifice and unselfish, constructive action. pg 93

His defense MUST come from a Higher Power. pg 43

Above everything, we alcoholics MUST be rid of this selfishness. We MUST, or it kills us! pg 62

Whatever our ideal turns out to be, we MUST be willing to grow toward it. We
MUST be willing to make amends where we have done harm, provided we do not bring about still more harm in so doing. pg 69

But after a while we HAD to face the fact that we MUST find a spiritual basis of life—or else. pg 44

If we have obtained permission, have consulted with others, asked God to help, and the drastic step is indicated we MUST not shrink. pg 80
For he knows that he MUST be honest if he would live at all. pg 146

Every day is a day when we MUST carry the vision of God's will into all of our activities. pg 85

We MUST lose fear of our creditors no matter how far we have to go, for we are liable to drink if we are afraid to face them. pg 78

all of the above, and many more definitive MUST statements appear in our big book.

While i do believe our program as a pathway to sobriety is optional, I believe, once having entered the program, there are things that we definitively must do. I have sponsored men who attempted to tailor the program to meet their needs, with horrific results. The book is clear in many places that if you want to have the gift of a spiritual experience, there are things you must do. The journey may be each mans, and may vary somewhat, but the way stations along the way are the same. Just an opinion, based on experience.

Brian

+++Message 8845. . . . . . . . Re: Rockefeller: I am afraid that money will spoil this thing From: John Barton . . . . . . . 11/17/2012 9:41:00 PM

From John Barton, Laurie Andrews, and John Keller

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From: John Barton jax760@yahoo.com&gt;
(jax760 at yahoo.com)

There are a several myths concerning Rockefeller's interaction with the pioneers
including how much money was requested, whether or not JD complied or didn't comply with what was requested and who said what regarding whether or not money would spoil this thing. Some of these myths were perpetuated by Bill who may or may not have known what was actually requested on behalf of the fledgling fellowship by Willard Richardson in February of 1938.

What Bill originally thought Frank Amos and Willard Richardson were going to request of JD never happened. Hartigan was on the right track and there are several reasons why and I expect more will be revealed soon enough. Hartigan was on the right track and there is more to the story.

God Bless,

John B

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From: Laurie Andrews jennylaurie1@hotmail.com>
(jennylaurie1 at hotmail.com)

See also posting 7557 from: Laurie Andrews on Tue Jul 26, 2011

Seventh Tradition

Mahatma Gandhi argued that the voluntary organisations he founded should not even own the buildings where they were based. He argued that the best forms of non-government organisations, or what he called 'public institutions', should live in a state of financial crisis so that they be continually required to adapt to the demands of the members they served. In his autobiography he wrote:

'A public institution means an institution conducted with the approval, and from the funds, of the public. When such an institution ceases to have public support, it forfeits its right to exist. Institutions maintained on permanent funds are often found to ignore public opinion, and are frequently responsible for acts contrary to it. I have no doubt that the ideal is for public institutions to live, like nature, from day to day. The institution that fails to win public support has no right to exist as such.' (Source unknown).

AA's Seventh Tradition (long form): The AA groups themselves ought to be fully supported by the voluntary contributions of their own members. We think that each group should soon achieve this ideal; that any public solicitation of funds using the name of Alcoholics Anonymous is highly dangerous, whether by groups,
clubs, hospitals, or outside agencies; that acceptance of large gifts from any
source, or of contributions carrying any obligation whatever, is unwise.
Then, too, we view with much concern those AA treasuries which continue, beyond
prudent reserves, to accumulate funds for no stated AA purpose. Experience has
often warned us that nothing can so surely destroy our spiritual heritage as futile disputes over property, money and authority.

- - - -

From: John Keller keller@ociofcharlotte.com>
(keller at ociofcharlotte.com)

Writing to John Lee:

Nicely written, solid contribution! Thanks.

John Keller

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On Sat, Nov 17, 2012 at 8:01 AM, John Lee johnlawlee@yahoo.com&gt; wrote:

Rockefeller, Jr. and his adviser Fred Gates believed that their causes
should be self-sustaining after receiving startup/seed money. They basically developed the
idea of modern philanthropy. Rather than just donating a building or church organ like Carnegie, they helped charities get off the ground and become self-sustaining. Neither Rockefeller wanted the charity to come to them every year for new funds.

Rockefeller, Sr. had a bad experience with getting the University of Chicago started. The brilliant president of the university, Wm. Rainey Harper, kept tapping Senior for additional subsidies. The history of Rockefeller philanthropy is nicely explored in Ron Chernow's book "Titan" (Vintage Books 1998).

John Lee
Pittsburgh

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++++Message 8846. . . . . . . . . . . . Re: AA pioneers gravesites: Marty
Mann
From: anon2012xx . . . . . . . . . . . . 11/24/2012 8:31:00 PM

Charles Knapp created the Marty Mann memorial on find a grave:

http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&amp;GSln=mann&amp;GSiman=1&amp;GScid=10
Is there any single, central location on the internet where you could find a collection of photos of her?

Is there a good short bio of Mrs. Marty Mann on the internet?

I wish I had some of her talks. Where could you find tapes or CD's of her speaking?

I think Sally Brown had a bunch of them.

- - - -

FROM GLENN C. THE MODERATOR

I think Sally and David Brown have contributed most of their material on Marty Mann to the Chester H. Kirk Collection at the Brown University Library. On many topics in AA history, that's the best archival source in the world, far better than the New York AA Archives, which is mostly important for Bill Wilson's letters and documents pertaining to Conference actions and that sort of thing. Charlie Bishop's material formed the foundation of the Kirk Collection when it first began, and then Ernie Kurtz and others contributed their materials.

You can see Sally and David's website at:
http://www.sallyanddavidbrown.com/

Their page on "Major Resources"
http://www.sallyanddavidbrown.com/resources.htm lists the following three places:

National Council on Alcoholism and Drug Dependence
244 E. 58 St. Fl 4
New York, NY 10022
www.ncadd.org

Syracuse University Library
Department of Special Collections
600 E.S. Bird Library
Syracuse, NY 13244-2010
www.syr.edu

Brown University Library
The Chester H. Kirk Collection on Alcoholism and Alcoholics Anonymous
Box G-BH
Providence, RI 02912
www.brown.edu
Sally and David add a note saying: see bibliography, audiotape lists, and interview names in A Biography of Mrs. Marty Mann for numerous additional resources.

Sally and David describe how they did their research at:

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IT WAS SALLY AND DAVID BROWN WHO RE-DISCOVERED BILL SWEGAN

See http://hindsfoot.org/swegmarty.html

William E. Swegan, who was the most articulate spokesman for the atheistic wing of early AA, had been largely forgotten when Sally and David found out he was still alive, and interviewed him. (Marty Mann and her right hand man, Yev Gardner, were Bill Swegan's two great supporters back in the 1940's and 50's.)

I don't know where Bill Swegan was buried, or if he was buried (his body was cremated after his death). He was born in Niles, Ohio, but he died in California. His obituary said:

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He died Aug. 17, 2008, at the age of 90.

He is survived by his loving wife, Mary; by his daughter, Suzanne R. Williams (Richard), of Spokane, WA; sons William E. Swegan Jr. (Dianne), of Dacula, Ga., Robert A. Swegan, of Riverbank and David M. Swegan (Terri), of Loveland, Colo.; stepsons Albert J. Conde (Kathy), of Las Vegas, Nev. and Alphonso J. Conde, of Akron, Ohio ....

Friends are invited to attend a funeral service and celebration of life at Duggan's Mission Chapel, 525 W. Napa St., Sonoma, at noon on Saturday, Aug. 23, 2008.

Arrangements under the directions of Duggan's Mission Chapel, Mission Cremation Service, Sonoma.

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+++Message 8847. . . . . . . . . . . . Message to Pat M from Cedar Rapids Iowa
From: B . . . . . . . . . . . . . . . . . . . . . . . . . 11/27/2012 7:32:00 AM

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If Pat could contact me via phone, 215-390-7508, I am having trouble sending a reply to your email with those pictures you requested. I will try again with fewer attachments per message, possibly that is the issue.

Blessings,

Brian

Original message 8832
AA pioneers gravesites visited

I was able to stop in Chicago ... and visit Marty Mann's grave. Family plot, simple and understated. She is buried in Rose Hill cemetery on Ravenswood Dr. I snapped a few photos if anyone is interested.

Also ... we stopped in Akron very briefly, also at Rose Hill cemetery, on West Market St. Here was a bonanza of pioneers.

Ernie G, the devil may care chap and AA #4, JD Holmes the founder of the first AA group in Indiana and AA#17 (according to the counted noses list), Harry Latta AA #16, Frank Crumrine AA #40, and Irvin H Nelson AA #39.

I have pictures of all these graves. E-mail me at my home e-mail address:

kochbrian@hotmail.com> (kochbrian at hotmail.com)

+++Message 8848. . . . . . . . . . . . Re: fourth dimension and continental European thought
From: Joseph Tandl . . . . . . . . . . . . 11/26/2012 8:20:00 PM

C G Jung was a contemporary of Otto and refers to the 'noumenon,' 'numinous,' etc., very frequently throughout all of his writings.

Bill W was probably familiar with some aspects of Jung's work and thinking from the outset of AA, more likely even later when he corresponded with Jung.

Is there, to anyone's knowledge on this list, any documentation or recollection of Bill's understanding of and influence by Jung's work with regard to these two themes? That is, the numinous and the noumenon.

--Cheers, Joseph
"When you are immune to the opinions and actions of others, you won't be the victim of needless suffering." ~Miguel Ruiz

FROM GLENN C. THE MODERATOR: This is a very important observation and a very important question. As one instance of the way Jung talked about the numinous, see for example his words in a letter he wrote in 1945:

Carl Jung: "As you attain to the numinous experiences you are released from the curse of pathology."

"It always seemed to me as if the real milestones were certain symbolic events characterized by a strong emotional tone."

"You are quite right, the main interest of my work is not concerned with the treatment of neuroses but rather with the approach to the numinous."

"But the fact is that the approach to the numinous is the real therapy and inasmuch as you attain to the numinous experiences you are released from the curse of pathology. Even the very disease takes on a numinous character."


http://jungquotes.com/carl-jung-numinous-letters/

PLEASE NOTE THAT CARL JUNG'S THOUGHT WAS EVOLVING RAPIDLY during the early period. This was pointed out to me very strongly by the Jung scholar Amy Colwell Bluhm.*

Amy, who had made an extensive study of the chronological development of Jung's thought, had noted that many of the ideas which we think of as the characteristic dominant themes of Jung's psychiatric theories -- the archetypes, interest in alchemy, and so on -- were not developed until LONG AFTER Rowland Hazard went to Jung for psychoanalysis and was told that he needed to find a spiritual solution for his drinking.

So when we find places where Carl Jung was using either Otto's word numinous or
Kant's word noumenon, we need to note the date at which Jung was writing. If it's after 1938, it can't have been an influence on the Big Book. But it could still be an influence on Bill Wilson's later writings, and on his talks and leads which were tape recorded after 1938.

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*Amy Colwell Bluhm and Cora Finch were the two researchers who independently discovered that the correct date for Rowland's treatment by Jung was 1926, not 1931, as indicated in a letter which Rowland wrote describing his sessions with Jung.


CORA FINCH, "Stellar Fire: Carl Jung, a New England Family, and the Risks of Anecdote" can now be read online at: http://hindsfoot.org/jungstel.pdf

CORA FINCH, "Additional Notes to Stellar Fire" gives additional information: http://hindsfoot.org/jungnote.pdf

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Glenn Chesnut (South Bend, Indiana)

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+++Message 8849. . . . . . . . . . . . Re: fourth dimension and cosmic consciousness
From: Cloydg . . . . . . . . . . . . 11/26/2012 9:51:00 PM

From Clyde G. and Baileygc

---

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

Everybody wants to fly through space in their superman costume. People that drink believe that they have the power to control an uncontrollable substance. Like Ernest quoted, the serpent tempted Adam and Eve into making fools of themselves by whispering to them that if they ate the magic apple, "Ye shall be like Gods." (Genesis 3:5 in the Old Testament)

If one follows Bill W's life they will find he was plunged into the depths, where he spent most of his sober life.
Bill W. wrote that newcomers can be sensitive to arrogance in the name of spirituality. What can a newcomer think of an instance where we treat Bill W's grandiose thinking as gospel, and ignore the fact that for many years he had to live life with its disappointments like any other human in his day.

The only evidence of dimensions I see in his life was he seemed manic depressive. That is two different dimensions.

- - -

From: Clyde G. cloydg449@yahoo.com>
(cloydg449 at yahoo.com)

Isn't Bill's description that he describes on Pg. 8 his description of the fourth dimension? "I was soon to be catapulted into what I like to call the fourth dimension of existence. I was to know happiness, peace, and usefulness, in a way of life that is incredibly more wonderful as time passes." If not, why did he imply it as being as such?

Clyde G. Bakersfield, California

While I have not read the book by Ron Chernow nor will I dispute John Lee's take on this it does not necessarily square with what JDR told Willard Richardson in the letter dated March 17, 1938 where he responds to Willard Richardson's request for money to support "the work." I quote from the second paragraph of that letter:

"On the other hand, much as I would like to do what you gentlemen want me to do and agree to contribute $5,000 a year for two years to the support of the work, as you know it is contrary to our office policy to undertake the entire responsibility for any enterprise, or even a fifty percent responsibility, unless we expect to carry it indefinitely or to its conclusion. This policy I am sure you agree has been proved, by our long experience to be a wise one. I feel that it would be a mistake to deviate from it."
Now I interpret this to mean that the Rockefeller Foundation did at times fully fund charitable endeavors when they decided to carry it fully ... i.e. take control of it under Foundation auspices? To get the kind of money Bill was asking/hoping for (anywhere from 25k to 100k) would have likely meant agreeing to hand over the reins to the Rockefellers or at the very least agreeing to complete oversight from 30 Rock for any land or buildings i.e. drunk hospitals leased, purchased or opened to support the work. Not quite the same as the Foundation that was later set up with those kind gents Scott, Amos, Richardson and Chipman who were pretty much operating outside their scope as Rockefeller advisors... except of course when it came to administering the $5,000 that JDR did deposit into the account at Riverside Church to be used in supporting the work. And by the way, if I recall correctly, the money was specifically requested vis-a-vis the Amos Report to be used to help Dr. Bob and the work taking place in Akron not necessarily to be used for the writing of the Big Book nor the weekly support of Bill. JDR did however leave it up to Willard Richardson as to how the money should be sent and during what time frame and that is precisely what occurred. $3,000 was quickly used to pay off the mortgage for Dr. Bob's house and the rest was dispensed weekly to Bill and Bob in the amount of $30.00 until exhausted or about 8 months if I recall correctly.

There is more to the story.............

God Bless,

John B

--- In AAHistoryLovers@yahoogroups.com, John Lee wrote:

&gt; Rockefeller, Jr. and his advisor Fred Gates believed that their causes should be self-sustaining after receiving startup/seed money. They basically developed the idea of modern philanthropy. Rather than just donating a building or church organ like Carnegie, they helped charities get off the ground and become self-sustaining. Neither Rockefeller wanted the charity to come to them every year for new funds.

&gt; Rockefeller, Sr. had a bad experience with getting the University of Chicago started. The brilliant president of the university, Wm. Rainey Harper, kept tapping Senior for additional subsidies. The history of Rockefeller philanthropy is nicely explored in Ron Chernow's book "Titan" (Vintage Books 1998).
The only "definitive must statements" in the Big Book apply to the people who wrote it; they were scrupulously careful not to impose those imperatives on anyone else.

(See the annotations in the original manuscript to note how the compilers of the Big Book and their advisers bent over backwards to take out prescriptive language: The Book That Started It All, Hazelden 2010).

"The Big Book says 'Here are the Steps we took' ... so we'd better took 'em."
(Where did I read that?) It's sound advice, but not compulsory. Let's stick to the history.

"You may already have asked yourself why it is that all of us became so very ill from drinking. Doubtless you are curious to discover how and why, in the face of expert opinion to the contrary, we have recovered from a hopeless condition of mind and body. If you are an alcoholic who wants to get over it, you may already be asking - 'What do I have to do?' It is the purpose of this book to answer such questions specifically. We shall tell you what we have done ..." (Big Book, chapter 2, There is a Solution, emphasis added).

The logical, grammatical answer to the question, "What do I have to do?" is, "You must do this" (E.g. Acts 16:30-31: "[The jailer] brought them out and said, 'Sirs, what must I do to be saved?' So they said, 'Believe on the Lord Jesus Christ, and you will be saved' ...")

Bill W. said to Fr Marcus O'Brien, "It must (sic!) never be forgotten that the purpose of Alcoholics Anonymous is to sober up alcoholics. There is no religious or spiritual requirement for membership. No demands are made on anyone. An experience is offered which members may accept or reject. It is up to them."
(Quoted by Robert Fitzgerald, SJ, in The Soul of Sponsorship; Hazelden, 1995).
"Alcoholics Anonymous does not demand that you believe anything. All of its 12 Steps are but suggestions..." (12&12, Step Two). "We beg of you to be fearless and thorough from the very start." (Big Book, chapter five, How It Works). Anyone who has to beg cannot demand.

This exchange took place between Winston Churchill, when he was UK prime minister, and his education minister R A B Butler; " 'What could be done', wondered Churchill, 'to make children more patriotic? Tell them Wolfe won Quebec,' he mused. Butler replied, 'I would like to influence what was taught in schools but this was always frowned on.' 'Of course,' Churchill rejoined. 'Not by instruction or order but by suggestion'." (Source unknown).

AA's 12 Steps are "guides to progress", suggested - not mandatory (Big Book, chapter five); the word instructions does not appear anywhere in the first 164 pages of the Big Book.

"All faiths need a sacred text. It should be independent of the High Priesthood, a keeper of memories, prophetic in judgment and imagination, and with a touch of irreverent wit. It's a big help if the faithful come to believe it is well nigh infallible." (Robert Runcie, former Anglican archbishop of Canterbury).

"The ideal spiritual director (sponsor?) is summed up in this reflection by Paul of Hungary (12th century). 'Let him be inclined to correct kindly and to bear the weight himself. He must be gentle and affectionate, merciful to the faults of others. He shall act with discernment in different cases. Let him aid his penitent with prayer, alms and other good works. He is to help him by calming his fears, consoling him, giving him back hope and, if need be, by reproving him. Let him show compassion in his words and teach by his deeds. Let him take part in the sorrow, if he wishes to share in the joy. He must inculcate perseverance'." (Last two entries: sources unknown, but copied into my Big Book over the years).

Original message #8844 from: kochbrian@hotmail.com (kochbrian at hotmail.com)
http://health.groups.yahoo.com/group/AAHistoryLovers/message/8844

On "must" statements in the Big Book.
It's amazing to me that people still find a need to attack who Bill W. was and what he did. Was he depressed? It is well documented he suffered depressive episodes from the time the big book was published until he turned over the reins of AA to our fellowship. There is no evidence that he was bipolar. His spiritual experience in the hospital was just that, a powerful experience that changed him. I have no reason not to believe his experience. Many of my spiritual awakenings have been non-abiding, but that does not mean that they haven't had a profound impact on me.

I recall reading that Wilson had said he read both Modern Man in Search of a Soul and Psychology and Religion, two books by Jung published in the 30s. Would have took this up if anyone wants citation. Both of these books could have influenced Bill's writing of the Big Book. Here is what Jung had to say on the subject Glenn is discussing:

"In speaking of religion I must make it clear from the start what I mean by that term. Religion, as the Latin word denotes, is a careful and scrupulous observation of what Rudolph Otto aptly termed the "numinosum," that is, a dynamic existence or effect, not caused by an arbitrary act of will. On the contrary, it seizes and controls the human subject, which is always rather its victim than creator.

"Religion appears to me to be a peculiar attitude of the human mind, which could be formulated in accordance with the original use of the term "religio," that is, a careful consideration and observation of certain dynamic factors, understood to be "powers," spirits, demons, gods, laws, ideas, ideals or whatever name man had given to such factors as he has found in his world powerful, dangerous, or helpful enough to be taken into careful consideration,
or grand, beautiful and meaningful enough to be devoutly adored and loved. In
colloquial language one often says of somebody who is enthusiastically
interested in a certain pursuit, that he is almost "religiously devoted" to
his
cause; William James for instance, remarks that a scientist often has no
creed,
but "his temper is devout.

"I want to make it clear that by the term "religion" I do not mean a creed.
It
is, however true that on the one hand every confession is originally based on
the experience of the numinosum and on the other hand upon ... the loyalty,
trust, and confidence toward a definitely experienced numinous effect and
the
subsequent alteration of consciousness: the conversion of Paul is a striking
example of this. "Religion," it might be said, is the term that designates
the
attitude peculiar to a consciousness which has been altered by the
experience of
the numinosum.

"Creeds are codified and dogmatized forms of original religious experience.
The
contents of the experience have become sanctified and usually congealed in a
rigid, often elaborate, structure. The practice and reproduction of the
original
experience have become a ritual and unchangeable institution. This does not
necessarily mean a lifeless petrifaction. On the contrary it can become the
form
of religious experience for ages of time for millions of people without
there
being any vital necessity for alteration.

Excerpts from C. G. Jung, Psychology & Religion, pp. 4-6. Yale University
Press,
1938.

God Bless,

John B

________________________________
From: Joseph Tandl tandlj@gmail.com
To: AAHistoryLovers@yahoogroups.com
Sent: Monday, November 26, 2012 8:20 PM
Subject: [AAHistoryLovers] Re: fourth dimension and continental European
thought

C G Jung was a contemporary of Otto and refers to the 'noumenon,'
'numinous,'
etc., very frequently throughout all of his writings.
Bill W was probably familiar with some aspects of Jung’s work and thinking from the outset of AA, more likely even later when he corresponded with Jung.

Is there, to anyone's knowledge on this list, any documentation or recollection of Bill's understanding of and influence by Jung's work with regard to these two themes? That is, the numinous and the noumenon.

--Cheers, Joseph

+++Message 8854. . . . . . . . . . . . . Re: Sponsors  
From: Angela Corelis . . . . . . . . . . . . 11/24/2012 8:26:00 PM

In Mexican AA (probably other Spanish speaking groups also) Sponsor has been translated as Padrino/Madrina, Godfather/godmother. One of the responsibilities of a godparent is to facilitate their godchild’s spiritual education and growth.

I like this much better than sponsor. When I first heard of an AA sponsor, I wondered if we had to learn a secret handshake or receive money from them.

Angela  
Puerto Vallarta, Mexico

+++Message 8855. . . . . . . . . . . . God as we understood Him  
From: aliasjb . . . . . . . . . . . . 11/27/2012 12:32:00 PM

It seems to me that a year or so ago there was a posting which attributed the Big Book's "God as we understand him" phrase to Hank Parkhurst. Jim Burwell (the author of "The Vicious Cycle" in the story section of the book commencing with the Second Edition) credits himself with the phrase and also claims in the same story that Hank Parkhurst (whom I have understood to be either agnostic or atheistic) was all the time talking about God.

I will appreciate some light, whether on my forgetfulness or on an accurate history.

---

FROM GLENN C. THE MODERATOR: part of the answer is found in
I would appreciate hearing from some of the AAHistoryLovers who know a lot about Hank Parkhurst, as to whether he would best be described as
(a) an atheist or skeptic, or
(b) someone who wished to stress the psychological side of the AA program far more than the spiritual side, especially when writing an introductory book for beginners, many of whom might be frightened off by too much God talk.

It seems to me that in the "outline" he wrote when the idea of writing the Big Book was first brought up for discussion, he was arguing for position b. But was that merely a talking point, adopted by a man who did not believe that he could get most of the other members to accept his own atheistic beliefs as the official position of the whole group?

The following Microsoft Excel file contains the gravesite particulars of almost 100 AA pioneers. It contains their names, City of burial, Cemetery name, plot location, address and phone number of gravesites. Thanks to Brian K.

https://dl.dropbox.com/u/102806363/RosterofGravesAugust132012HolmesInBlue.xlsx

Bob S.

To me it seems that Kevin Kaufmann has produced a very important contribution to
the cultural history of AA. True, his details are often wrong. My impression is that his problems are more in the direction of overly-much loyalty to traditional fellowship sources, not the "outsider" problem that Jared sees.

One way Kaufmann's perspective differs from that of Trysh Travis is in his interpretation of early-AA culture as attempting to restore traditional gender identities in men who were both economically displaced and unsuccessful in maintaining socially endorsed marital roles. Travis (in Language of the Heart) went to enormous trouble constructing an image of early AA that was somewhat feminism-friendly and counter-hegemonic. It was a Herculean effort, and no one of lesser skill could have done it even as well as she did. Kaufmann is closer to reality, I think, although below 'Travis' (very high) skill level.

Cultural studies orthodoxy may sometimes get in the way, both with Travis and with Kaufmann. Travis, especially, tries to address a broadly defined "recovery culture" while rejecting any possibility that non-AA writers or (God forgive) critics of AA could ever contribute anything of value to such a culture. The real world is a little messier, I suspect.

I

++++Message 8858. . . . . . . Re: Kevin Kaufmann, Rigorous Honesty, history of AA 1930-60
From: KevinK . . . . . . . . . . . . 11/30/2012 1:31:00 PM

I

Thanks for the feedback, truly. Over the course of writing the dissertation I was writing for a very small audience, three people to be specific. Getting the perspective of other folks who worked on AA/recovery and the like is invaluable.

I won't defend myself too much, but two things I totally agree with: First, the typo on the very first page is positively soul-crushing and I hope to get it corrected through LUC's library. Second, misspelling Ebby's name is just bad.

I should read Trysh's book but I know why I didn't read it for the dissertation. It wasn't published until 2009 and I was deep into rewriting/editing (not too well apparently) and I needed to finish so no new information was welcome. Or as my advisor put it, I needed to dissertate or get off the pot. Honestly, I don't think I looked at anything after the first full draft was finished.
"corafinch" wrote:

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The Bill W. documentary that was in theaters earlier this year (& is still in theaters in some areas) is now available for order on DVD:

http://www.page124.com/store
In Costa Rica, and I believe in other Catholic-based Latin American countries, Padre carries the responsibility of upbringing a child if the parent dies. The Padre is an integral part of the family.

(The fairly new use of the "@" at the end of a word in written and typed Spanish now signifies the a/o combination, thus Padre represents Padre/Padre. This is as ugly to me as the equally awkward attempts to be gender correct in English.)

The words for sponsee here are Ahijado and Ahijada (godchild), again carrying an extra societal meaning, and again being of common use in the greater society. So it is not at all out of the ordinary to hear the words in common use, and for people to have the understanding of a responsible elder ready to take care of a youth.

There is also the implication of a lifetime relationship between Padre and Ahijado. In a similar way, as my time in AA continues to grow, I find that sponsees who have moved half a world away, and have had new sponsors for years now, see our relationship as still standing -- as do I.

This ongoing emotional bond is not conveyed, or at least I do not sense it, in the discussions here on AAHistoryLovers of sponsorship in response to Ernie's request. What I have heard focuses on what I see as the beginnings of the relationship -- the formal process of studying in meaning of the Steps, and the actions required of them.

As a side note, the word ojalá (God willing) and its accompanying world view are an integral part of life here (as is the Arabic word, inshalla, from which it is derived, in Arabic countries). When people leave their house, or get on a bus, or pass in front of a church, they cross themselves. It is a recognition and a ritualization of the Third Step. The importance of this world view to the sponsor/sponsee relationship is twofold -- both its initiation (going through the Steps) and its continuance (as mentor) rely on God.

John French
That's what sponsor means in the Episcopal [Anglican] church in the Ceremony of Baptism -- and both Sam Shoemaker in NY and Walter Tunks in Akron were Episcopal priests.

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From: acorelis@yahoo.com
Subject: Re: Sponsors
In Mexican AA (probably other Spanish speaking groups also) Sponsor has been translated as Padrino/Madrina, Godfather/godmother. One of the responsibilities of a godparent is to facilitate their godchild's spiritual education and growth.

I like this much better than sponsor. When I first heard of an AA sponsor, I wondered if we had to learn a secret handshake or receive money from them.

Angela
Puerto Vallarta, Mexico

Ernie Kurtz's request appears as one for historical records and the manner of redemption for countless early-era AAs through sponsorship.

The Alcoholic Foundation office, in Ruth Hock's outreach and reply letters, referred to the "AA method" and the vehicle for recovery always was the methods and principles laid out in the Big Book: working with others, one-to-one, carrying the recovery message to effect a spiritual awakening.

Over the years I've heard the complaint that the topic of sponsorship is hard to find in the Big Book, and it surely is not in a verbatim format.

However, every written BB personal story of growth in sobriety is the result of sponsorship and membership in the AA recovery community, the 'fruits' of being
led and loved. The threads of sponsorship methods are very evident in most of our BB stories.

I enjoy your point about Bill S. and his skill of listening; this, to me, is the initial role of an AA sponsor. In my case it was my sponsors who heard whatever I had to say and then proceeded to show me how to examine, then explain, what I was saying. Call it the search for a nonsense quotient LOL, as newcomers get their second set of legs, tongues, ears, eyes and more.

The second aspect of sponsorship is navigation through AA principles, similar to a cab driver that knows the roads and the routes to reach a destination. The varieties of this navigation are vast, and I hope Dr. Kurtz finds what he is looking for.

Locally, I am looking forward to the publication of the biography of Earl T., the Chicago Group's founding member. It's undertaken by the Area 19 Chicago Archives Committee and has progressed over the past few years. I wish I could have known him but I know Chicago AA.

RT

- - -

Ernie Kurtz wrote "I am trying to gather definitions or brief understandings of the role of sponsors in A.A. If you know of any, would you please send them to this group (for perhaps some good discussion) or, if you prefer, to me personally?"

I would like to second Ernie's request. Ernie has asked for "definitions or brief understandings" of sponsorship in AA.

Glenn C. (South Bend, Indiana)

+++Message 8863. . . . . . . . . . . . Re: fourth dimension and continental European thought
From: planternva2000 . . . . . . . . . . . . 11/27/2012 3:05:00 PM

An aside: for those interested in Jung there are several videos available for viewing or download at

http://veehd.com/search?q=Carl&43;Jung [82]
You may be prompted to download the "Vaudix" plugin.

DO NOT DOWNLOAD!!!

Register (free) and sign in to watch/download any or all of the videos.

Jim S.

__________________________________________

John Barton wrote:

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subsequent alteration of consciousness: the conversion of Paul is a striking example of this. "Religion," it might be said, is the term that designates the attitude peculiar to a consciousness which has been altered by the experience of the numinosum.

"Creeds are codified and dogmatized forms of original religious experience. The contents of the experience have become sanctified and usually congealed in a rigid, often elaborate, structure. The practice and reproduction of the original experience have become a ritual and unchangeable institution. This does not necessarily mean a lifeless petrifaction. On the contrary it can become the form of religious experience for ages of time for millions of people without there being any vital necessity for alteration."


God Bless, John B

From: Joseph Tandl
Subject: Re: fourth dimension and continental European thought

C G Jung was a contemporary of Otto and refers to the 'noumenon,' 'numinous,' etc., very frequently throughout all of his writings.

Bill W was probably familiar with some aspects of Jung's work and thinking from the outset of AA, more likely even later when he corresponded with Jung.

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--Cheers, Joseph

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+++Message 8864. . . . . . . Re: fourth dimension and continental European thought
From: bobby gibbs . . . . . . . . . . . . 11/27/2012 1:08:00 PM
From Bobby Gibbs and Woody in Akron

---

From: "bobby gibbs" bakpaks@taosnet.com\&gt;
(bakpaks at taosnet.com)

The one concrete idea that the Big Book seems to have taken from Carl Jung was his suggestive style of writing ... Thank God

Bobby Gibbs
Taos, New Mexico 87571
(575)-770-4514

---

From: Robt Woodson wdywdsn@sbcglobal.net\&gt;
(wdywdsn at sbcglobal.net)

Hello all,

Weighing in on this one ... I think that perhaps the best way to understand and interpret the fourth dimension is to first identify the other three. (I note that the following formula usually produces some oooh's and ahh's at meetings where this subject is mentioned).

I had always believed that first three dimensions were, or properly are, in line with our senses and hence our perceptions ... Visual, (sight) ... Auditory, (sound) ... and Physical, or Tactile (touch/taste) ... with the remaining, or fourth dimension, that Bill notes ... (which we obviously have the most difficulty in perceiving, or discerning) ... being the Spiritual.

I'm quite willing to play the dummy in order to further our search for knowledge. I had always thought this obvious ... and so ... hopefully this little theory of mine will either fly or die here. Perhaps, at best, it might redirect the course of the inquiry.

Keep your powder dry,
Woody in Akron

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+++Message 8865. . . . . . . . . . . . Bill W's depressions
From: LES COLE . . . . . . . . . . . . 11/27/2012 2:52:00 PM
A couple points in Mark's post today got me thinking.

1. I do not feel that "negative" discussion (certainly within this group) about Bill or AA is not harmful and should not be limited. History includes this, and Bill was actually an "average" man in many respects. Because he became such a severe alcoholic, and thought out a method to combat international alcoholism made him "above average", and we honor him for doing so, but we also acknowledge that Bill had a very complex life and with many foibles.

His bouts with depression started during his early years in East Dorset, and that's not very surprising considering he was physically abandoned by both his mother and father when he was a pre-teen. He had a very tumultuous time during high school when his very close friend, Bertha Bamford, died mysteriously. Significant depression followed. His final WILL giving a large benefit to Helen Wynn, and how that impacted Lois has never been studied as far as I know. The change from being homeless for many of his adult years, and then becoming a very well-to-do person has never been studied sociologically as far as I know.

Such matters deserve some analysis in my opinion. The AAHL, today, provides an opportunity to discuss new research and/or some new thinking about AA.

(Although I feel certain that we can never ferret out what Bill's intentions were when he used particular words.)

There is documentation that Bill said some things which were not true ... probably in the spirit of making his point in his "story" at times. Knowing this, and discussing it, does not belittle AA.

2. But I have never come across any documentation suggesting he was "bipolar" (current term for the old diagnosis "manic- depressive"). There are many persons who experience various levels of depression but do not also demonstrate "manic" behavior. It appears that Bill was definitely troubled by depression of considerable length and frequency, but probably not manic in the medical sense.

Thanks for Mark opening this up.

Les C

Colorado Springs, Colorado
+++Message 8866.  . . . . . . . Re: Rockefeller: I am afraid that money will spoil this thing.
From: jayaa82@earthlink.net  . . . . . . . . . . . . 12/1/2012 4:17:00 PM

I have done extensive research on Rockefeller and AA that has resulted in a book that is ready to be published. It is titled "Extraordinary Men in Extraordinary Times - How John D. Rockefeller, Jr. and his Associates Saved AA." (Any suggestions on a publisher will be welcomed ... Hazelden turned it down) I spent several days at the Rockefeller archives as well as having unfettered access to the GSO archives.

I also gave a presentation on Rockefeller a number of years ago at the NAW.

The facts are these: Rockefeller knew nothing about AA until he received Richardson's recommendation (that resulted in the March, 1938 letter).

Bill may have asked for $50,000 or $100,000 or who knows what, I found no documentation on this. Richardson, knowing full well Rockefeller would not approve that much recommended that he give $10,000 over 2 years with the decision on the second year to be made after they saw how things went. Rockefeller then answered with the letter where he would not fund 100% and gave a one time gift of $5,000. This was a personal donation, it had nothing to do with the Rockefeller Foundation. He also finished the letter by saying don't come back again for more. Obviously, he would come to change his mind on that.

The Amos report was attached to Richardson's initial letter. (The original is in the Rockefeller Archives)

Dr. Bob's mortgage was not paid off. There is no evidence that Rockefeller ever said "Money will spoil this thing."

Here are the details on the $5,000. This comes directly from Rockefeller memos and cancelled checks. All told over the years, Rockefeller and his associates, including the dinner and monies raised to pay off the Works Publishing stock totaled $37,455. (I will be happy to provide details if anyone wants them.

Jay Moore
Akron

Jayaa82@earthlink.net&gt; (Jayaa82 at earthlink.net)
Details on Distribution of Initial $5,000 Rockefeller Gift Including other donations, loans, stock - Period 3/18/38 - 2/23/39

<table>
<thead>
<tr>
<th>DATE</th>
<th>DETAILS</th>
</tr>
</thead>
<tbody>
<tr>
<td>03/18/38</td>
<td>$5,000 Pledge made; $2,000 to Riverside; $500 sent to Dr. Bob Smith</td>
</tr>
<tr>
<td>04/01/38</td>
<td>$500 loan made by Charles Towns</td>
</tr>
<tr>
<td>04/01/38</td>
<td>$100 to Elizabeth M, $100 to Fitz M, $250 to Bill Wilson</td>
</tr>
<tr>
<td>04/04/38</td>
<td>$650 sent from Riverside to Frank Amos</td>
</tr>
<tr>
<td>04/05/38</td>
<td>$250 sent from Frank Amos to Dr. Bob Smith</td>
</tr>
<tr>
<td>04/29/38</td>
<td>$200 sent from Frank Amos to Dr. Bob Smith</td>
</tr>
<tr>
<td>05/03/38</td>
<td>$50 sent from Frank Amos to Bill Wilson</td>
</tr>
<tr>
<td>05/05/38</td>
<td>$1,500 to Riverside from Rockefeller on pledge ($1,500 remains)</td>
</tr>
<tr>
<td>05/07/38</td>
<td>$1,000 sent from Riverside to Amos</td>
</tr>
<tr>
<td>05/09/38</td>
<td>Amos sends $200 to Bill Wilson; $300 to Dr. Bob Smith; $200 to Fritz M</td>
</tr>
<tr>
<td>05/16/38</td>
<td>$500 Loan made by Charles Towns</td>
</tr>
<tr>
<td>05/16/38</td>
<td>$500 paid to Hank P. from Towns Loan</td>
</tr>
<tr>
<td>05/26/38</td>
<td>$350 sent from Riverside to Amos</td>
</tr>
<tr>
<td>05/27/38</td>
<td>$200 sent from Amos to Dr. Bob Smith; $200 to Bill Wilson; $200 to Fritz M</td>
</tr>
<tr>
<td>06/30/38</td>
<td>$200 sent from Amos to Dr. Bob Smith</td>
</tr>
<tr>
<td>07/02/38</td>
<td>$500 sent from Riverside to Frank Amos</td>
</tr>
<tr>
<td>07/05/38</td>
<td>$200 sent from Amos to Bill Wilson</td>
</tr>
<tr>
<td>07/14/38</td>
<td>$300 sent from Amos to Hank P.</td>
</tr>
<tr>
<td>07/15/38</td>
<td>$1,000 loan at 6% made by Agnes M. (Bill to repay personally?)</td>
</tr>
<tr>
<td>08/01/38</td>
<td>$200 sent from Amos to Dr. Bob Smith</td>
</tr>
<tr>
<td>08/03/38</td>
<td>$200 sent from Amos to Bill Wilson, $300 to Hank P, $200 to Fritz M</td>
</tr>
<tr>
<td>08/19/38</td>
<td>$150 sent from Amos to new Alcoholic Foundation</td>
</tr>
<tr>
<td>08/22/38</td>
<td>$500 sent from Riverside to Foundation</td>
</tr>
<tr>
<td>08/26/38</td>
<td>$500 loan from Charles Towns</td>
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<td>09/01/38</td>
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<tr>
<td>09/03/38</td>
<td>$150 to Bill Wilson, $150 to Hank P., $200 to Fitz M. sent from Foundation</td>
</tr>
<tr>
<td>09/12/38</td>
<td>$50 donation received from Mrs. C.F. Bruce</td>
</tr>
<tr>
<td>09/29/38</td>
<td>$200 sent to Bill Wilson, $200 to Hank P. from Foundation</td>
</tr>
<tr>
<td>10/01/38</td>
<td>$200 sent to Dr. Bob Smith from Foundation</td>
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<tr>
<td>10/03/38</td>
<td>$500 distributed from Rockefeller pledge ($1,000 remains)</td>
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<tr>
<td>11/01/38</td>
<td>$200 sent to Dr. Bob Smith from Foundation</td>
</tr>
<tr>
<td>11/17/38</td>
<td>$100 donation received from Mrs. E.L. Ballard</td>
</tr>
<tr>
<td>12/08/38</td>
<td>$50 donation received from a Mr. Burke</td>
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<tr>
<td>12/28/38</td>
<td>$200 sent to Dr. Bob Smith from the Foundation</td>
</tr>
<tr>
<td>12/17/38</td>
<td>$500 distributed from Rockefeller pledge ($500 remains)</td>
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<td>12/31/38</td>
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</tr>
<tr>
<td>Jan-1939</td>
<td>$550 received from Works Publishing stock</td>
</tr>
<tr>
<td>02/01/39</td>
<td>$125 donation received earmarked for Ruth Hock</td>
</tr>
</tbody>
</table>
Details

02/01/39 $125 sent to Ruth Hock, $200 to Dr. Bob Smith by Foundation
02/03/39 $125 received for Works Publishing Stock from Leonard Strong
02/23/39 $50 sent to Florence R. from Foundation
02/23/39 $100 sent to Bill Wilson, $50 to Fitz M. by Foundation
2/23/39 $500 remaining Rockefeller pledge sent to Alcoholic Foundation

From: jax760
Sent: 11/27/2012 11:23:50 AM
Subject: Re: Rockefeller: I am afraid that money will spoil this thing.

While I have not read the book by Ron Chernow nor will I dispute John Lee's take on this it does not necessarily square with what JDR told Willard Richardson in the letter dated March 17, 1938 where he responds to Willard Richardson's request for money to support "the work." I quote from the second paragraph of that letter:

"On the other hand, much as I would like to do what you gentlemen want me to do and agree to contribute $5,000 a year for two years to the support of the work, as you know it is contrary to our office policy to undertake the entire responsibility for any enterprise, or even a fifty percent responsibility, unless we expect to carry it indefinitely or to its conclusion. This policy I am sure you agree has been proved, by our long experience to be a wise one. I feel that it would be a mistake to deviate from it."

Now I interpret this to mean that the Rockefeller Foundation did at times fully fund charitable endeavors when they decided to carry it fully ....i.e take control of it under Foundation auspices? To get the kind of money Bill was asking/hoping for (anywhere from 25k to 100k) would have likely meant agreeing to hand over the reins to the Rockefellers or at the very least agreeing to complete oversight from 30 Rock for any land or buildings i.e. drunk hospitals leased, purchased or opened to support the work. Not quite the same as the Foundation that was later set up with those kind gents Scott, Amos, Richardson and Chipman who were pretty much operating outside their scope as Rockefeller advisors... except of course when it came to administering the $5,000 that JDR did deposit into the account at Riverside Church to be used in supporting the work. And by the way, if I recall correctly, the money was specifically requested vis-a-vis the Amos Report to be used to help Dr. Bob and the work taking place in Akron not necessarily to be used for the writing of the Big
Book
nor the weekly support of Bill. JDR did however leave it up to Willard
Richardson as to how the money should be sent and during what time frame and
that is precisely what occurred. $3,000 was quickly used to pay off the
mortgage
for Dr. Bob's house and the rest was dispensed weekly to Bill and Bob in the
amount of $30.00 until exhausted or about 8 months if I recall correctly.

There is more to the story...........

God Bless,

John B

--- In AAHistoryLovers@yahoogroups.com, John Lee wrote:
&lt;
&gt; Rockefeller, Jr. and his advisor Fred Gates believed that their causes
should
be self-sustaining after receiving startup/seed money. They basically
developed
the idea of modern philanthropy. Rather than just donating a building or
church
organ like Carnegie, they helped charities get off the ground and become
self-sustaining. Neither Rockefeller wanted the charity to come to them
every
year for new funds.
&lt;
&gt; Rockefeller, Sr. had a bad experience with getting the University of
Chicago
started. The brilliant president of the university, Wm. Rainey Harper, kept
tapping Senior for additional subsidies. The history of Rockefeller
philanthropy
&lt;
&gt; John Lee
&gt; Pittsburgh

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+++Message 8867. . . . . . . Memory book for Bill White's
retirement reception
From: Glenn Chesnut . . . . . . . . . . . . .2/1/2012 4:22:00 PM

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

December 12, 2012 deadline

From: Kelli Wright kwright@chestnut.org&lt;
(kwright at chestnut.org)

Dear Colleagues,

Thank you to those of you who have sent notes, letters, and memories of your
work with Bill over the years. If you haven't yet sent something, we would
love
to include your well wishes in memory book that we are putting together for Bill's retirement reception on December 12, 2012. Kelli Wright is preparing the book of memories. If you could, please e-mail yours by Friday (December 7th) to:

Kelli Wright
kwright@chestnut.org
(kwright at chestnut.org)

____________________________________


White was born in 1947 to an Army family, his father a construction worker and his mother a nurse. His family grew quite large with more than 20 adopted, foster, related and siblings living in a small rural home in Illinois. He received a bachelor's degree from Eureka College, studying psychology, sociology and history. His first job was with the Illinois Department of Mental Health in 1967, where his responsibilities were to tour the wards of the mental health institution and screen the alcoholics and addicts for community placement. In the seventies, he became an outreach worker, gathering addicts and alcoholics from jail or hospitals and connecting them with services like Salvation Army shelters, SRO's and AA meetings. In 1970, he worked at Chestnut Health Systems, one of the first local community treatment centers in Illinois, and became the clinical director of the facility.

In 1975, White left to pursue a master's degree in Addiction Studies at Goddard College. Upon graduating he began working with the Illinois Dangerous Drug Commission, and then became deputy director of the National Institute on Drug Abuse's training center in Washington DC. In 1986, he returned to the Chestnut Health System and founded the Lighthouse Institute, an addiction treatment research center.

In 2003, he published his best-known book, Slaying the Dragon, a history of addiction and addiction treatment in the US. He is now a senior consultant at the Chestnut Health System, and continues to engage in research and writing.
on addiction treatment and recovery coaching.

Slaying the Dragon, DETAILED TABLE OF CONTENTS:
http://www.williamwhitepapers.com/pr/__books/table_of_contents/Slaying%20the
%20Dragon%20Table%20of%20Contents.pdf [83]

http://www.chestnut.org/LI/Bookstore/blurbs/books/A104-Dragon.html


During the early formative period of the AAHistoryBuffs / AAHistoryLovers, Nancy Olson* was the Moderator, with Fiona Dodd as Assistant Moderator.

But while Nancy was working out the basic guidelines and historical standards for this new AA history web group, she was in continuous consultation with three other figures:

Ernest Kurtz, Glenn Chesnut, and Bill White.

So Bill White is one of the co-founders of the AAHistoryBuffs and AAHistoryLovers, and is also, I would say, probably the historian who is closest to Ernie Kurtz as both friend and confidante.

So it is not only Bill White's classic book on the history of alcoholism treatment which makes him a major person in AA history, but also his closeness to both Ernie Kurtz (the number one AA historian) and Nancy Olson (who started the web group that contains most of the really important discoveries in AA history in recent years).

*Nancy Olson, from 1951 to 1955, had been personal secretary and chief assistant to Mortimer Adler at the University of Chicago, one of the two co-editors of the University of Chicago Great Books Series, so that in many ways, during her apprenticeship with Adler, she had gained the historical competence and training of someone who had done a good doctorate in history from the University of Chicago. Nancy's book "With a Lot of Help from Our Friends: The Politics of Alcoholism" would have gained her tenure in most university history departments in the United States, if she had only had the letters "Ph.D." after her name. See:

http://hindsfoot.org/nomem1.html
http://hindsfoot.org/NOmem4.html

But Bill White, Ernie Kurtz, etc., also had an enormous input into how the new AA history group was formed, and the high historiographical standards which it strove to attain: documentation of all sources, no personal opinions or guesses, etc.

+++Message 8868. . . . . . . . . . . . Bonus Features on the Bill W. Documentary DVD
From: bill@athenararebooks.com . . . . . . . . . . . . 12/4/2012 10:23:00 AM

Here is some additional information on the release of the "Bill W" documentary on DVD which is scheduled for December 11th.

(Orders can be placed at www.billw.com/store http://www.billw.com/store&g;.)

The DVD's will begin to ship on December 11th &ndash; in plenty of time for those who want to give them as Christmas gifts.

NOTE that the DVD contains "Bonus Features" that were not shown in the theatrical release. These include

*Two recreated scenes (Bill drunk in Yonkers, Dr. Bob hung over at lunch)

*Three mixed media segments on AA history (Jung, Rowland & Ebby; Planning & Writing the Big Book; How Alanon Got Started)

*Three interviews with AAs (two of whom got sober in the 1940s)

along with

*Transcripts of five of Bill's letters and four of Lois' diary entries that were shown in the movie

Besides the DVD release, the movie will also be available on December 11th on iTunes, Amazon Instant Video and cable Video On Demand. (NOTE: the digital downloads may have some, but not all, of the "Bonus Features" listed above.)

+++Message 8869. . . . . . . . . . . . Rev. Walter Tunks
From: B . . . . . . . . . . . . 12/5/2012 7:37:00 AM
Recently, as part of my continued research on burial places of those that came before, including the nonalcoholics that were our endorsers and advocates, I came across a couple articles related to the death of Rev. Walter Tunks, whom we know as the minister contacted by Bill Wilson, which ultimately led to Dr. Robert Smith, and the genesis of AA.

I have these articles for anyone interested in them. They are comprehensive accounts that include chunks of Rev Tunks' life and journey. Amazing stuff really.

To quote:
"The son of an Adrian, Michigan, blacksmith, Dr. Tunks retained an interest in the welfare of the "unchurched" and the working people of Akron throughout his 23 years as head of St. Paul's. His leadership was frequently used for community purposes and he was a leading figure in innumerable charitable efforts"

"Dr. Tunks' philosophy was perhaps summed up best in a comment he once made after one of his parishioners reproached him for 'spending so much time on the unchurched.' 'That,' he said, 'was one of the finest compliments ever paid me. Half of my time in Akron has been given to the unchurched.' He chuckled."

It is nice to have a more clear picture of the man, and the man of God.

Blessings,

Brian

We see from time to time assertions that at one point in time there were more 24 Hour Books in circulation than Big Books.

Today's Grapevine quote of the day inspired me to read the article it was taken from in the November 1951 GV titled _In Conclusion, Make A.A. Tick_ and was written by Wilson.

In the article I found, "Yet see what has happened. Two-hundred-thousand AA books circulated in this year 1951, silently scattering our message
world-wide,
lighting the path of progress for nearly every incoming member. Without
doubt,
that book is the backbone of our unity, it has unbelievably simplified our
task.
Although its preparation was, in part, a very "material" proceeding indeed,
those early labor pains of its creation did help form our society and cause it
to function. The spiritual result, in sobriety, happiness and faith, is
altogether beyond any reckoning."

So my question is: Do we have publishing data that would have more than
200,000
24 Hour Books in circulation in the early 1950s?

If so, what is the source of these data?

BTW, the article was well worth the read to me. An excellent take on
our Third Legacy.

Tommy H in Danville

++++Message 8871. . . . . . . Commemoration - Henrietta
Seiberling's death - Dec. 8, 2012
From: Tom Hickcox . . . . . . . 12/6/2012 8:42:00 AM

I mentioned to the list this past summer that efforts were in the
planning stage to commemorate the anniversary of Henrietta Seiberling's
death, which is today, at her graveside in Lawrenceburg, Kentucky, just
up the road from me.

The plans were grand and, as is so true in activities involving
alcoholics, imploded.

None the less, there will be a modest gathering Saturday, December 8th, 2012
there at 1630 EST.

Tommy H in Danville, Ky.

++++Message 8872. . . . . . . RE: Rev. Walter Tunks
From: brian koch . . . . . . . 12/5/2012 1:49:00 PM

Rev Tunks is interred at St. Paul's Episcopal Church, 1361 W Market St,
Akron.
His ashes are interred in the wall of the sanctuary of the church (a bronze
plaque indicates which wall).
Brian

---

From: kochbrian@hotmail.com
Date: Wed, 5 Dec 2012
Subject: Rev. Walter Tunks

Recently, as part of my continued research on burial places of those that came before, including the nonalcoholics that were our endorsers and advocates, I came across a couple articles related to the death of Rev. Walter Tunks, whom we know as the minister contacted by Bill Wilson, which ultimately led to Dr. Robert Smith, and the genesis of AA.

I have these articles for anyone interested in them. They are comprehensive accounts that include chunks of Rev Tunks' life and journey. Amazing stuff really.

To quote:
"The son of an Adrian, Michigan, blacksmith, Dr. Tunks retained an interest in the welfare of the "unchurched" and the working people of Akron throughout his 23 years as head of St. Paul's. His leadership was frequently used for community purposes and he was a leading figure in innumerable charitable efforts"

"Dr. Tunks' philosophy was perhaps summed up best in a comment he once made after one of his parishioners reproached him for 'spending so much time on the unchurched.' 'That,' he said, 'was one of the finest compliments ever paid me. Half of my time in Akron has been given to the unchurched.' He chuckled."

It is nice to have a more clear picture of the man, and the man of God.

Blessings,

Brian

+++

+++Message 8873. . . . . . . . . . . . Re: Bill W's depressions
From: hartsell . . . . . . . . . . . . 12/2/2012 12:53:00 AM

The proposition that were Bill alive today he might be diagnosed as Bi-Polar certainly has merit. (I do not conside it a detraction from Bill as a
"founder.") I am not an AA Historian, have read and am familiar with all the "official" history re Bill, and much of the unofficial history, anecdotal as well as the shared first hand info posted on this and other sites.

I am a sober member, dos 12-28-67, I worked in the Mental Health field for several of those sober yrs and if presented with the information cited, that would certainly be a diagnosis first considered.

Sherry C.H., Gilmer, in northeast Texas

---

From: "Bob Kelley" robertokelley@comcast.net;
(robertokelley at comcast.net)

I am generally relieved when I learn of the history of AA and its founders. Sometimes, I am a bit incredulous. Nonetheless, the miracle of AA remains intact despite all of our flaws.

This includes the fact that Bill suffered from depression - particularly before 1955 - and many other things which our founder did. To me, all this draws attention to the power of AA. It takes us away from the "cult of the personality." It allows us to focus on helping ourselves and others.

Without Bill W., AA would most likely never have succeeded. However, he was not a saint. That's very reassuring to me.

Once again, thanks to all of you.

Bob K.
New Hampshire

+++Message 8874. . . . . . . . . . . . RE: Commemoration - Henrietta Seiberling's death - Dec. 8, 2012
From: brian koch . . . . . . . . . . . . 12/7/2012 7:11:00 AM

Modest would have been the way Henrietta would have wanted it, if any gathering at all.

- - - -

From: cometkazie1@cox.net
Date: Thu, 6 Dec 2012
Subject: Commemoration - Henrietta Seiberling's death - Dec. 8, 2012

I mentioned to the list this past summer that efforts were in the planning stage
to commemorate the anniversary of Henrietta Seiberling's death, which is
today,
at her graveside in Lawrenceburg, Kentucky, just up the road from me.

The plans were grand and, as is so true in activities involving alcoholics,
imploded.

None the less, there will be a modest gathering Saturday, December 8th, 2012
there at 1630 EST.

Tommy H in Danville, Kentucky

As a psychotherapist (retired), I would recommend we do NOT have this
discussion
here amongst laypersons. Any discussion concerning Bill's mental health
could
only be a guess at this point, and certainly not an educated guess, unless
we
claim we are all clinically and certifiably QUALIFIED MENTAL HEALTH
PROFESSIONALS.

A discussion about someone's mental status, unless clinically documented,
would
stoop to the level of gossip and criticism. Not historical fact.

So, unless everyone who wants to enjoin such an undertaking, is a qualified
mental health professional, I would hope we can steer clear of such a
thread. It
would only serve to do damage because the only facts we know about Bill's
mental
health are the ones that have been published and confirmed.

I might also add that the Mental Health Profession has changed and
diagnosis,
labels and criteria have changed vastly over the years. And is still going
through some major changes (the new and different DSM V is just now being
prepared).

While it's good and important to be able to identify with the suffering and
disparities Bill Wilson and others went through and that they still stayed
sober, it doesn't seem productive to delve into an alleged clinical
diagnosis,
as we are not qualified professionals here (or are we?)

Let's stick to what we know -- not what we think we know.

Hugs for the trudge,
On Nov 27, 2012, at 2:52 PM, LES COLE elsietwo@msn.com wrote:

A couple points in Mark's post today got me thinking.
1. I do not feel that "negative" discussion (certainly within this group) about Bill or AA is not harmful and should not be limited. History includes this, and Bill was actually an "average" man in many respects. Because he became such a severe alcoholic, and thought out a method to combat international alcoholism made him "above average", and we honor him for doing so, but we also acknowledge that Bill had a very complex life and with many foibles.

His bouts with depression started during his early years in East Dorset, and that's not very surprising considering he was physically abandoned by both his mother and father when he was a pre-teen. He had a very tumultuous time during high school when his very close friend, Bertha Bamford, died mysteriously. Significant depression followed. His final WILL giving a large benefit to Helen Wynn, and how that impacted Lois has never been studied as far as I know. The change from being homeless for many of his adult years, and then becoming a very well-to-do person has never been studied sociologically as far as I know.

Such matters deserve some analysis in my opinion. The AAHL, today, provides an opportunity to discuss new research and/or some new thinking about AA.

(Although I feel certain that we can never ferret out what Bill's intentions were when he used particular words.)

There is documentation that Bill said some things which were not true ... probably in the spirit of making his point in his "story" at times. Knowing this, and discussing it, does not belittle AA.

2. But I have never come across any documentation suggesting he was "bipolar" (current term for the old diagnosis "manic-depressive"). There are many persons who experience various levels of depression but do not also demonstrate "manic" behavior. It appears that Bill was definitely troubled by depression of
considerable length and frequency, but probably not manic in the medical sense.

Thanks for Mark opening this up.

Les C

Colorado Springs, Colorado

With due respect to Jon Markle who tells us that he is a "retired psychotherapist," and then he suggests that "lay" researchers should not post on AAHL any concern/concepts we have about AA topics (such as Bill's depressions) because "they [concepts] could only be a guess at this point, and certainly not an educated guess." I would like to mention my thoughts, contrary to Jon's views, in support of open-mindedness and open discussion.

Firstly, Jon's opening three paragraphs in his post on December 6, challenging my post on or about December 1, emphasized his support for AAHL being limited to people like himself who have correct clinical knowledge. His labeling of the membership in AAHL as "laypersons" who rely on "uneducated guesses" seems to miss the essential point of Bill Wilson's frequent admonition that all people and their views are valuable and are welcomed within the AA family.

Secondly, regarding the topic of depressions, there has been ample publication in many books by AA authors (see below) about Bill's personal life, including his depressions. Bill's own writings report on his problems. It was a very important aspect of his life.

The only "damage" to AA (or the value of AAHL) by having open discussions, is:

The only "damage" to AA (or the value of AAHL) by having open discussions, is:

* Bill's own writings report on his problems. It was a very important aspect of his life.

I recognize that Nancy Olson, et al., who founded AAHL a few years ago, worked...
hard to try to keep the web group from disintegrating into a "chat room"
where
people with no real knowledge about the subject gossiped for hours about
mere
personal opinions, hearsay, and guesses.

However, dialogue and debate can open minds. And sometimes, documentation of
"old truth" might be challenged when new "facts" emerge. (I found a few such
"facts" during my research for my recent book about Rogers Burnham and
Origins
of AA in Vermont.)

I hope that more members of AAHL will offer their thoughts in support of
open-mindedness.

* Some of the AA authors who have written about Bill's personal life,
including
his depressions, include Kurtz, Barger, Cheever, Hartigan, Hourihan, Resch,
Thomsen, White, Wilson L., etc.

+++Message 8877. . . . . . . . . . . . AMA recognition and designation of
alcoholism as a Disease"
From: jax760 . . . . . . . . . . . . 12/10/2012 9:55:00 AM

I have just finished reading Nan Robertson's book (Getting Better: Inside
Alcoholics Anonymous) and have a question about the AMA (American Medical
Association) for the learned members of this forum.

She states a number of times in her book that the AMA in 1956 classified
alcoholism as a "disease". I recall researching this years ago - and reading the
actual AMA resolution from 1956 and finding that they called it a serious
illness or words to that effect and did not use the word "disease". Can't seem
to locate my research from back then. Can someone post the actual resolution
- please no debate about semantics. I also seem to recall that is was in the late
60s or early 70s .... perhaps 1972 or even 1976 when the AMA actually used the
word "disease" to describe alcoholism and later (late 80s or early 90s)
strengthened the definition.

I think it would be most helpful to AA historians if someone could post a
timeline or history of when the AMA, AHA, APA, WHO, etc. "officially" declared
alcoholism a "disease" or if possible the text of the various resolutions
pertaining to such.

Thanks and God Bless
+++Message 8878. . . . . . . . . . . . Nightly inventory - 10th step or 11th step?  
From: oakling . . . . . . . . . . . . 12/2/2012 5:34:00 PM

I've heard a lot of people over the years talk about the 10th step as if it is solely a nightly inventory, sometimes even using the exact questions given in the Big Book - but actually taken from the instructions for the 11th step.

Often this seems to come from people looking to the list of 12 steps for their instructions, instead of to the Big Book itself. But recently I studied it more and found that the 12&###43;12 mentions a nightly inventory, as well as the spot-check throughout-the-day turning-things-over inventory as described in the Big Book. And under the 11th step, it mentions no inventory at all that I could find.

So: does anyone know why the two books differ in where they put the nightly inventory?

This seems like utter nit-picking on one level, of course. But I ask because I have seen so many people conclude that the nightly inventory IS the tenth step, and miss out entirely on that throughout-the-day spiritual practice that was so essential in restoring me to sanity.

- Dani

=================================================================================================================================

(BOG BOOK p. 59)

"10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God AS WE UNDERSTOOD HIM, praying only for knowledge of His will for us and the power to carry that out."

(BIG BOOK p. 84)

"This thought 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."
"STEP ELEVEN suggests prayer and 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?... After making our review we ask God's forgiveness and inquire what corrective measures should be taken."

"On awakening let us think about the twenty-four hours ahead. We consider our plans for the day. Before we begin, we ask God to direct our thinking, especially asking that it be divorced from self-pity, dishonest or self-seeking motives ...."

"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 are often surprised how the right answers come after we have tried this for a while. What used to be the hunch or the occasional inspiration gradually becomes a working part of the mind ...."

"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."

STEP TEN in the Twelve and Twelve:

"Our inventory enables us to settle with the past. When this is done, we are really able to leave it behind us. When our inventory is carefully taken, and we have made peace with ourselves, the conviction follows that tomorrow's challenges can be met as they come."

"Although all inventories are alike in principle, the time factor does distinguish one from another. [#1] There's the spot check inventory, taken at any time of the day, whenever we find ourselves getting tangled up. [#2] There's the one we take at day's end, when we review the happenings of the hours just
past. Here we cast up a balance sheet, crediting ourselves with things well done, and chalking up debits where due. [#3] Then there are those occasions when alone, or in the company of our sponsor or spiritual adviser, we make a careful review of our progress since the last time. [#4] Many A.A.'s go in for annual or semiannual housecleanings. [#5] Many of us also like the experience of an occasional retreat from the outside world where we can quiet down for an undisturbed day or so of self-overhaul and meditation."

"When evening comes, perhaps just before going to sleep, many of us draw up a balance sheet for the day. This is a good place to remember that inventory-taking is not always done in red ink. It's a poor day indeed when we haven't done something right. As a matter of fact, the waking hours are usually well filled with things that are constructive. Good intentions, good thoughts, and good acts are there for us to see .... As we glance down the debit side of the day's ledger, we should carefully examine our motives in each thought or act that appears to be wrong. In most cases our motives won't be hard to see and understand. When prideful, angry, jealous, anxious, or fearful, we acted accordingly, and that was that. Here we need only recognize that we did act or think badly, try to visualize how we might have done better, and resolve with God's help to carry these lessons over into tomorrow, making, of course, any amends still neglected."

"Having so considered our day, not omitting to take due note of things well done, and having searched our hearts with neither fear nor favor, we can truly thank God for the blessings we have received and sleep in good conscience."

STEP ELEVEN in the Twelve and Twelve:

"There is a direct linkage among self-examination, meditation, and prayer. Taken separately, these practices can bring much relief and benefit. But when they are logically related and interwoven, the result is an unshakable foundation for life .... self-searching is the means by which we bring new vision, action, and grace to bear upon the dark and negative side of our natures. It is a step in the development of that kind of humility that makes it possible for us to receive God's help."

"In the morning we think of the hours to come. Perhaps we think of our day's work and the chances it may afford us to be useful and helpful, or of some special problem that it may bring. Possibly today will see a continuation of
a serious and as yet unresolved problem left over from yesterday."

"As the day goes on, we can pause where situations must be met and decisions made, and renew the simple request: 'Thy will, not mine, be done.' If at these points our emotional disturbance happens to be great, we will more surely keep our balance, provided we remember, and repeat to ourselves, a particular prayer or phrase that has appealed to us in our reading or meditation."

+++Message 8879. ............ Sample inventory on page 65 of the Big Book
From: Michael ............ 12/10/2012 4:23:00 PM

On page 65 of the Big Book there is a sample of an inventory work-up.
Is this the format which Bill and Bob and the rest actually used to do inventory?
Are there any recorded samples of any of the first 100 members' inventories?

+++Message 8880. ............ Re: Rockefeller: I am afraid that money will spoil this thing.
From: jax760 ............ 12/2/2012 12:29:00 PM

From jax760, deloab, and Laurie Andrews

- - -
From: "jax760" jax760@yahoo.com&gt;
(jax760 at yahoo.com)

Some great work by Jay!

== Original message was from Jay Moore (Akron)
Jayaa82@earthlink.net&gt; (Jayaa82 at earthlink.net)
http://health.groups.yahoo.com/group/AAHistoryLovers/message/8866
==

I must remember to qualify many of remarks or posts with "according to Bill" .... with respect to paying off Bob's mortgage we refer to the 1954 talk by
Bill in Texas where he had said...

"Then came another turning point in our destiny. When that man whose business is giving away money said to Willard Richardson, "No," he said, "I won't be the one to spoil this thing with money. You say these two men who are heading it are a little 'stressed'; I'll put $5,000 dollars in the Riverside Church treasury. Those folks can form themselves into a committee and draw on it, as they like. I want to hear what goes on. But, please don't ask me for any more money."

Well, with 50 thousand that then was shrunk to five, we raised the mortgage on Smithy's house for about three grand. That left two and Smith and I commenced chewing on that too. Well, that was a long way from a string of drunk tanks and books. What in thunder would we do?"

My experience with AA history as told by Bill is that there is always some basis for the story although the details that are later revealed usually differ greatly from Bill's version. I'm not sure we should dismiss outright that Rockefeller money was not used to pay Bob's mortgage off.

In looking at the disbursement detail I have a few thoughts ..... one is that perhaps Clarence had a very legitimate concern about money Bill and Bob (and now we see others) were receiving without a whole lot of accountability of how it was being spent (if we were to be rigorously honest) The supposed audited balance sheet Bill produced at the meeting with Clarence likely did not account for this "privately donated" money from JDR which I have not seen on any of the balance sheets ..... second is the mixing of money between Works, The AA Foundation, Honor Dealers, etc which is not a new idea or concern.

God Bless,

John

---

From: deloab@yahoo.com (deloab at yahoo.com)

Thanks for the wonderfully interesting information, Jay.

Question: Weren't there payments to AA after the February 1940 Rockefeller dinner? How much was contributed to AA after the dinner?

Again, very interesting research.
D.

From: Laurie Andrews jennylaurie1@hotmail.com;
(jennylaurie1 at hotmail.com)

"There is no evidence that Rockefeller said, 'Money will spoil this thing'."

Quote: "Mr Willard Richardson, our original contact, then took that report to
John D. Jr., as everyone called him. And I've since heard what went on there. Mr
Rockefeller read the report, called Willard Richardson back, and said,
'Somehow
I'm strangely stirred by all this. This interests me immensely.' And then
looking at his friend Willard, he said, 'But isn't money going to spoil this
thing? I'm terribly afraid that it would. And yet I am strangely stirred by it.'"

From the transcript of Bill W.'s speech at the Texas State AA Convention,
June 12, 1954, as quoted in "The Book That Started It All" (Hazelden, 2012, page 209).

Of course it's not a primary source and verbatim reports of conversations like
this should be treated with caution; but it has the ring of truth. Why make it
up?

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+++Message 8881 . . . . . . . . . . . . Re: AMA recognition and designation
of alcoholism as a Disease
From: corafinch . . . . . . . . . . . . 12/11/2012 9:00:00 AM

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According to the book Treatment and Rehabilitation of the Chronic Alcoholic,
edited by Kissin and Begleiter, 1977,

Page 599, in an article by Morris Chafetz and Robert Yeorg: The American Medical
Association maintained for some years a Committee on Alcoholism (which today
includes drug abuse) as part of its Council on Mental Health. In 1956, this
Committee reminded physicians that "alcoholic symptomatology and
complications
which occur in many personality disorders come within the scope of medical
practice. Acute alcoholic intoxication can and often is a medical emergency in
the category of a sick individual."

(Further down on the same page): The reluctance of many psychiatrists to
treat
alcoholic people was deplored by the American Psychiatric Association in 1956 when members were told to abandon "therapeutic pessimism" and contribute to "an adequate national attack on alcohol problems which necessarily requires the application of the knowledge of many professionals reinforced by broad citizen support.

Page 1, same book: The American Medical Association in 1971 adopted a statement identifying alcoholism as "a complex disease with biological, psychological and sociological components." The author's reference for this is (somewhat oddly) an article by M. C. Todd in the Rhode Island Medical Journal, 1975, "How future physicians must see the alcoholic" 75:390-401.

Bill White, on page 188 of Slaying the Dragon, says that the AMA "defined alcoholism in 1952, and in 1956 passed a landmark resolution declaring that chronic alcoholism should not bar admission to a hospital and that the alcoholic should be viewed as a sick person." This differs significantly from the Chafetz description of the resolution (AMA committee vs. AMA, medical emergency if in the context of a sick individual vs. alcoholics should all be regarded as sick) but I can't resolve it as White's reference is to a dissertation. It seems strange that there should be such a discrepancy. I'm sticking to dead-tree sources to avoid anachronism, though, and that does slow me down.

---

FROM THE MODERATOR: Glenn Chesnut

On the "alcoholics should all be regarded as sick" position, Nancy Olson, in her book With a Lot of Help from Our Friends: The Politics of Alcoholism, has a fascinating section on the judicial battle carried out at one point by some of the AA people in Washington, D.C., to get judges to rule that alcoholics could not be arrested and punished simply for being drunk, since as alcoholics they had no power to do otherwise. The legal argument, which ended up succeeding in some important courts, rested on the old English Common Law, which held that epileptics who had seizures in public could not be arrested and charged for disturbing the peace, because epileptics had no ability to stop having a seizure simply by using will power.
A lot of the implications of these court cases never ended up being explored, according to Nancy's book, because the election of Ronald Reagan as president in 1980 resulted in a lot of the things that Senator Harold Hughes had fought for in the 1970 Hughes Act falling by the wayside. Some of this happened due to the failure of Congress to provide funding.

Under these new court rulings of the early 1970's (i.e. prior to Ronald Reagan), if alcoholics were apprehended by the government simply because they were drunk in public, in situations where they had committed no other offenses for which they could be put on trial (such as by killing or injuring another person while driving drunk), then -- according to the new rulings -- the government had to send these alcoholics to a proper treatment center instead of tossing them in a jail cell with criminals. But that would mean that the government would have to pay for their time in the treatment center.

According to Nancy, after 1980, the new government (under Ronald Reagan) did not want to pay for treatment for alcoholics, so in part, they simply started ignoring the court rulings. The AA people in Washington D.C. became discouraged at that point, and seem to have decided that the forces arrayed against them were so powerful that they might as well give up.

Nancy herself left her position in Congress and went off in despair to join a monastery, where she spent a period of time in prayer and mortification.

In Nancy's analysis, it was the organized liquor industry which supplied a lot of the political power, circa 1980, in the overturning (or just plain ignoring) of various Congressional legislation and legal rulings which the AA people in Washington had pushed through in the period between 1969 and 1980. But part of it was also the different political philosophy of some of the new Reagan Republicans.

One of the things I'm trying to point out here, though, is that the American Medical Association's position was (1) sometimes important at the level of public policy and public institutions, because AMA pronouncements could be used to decree what Veterans Administration hospitals (and hospitals which
received
public funding) had to do if an alcoholic showed up asking for help.

(2) But we should never forget that state legislatures, the U.S. Congress,
and
the courts all had the power to ignore or completely undermine anything that
was
said by competent physicians, trained psychiatrists and psychologists,
biologists, geologists, astronomers, or any other group of scientifically
trained and certified experts.

So please remember that something stated by the American Medical Association
is
not necessarily going to be applied in practice in the United States. Don't
over-exaggerate the importance of the AMA.

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--- In AAHistoryLovers@yahoogroups.com, "jax760" wrote:

I have just finished reading Nan Robertson's book (Getting Better: Inside
Alcoholics Anonymous) and have a question about the AMA (American Medical
Association) for the learned members of this forum.

She states a number of times in her book that the AMA in 1956
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illness or words to that effect and did not use the word "disease". Can't
seem to locate my research from back then. Can someone post the actual resolution
- please no debate about semantics. I also seem to recall that is was in the late
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the word "disease" to describe alcoholism and later (late 80s or early 90s)
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I think it would be most helpful to AA historians if someone could post a
timeline or history of when the AMA, AHA, APA, WHO, etc. "officially"
declared
alcoholism a "disease" or if possible the text of the various resolutions
pertaining to such.

Thanks and God Bless

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Message 8882. . . . . . . . Re: Bill W's depressions
From: Patrick Murphy . . . . . . . . . 12/9/2012 3:43:00 PM
From Patrick Murphy, Baileygc, Bob Gibbs, and Joe C

- - -

From: Patrick Murphy paddymur@yahoo.com>&gt;
(paddymur at yahoo.com)

Bravo to Jon Markle! Thankfully, Bill hadn't yet heard of all the psycho-terms we have today. The biggest deterrent to recovery is putting a label on our emotional strata .... i.e., 'I'd stop drinking BUT, the doctor said I have BP-DO etc.' When we get into that kind of responding, all of our sentences start with either 'if' or 'yes but'. The biggest reason alcoholics get depressed while in recovery is because they're doing depressing things. From what I've read (Francis Hartigan) Bill was doing some depressing things .... no wonder he was depressed .... duh.

--Patrick Murphy

- - -

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

So can we take Bill's self-diagnosis of being neurotic? Or should we reject Bill W's opinion that he was not quite sane, as being not quite sane on his part?

Another possibility is maybe he was sane and the rest of us are nuts.

And Bill Wilson did say of AA, 'Alcoholics of our hue'. People who want to write in going tsk-tsk about Bill W. being depressed, etc., need to remember that he did not think that we were all that mentally balanced either!

- - -

From: "bobgibbs" bakpaks@taosnet.com&gt;
(bakpaks at taosnet.com)

With respect to everyone, I would suggest all concerned please read the past six months of articles concerning the DSM rewrite in The New York Times (you can google it) ... then I would suggest that we please restrict this particular discussion only to people who are not mental health professionals because based on what the mental health professionals are doing to their Diagnostic and Statistical Manual "Bible" they are, by definition, crazy ... thank you sincerely.
From: "Omyword" omyword@yahoo.com

Most of us may be lay-drunks but most of us have co-morbidity that includes other mental health/addictions. Are these outside issues?

A story of a sober alcoholic dying in the Wilson home, ostensibly from gambling addiction or mental health problems suggest to me that, with due respect to our singleness of purpose, we can hardly help the "still suffering" without being mindful of their health and wellness as a whole.

-- Joe C


"Bill C. was a 'guest' of the Wilsons for nearly a year. He was a lawyer and a professional bridge player -- that is, a respectable attorney by day and a gambler by night ... Bill Wilson returned home first. The minute he opened the front door he smelled gas. Rushing upstairs, he found Bill C.'s body; the man had committed suicide by running a tube from a gas jet into his mouth."

I respect your opinion Les. But I disagree with it. That said, I am neither a great historian, nor in charge of anything. I simply offered my, admittedly personal, but professional opinion about psychiatry as I understand it.

I would like to make one point, though: This is NOT AA. It is a historical group, where some members may not be AA members or in recovery. That is the huge difference here between this forum and AA.

As I understand the object of this forum, it has always tried to be
historically
correct and accurate, and not necessarily opinionated.
Certainly never lacking in fact.

If there are other professional psychologists or psychiatrists or
psychotherapists here, let them chime in (and I personally know of at least one
other member).

It is in this light that I posted my concern . . . not to be argumentative.

Thanks.

Jon Markle
Raleigh, NC
9.9.82

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On Dec 6, 2012, at 7:01 PM, LES COLE wrote:

>&gt; I recognize that Nancy Olson, et al., who founded AAHL a few years
>&gt; ago, worked hard to try to keep the web group from disintegrating
>&gt; into a "chat room" where people with no real knowledge about the
>&gt; subject gossiped for hours about mere personal opinions, hearsay,
>&gt; and guesses.

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+++Message 8884. . . . . . . Re: Bill W's depressions - what are
suitable subjects for AAHL?
From: John French . . . . . . . . . . . . 12/10/2012 7:47:00 AM

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The subject of Bill Wilson's lifelong struggle, as related by him and
later by many who knew him, seems to me to be entirely appropriate for this
or any other AA oriented forum. However, it is almost as silly for us to
attempt to
diagnosis him as it would be for a group of thoroughly qualified
psychotherapists. Why would it be more silly for them to engage in this?
Because
they have formal professional ethics which caution against their doing so.

Within the APA and among all kinds of therapists there is developing a
raging
war over the DSM 5, to be released momentarily. The war is based, not just on
the actual definitions and criteria for disease listed in the manual, but on the
intent and results of diagnosis itself. If the DSM 5 is at one end of the
spectrum, then the legacy of Thomas Szasz* is at the other.

But the topic of "diagnosis" itself is fruitful ground for AA historians (of
which I am one, but not qualified) as much as it is for therapists (of which I am one, trained, but not qualified). How so? The culture of AA encompasses a growing movement toward alcoholism as mental illness, toward alcoholism as a cluster of symptoms, as a syndrome, that is statistically linked to a host of other mental illnesses, most popularly with "bipolar."

Listen to the changing tone of meetings -- listen to the ever increasing pressure to define alcoholism as a brain disease. Listen to how newcomers define their mental illness, and use meetings as cathartic tools. Listen to how old-timers are slowly giving in to this barrage of psychobabble. (Not that therapeutic discussion itself is psychobabble, but that its use by self- and professionally diagnosed patients often is.)

Listen to the changing face of the NIAAA, as it distances itself from recognition of AA as an integral part of recovery. AA itself refers to NIAAA and other policy-making forces as part of the vast universe of outside issues. But as historians, we would fail miserably if we were not to recognize their impact on our Society.

The largest group of AA members in the world is in the U.S., and the highest rate of psychotherapeutic drug dispensing by the medical community is also in the U.S.

Alcoholics Anonymous will (hopefully) never include in its periodic member surveys a question about prescribed psychotherapeutic drug use, but my sense it that it is as rapidly increasing within the walls of our Society as is members' desire to seek identity in diagnosis.

I certainly don't want this forum to become yet another battleground in the world of mental illness diagnosis, but awareness of its impact on the ever changing face of AA is, I believe, important.

John French

*Thomas Stephen Szasz (April 15, 1920 - September 8, 2012) was a psychiatrist and academic. Since 1990 he had been Professor Emeritus of Psychiatry at the State University of New York Health Science Center in Syracuse, New York. He was a well-known social critic of the moral and scientific foundations of psychiatry, and of the social control aims of medicine in modern society, as well as of scientism. His books The Myth of Mental Illness (1960) and The Manufacture of Madness (1970) set out some of the arguments with which he is most associated.
His views on special treatment followed from classical liberal roots which are based on the principles that each person has the right to bodily and mental self-ownership and the right to be free from violence from others, although he criticized the "Free World" as well as the communist states for their use of psychiatry and "drogophobia". He believed that suicide, the practice of medicine, use and sale of drugs and sexual relations should be private, contractual, and outside of state jurisdiction.

http://en.wikipedia.org/wiki/Thomas_Szasz

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The myth of mental illness: It is a medical metaphor to describe a behavioral disorder, such as schizophrenia, as an "illness" or "disease". Szasz wrote: "If you talk to God, you are praying; If God talks to you, you have schizophrenia. If the dead talk to you, you are a spiritualist; If you talk to the dead, you are a schizophrenic."

While people behave and think in ways that are very disturbing, this does not mean they have a disease. To Szasz, people with mental illness have a "fake disease," and these "scientific categories" are in fact used for power controls.

Schizophrenia is "the sacred symbol of psychiatry". To be a true disease, the entity must somehow be capable of being approached, measured, or tested in scientific fashion. According to Szasz, disease must be found on the autopsy table and meet pathological definition instead of being voted into existence by members of the American Psychiatric Association.

Mental illnesses are "like a" disease, argues Szasz, putting mental illness in a semantic metaphorical language arts category.

Psychiatry is a pseudo-science that parodies medicine by using medical sounding words invented over the last 100 years. To be clear, heart break and heart attack belong to two completely different categories. Psychiatrists are but "soul doctors", the successors of priests, who deal with the spiritual "problems in living" that have troubled people forever. Psychiatry, through various Mental Health Acts has become the secular state religion according to Thomas Szasz. It is a social control system, which disguises itself under the claims of scientificity.
The notion that biological psychiatry is a real science or a genuine branch of medicine has been challenged by other critics as well, such as Michel Foucault in Madness and Civilization (1961).

http://askville.amazon.com/author-psychologist-libertarian-expert-witnessthough&#92;

http://Thomas-Sazz/AnswerViewer.do?requestId=8950558 [84]

++++Message 8885. . . . . . . . . . . . Re: Rockefeller: I am afraid that money will spoil this thing. From: Jayaa82@earthlink.net . . . . . . . . 12/10/2012 8:13:00 PM

I have absolute proof that the mortgage was not paid off. Not only do the disbursements show that 3 thousand never went to Bob, I went to the Summit County Clerk of Courts and researched lien cancellations for his home. None in 37, 38 or 39.

More to come

Jay

++++Message 8886. . . . . . . . . . . . RE: Nightly inventory - 10th step or 11th step? From: Jenny or Laurie Andrews . . . . . . . . 12/11/2012 4:05:00 AM

There are no instructions in the first 164 pages - only suggestions, guidance, directions. This is not semantic nit-picking. The Big Book and AA - do not instruct anyone.

A signpost e.g. gives neutral directions, not instructions.

Of course, as the paratroopers' sergeant told his class: "The parachute ripcord has the word Pull stencilled on it. It is firmly suggested that you do what it says."

++++Message 8887. . . . . . . . . . . . Step Eleven and Potential perfection From: Bob S . . . . . . . . . . . . 12/11/2012 12:25:00 PM
Step 11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.

- - - -

On the nightly review (p. 86) I am asked about, among other defects: "Have I have been selfish?"

I came into AA using the language of the street. Swear words seemed to offer a certain relief from the tremendous anxiety I was feeling at that emotionally-charged time. Mark Twain claimed that, "Swearing provides relief denied even to prayer." Of course, I was not then thinking of how my vulgar language was affecting those about me, to which I was supposed to be of maximum service! I was selfishly interested only in ME! Thank God that that disrespectful language period now lies dormant in my past.

But now that I am on the other side, that sort of language makes me cringe. Being awake, I actually visualize the dismal images manifested by vulgar speech from newcomers talking the same as my previous self. When anger begins to raise its ugly head, I use this newly invented tool:

I at first view the speaker as a beautiful infant child, but if that doesn't work (now I shall wax a bit metaphysical!) I try to view that person as they were even before they were born . . . and there I find my answer! Because in the true essence of that person there lies Potential perfection!

That person and I are exactly on the same level: Potential perfection. I then no longer suffer the illusion of being above. This puts me right back in my place. I find freedom from my stupid judging of others when I use this tool.

Bob S.

P.S. - the prayer instructions at the bottom the first full paragraph of page 86 will resonate with the above tool: "After making our review we ask God's forgiveness and inquire what corrective measures should be taken."

++++Message 8888. . . . . . . . . . . . Dr. Bob's definition of humility
From: Dani S. . . . . . . . . . . . . 12/11/2012 4:55:00 PM
I've seen a photo of that plaque that it's said Dr. Bob had on his desk, or in his office, that was his definition of humility.

"Perpetual quietness of heart. It is to have no trouble. It is never to be fretted or vexed, irritable or sore; to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised, to have a blessed home in myself where I can go in and shut the door and kneel to my Father in secret and be at peace, as in a deep sea of calmness, when all around and about is seeming trouble."

And thanks to this group's archives, I now know that it is a quote from Andrew Murray, a South African religious leader and writer who lived from 1828-1927...

...and that both Dr. Bob's children, who had been in his office many times, said that they never remembered seeing any such plaque.

My question: what are the roots of the common statement that this was a plaque of his, and that it was his definition of humility?

I can see how it describes a complete deflation of the ego, which is probably a pretty good definition of humility. But do we have any speaker tapes, articles, recollections, et cetera where he mentioned this to anyone?

And, miniscule a point of history though this is, of whether it was in his office at all? (It seems VERY long to have inscribed on a plaque - the plaque reproducing it that I saw looked like it must have been a foot high - but I could easily imagine it being written out somewhere else that he could see it. And I don't know what his office looked like, but I wouldn't bet any money on anybody being able to remember or possibly even find everything displayed in mine, no matter how many times they had been in there!)

Many, many thanks to all who contribute to this group....

- Dani
suitable subjects for AAHL?
From: John K . . . . . . . . . . . . 12/11/2012 4:06:00 PM

I quite agree with Jon Markle regarding the dangers of psychiatric labeling by non-professionals. As one such professional, I'd go even further and propose that EVERYONE - professionals and non-professionals alike - refrain from arm-chair diagnoses of the deceased. Tagging someone with a label doesn't seem to me to advance our understanding of them, and it certainly does no service to their memory. Just my opinion.

John Keller, Ph.D.

And yet, here is what we feared! A chat room.

>&gt; On Dec 6, 2012, at 7:01 PM, LES COLE wrote:
>&gt; &gt;
>&gt; &gt; I recognize that Nancy Olson, et al., who founded AAHL a few years ago, worked hard to try to keep the web group from disintegrating into a "chat room" where people with no real knowledge about the subject gossiped for hours about mere personal opinions, hearsay, and guesses.

I do not have dates, but only my somewhat limited memory. However, Alcoholism (alcohol dependency/abuse -- and those two terms are not the same thing) used to be a reason for disability. However, at some point, one could no longer claim a permanent disability for alcoholism BECAUSE it "can be" treated and reversed (recovery).

I believe I recall that the limits for "temporary disability" . . . during
which a person can receive disability payments . . . is two years, during which time a person is expected to receive treatment and "recover". There were some other modifications, but I have been "retired" too long and don't recall what they were/are any more.

More importantly, it's vital, I still believe, to keep politics, professional diagnosis and treatment, separate and distinct from AA. While they may be similar in some respects and may "cooperate" with each other, there is a line over which we (AA) dare not cross.

Remembering also that AA is worldwide, but diagnosis may differ from location, region, Country or even various professions within a locality. While alcohol has existed, largely the same since the beginning of recorded history, the treatment of "alcoholism" has not. And such continues to change. Ironically, AA has also NOT changed (the 12-Steps/Big Book).

Jon Markle
Raleigh
9.9.82

On Dec 11, 2012, at 9:00 AM, corafinch corafinch@yahoo.com wrote:

> According to the book Treatment and Rehabilitation of the Chronic Alcoholic, edited by Kissin and Begleiter, 1977,
> Page 599, in an article by Morris Chafetz and Robert Yeorg: The American Medical Association maintained for some years a Committee on Alcoholism (which today includes drug abuse) as part of its Council on Mental Health. In 1956, this Committee reminded physicians that "alcoholic symptomatology and complications which occur in many personality disorders come within the scope of medical practice. Acute alcoholic intoxication can and often is a medical emergency in the category of a sick individual."

> (Further down on the same page): The reluctance of many psychiatrists to treat alcoholic people was deplored by the American Psychiatric Association in 1956 when members were told to abandon "therapeutic pessimism" and contribute to "an adequate national attack on alcohol problems which necessarily requires the application of the knowledge of many professionals reinforced by broad citizen support.

> Page 1, same book: The American Medical Association in 1971 adopted a
statement identifying alcoholism as "a complex disease with biological, psychological and sociological components." The author's reference for this is (somewhat oddly) an article by M. C. Todd in the Rhode Island Medical Journal, 1975, "How future physicians must see the alcoholic" 75:390-401.

Bill White, on page 188 of Slaying the Dragon, says that the AMA "defined alcoholism in 1952, and in 1956 passed a landmark resolution declaring that chronic alcoholism should not bar admission to a hospital and that the alcoholic should be viewed as a sick person." This differs significantly from the Chafetz description of the resolution (AMA committee vs. AMA, medical emergency if in the context of a sick individual vs. alcoholics should all be regarded as sick) but I can't resolve it as White's reference is to a dissertation. It seems strange that there should be such a discrepancy. I'm sticking to dead-tree sources to avoid anachronism, though, and that does slow me down.

FROM THE MODERATOR: Glenn Chesnut

On the "alcoholics should all be regarded as sick" position, Nancy Olson, in her book With a Lot of Help from Our Friends: The Politics of Alcoholism, has a fascinating section on the judicial battle carried out at one point by some of the AA people in Washington, D.C., to get judges to rule that alcoholics could not be arrested and punished simply for being drunk, since as alcoholics they had no power to do otherwise. The legal argument, which ended up succeeding in some important courts, rested on the old English Common Law, which held that epileptics who had seizures in public could not be arrested and charged for disturbing the peace, because epileptics had no ability to stop having a seizure simply by using will power.

A lot of the implications of these court cases never ended up being explored, according to Nancy's book, because the election of Ronald Reagan as president in 1980 resulted in a lot of the things that Senator Harold Hughes had fought for in the 1970 Hughes Act falling by the wayside. Some of this happened due to the
failure of Congress to provide funding.

Under these new court rulings of the early 1970's (i.e. prior to Ronald Reagan), if alcoholics were apprehended by the government simply because they were drunk in public, in situations where they had committed no other offenses for which they could be put on trial (such as by killing or injuring another person while driving drunk), then -- according to the new rulings -- the government had to send these alcoholics to a proper treatment center instead of tossing them in a jail cell with criminals. But that would mean that the government would have to pay for their time in the treatment center.

According to Nancy, after 1980, the new government (under Ronald Reagan) did not want to pay for treatment for alcoholics, so in part, they simply started ignoring the court rulings. The AA people in Washington D.C. became discouraged at that point, and seem to have decided that the forces arrayed against them were so powerful that they might as well give up.

Nancy herself left her position in Congress and went off in despair to join a monastery, where she spent a period of time in prayer and mortification.

In Nancy's analysis, it was the organized liquor industry which supplied a lot of the political power, circa 1980, in the overturning (or just plain ignoring) of various Congressional legislation and legal rulings which the AA people in Washington had pushed through in the period between 1969 and 1980. But part of it was also the different political philosophy of some of the new Reagan Republicans.

One of the things I'm trying to point out here, though, is that the American Medical Association's position was (1) sometimes important at the level of public policy and public institutions, because AMA pronouncements could be used to decree what Veterans Administration hospitals (and hospitals which received public funding) had to do if an alcoholic showed up asking for help.

(2) But we should never forget that state legislatures, the U.S. Congress, and the courts all had the power to ignore or completely undermine anything that was said by competent physicians, trained psychiatrists and psychologists, biologists, geologists, astronomers, or any other group of scientifically trained and certified experts.
So please remember that something stated by the American Medical Association is not necessarily going to be applied in practice in the United States. Don't over-exaggerate the importance of the AMA.

--- In AAHistoryLovers@yahoogroups.com, "jax760" wrote:

She states a number of times in her book that the AMA in 1956 classified alcoholism as a "disease". I recall researching this years ago - and reading the actual AMA resolution from 1956 and finding that they called it a serious illness or words to that effect and did not use the word "disease". Can't seem to locate my research from back then. Can someone post the actual resolution - please no debate about semantics. I also seem to recall that is was in the late 60s or early 70s .... perhaps 1972 or even 1976 when the AMA actually used the word "disease" to describe alcoholism and later (late 80s or early 90s) strengthened the definition.

I think it would be most helpful to AA historians if someone could post a timeline or history of when the AMA, AHA, APA, WHO, etc. "officially" declared alcoholism a "disease" or if possible the text of the various resolutions pertaining to such.

Thanks and God Bless

+++Message 8892. . . . . . Re: Nightly inventory - 10th step or 11th step?
From: oakling . . . . . . . . . . . . 12/11/2012 4:43:00 PM

From Dani and "Ed personaminor"

- - - -

From: "oakling" claritystone@gmail.com; (claritystone at gmail.com)
All right, suggestions indeed. But is this intended to be responding to the question as well? That is: are you merely issuing a correction, or is the fact that the Big Book only consists of suggestions relevant, like ... that there is no real conflict because all of these writings are only suggestions?

I ask partly because that seemed like a bit of a non sequitur, and partly because I find, in my own step work so far, that the more I practice 10 and 11 according to the suggestions in the Big Book, the more they become nearly indistinguishable from one another. They start to seem like two different descriptions of "turn over these character defects throughout the day and follow God's will throughout the day."

So I can see how from that perspective, one might suggest that the suggestions in the BB are not really different from the suggestions in the 12&12, especially if they were intended more as suggestions that people had found useful, and less as, even, neutral directions.

- Dani

- - - -

From: "Ed" personaminor@gmail.com
(personaminor at gmail.com)

Another myth that has popped up in modern AA is that the Bog Book contains only "suggestions." Do they use that word? Yes, but they also say this:

p. xiii - "To show other alcoholics PRECISELY HOW WE HAVE RECOVERED is the main purpose of this book." (What is a precise suggestion?)

p. 29 - "Further on, clear-cut directions are given showing how we recovered."

p. 85 - "If we have carefully followed directions, we have begun to sense the flow of His Spirit into us."

I may sound nit-picky, but I keep losing friends to alcoholism, and it's almost always because they weren't nit-picky.

As for the nightly inventory, it hardly matters which step it is. The instructions given in step 10 use words like WHEN, AT ONCE, IMMEDIATELY, QUICKLY. The instructions for step 11 give us instructions for looking back on the day. Does it really matter what we name the actions? We're just supposed
to do them.

--- In AAHistoryLovers@yahoogroups.com, Laurie Andrews wrote:
&gt; &gt; There are no instructions in the first 164 pages - only suggestions,
guidance, directions. This is not semantic nit-picking. The Big Book - and AA - do not
instruct anyone.
&gt; &gt; A signpost e.g. gives neutral directions, not instructions.
&gt; &gt; Of course, as the paratroopers' sergeant told his class: "The parachute
ripcord has the word Pull stencilled on it. It is firmly suggested that you
do what it says."

++++Message 8893. . . . . . . . . . . . . Re: Rockefeller: I am afraid that
money will spoil this thing.
From: jax760 . . . . . . . . . . . . 12/12/2012 9:31:00 AM

Would love to hear more!

Unless I added wrong the disbursements (is there a difference at this point
between the Rockefeller and "Foundation" money?) show that Bob received
$3,150
over the course of the one year period 3/38 through 2/39.

Regards

--- In AAHistoryLovers@yahoogroups.com, Jayaa82@... wrote:
&gt; &gt; I have absolute proof that the mortgage was not paid off. Not only do
the
disbursements show that 3 thousand never went to Bob, I went to the Summit
County Clerk of Courts and researched lien cancellations for his home. None
in
37, 38 or 39.
&gt; &gt; More to come
&gt; &gt; Jay

++++Message 8894. . . . . . . . . . . Questions on Dr's Opinion timeline
From: Mike . . . . . . . . . . . . 12/13/2012 10:23:00 AM
I was studying the Dr's Opinion in the 4th edition Big Book, and I would like to get some clarification on a few things from a historical standpoint. I searched the messages already posted here, and could not find what I'm looking for, so if this is a repeat of something earlier, I apologize.

On page xxxi, Dr. Silkworth says "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 ..."

In reading the entire letter that starts on page xxvii, I'm not able to determine for certain what "experience" he is referring to in that quote. Does he mean the experience with Bill W, where on page xxvii he states "Many years ago one of the leading contributors to this book came under our care in this hospital and while here he acquired some ideas which he put into practical application at once"?

My questions are:

1. Who is the man with the gastric problem on page xxxi? If this was Hank P, as I've been told, was Hank at Towns a year before Bill's 3rd stay there in late 34? That would put Hank there in 1933, but in that same paragraph on page xxxi, Silkworth says "He accepted the plan outlined in this book." So I'm confused about the timeline of events here, since the book came out in 1939.

2. What "experience" is he referring to "one year prior"?

3. When was this Silkworth letter written? If Bill was there "Many years ago" as stated on page xxvii, and the first edition was published in April 1939, does "many" mean 3 or 4?

Thanks to the group for any help they can give in clearing this up for me.

++++Message 8895. . . . . . . . . . . . Re: Questions on Dr's Opinion timeline
From: Glenn Chesnut . . . . . . . . . . . . 12/13/2012 3:21:00 PM

Doctor's Opinion (4th edit. page xxxi) "About a year prior to this
experience a man was brought in to be treated for chronic alcoholism."

The only way to make sense of this, as far as I can see, is to recognize that Dr. Silkworth did not have this paragraph very well organized. The only possible reference I can see for the words "this experience" is a reference to the experience which the doctor describes halfway down the paragraph: "One year later he called to see me, and I experienced a very strange sensation."

That's not good writing -- putting the antecedent to a reference several sentences later -- but the history of English literature is full of authors who could write beautiful sentences and paragraphs, but never stay sober.

So the timeline would have been as follows:

Dec 14, 1934: Bill W. was in Towns Hospital for the last time, and had his white light experience.
See http://silkworth.net/aafiles/timelines_public.html

Fall 1935: Hank Parkhurst ended up in Towns Hospital.
http://www.a-1associates.com/westbalto/HISTORY_PAGE/Authors.htm#The%20Unbeliever

http://silkworth.net/aafiles/timelines_public.html

says Hank P. and Fitz M. sobered up at Towns Hospital
http://silkworth.net/aafiles/timelines_public.html

at the beginning of Winter of 1935, i.e. December or so

Roughly in the Fall or early Winter of 1936: Dr. Silkworth had the striking experience of seeing Hank Parkhurst again, and seeing how extraordinarily much better he looked now that he was sober and healthy.

++++Message 8896. . . . . . . . . . . . Re: Nightly inventory - 10th step or 11th step?
From: Jenny or Laurie Andrews . . . . . . . . . . . . 12/13/2012 5:37:00 AM

From Laurie Andrews, Jeff Bruce, and Bill McIntire

- - - -

From: Laurie Andrews jennylaurie1@hotmail.com &gt;
(jennylaurie1 at hotmail.com)

Re Ed (8892): The compilers of "The Book That Started It All" (Hazelden, 2010), in a section headed "Shifting from prescriptive language to descriptive language" (in the annotated multilith manuscript of the first edition of the
Big
Book), note: "Foreword, paragraph 1, lines 3 and 4, 'To show other
alcoholics
PRECISELY HOW THEY CAN RECOVER (changed to: HOW WE HAVE RECOVERED') ... page
17, paragraph 5, sentence 2: 'Then clear-cut directions are given showing
how an
alcoholic may recover (changed to: we recovered') ... manuscript page 29,
last
sentence 'Draw near to Him (changed to: When we drew)', and, handwritten
endpaper margin note,

'We have said constantly the trouble with (organised) 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.'

The Hazelden authors comment: "The overarching principle reflected in this
frequent category of edit is codified later in an element of the Eleventh
Tradition, 'attraction rather than promotion'. It is easy to understand that
the
first one hundred members of Alcoholics Anonymous ... could be over-zealous
in
the language used to 'show other alcoholics precisely how we have
recovered.'
And yet it is clear from the descriptions of AA's earliest contributors, as
when
Ebby Thacher visited Bill Wilson in November of 1934 or in Bill and Dr Bob's
epic meeting six months later, that neither Ebby nor Bill had any agenda
beyond
honestly sharing their experience."

"Many alcoholics are over-sensitive to even a hint of being controlled ...
'But
he did no ranting' is a powerful moment in Bill's story ... Similarly, Dr
Bob's
experience shifted when Bill made it clear that he wasn't there to help him.
He
was there to help himself." (Or, as the Big Book itself says, "No more
lectures
to be endured.") Bill said, "You can't make a horse drink water if he still
prefers beer or is too crazy to know what he does want. Set a pail of water
beside him, tell him how good it is and why, and leave him alone ..." (As
Bill
Sees It, page 14).

The pioneers who compiled the Big Book themselves pointed out, "None of us
has
been able to maintain anything like perfect adherence to these principles
(the
Steps)."

So why demand it of anyone else?
From: Jeff Bruce aliasjb@gmail.com &gt;  
(aliasjb at gmail.com)  

Early in my sobriety my sponsor told me that one of the divisive issues in AA is the question of whether AA is a program of suggestions or a suggested program. I would need to find my own answer. Good counsel.

---

From: BILL MCINTIRE maxbott@yahoo.com &gt;  
(maxbott at yahoo.com)  

Only suggestions? really ... If we read How it works, it tells us very plainly that this is very "conditional" ... "I if you want what we have, then you are ready to take certain steps."  

Years ago I used to be a computer programmer. "If" and "Then" statements signify conditions with limited options.  

Later our Book talks about picking up this "simple kit of spiritual tools 'or' be doomed to die an alcoholic death."  

Yes, these are simply suggestions to the reader, but if the reader decides they want what we have then the "suggestions" change to something else. But of course, we do have a choice and we all know what happens to the sky diver who does not accept the suggestion to "pull the cord."

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+++Message 8897 . . . . . . . Re: AMA recognition and designation of alcoholism as a Disease  
From: John Barton . . . . . . . . . . . . 12/12/2012 1:49:00 PM  

Cora did answer my question and here is how I recall the research I had completed previously.  

The AMA did not use the word "disease" to describe/define alcoholism in any of its resolutions until 1971.

With all due respect to Nan and others who assert the AMA classified alcoholism as a "disease" in 1956 I would have to say they are mistaken and ask them to
produce a written document released by the AMA prior to 1971 to support their position.

God Bless,

John B

From Doris Ringbloom and Baileygc23

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From: "Doris" doris.ringbloom@gmail.com;
(doris.ringbloom at gmail.com)

What is interesting and worthy of research is what Bill DID with his depression.
... whatever it was. In Language of the Heart he talks of walking for miles.
In the BB he talks of working with others.

In The Soul of Sponsorship there is a very interesting chapter on his work with Karen Horney on dependency which is echoed in one of the Language of the Heart articles.

So what all of that RESEARCH tells me is that for Bill, the inventory and self-searching helped him find the root cause of his depression and overcome it.
With outside help and no medication. And that gives me his experience, strength and hope that this program works if you are diligent and painstaking.

Doris

---

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

Dr Earle had a grapevine interview. Part of it was about his depression and included Bill W talking about his depression with many years sober. I think it would be easier to reprint the section of the interview on AA History lovers and we can see his attitude with many years sober.

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.

++++++++++++++++++++++Message 8899. . . . . . Re: Bill W's depressions - what are suitable subjects for AAHL?
From: Byron Bateman . . . . . . . . . . . . 12/13/2012 6:38:00 AM

From Byron Bateman and Jim S.

- - - -

From: "Byron Bateman" byronbateman@hotmail.com&gt; (byronbateman at hotmail.com)
"And yet, here is what we feared! A chat room."

In mourning, I agree.

Byron B

- - - -

From: "planternva2000" planternva2000@yahoo.com; (planternva2000 at yahoo.com)

I do not claim to be a historian, AA or otherwise, nor am I a professional in any way shape or form. My formal education ceased when I graduated high school in the 1950s. So I can only offer my amateur opinion, which is that many of the posts to this forum come very close, if not actually crossing, that narrow line between history and gossip.

Jim S.

- - - -

+++Message 8900. . . . . . . . . . . Re: Rockefeller: I am afraid that money will spoil this thing.
From: Jayaa82@earthlink.net. . . . . . . . . . . . 12/12/2012 8:10:00 PM

The Foundation started in Aug 38 and was not only Rockefeller money. Bob did receive that amount over that period but as support, certainly not a one time mortgage payoff.

Jay

- - - -

From: "jax760" jax760@yahoo.com; Date: Wed, 12 Dec 2012
Subject: Re: Rockefeller: I am afraid that money will spoil this thing.

Would love to hear more!

Unless I added wrong the disbursements (is there a difference at this piont between the Rockefeller and "Foundation" money?) show that Bob received $3,150 over the course of the one year period 3/38 through 2/39.

Regards

- - - -
--- Jayaa82@... wrote:
&gt;
&gt; I have absolute proof that the mortgage was not paid off. Not only do the disbursements show that 3 thousand never went to Bob, I went to the Summit County Clerk of Courts and researched lien cancellations for his home. None in 37, 38 or 39.
&gt;
&gt; More to come
&gt;
&gt; Jay

++++Message 8901. . . . . . . Fourth dimension and Dr. Eben Alexander's near death experiences
From: Glenn Chesnut . . . . . . . 12/13/2012 1:09:00 PM

Bill W.'s interest in obtaining direct contact with the realm of the afterlife is well known. He and other early AA's attended seances and used ouija boards in attempts to speak with the spirits of the dead. Lois Wilson, who was brought up in the Swedenborgian church, was well familiar with the stories of Emanuel Swedenborg's visions of angels and spirits in the heavenly world.

We need to remember that phrases in the Big Book about being "catapulted into ... the fourth dimension of existence" (p. 8) or being "rocketed into a fourth dimension of existence of which we had not even dreamed" (p. 25) could be interpreted as referring, maybe even most of the time, to the simple joy of everyday life which alcoholics find after they quit drinking ("Wow, my life is just so good today!").

But with some of the early AA people and their friends, the fourth dimension referred to the heavenly realm where we will experience life after death. They believed that this supernatural heavenly world was what they had contacted, for example, in their visionary experiences: Bill W. and the divine light experience at Towns Hospital, people like Henrietta Seiberling hearing God speak to them in actual words inside their heads on a regular basis, etc.

We should also include Emmet Fox's material on reincarnation and transmigration of souls, which seems based on out-of-body experiences which appear so real and
detailed (and in some cases so unique) that they must have been based on his own personal experiences.

[Emmet Fox, Constructive Thinking, see both the chapters on "Life After Death" (pp. 195-223) and "Reincarnation" (pp. 227-256).]

So in various ways, many early AA people and their friends believed that they had come into contact with the world of the afterlife and communicated with the spirits and powers there.

The modern equivalent to their interest in using mediums to speak with the spirits of the dead, is the study of near death experiences. (The parallels between Swedenborg's visions and modern near death experiences have been noted by many researchers.)

In light of this, some of our members might be interested in a near death experience which has been in the news recently. The man who experienced it, a skilled brain surgeon in Virginia named Dr. Eben Alexander, has just written a best selling book about it. It has of course also brought out the scoffers and the skeptics. But it is still well worth reading for anyone who is interested in AA history. And two members of our AAHL group have found that Dr. Alexander's account contains items and observations which are startlingly similar to things which they have themselves experienced in prayer and meditation.

Dr. Eben Alexander, "Heaven Is Real: A Doctor's Experience with the Afterlife"
http://hindsfoot.org/alexnewswk.html

With more on this topic at: http://hindsfoot.org/vision.html including several blogs by Glenn F. Chesnut:

Dr. Alexander and the Afterlife No. 1:
A Brain Surgeon's Near Death Experience.

Dr. Alexander and the Afterlife No. 2:
The Ghost in the Machine.

Dr. Alexander and the Afterlife No. 3:
Eben Alexander and Jean Piaget: Soul and Body, and Mircea Eliade's Two Realms.
Dr. Alexander and the Afterlife No. 4:
How can thought influence physical objects?
Quantum physics does not explain it per se.

Dr. Alexander and the Afterlife No. 5:
Gödel's proof, the deterministic paradox, human
thought forming a higher energy level operating in
tandem with the electrochemical system of the brain.

Computers vs. human higher thought:
The mind-body problem and Piaget on
correspondence vs. interdependence.
http://glenn-chesnut.blogspot.com/2012/12/computers-vs-human-higher-thought.html

The AMA recognition in 1956 was that alcoholism was an 'illness'. Then, as
John indicates, alcoholism was recognized as a 'disease' in 1971.

Jim

----- Original Message -----      
From: John Barton jax760@yahoo.com

Cora did answer my question and here is how I recall the research I had
completed previously.

The AMA did not use the word "disease" to describe/define alcoholism in any
of its resolutions until 1971.

With all due respect to Nan and others who assert the AMA classified
alcoholism
as a "disease" in 1956 I would have to say they are mistaken and ask them to
produce a written document released by the AMA prior to 1971 to support
their
position.

God Bless,
Let me re-phrase the question.

Does anybody have any clues as to why the Big Book describes the act of a nightly inventory in the section on the Eleventh Step, and describes Step Ten as an ongoing all-day-long immediate action - but the Twelve Steps and Twelve Traditions talks about the act of taking nightly inventory in the chapter on Step Ten?

==========================================
(Big Book pp. 85-87) "STEP ELEVEN suggests prayer and meditation .... When we retire at night, we constructively review our day. Were we resentful, selfish, dishonest or afraid?

http://health.groups.yahoo.com/group/AAHistoryLovers/message/8878
=====================================

Let's take it as read that we all know that the Big Book is what we use to work the steps, whether it is suggesting, instructing, guiding, or otherwise telling us about them. My question is why, when Bill came to write more about them later, he stuck the nightly inventory part of it in a different spot. (And then, I assume, the whole fellowship approved it - or at least a majority of those reviewing and voting on it did.)

Of course this does not matter if you are working the program out of the Big Book - but a surprising number of people try to work it out of the 12&12 instead, or out of whatever-they-happened-tohear-in-a-meeting. I've seen a LOT of confusion and misinformation arise from this change, and a lot of people miss out on the actions that restore us to sanity, as a result. I share what I have wherever I can, and have started a tenth and an eleventh step meeting that focus on what the Big Book says.

But all of it led me to wonder: what were the causes and conditions of the change? Are there historical forces that I am not aware of? Or aspects of the literature, or historical context, that could give me a better understanding of
the difference? Is there something about it that might enrich and deepen my understanding of these steps, or the program of a whole, or its roots and history?

I always appreciate learning more about the fact that we work from the Big Book, and why we do that; but I would love to learn more about this other piece too.

- Dani

+++Message 8904. ............. AMA recognition of alcoholism as a disease
From: J. Blair ............. 12/13/2012 8:03:00 PM

I made a trip today to McGill University and did some research in the storage stacks and came up with the following. I have listed then chronologically for clarity.

**June 16, 1956

The Chairman is Marvin A. Block MD.
The committee has acquired a copy of the Classification Abstract Archive of the Alcohol Literature.

**September 1956
In the periodical Today's Health, September 1956, p 36-39 an article titled "Alcoholism Is A Disease." The author is listed as Marvin A. Block, M.D., Chairman, Committee on Alcoholism, A.M.A. Council on Mental Health. This periodical is a publication of the A.M.A.
The article is a comprehensive look at alcoholism and includes info on AA. It must be noted that the author uses the words disease and illness as having the same meaning.
This article was issued in pamphlet form by the N.C.A. shortly after publishing.

**October 20, 1956
Reports of Officers. The Council for Mental Health and its Committee on Alcoholism issues a report dealing with the hospitalization of patients with the diagnosis of alcoholism and approved for submission to the House of Delegates for its action.

In the article alcoholism is referred to as a syndrome and illness. The word disease is not used.

**December 29, 1956**
Editorials and Comments.
Hospitalization for Alcoholics (full text)

To implement educational approaches to the problem of alcoholism, the House approved a statement submitted through the Board of Trustees by the Council on Mental Health and its Committee on Alcoholism. The House also recommended that the statement be brought to the attention of the Council on Medical Education and Hospitals, and the American Hospital Association. The statement includes the following section:

"The Council on Mental Health urges hospital administrators and the staffs of hospitals to look upon alcoholism as a medical problem and to admit patients who are alcoholics to their hospitals for treatment, such admissions be made after due examination, investigation and consideration of the individual patient. Chronic alcoholism should not be considered as an illness which bars admission to a hospital, but rather as a qualification for admission when the patient requests such admission and is cooperative, and the attending physician's opinion and that of the hospital personnel should be considered. The chronic alcoholic in an acute phase can be, and often is, a medical emergency.

I hope this info helps and it was fun to get back into the hunt!!

Jim Blair

++++++++++++++++++++++++++Message 8905. . . . . . . Re: Fourth dimension and Dr. Eben Alexander's near death experiences
From: Dano . . . . . . . . 12/14/2012 10:25:00 AM+

In this life, we are trapped in time and space; God is not. Conscious contact with God is an awareness of an arena bigger than our minds can process. But we feel it, and we hope in it; therefore, step 2 is always alive in us. My
friends, 
that is the fourth dimension we are in touch with that our big book 
describes.

Sincerely, Dano

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Original message from: Glenn Chesnut
Sent: Thursday, December 13, 2012

Bill W.'s interest in obtaining direct contact with the realm of the 
afterlife 
is well known. He and other early AA's attended seances and used ouija 
boards in 
attempts to speak with the spirits of the dead. Lois Wilson, who was brought up 
in the Swedenborgian church, was well familiar with the stories of Emanuel 
Swedenborg's visions of angels and spirits in the heavenly world.

We need to remember that phrases in the Big Book about being "catapulted into 
... the fourth dimension of existence" (p. 8) or being "rocketed into a 
fourth 
dimension of existence of which we had not even dreamed" (p. 25) could be 
interpreted as referring, maybe even most of the time, to the simple joy of 
everyday life which alcoholics find after they quit drinking ("Wow, my life 
is just so good today!").

But with some of the early AA people and their friends, the fourth dimension 
referred to the heavenly realm where we will experience life after death. 
They 
believed that this supernatural heavenly world was what they had contacted, 
for 
example, in their visionary experiences: Bill W. and the divine light 
experience 
at Towns Hospital, people like Henrietta Seiberling hearing God speak to 
them in 
actual words inside their heads on a regular basis, etc.

We should also include Emmet Fox's material on reincarnation and 
transmigration 
of souls, which seems based on out-of-body experiences which appear so real 
and 
detailed (and in some cases so unique) that they must have been based on his 
own 
personal experiences.

[Emmet Fox, Constructive Thinking, see both the chapters on "Life After 
Death" 
(pp. 195-223) and "Reincarnation" (pp. 227-256).]

So in various ways, many early AA people and their friends believed that 
they
had come into contact with the world of the afterlife and communicated with the spirits and powers there.

The modern equivalent to their interest in using mediums to speak with the spirits of the dead, is the study of near death experiences. (The parallels between Swedenborg's visions and modern near death experiences have been noted by many researchers.)

In light of this, some of our members might be interested in a near death experience which has been in the news recently. The man who experienced it, a skilled brain surgeon in Virginia named Dr. Eben Alexander, has just written a best selling book about it. It has of course also brought out the scoffers and the skeptics. But it is still well worth reading for anyone who is interested in AA history. And two members of our AAHL group have found that Dr. Alexander's account contains items and observations which are startlingly similar to things which they have themselves experienced in prayer and meditation.

Dr. Eben Alexander, "Heaven Is Real: A Doctor's Experience with the Afterlife"
http://hindsfoot.org/alexnewswk.html

With more on this topic at: http://hindsfoot.org/vision.html including several blogs by Glenn F. Chesnut:

Dr. Alexander and the Afterlife No. 1:
A Brain Surgeon's Near Death Experience.

Dr. Alexander and the Afterlife No. 2:
The Ghost in the Machine.

Dr. Alexander and the Afterlife No. 3:
Eben Alexander and Jean Piaget: Soul and Body, and Mircea Eliade's Two Realms.

Dr. Alexander and the Afterlife No. 4:
How can thought influence physical objects? Quantum physics does not explain it per se.

Dr. Alexander and the Afterlife No. 5:
Goedel's proof, the deterministic paradox, human thought forming a higher energy level operating in tandem with the electrochemical system of the brain.

Computers vs. human higher thought:
The mind-body problem and Piaget on correspondence vs. interdependence.
http://glenn-chesnut.blogspot.com/2012/12/computers-vs-human-higher-thought.html

+++Message 8906. . . . . . . Re: Fourth dimension and Dr. Eben Alexander's near death experiences
From: Baileygc23 . . . . . . . 12/13/2012 10:42:00 PM

Ouija boards were in a lot of homes in the thirties, and people did not seem to associate the ouija board with their religion or lack of it. If I got an answer on the ouija board, the spelling most likely would not have been correct. So people using the boards were not necessarily associating anything profound coming out of the sessions. I read the horoscopes, but do not take them seriously. I read my horoscope today in the newspaper, but do not remember what it said, I guess the ouija boards were the pet rocks of the day.

+++Message 8907. . . . . . . Re: Fourth dimension and Dr. Eben Alexander's near death experiences
From: Tom Hickcox . . . . . . . 12/13/2012 4:32:00 PM

Tommy Hickcox points us to an article giving the negative point of view:
near death experiences and experiences of God or the numinous, are simply hallucinations produced by mild epileptic seizures, cardiac arrhythmias, low blood pressure, low blood sugar, compromised blood pressure in the eyes, and other purely natural physical phenomena.

Oliver Sacks, "Seeing God in the Third Millennium."

In The Atlantic (Dec 12, 2012):

Sacks is a world renown scholar. Alexander's account is at best
anecdotal and he can easily be dismissed as a 'true believer.'
Neurosurgery and neurology are two different disciplines.

Tommy H in Danville

---

FROM THE MODERATOR (GLENN C.) -- some excerpts from that article by Dr. Oliver Sacks:

"The experience of coming in contact with God or the numinous is simply a hallucination produced during an epileptic seizure."

"Video EEG recordings in patients who are having such seizures ... have observed an exact synchronization of the epiphany with a spike in epileptic activity in the temporal lobes (more commonly the right temporal lobe)."

"Ecstatic seizures are rare -- they only occur in something like 1 or 2 percent of patients with temporal lobe epilepsy. But the last half century has seen an enormous increase in the prevalence of other states sometimes permeated by religious joy and awe, 'heavenly' visions and voices, and, not infrequently, religious conversion or metanoia. Among these are out-of-body experiences (OBEs), which are more common now that more patients can be brought back to life from serious cardiac arrests and the like -- and much more elaborate and numinous experiences called near-death experiences (NDEs)."

"Neurologically, OBEs are a form of bodily illusion arising from a temporary dissociation of visual and proprioceptive representations -- normally these are coordinated, so that one views the world, including one's body, from the perspective of one's own eyes, one's head. OBEs, as Henrik Ehrsson and his fellow researchers in Stockholm have elegantly shown, can be produced experimentally, by using simple equipment -- video goggles, mannequins, rubber arms, etc. -- to confuse one's visual input and one's proprioceptive input and create an uncanny sense of disembodiedness."

"A number of medical conditions can lead to OBEs -- cardiac arrest or arrhythmias, or a sudden lowering of blood pressure or blood sugar, often combined with anxiety or illness. I know of some patients who have experienced OBEs during difficult childbirths, and others who have had them in association with narcolepsy or sleep paralysis. Fighter pilots subjected to high G-forces in flight (or sometimes in training centrifuges) have reported OBEs as well as much
more elaborate states of consciousness that resemble the near-death experience."

"Kevin Nelson, a neurologist at the University of Kentucky, has studied the neural basis of NDEs and other forms of 'deep' hallucinating for many decades. In 2011, he published a wise and careful book about his research, The Spiritual Doorway in the Brain: A Neurologist's Search for the God Experience. Nelson feels that the 'dark tunnel' described in most NDEs represents constriction of the visual fields due to compromised blood pressure in the eyes, and the "bright light" represents a flow of visual excitation from the brainstem, through visual relay stations, to the visual cortex (the so-called pons-geniculate-occipital or PGO pathway)."

In this article, Dr. Sacks argues that Dr. Eben Alexander's experiences probably took place during the period when his brain was coming out of its coma and struggling back to full consciousness.

"Alexander insists that his journey, which subjectively lasted for days, could not have occurred except while he was deep in coma. But we know ... that a hallucinatory journey to the bright light and beyond, a full-blown NDE, can occur in 20 or 30 seconds, even though it seems to last much longer."

On the other hand, Dr. Sacks believes that another surgeon and neuroscientist, Tony Cicoria, made the proper use of his own near death experience:

"Tony Cicoria, a surgeon ... told me how he had been struck by lightning. He gave me a vivid account of what then followed, as I wrote in Musicophilia: 'I was flying forwards. Bewildered. I looked around. I saw my own body on the ground. I said to myself, 'Oh shit, I'm dead.' I saw people converging on the body. I saw a woman -- she had been standing waiting to use the phone right behind me -- position herself over my body, give it CPR. . . . I floated up the stairs -- my consciousness came with me. I saw my kids, had the realization that they would be okay. Then I was surrounded by a bluish-white light . . . an enormous feeling of well-being and peace. The highest and lowest points of my life raced by me . . . pure thought, pure ecstasy. I had the perception of accelerating, being drawn up . . . there was speed and direction. Then, as I was
saying to myself, 'This is the most glorious feeling I have ever had' --
SLAM! I
was back.'"

[Afterwards] "he was, as he put it, 'a changed man.' Previously he had no
particular interest in music, but now he was seized by an overwhelming
desire to
listen to classical music, especially Chopin. He bought a piano and started
to
play obsessively and to compose. He was convinced that the entire episode --
being struck by lightning, having a transcendent vision, then being
resuscitated
and gifted so that he could bring music to the world, was part of a divine
plan.
Cicoria has a Ph.D. in neuroscience, and he also felt that his sudden
accession
of spirituality and musicality must have gone with changes in his brain --
changes which we might be able to clarify, perhaps, with neuroimaging. He
saw no
contradiction between religion and neurology -- if God works on a man, or in
a
man, Cicoria felt, He would do so via the nervous system, via parts of the
brain
specialized, or potentially specializable, for spiritual feeling and
belief."

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++++Message 8908. . . . . . . . . . . . Re: Nightly inventory - 10th step or
11th step?
From: CBBB164@AOL.COM . . . . . . . . 12/13/2012 6:37:00 PM

From Cliff, Ed (personaminor), and Stan Roberts

--

From: "Cliff" CBBB164@AOL.COM
(CBBB164 at AOL.COM)

It is an honest review of how well we applied Step Ten during the day just
completed.

Cliff

--

From: "Ed" personaminor@gmail.com
(personaminor at gmail.com)

According to the Big Book, the 10th step is a practice we should perform
constantly, day or night. As is the 11th step, but whereas the 10th step
involves personal inventory and correction of harms, the 11th step is about
prayer and meditation.

So, nightly inventory? The Big Book says we review our day in the 11th step. Based on that we will find whether we need to inventory any character defects or harms done others (10th step).

They're intertwined.

AND FURTHER:

It seems to me the difference between the two has to do with the idea of meditation. To meditate can also mean "to reflect or ponder," and this is the primary difference between the actions described in the 10th and 11th steps.

The 10th step is reactionary. The book asks for constant vigilance in regards to our character defects. "When these crop up..." meaning that we have to be ready to act on them immediately.

The 11th step is about pondering and reflecting. At night, we take time to look back over our day; in the morning, we look at the day ahead. We stop and think about it, instead of reacting to what has just happened.

I know someone will probably feel the need to respond to this, but I don't tend to follow instructions given in the 12x12 because they represent Bill's individual interpretation of the steps. I value that interpretation, but I value more the experience of the fellowship as a whole from 1939. Once again, that's just my opinion; if you want to bring the 12x12 into discussions about the instructions in the steps, things have a tendency to get confusing.

- - - -

From: Stan Roberts stanrob@verizon.net
(stanrob at verizon.net)

I would look at the story He Sold himself Short. Also look to the Oxford Group, it is well described in the book "How To Listen To God" by Wally Paton. I feel the Big Book is just reminding to make sure you have done the 10th step.

Stan Roberts

Original message from claritystone@gmail.com: 
Let me re-phrase the question.

Does anybody have any clues as to why the Big Book describes the act of a nightly inventory in the section on the Eleventh Step, and describes Step Ten as an ongoing all-day-long immediate action - but the Twelve Steps and Twelve Traditions talks about the act of taking nightly inventory in the chapter on Step Ten?

+++Message 8909. .............. AMA Resolutions
From: J. Blair .............. 12/14/2012 1:58:00 PM

The website of NCADD contains a history timeline which includes AMA Resolutions concerning alcoholism.


Jim Blair

+++Message 8910. .............. Re: AMA recognition and designation of alcoholism as a Disease
From: Sally Brown .............. 12/13/2012 5:20:00 PM

For those interested, the Marty Mann biography contains well-documented descriptions of AMA's journey to acceptance of alcoholism as a disease. Just check the Index for "American Medical Association."

My husband, David, and I were especially concerned with AMA's experience because of NCA's, and Marty's, influence over the AMA's developing views through the dedicated physicians who kept the pressure on to identify alcoholics as sick people and finally, alcoholism as a physical disease.

AA, of course, was extremely influential, too.

Merry Christmas everybody!

Shalom - Sally

Rev Sally Brown
Board Certified Chaplain
United Church of Christ

Coauthor with David R Brown:
A Biography of Mrs. Marty Mann:
AA History Lovers 2012 — moderators Nancy Olson and Glenn F. Chesnut — page 924

The First Lady of Alcoholics Anonymous
http://www.sallyanddavidbrown.com

1470 Sand Hill Rd, 309
Palo Alto, California 94304
Phone/Fax: 650-325-5258
Email: rev.sally@att.net
(rev.sally at att.net)

+++Message 8911. . . . . . . . . . . . The Big Book is often considered the
ONLY basic text book for AA
From: Bob S . . . . . . . . 12/13/2012 9:27:00 PM

+++

DANI ASKED: "Does anybody have any clues as to why the Big Book describes
the
act of a nightly inventory in the section on the Eleventh Step, and
describes
Step Ten as an ongoing all-day-long immediate action - but the Twelve Steps
and
Twelve Traditions talks about the act of taking nightly inventory in the
chapter
on Step Ten?

Dani, et al.

ANSWER: The Twelve and Twelve does not contain the clear-cut directions
found in
the Big Book . . Page 17 of the 12x12 tells us: "The book Alcoholics
Anonymous
became the basic text of the fellowship and still is. This present volume
proposes to broaden and deepen the understanding of the Twelve Steps as first
written in the earlier work."

By the bye, the 12x12 does not contain a timetable for each step, nor does it
provide specific directions for each step. The Big Book contains both these.

Bob S.

PS - the 12&12 was written 13 or 14 years after the Big Book, and by that
time
AA had grown to well over 100,000 members who successfully made use of the
Big
Book.

The 12x12 has many good qualities but is not our basic text book.

+++Message 8912. . . . . . . . . . . . Re: AMA recognition of alcoholism as
a disease
From: John Barton . . . . . . . . . . . . 12/14/2012 3:36:00 PM

Very nice Jim. Interesting find!

Any way you can post the article?

I assume (perhaps this is the source of the confusion) that Block is not making a policy statement on behalf of the AMA in this article which was published in Today's Health (Independent Publication). In this case it appears that Marvin Block becomes the "AMA" when looked at in the rear view mirror.

BTW - my dictionary (2009) has illness and disease as synonymous. I believe in the historical importance of the official distinctions and word usages i.e.1956 and the declarations or resolutions of a body such as the AMA.

The good Dr. was obviously a friend of AA prior to his appointment as an AMA Committee Chair in 1956. He apparently authored 3 GV articles. the first being in 1953. In a 1973 article he talks about 1956 recognition of alcoholism by the AMA as an illness.

________________________________

From: J. Blair jblair@videotron.ca
Sent: Thursday, December 13, 2012

I made a trip today to McGill University and did some research in the storage stacks and came up with the following. I have listed then chronologically for clarity.

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The Chairman is Marvin A. Block MD.

The committee has acquired a copy of the Classification Abstract Archive of the Alcohol Literature.
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The article is a comprehensive look at alcoholism and includes info on AA. It must be noted that the author uses the words disease and illness as having the same meaning.

This article was issued in pamphlet form by the N.C.A. shortly after publishing.

**October 20, 1956**
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In the article alcoholism is referred to as a syndrome and illness. The word disease is not used.

**December 29, 1956**
Editorials and Comments.
Hospitalization for Alcoholics (full text)

To implement educational approaches to the problem of alcoholism, the House approved a statement submitted through the Board of Trustees by the Council on Mental Health and its Committee on Alcoholism. The House also recommended that the statement be brought to the attention of the Council on Medical Education and Hospitals, and the American Hospital Association. The statement includes the following section: "The Council on Mental Health urges hospital administrators and the staffs of hospitals to look upon alcoholism as a medical problem and to admit patients who are alcoholics to their hospitals for treatment, such admissions be made after due examination, investigation and consideration of the individual patient. Chronic alcoholism should not be considered as an illness which bars admission to a hospital, but rather as a qualification for admission when the patient requests such admission and is cooperative, and the attending physician's opinion and that of the hospital personnel should be considered. The chronic alcoholic in an acute phase can be, and often is, a medical emergency.

I hope this info helps and it was fun to get back into the hunt!!
Jim Blair

Message 8913. . . . . . . . . . . . Re: AMA recognition and designation of alcoholism as a Disease
From: Arthur S . . . . . . . . . . . . 12/14/2012 1:52:00 PM

1784 - Benjamin Rush wrote a 36-page paper titled "An Enquiry into the Effects of Ardent Spirits on the Human Body and Mind." It described habitual drunkenness as a "progressive and odious disease" and that total abstinence "suddenly and entirely" was the only effective treatment.

1945 - The April Grapevine included a questionnaire by E M Jellinek soliciting information that was later used to produce a chart titled "The Progressive Disease of Alcoholism" (also popularly called the "Jellinek Chart").

1956 - The American Medical Association stopped short of designating alcoholism as a disease but passed a resolution that recognized alcoholics as legitimate patients who were sick persons.

1960 - E M Jellinek published "The Disease Concept of Alcoholism."

1967 - The American Medical Association (AMA) passed a resolution identifying alcoholism as "complex" disease and a "disease that merits the serious concern of all members of the health profession."

Message 8914. . . . . . . . . . . . Re: AMA recognition - their first review of the Big Book
From: ricktompkins . . . . . . . . . . . . 12/14/2012

Of all the postings about the AMA perspective on alcoholism, whether a malady, illness, or disease (dypsomania? we can go back to the 19th century for that one).

I submit the AMA's first review of the Big Book for our Group for enjoyment.

The AMA changed its opinion after later Editions of the Big Book, but this first review always brings a wry smile to my eyes and soul.
BOOK REVIEW

JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION

Vol. 113(16), October 14, 1939


Those who generally underestimate the seriousness of a psychiatric and social problem, represented by addiction to alcohol, are not immediately familiar with the tragedies in the families of victims, or the resistance addicts offer to any effective treatment. Many psychiatrists regard addiction to alcohol as having a more pessimistic prognosis than schizophrenia.

For many years, the public was beguiled into believing that short courses of enforced abstinence and catharsis in "institutes" and "rest homes" would do the trick, and now that the failure of such temporizing has become common knowledge, a considerable number of other forms of quack treatment have sprung up. The book under review is a curious combination of organizing propaganda and religious exhortation. It is in no sense a scientific book, although a letter introduces it from a physician who claims to know some of the anonymous contributors who have been "cured" of addiction to alcohol and have joined together in an organization, which would save other addicts by a kind of religious conversion.

The book contains instructions as to how to intrigue the alcoholic addict into the acceptance of divine guidance in place of alcohol in terms strongly reminiscent of Dale Carnegie and the adherents of the Buchman ("Oxford") movement. The one valid thing in the book is the recognition of the seriousness of addiction to alcohol Other than this, the book has no scientific merit or interest.

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+++Message 8915. . . . . . . . . . . . Re: AMA recognition of alcoholism as a disease
By 1956 the American Medical Association agreed that alcoholism is an illness, followed in 1980 by classifying it as a "disabling condition," and in 1991 the AMA finally sanctioned the classification of alcoholism as a disease.

Between 1980 and 1991, medical organizations, including the AMA, worked together to establish policies regarding their positions on the disease theory. These policies were developed in 1987 in part because third-party reimbursement for treatment was difficult or impossible unless alcoholism were categorized as a disease. The policies of the AMA, formed through consensus of the federation of state and specialty medical societies within their House of Delegates, state, in part:

"The AMA endorses the proposition that drug dependencies, including alcoholism, are diseases and that their treatment is a legitimate part of medical practice."

In 1991, the AMA further endorsed the dual classification of alcoholism by the International Classification of Diseases under both psychiatric and medical sections.

-Mark
Hello friends,

This weekend's grave search was a roaring success. Able to locate the above. Only downside was not being able to find the Lasker's as my info was too vague and no one was in the office on a Sunday.

The real coup was the Rockefeller grave. I will leave the details out, but it was a challenge getting to this grave. But my wife and I were to find it ... thanks to an act of nature, a tree that became uprooted during Sandy and created a tunnel to achieve our goal.

Pictures available, email me at kochbrian@hotmail.com (kochbrian at hotmail.com)

Thanks for letting me blather here about the graves, it has been great sharing the info with my friends here.

As i may have mentioned, Oursler is buried in the same cemetery as Babe Ruth, adjacent across a paved road. The Babe's grave stacked with baseballs and other baseball paraphernalia. An added treat.

Our friends are located as follows:

Bill and Kathleen Ruddell, Kensico Cemetery, Sec 174, Lot 7405, 273 Lakeview Ave, Valhalla, New York

Fulton Oursler, Gates of Heaven Cemetery, Sec 5, Lot 158, Grave 1, 10 W. Stephens Ave., Hawthorne, New York

(adjacent to Oursler is the grave of Babe Ruth)

John D Rockefeller Jr., Rockefeller Family Cemetery (Private), Abuts Sleepy Hollow Cemetery (of Headless Horseman fame), 540 N. Broadway, Sleepy Hollow, New York

(in Sleepy Hollow Cemetery are also the graves of Andrew Carnegie, Washington Irving, and Leona Helmsley ... The Laskers are there, Mausoleum 60)

All of these cemeteries are located in a 10 or 15 mile area, very close by Stepping Stones, home of Bill and Lois for the latter part of their lives. My wife and I did the tour there as well. One of our favorite places in the world, the spot where I proposed to my wife.

Again, if there is any interest in the updated grave list, please send me an email at...
Pictures are available as well.

Blessings,

Brian

Sent in by: Joe Adams joeadams1950@gmail.com&gt; (joeadams1950 at gmail.com)

"Working the Steps through Sponsorship"
Podcasts broadcast by Sponsor Magazine (for Sponsoring and Being Sponsored).

http://sponsormagazine.wordpress.com/
or
http://facebook.com/SponsorMagazine

#1-#4 were a workshop focusing on SPONSORSHIP from brothers Miles and Chris R,
from Plano, Texas.

#5 (the current podcast) features Chris S and Karen C (don't know where they are from) in their intensive one-day, six session workshop: WORKING THE STEPS THROUGH SPONSORSHIP.

After that they are looking at six sessions with separate talks on SPONSORSHIP with Clancy I. of Mar Vista, California (with two sessions including Sybil C, the first woman to get sober on the West Coast), following by a three session workshop from Keith D.

Free downloads on everything, including the above and:

RECOVERY READER (2nd edit.) with expanded material and an introduction from Ernie Kurtz.

Also a series of educational CDs to allow self-paced study on being a sponsor, the 12 Steps grouped, and a set CDs with all three volumes of the podcast.

27 ANONYMOUS REVIEW (AA History)
50 VIRTUAL SPEAKER MEETINGS
47 SPONSOR MAGAZINE PODCASTS
Also the podcast to follow - SPEAKER IN A BOX.
+++Message 8918. Re: Sponsor Magazine: Working the Steps through Sponsorship
From: Mike Barns 12/16/2012 9:21:00 AM

#1-#4 were a workshop focusing on SPONSORSHIP from brothers Miles and Chris R,
from Plano, Texas.

The first name should be "Myers" who is from Lewisville, TX and Chris Raymer
who is from Kerrville, TX.

Mike Barns

+++Message 8919. The people who edited the Grapevine during its earliest years
From: Glenn Chesnut 12/16/2012 4:07:00 PM

From: J. Lobdell jlobdell54@hotmail.com> (jlobdell54 at hotmail.com)

Glenn Chesnut wrote: "Sally Brown in her book on Marty Mann has laid out the beginnings of what could be a serious study of women in AA. One focus, at the beginning, should be on the women who put out the AA Grapevine during its earliest period, when it was a production of a much higher caliber, with literary interests, etc., than it developed into later on. This gives you a group of capable, ambitious women with high self-esteem and the willingness to carve out careers for themselves long before that was socially approved on any wide scale."

Jared to Glenn:

Here in eastern Pennsylvania, topics for our last two History and Archives Gatherings -- Writers/Editors in [Early] AA, [Early] Women in AA: We didn't find a whole lot of scholars available to come and present, tho' we had a good paper on Tom Powers at the Editor/Writer Gathering.

I have some notes on the Countess and at least one person is working on a double-volume creative non-fiction account of her life, and her diary exists 1952-99 -- she was the original poor little rich girl -- used to come to
meetings at our house in the late '40s [she and my mother knew each other as schoolgirls].

Sally Brown's book on Marty rather preempt the field or at least satisfies the present need for a study.

Priscilla will remain rather in the shadows.

Lois K [my recollection is she had an unsuccessful marriage to Tom B., the original "boy meets girl on AA Campus" perhaps] was the divorced wife of Horace Dodge and once left a $100,000 necklace at a newsstand in Chicago Union Station. Rich!

The two inkstained men, Chase and Bud, were respectively:

[1] the proprietor of the old Fifth Avenue Bookstore [and friend and coadjutor of John Steinbeck]: I used to buy books from him in the 1950s [he knew my parents]; and

[2] the Director of Admissions for Phillips Exeter -- a Harvard man I think. I seem to recall he had trouble deciding whether his first name was Abbott or Abbot because he descended from both New England families. [He urged my parents to send me to Exeter, but they thought I would find it a little daunting so I went to a much smaller school.]

I think Priscilla came to our house with Marty once -- I remember my mother introducing someone as "from Vogue" and I think it was "Miss Priscilla."

Janie and I have planned a book on "Alcoholic Women" since we were the first to open the Marty Mann papers at Brown nearly a dozen years ago, but it hasn't gotten written, yet. [There's a good"yet"]). More later -- I hope.

====================================================================

+++++Message 8920. . . . . . . . . . . . R
From: Rich Bement . . . . . . . . . . . . 12/16/2012 6:09:00 PM

Our founder Nancy Olson was on the front lines and has a book containing references to early strides of AA women:

With a Lot of Help from Our Friends

"This book tells the fascinating inside story of the period from 1970 to 1980,
the most important decade in the history of alcohol legislation since
Prohibition, with the famous Hughes Act as its centerpiece. We meet Harold
Hughes, the charismatic senator and former governor from Iowa, a recovered
alcoholic himself, and Marty Mann, the beloved "first lady of Alcoholics
Anonymous" and founder of the National Council on Alcoholism. We meet Bill
Wilson, the co-founder of A.A., and we hear him deliver his historic ...

Rich Bement
513.839.0532

+++Message 8921. . . . . . . . . . . . Dr. Harry Emerson Fosdick
From: B . . . . . . . . . . . . 12/17/2012 9:16:00 AM

Friends,

Gained much insight into Dr. Fosdick when I found his obituary in The New
York Times over the weekend, dated 6 October 1969. His religious underpinnings,
his interconnections with John D Rockefeller Jr., Reinhold Niebuhr -- and also
William Jennings Bryan (Fosdick and Bryan were adversaries to say the least).

His suffering from a nervous breakdown in 1901. He described his "horrid
experience" as "one of the most important factors in my preparation for the
ministry". ( Sounds like his worst experience being used for the good of
others?)

Further, "Many times in those later years I have faced people who started to
tell me the inner hell of their neurotic agony -- the waves of melancholia,
the obsessive anxieties, the desire for suicide, and all the rest -- and I have
stopped them saying 'Don't you tell me, let me tell you how you feel.' One
typical man with wide eyes, exclaimed when I was through: 'My God,! How did
you know that?'"

His accepting the job of serving Park Avenue Baptist Church (later to become
The Riverside Church) when approached by John D. Rockefeller Junior went like
this:

"Dr. Fosdicks first response was negative. I do not want to be known as the
pastor of the richest man in the country. To which Rockefeller replied I
like your frankness, but do you think that more people will criticize you on
account of my wealth than will criticize me on account of your theology?"

His belief in basic Christianity is spelled out in much detail. The fact that
his brother Raymond eventually became the president of the Rockefeller Foundation.

I could go on but I will not attempt to retype all the highlights of this lengthy and well written obituary. I have a copy which is available to anyone attempting to glean information about one of our early proponents. AA is even mentioned ever so briefly in the obit.

"Dr. Fosdick's topics (of interest) included all the major social issues of the day. He was an early supporter of Margaret Sanger's birth-control movement, and was both a backer of Alcoholics Anonymous and a vigorous opponent of Prohibition."

"...an apostle of theological liberalism who had already become a pivotal figure in American Protestant history."

Blessings,

Brian

His burial place is Ferncliff Cemetery and Mausoleum, 280 Secor Road, Hartsdale NY 10530. Plot: St. James, Plot 486, grave 2 (thanks to find-a-grave for making this easy to find). Located 20 miles from Stepping Stones in Katonah NY.

For one of the best short introductions to Protestant liberal spirituality, see Harry Emerson Fosdick and his famous sermon "Shall the Fundamentalists Win?" given on May 21, 1922 at First Presbyterian Church on West Twelfth Street in New York City, which I have just posted up:

http://hindsfoot.org/fosdick.pdf

Although Fosdick was a Baptist, he was serving as Guest Preacher at this Presbyterian church. Under continual attack from the Fundamentalist wing of the Presbyterians, his position there became increasingly untenable.

John Foster Dulles first came to his aid. Dulles, whose father was a well-known liberal Presbyterian seminary professor, was a Presbyterian lay elder. (This
is
the same John Foster Dulles who later was U.S. Secretary of State under
President Dwight D. Eisenhower from 1953 to 1959.)

Then in 1924 John D. Rockefeller, Jr. hired Fosdick to be the first pastor
of
the historic interdenominational Riverside Church which he was building in
New
York City.

Fosdick is famous in AA history because he gave one of the first
important favorable reviews of the Big Book when it first came out, and
provided
continuing support for the new AA movement in ways that helped keep them
going
and guide them through the difficult periods.

+++Message 8923. . . . . . . . . . . . Re: The people who edited the
Grapevine during its earliest years
From: John French . . . . . . . . . . . 12/17/2012 10:24:00 AM

Anyone who looks at the history of women in AA should look carefully at
the archives of Leclair Bissell's research on women in AA at Drexel
University in Philadelphia.

John French

+++Message 8924. . . . . . . . . . . . RE: The people who edited the
Grapevine during its earliest years
From: J. Lobdell . . . . . . . . . . . 12/17/2012 3:22:00 PM

But Nancy wasn't on the front lines before the [late?] 1960s, tho' of course
she
knew Marty Mann. She was at one or two of our History & Archives Gatherings
and
of course Jane [my wife] and I talked to her about women in A.A., but --
barring
Marty -- she had historical but not original knowledge of the first 30 years
of
A.A.

- - -

A NOTE FROM GLENN C.

Nancy Olson wasn't born until 1929, so she was certainly not part of that
formative first AA generation. You're right, you certainly don't include her
in the group of AA women who were active in the 1940's and 50's. If I remember correctly, she didn't become involved in the AA program until around 1965.

But Mrs. Marty Mann acted as Nancy's sponsor at times, and Dr. LeClair Bissell was Nancy's psychiatrist and a close friend.

Nancy knew a lot of the second generation AA people, and wrote about them in her book. And the story of women in AA has to be continued into that second generation in order to give a full and fair account.

Nancy and Bill Swegan knew one another, but Nancy was unfortunately very hostile toward Bill's attempts to build military alcoholism treatment programs. She did however become friendly and supportive of Captain Joseph Zuska, M.D., who founded the world famous Navy alcoholism treatment program at Long Beach later on.

+++Message 8925. . . . . . . . . . . . RE: The Big Book is often considered the ONLY basic text book for AA
From: Arthur S . . . . . . . . 12/17/2012 10:00:00 AM

With all due respect, the text below beginning with "ANSWER:" (re the 12&12 vs Big Book) is not AA history - it's a personal and speculative editorial.

Cheers - Arthur

- - - -

From: Bob S
Sent: Thursday, December 13, 2012
Subject: The Big Book is often considered the ONLY basic text book for AA

ANSWER: The Twelve and Twelve does not contain the clear-cut directions found in the Big Book . . . Page 17 of the 12x12 tells us: "The book Alcoholics Anonymous became the basic text of the fellowship and still is. This present volume proposes to broaden and deepen the understanding of the Twelve Steps as first written in the earlier work."

By the bye, the 12x12 does not contain a timetable for each step, nor does it provide specific directions for each step. The Big Book contains both these.
Bob S.

PS - the 12&12 was written 13 or 14 years after the Big Book, and by that time AA had grown to well over 100,000 members who successfully made use of the Big Book.

The 12x12 has many good qualities but is not our basic textbook.

+++Message 8926. . . . . . . . . . . . RE: Dr. Harry Emerson Fosdick
From: brian koch . . . . . . . . . . . . 12/18/2012 8:22:00 AM

The Living of these Days: An Autobiography

Autobiography of Dr. Fosdick, I found a copy on Amazon (not a commercial for Amazon) for $6.50 plus shipping.

Blessings,

Brian

- - -

From: kochbrian@hotmail.com
Date: Mon, 17 Dec 2012
Subject: Dr. Harry Emerson Fosdick

Friends,

Gained much insight into Dr. Fosdick when I found his obituary in The New York Times over the weekend, dated 6 October 1969. His religious underpinnings, his interconnections with John D Rockefeller Jr., Reinhold Niebuhr -- and also William Jennings Bryan (Fosdick and Bryan were adversaries to say the least).

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"Dr. Fosdick's first response was negative. I do not want to be known as the pastor of the richest man in the country. To which Rockefeller replied I like your frankness, but do you think that more people will criticize you on account of my wealth than will criticize me on account of your theology?"

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I could go on but I will not attempt to retype all the highlights of this lengthy and well written obituary. I have a copy which is available to anyone attempting to glean information about one of our early proponents. AA is even mentioned ever so briefly in the obit.

"Dr. Fosdick's topics (of interest) included all the major social issues of the day. He was an early supporter of Margaret Sanger's birth-control movement, and was both a backer of Alcoholics Anonymous and a vigorous opponent of Prohibition."

"...an apostle of theological liberalism who had already become a pivotal figure in American Protestant history."

Blessings,

Brian

His burial place is Ferncliff Cemetery and Mauloleum, 280 Secor Road, Hartsdale, NY 10530. Plot: St. James, Plot 486, grave 2 (thanks to find-a-grave for making this easy to find). Located 20 miles from Stepping Stones in Katonah NY.

Message 8927 . . . . . . Re: The Big Book is often considered the ONLY basic text book for AA
From: Chris . . . . . . . . . 12/17/2012 7:55:00 PM
--- In AAHistoryLovers@yahoogroups.com, Arthur S. wrote: With all due respect, the text below beginning with "ANSWER:" (re the 12&12 vs Big Book) is not AA history - it's a personal and speculative editorial.

=================================================================

Alas, as I read Bob S's answer, I find historical references, and truisms ....
please remember the 12X12 provides essays on the twelve steps written as a precursor to the 12 traditions introductions to the groups.

- - - - -

From Glenn Chesnut (South Bend, Indiana)

Chris, I'm not sure, but it doesn't seem to me that your answer above -- "the 12X12 provides essays on the twelve steps written as a precursor to the 12 traditions introductions to the groups" -- is an accurate depiction of the real timetable.

Arthur S. (Arlington, Texas), "A Narrative Timeline of AA History," is the standard timeline for AA history. It is an extraordinarily well-researched piece of work. Anybody who wants to try to show that Arthur got something wrong in this list, has the burden of proof on him or her -- that person is going to have to come up with some very convincing documentation.

http://silkworth.net/aafiles/timelines_public.html

The Narrative Timeline tells the story this way:

Aug. 1945 -- first Grapevine article "Modesty One Plank for Good Public Relations" setting the groundwork for the campaign for the Traditions.

Apr. 1946 -- the Grapevine carried Bill W’s article Twelve Suggested Points for AA Tradition. They would later be called the long form of the Twelve Traditions.

1949 -- As plans for the first International Convention were under way, Earl T suggested to Bill W that the Twelve Suggested Points for AA Tradition would benefit from revision and shortening. (AACOA 213 says it occurred in 1947) Bill, with Earl’s help, set out to develop the short form of the Twelve Traditions.

Nov. 1949 -- the short form of the Twelve Traditions was first printed in the AA Grapevine. The entire issue was dedicated to the Traditions in preparation for the forthcoming Cleveland Convention.
July 1950 -- First International Convention at Cleveland, Ohio -- the attendees adopted the Twelve Traditions unanimously by standing vote.

June 1953 -- Twelve Steps and Twelve Traditions was published. (GTBT 37) Bill W described the work as "This small volume is strictly a textbook which explains AA's 24 basic principles and their application, in detail and with great care." Betty L and Tom P helped Bill in its writing. Jack Alexander also helped with editing. It was published in two editions: one for $2.25 ($15.50 today) for distribution through AA groups, and a $2.75 ($19 today) edition distributed through Harper and Brothers for sale in commercial bookstores. (AACOA ix, 219, PIO 354-356)

From: Bob S
Sent: Thursday, December 13, 2012
Subject: The Big Book is often considered the ONLY basic text book for AA

ANSWER: The Twelve and Twelve does not contain the clear-cut directions found in the Big Book... Page 17 of the 12x12 tells us: "The book Alcoholics Anonymous became the basic text of the fellowship and still is. This present volume proposes to broaden and deepen the understanding of the Twelve Steps as first written in the earlier work." By the bye, the 12x12 does not contain a timetable for each step, nor does it provide specific directions for each step. The Big Book contains both these.

PS - the 12&12 was written 13 or 14 years after the Big Book, and by that time AA had grown to well over 100,000 members who successfully made use of the Big Book. The 12x12 has many good qualities but is not our basic text book.

From Bill McIntire and Shakey Mike
From: BILL MCINTIRE
(maxbott at yahoo.com)

I do understand and personally agree with this statement, however, 
Alcoholics Anonymous as a Fellowship and a Society with accumulated information and 
experience along with Bill W's and other AA elders that brought the 12 x 12 to 
us to add to our recovery experience. With all the educated people in AA 
leadership, I doubt seriously that if "we" did not feel that the 12x12 was "needed," thousands of hours and millions of dollars would not have been spent 
publishing it. It is also a study text to help us alcoholics to recover from 
a seemingly hopeless state of mind and body.

in love and service,
Bill M
Arago, Oregon

- - -

From: Shakey Mike Gwirtz
(Shakey1aa at aol.com)

I know that this subject is going to be like "apples and oranges" to many in 
AAHL. It shouldn't be.

AA History is contained within all of the AAWS literature, especially the 
books
"Alcoholics Anonymous' and "Twelve Steps and Twelve Traditions."

The Big Book is the collective Conscience of the "first hundred or so" 
Pioneers 
of Alcoholic Squad of the Oxford Group later to be called by the name of the 
book, Alcoholics Anonymous. The pioneering phase of AA was ended with the 
publication of the book Alcoholics Anonymous.

The 12 and 12 was a personal interpretation of the steps by Bill Wilson, one 
of 
AA's Co-Founders. The Introduction on pg 14 of the 12 and 12 says "The text in 
the book Twelve Steps and Twelve Traditions, written by Bill W., remain as is, 
recognizing the Fellowship's feelings that Bill's writing be retained as 
originally published."

Page 17 in the same text says, "The book 'Alcoholics Anonymous' became the basic 
text of the fellowship, and still is. This present volume proposes to 
broaden and deepen the understanding of the Twelve Steps as first written in the 
earlier work. In order to do that the first book must be read and studied
first. Only then can a second text 'propose' to 'broaden and deepen' what was learned in the original.

The end of the Foreward (page 18) says, "It is hoped that this volume will afford all who read it a close-up view of the principles and forces which have made Alcoholics Anonymous what it is." I read this as saying here is another look at what came before and some history behind it. I may be wrong but I think that infers that we really don't need more than the basic text but here is some more for you to chew and digest.

The answer, in my post (not at the beginning) is that there is only one basic text; the first AA book, Alcoholics Anonymous. This is the book that I use to work the steps myself, and with my sponsees. It does not mean that I don't use the 12 and 12. I do, but I remember that it is one man's view of the steps. That man is a co founder and primary writer of both books, so I do pay a lot of attention to what he says.

Yours in service,
Shakey Mike Gwirtz
17th National AA Archives Workshop

From: "John B."
BBSGSONJ@aol.com&gt; (BBSGSONJ at aol.com)

There Is Hope

A former big business executive had dinner at our house the other day. When I first met him, three years ago, he had lost his $20,000 a year job on account of drink, but he told me with elation he had been cured. I was skeptical because I had seen the good resolves of hard drinkers go to pot more than once. But as he told me his story across the dinner table my skepticism evaporated. After all, three years of total abstinence is an adequate period of probation even for the
kind of sot he had been. I verified the story, and I am passing it along because it offers hope of redemption to a million alcoholics in this country.

The man is one of a remarkable fellowship, a sort of secret order, dedicated to reclaiming those who are fatally given to the cup. There are more then 100 of them scattered through the United States.

The group is noteworthy, to begin with, in that no man or woman comes under the wing is asked to sign a pledge or to sign anything else on the dotted line. Nobody is asked to pay. Admission to the order means no initiation fee, no annual dues nor regalia or ritual. It is anonymous because if its members were known they would be overwhelmed with more pleas for their volunteer help than they could handle. Therefore new recruits are found by word of mouth, by grapevine in the underworld of those who have reached the end of the tether.

-- Written by Silas Bent (One of the First 100 Men and Women)

Excerpt from an article "There Is Hope,"• printed in the Hackettstown Courier-Post, January 19, 1939. This article is the first piece that was published describing the fellowship that would later be called Alcoholics Anonymous. The article is especially noteworthy for the use of the word "grapevine" in describing how the early message was carried to those still suffering. The use of this term by Silas likely proved popular, and perhaps gave rise to the name for our meeting in print!

-- John B. Area 44 Associate Archivist

+++Message 8930. . . . . . . . . . . . Video of ordinary person describing experiences on LSD
From: Glenn Chesnut . . . . . . . . . . . . 12/18/2012 3:07:00 PM

From: Michael Gwirtz
_____ shakey1aa@aol.com _____ (shakey1aa at aol.com)

See_____ http://www.youtube.com/watch?v=V5d4wWGK4lg _____
or_____ http://www.youtube.com/watch?v=3g53pSV25Q8 _____

Boing Boing shared a link to a "Huffington Post" article by Don Lattin about a study conducted in the 1950's by writer Aldous Huxley (author of "The Doors of Perception"), philosopher Gerald Heard, and Bill Wilson (co-founder of
Alcoholics Anonymous) where housewives were given dosages of LSD and then monitored and engaged in questions pertaining to what they were experiencing while under the influence of the drug.

I recently read "The Doors of Perception" and "Heaven and Hell" by Huxley, in which he journals his experience after ingesting 4/10 of a gram of mescaline, the principle agent in the psychedelic cactus peyote. Although I live a drug free lifestyle, I found Huxley's findings to be very profound, especially for the 1950's.

Here's some rare footage of an experimental LSD session that I came across doing research for my next book, a group biography of British writer Aldous Huxley, philosopher Gerald Heard, and Bill Wilson, the co-founder of Alcoholics Anonymous. It's from a television program, circa 1956, about mental health issues.

The researcher, Dr. Sidney Cohen, was dosing volunteers at the Veteran's Administration Hospital in Los Angeles. Aldous Huxley, who first tried mescaline in 1953 and wrote about it in his seminal book, The Doors of Perception, got Gerald Heard interested in the spiritual potential of psychedelic drugs.

Heard then turned on Bill Wilson, guiding him on an LSD trip supervised by Dr. Cohen in the summer of 1956 -- perhaps in the same room we see in this video. Wilson, who started AA in the 1930s, thought LSD could help alcoholics have the "spiritual awakening" that is such an important part of the twelve-step recovery program he popularized.

back of The Book that Started it All? I've searched and can't find one.

T

+++Message 8932. ............. Taylor Tex Francisco
From: B ............. 12/19/2012 9:46:00 AM

Known as Tex to us, and as the superintendent of the Calvary Mission where Ebby lived and where Bill attended early Oxford Group meetings. I am looking for any snippets of information which might help me track him down. I have found a Taylor Lay Francisco, born in Missouri 1893 (making him possibly the right age), married twice at least, once to Louise Adair, and the other, possibly Annabelle. Died in Florida in 1948. Possibly the middle name or the place of birth... I find no connection to New York City as of yet. There can't be that many Taylor Francisco's. I wonder why he was called "Tex"?

+++Message 8933. ............. Bill W's Depression - Some AA History
From: Arthur S ............. 12/20/2012 11:33:00 AM

Bill W's episodes of depression are certainly a valid topic for AAHL

SOURCE REFERENCES

AABB --- Alcoholics Anonymous (Big Book)
AACOA --- AA Comes of Age
BW-RT --- Bill W by Robert Thompson
BW-FH --- Bill W by Francis Hartigan
BW-40 --- Bill W My First 40 Years (autobiography)
GB --- Getting Better Inside Alcoholics Anonymous by Nan R
GTBT --- Grateful to Have Been There by Nell Wing
LOH --- The Language of the Heart
LR --- Lois Remembers, by Lois W
NG --- Not God, by Ernest Kurtz
NW --- New Wine, by Mel B
PIO --- Pass It On

TIMELINE

1912

September, at the beginning of the school year at Burr and Burton, Bill W was
president of the senior class, star football player, star pitcher and
captain of
the baseball team and first violin in the school orchestra. (BW-FH 19)

November 18, Bill W's schoolmate and "first love" Bertha Bamford, died from
hemorrhaging after surgery at the Flower Hospital in NYC. She was the
daughter
of the rector of the Manchester, Vermont Zion Episcopal Church. Bill learned
about it at school on the 19th. It began a 3-year episode of depression,
which
severely affected his performance at school and home. (AACOA 54, PIO 35-36,
BW-RT 51-58, NG 12, BW-FH 19-20)

1915

Early, at the start of his second semester at Norwich, Bill W hurt his elbow and
insisted on being treated by his mother in Boston. She did not receive him well
and immediately sent him back. Bill had panic attacks that he perceived as heart
attacks. Every attempt to perform physical exercise caused him to be taken to
the college infirmary. After several weeks of being unable to find anything wrong, the doctors sent him home. This time he went to his grandparents in East
Dorset, VT. (BW-FH 21-22)

Spring, Bill W's condition worsened in East Dorset but doctors could find
nothing physically wrong. He spent much of the early spring in bed complaining
of "sinking spells." (BW-FH 22) Later, his grandfather, Fayette, motivated him
with the prospect of opening an agency to sell automobiles. Bill's depression
lifted and he began trying to interest people in buying automobiles. He wrote to
his mother that he nearly sold an automobile to the Bamfords (the parents of his
lost love). (BW-FH 23)

1927

On returning to NY, Bill W and Lois rented a three-room apartment at 38
Livingston St in Brooklyn. Not big enough for Bill's desires, he enlarged it by
renting the apartment next door and knocking out the walls between them.
(BW-RT
144, LR 71, PIO 80-81)

By the end of 1927, Bill W was so depressed by his behavior and drinking
that he
signed over to Lois all rights, title and interests of his stockbroker
accounts
with Baylis and Co. and Tobey and Kirk. (LR 72, PIO 82)
1934

December 14, Ebby T visited Bill W at Towns Hospital and told him about the Oxford Group principles. After Ebby left, Bill fell into a deep depression (his "deflation at depth") and had a profound spiritual experience after crying out "If there be a God, will he show himself." Dr Silkwort later assured Bill he was not crazy and told him to hang on to what he had found. In a lighter vein, Bill and others would later refer to this as his "white flash" or "hot flash" experience. (AABB 13-14, AACOA vii, 13, BW-40 141-148, NG 19-20, NW 23-24, PIO 120-124, GTBT 111, LOH 278-279)

1944

Summer, Bill W began twice-a-week treatment with Dr Tiebout for debilitating episodes of depression. Some AA members were outraged and castigated Bill for "not working the program," "secretly drinking" and "pill taking." Bill endured the attacks in silence. (BW-RT 299, BW-40 166, BW-FH 6, 160-161, 166, PIO 292-303, GTBT 121)

1945

Bill W started seeing psychotherapist, Dr Frances Weeks (a Jungian) once a week on Fridays. He continued to see her until 1949 for his episodes of depression. (BW-FH 166-167, GB 66, PIO 334-335)

1955

After 1955 the depression that had plagued Bill W for so long, lifted and he regained his bright outlook. However, during 1956, his best friend, Mark Whalon, died. (PIO 359, 364)

Notes:

Informative commentary on Bill's depression is contained in "Bill-W" by Francis Hartigan and in "Grateful to Have Been There" by Nell Wing.

In January 1958, Bill wrote a Grapevine article titled "The Next Frontier: Emotional Sobriety" commenting that he had a bad episode of depression after 1955.

Cheers
The archivist at GSO, York, GB, kindly replied to my query (below). It seems there was only one Act of Parliament allowing AA to decline legacies etc.

(From the GB AA archivist):

First of all the General Service Board of Alcoholics Anonymous (Great Britain and Ireland) Limited had its inaugural Meeting on the 29th of June 1957 and was incorporated in accordance with the Companies Act (1948) on 16 July 1957.

1958-In order to strengthen the ties between AA in the US and Britain, the general secretary at the New York office was invited to the UK, funds being sent for his expenses. It was felt that an experienced member of the US Fellowship would provide invaluable advice on issues such as Intergroup and other structures.

The American guest, Hank, duly arrived with his wife, and followed a detailed itinerary. In fact, Hank advised the General Service Board to decline a substantial legacy following the death of an AA member and the Board did so, bearing in mind Tradition Seven and the need to be fully self-supporting, declining outside contributions. Tragically, Hank died suddenly while on the Irish leg of his tour. (No Act of Parliament was involved here.)

1986-The Dispositions Act, having completed its passage through Parliament, sponsored by AA, receives Royal Assent giving AA the right to refuse donations/bequests, all or in part of. The matter only came to a head when a solicitor tried to force the issue.

ORIGINAL MESSAGE
From: jennylaurie1@hotmail.com
To: aahistorylovers@yahooogroups.com
Subject: Tradition Seven: Act of Parliament (UK)
Date: Fri, 23 Nov 2012 09:56:50 &#43;0000

Posting 209 on "How AA got started in the UK" quotes Nancy O. referring to "our wonderful friend in England Max C.", who recorded that in 1958, "Visit to London by Hank, general secretary of AANY office, whose advice on legacies led to
an
Act of Parliament enabling AA, a registered charity, to refuse all
legacies."
(see also 7293).

However, in my posting 7270 I pointed out that in 1986 AA GB was forced to
ask
Parliament to pass an Act allowing the fellowship to decline outside
contributions after being left a legacy in a will and being threatened with
legal action if it refused to accept it.

Why were two Acts needed?

+++Message 8935. . . . . . . . . . . . Differences between the Big Book and
the 12 and 12
From: BILL MCINTIRE . . . . . . . . . . 12/21/2012 11:41:00 PM

Stepstudy.org has on one of its webpages a list of differences between what
the
Big Book says, and what the Twelve Steps and Twelve Traditions says:

Are all of these statements correct, that is, do the Big Book and the Twelve
and
Twelve really differ in all of these ways?

Are the reasons for the differences which the Stepstudy.org article gives
the
real reasons for the differences?

Much of this I do agree with, but I would like to hear other people's
analysis
of this material also.

Happy Holidays,

Bill McIntire
Arago, Oregon
541-396-3853

1952 TWELVE STEPS AND TWELVE TRADITIONS PUBLISHED

As AA grows and its population changes, Bill feels the need to reinterpret
the
Twelve Steps in a way that is responsive to the new membership of AA, and
more
accurately reflects the program of the New York fellowship.

Twelve Steps and Twelve Traditions presents Bill's new interpretation of the
Twelve Steps. The new interpretation is both more social and more psychological than the Big Book.

"Alcoholics Anonymous," published when our membership was small, dealt with low bottom cases only. Many less desperate alcoholics tried A.A., but did not succeed in the following years this changed.

-- Twelve Steps and Twelve Traditions

AA is now composed of a growing number of alcoholics who still have their health, families, and jobs. Some of these newcomers are also relatively young. Because they are less desperate, these newcomers are also less motivated to work the Steps.

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In order to address the needs of this population, Bill "widens the hoop" that members have to jump through in order to feel that they are actively working the AA program. He accomplishes this primarily by introducing the "method of substitution" in his Third Step instructions, and making major changes to the inventory process.

In speaking of the trouble that many AA's have with turning their will and life over to the care of God, Bill says this:

-- Twelve Steps and Twelve Traditions

Bill clearly expects that alcoholics who use AA as their higher power will eventually adopt a more spiritual outlook. However, Bill's method of substitution also makes it possible for AA members to feel that they are honestly working the Steps without ever turning their lives over to the care of God.

Bill's new instructions for the Fourth Step are another significant development.

The Big Book outlines an inventory process that sees selfishness as the root of
the alcoholic's problems. In Bill's new version, however, the root of the alcoholic's problems is not selfishness, but rather instincts that are out of balance.

-- Twelve Steps and Twelve Traditions

Also, the 12&12 inventory is not focused strictly on defects of character:

-- Twelve Steps and Twelve Traditions

This new inventory is not meant to resemble a soul surgery, in which the Stepworker identifies and carves out the defects of character that are blocking his or her soul from God. Rather, this inventory is an open-ended process of introspection and reflection.

Twelve Steps and Twelve Traditions is less hopeful than the Big Book about the results a person can expect from working the Twelve Steps. There is no promise of a life of freedom from selfishness, or a new life of intimacy with spiritual power. Instead, recovering alcoholics should be content with gradual progress over a long period of time.

-- Twelve Steps and Twelve Traditions

The sentiment that alcoholics should expect sobriety to be marked by long periods of struggle with their personal shortcomings is a reflection of Bill's own struggles with depression. His decreased expectations for the quality of his own sobriety lead him to lower his expectations for others as well. Bill's experiences with seeking help from psychiatrist lead him to a new understanding of the inventory process that is more psychological in nature. Also, in Bill's mind, the method of substitution is adequate because he does not have the same faith in the ability of spiritual experience to address all of the alcoholic's troubles.

This new version of Stepwork is no longer insists on spiritual experience as the
answer to the problems of the alcoholic. Instead, it offers a solution that is social and psychological in nature. Twelve Steps and Twelve Traditions and its brand of Stepwork effects the nature of the Twelve Steps within AA, and will also affect the practice of the Steps in all future Twelve Step fellowships.

++++Message 8936. . . . . . . . . . . . Re: Bill W's Depression - Some AA History
From: Tom Hickcox . . . . . . . . . . . . 12/23/2012 10:30:00 PM

On 12/20/2012 11:33, Arthur S wrote:
\&gt; 1944
\&gt; Summer, Bill W began twice-a-week treatment with Dr Tiebout for debilitating episodes of depression. Some AA members were outraged and castigated Bill for "not working the program," "secretly drinking" and "pill taking." Bill endured the attacks in silence. (BW-RT 299, BW-40 166, BW-FH 6, 160-161, 166, PIO 292-303, GTBT 121)
\&gt;

Arthur, thanks for your summation. Excellent, as usual.

Any idea what Dr. Tiebout's treatment would have involved? If he prescribed pills that would have outraged some A.A. members, what would the pills have been?

Tommy H

++++Message 8937. . . . . . . . . . . . Re: Bill W's Depression - Some AA History
From: Allan Gengler . . . . . . . . . . . . 12/24/2012 10:20:00 AM

The 2012 documentary "Bill W." indicated that Helen Wynn had much to do with Bill coming out of his depression, including interviews with her son Shepperd, and they also quoted Hartigen's book.

++++Message 8938. . . . . . . . . . . . Re: The Big Book is often considered the ONLY basic text book for AA
From: Jenny or Laurie Andrews . . . . . . . 12/22/2012 6:48:00 AM

From Laurie Andrews and "Ed"

- - - -

From: Laurie Andrews jennylaurie1@hotmail.com&gt;
(jennylaurie1 at hotmail.com)

"This small volume (12&amp;#43;12) is strictly a textbook which explains AA's 24 basic principles and their application, in detail and with great care." (I copied this quote from Bill W. into my 12&amp;#43;12 and noted "via Art Sheehan aahistorylovers" but I can't find the relevant posting).

"The problem of the Steps has been to broaden and deepen them, both for newcomers and oldtimers. But the angles were many, it's hard to shoot them rightly. We have to deal with atheists, agnostics, believers, depressives, paranoids, clergymen, psychiatrists, and all and sundry. How to widen the opening so it seems right and reasonable to enter there and at the same time avoid distractions, distortions and the certain prejudices of all who may read, seems fairly much of an assignment." (Bill W., explaining in a letter how he came to write his essays on the Steps in the 12&amp;#43;12, quoted in "Pass It On").

Bill W. referred to the Big Book as a text book in an article he wrote opposing the proposal for a "small" (and possibly paperback?) Big Book minus the stories sections. I read that possibly in a Grapevine article - can anyone help?

- - - -

From: "Ed" personaminor@gmail.com&gt;
(personaminor at gmail.com)

I've always found it interesting that AAWS refused to publish A New Pair of Glasses by Chuck C. because it was only one man's interpretation of the principles of Alcoholics Anonymous; but they published the 12x12, which is one man's interpretation of the principles of AA.

From: trysh travis . . . . . . . . . . . . 12/25/2012 9:43:00 AM

+++Message 8939. . . . . . . . Points blog: new biography of David Foster Wallace
From: trysh travis . . . . . . . . . . . . 12/25/2012 9:43:00 AM
Points blog has a special interview up right now with DT Max, author of the new biography of David Foster Wallace. With help from Rich C., one of DFW's sponsors, he talks about the centrality of addiction and recovery to Wallace's work.

http://pointsadhsblog.wordpress.com/2012/12/24/david-foster-wallace-life-writing/#addiction-and-recovery/#more-8437 [86]

Trysh Travis

+++++Message 8940. . . . . . . . . . . . Re: Bill W's Depression - Some AA History
From: Arthur S . . . . . . . . . . . . . 12/25/2012 1:38:00 PM

Merry Christmas Tommy

In those days the medications distributed for depression were likely barbiturates (very potent and very dangerous - they called them "goofballs").

Cheers

Arthur

- - -

On 12/20/2012 11:33, ARTHUR S. WROTE:

&gt;
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- - -

TOMMY H. RESPONDED:

Arthur, thanks for your summation. Excellent, as usual.

Any idea what Dr. Tiebout's treatment would have involved? If he prescribed pills that would have outraged some A.A. members, what would the pills have been?

Tommy H
+++Message 8941. . . . . . . . . . . . RE: Bill W's Depression - Some AA History
From: Sherry C. Hartsell . . . . . . . . . . . . 12/24/2012 7:22:00 PM

Thank you for this compilation of the documentation re Bill's episodes of Depression Arthur, most of which I was familiar with; very helpful contribution to the discussion. Now if we had similar references to his periods of "extraordinary" activity, which are of course (IMO) many times implied.

Sherry C.H.

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Arthur S
Sent: Thursday, December 20, 2012 10:34 AM
To: AAHistoryLovers
Subject: [AAHistoryLovers] Bill W's Depression - Some AA History

Bill W's episodes of depression are certainly a valid topic for AAHL

SOURCE REFERENCES
AABB --- Alcoholics Anonymous (Big Book)
AACOA --- AA Comes of Age
BW-RT --- Bill W by Robert Thompson
BW-FH --- Bill W by Francis Hartigan
BW-40 --- Bill W My First 40 Years (autobiography)
GB --- Getting Better Inside Alcoholics Anonymous by Nan R
GTBT --- Grateful to Have Been There by Nell Wing
LOH --- The Language of the Heart
LR --- Lois Remembers, by Lois W
NG --- Not God, by Ernest Kurtz
NW --- New Wine, by Mel B
PIO --- Pass It On

TIMELINE

1912

September, at the beginning of the school year at Burr and Burton, Bill W was president of the senior class, star football player, star pitcher and captain of the baseball team and first violin in the school orchestra. (BW-FH 19)

November 18, Bill W's schoolmate and "first love" Bertha Bamford, died from hemorrhaging after surgery at the Flower Hospital in NYC. She was the daughter of the rector of the Manchester, Vermont Zion Episcopal Church. Bill learned about it at school on the 19th. It began a 3-year episode of depression, which severely affected his performance at school and home. (AACOA 54, PIO 35-36, BW-RT 51-58, NG 12, BW-FH 19-20)
1915

Early, at the start of his second semester at Norwich, Bill W hurt his elbow and insisted on being treated by his mother in Boston. She did not receive him well and immediately sent him back. Bill had panic attacks that he perceived as heart attacks. Every attempt to perform physical exercise caused him to be taken to the college infirmary. After several weeks of being unable to find anything wrong, the doctors sent him home. This time he went to his grandparents in East Dorset, VT. (BW-FH 21-22)

Spring, Bill W's condition worsened in East Dorset but doctors could find nothing physically wrong. He spent much of the early spring in bed complaining of "sinking spells." (BW-FH 22) Later, his grandfather, Fayette, motivated him with the prospect of opening an agency to sell automobiles. Bill's depression lifted and he began trying to interest people in buying automobiles. He wrote to his mother that he nearly sold an automobile to the Bamfords (the parents of his lost love). (BW-FH 23)

1927

On returning to NY, Bill W and Lois rented a three-room apartment at 38 Livingston St in Brooklyn. Not big enough for Bill's desires, he enlarged it by renting the apartment next door and knocking out the walls between them. (BW-RT 144, LR 71, PIO 80-81)

By the end of 1927, Bill W was so depressed by his behavior and drinking that he signed over to Lois all rights, title and interests of his stockbroker accounts with Baylis and Co. and Tobey and Kirk. (LR 72, PIO 82)

1934

December 14, Ebby T visited Bill W at Towns Hospital and told him about the Oxford Group principles. After Ebby left, Bill fell into a deep depression (his "deflation at depth") and had a profound spiritual experience after crying out "If there be a God, will he show himself." Dr Silkworth later assured Bill he was not crazy and told him to hang on to what he had found. In a lighter vein, Bill and others would later refer to this as his "white flash" or "hot flash" experience. (AABB 13-14, AACOA vii, 13, BW-40 141-148, NG 19-20, NW 23-24, PIO 120-124, GTBT 111, LOH 278-279)

1944

Summer, Bill W began twice-a-week treatment with Dr Tiebout, Psyc for debilitating episodes of depression. Some AA members were outraged and castigated Bill for "not working the program," "secretly drinking" and "pill taking." Bill endured the attacks in silence. (BW-RT 299, BW-40 166, BW-FH 6, 160-161, 166, PIO 292-303, GTBT 121)

1945

Bill W started seeing psychotherapist, Dr Frances Weeks (a Jungian Psyc) once a week on Fridays. He continued to see her until 1949 for his episodes of depression. (BW-FH 166-167, GB 66, PIO 334-335)

1955
After 1955 the depression that had plagued Bill W for so long, lifted and he regained his bright outlook. However, during 1956, his best friend, Mark Whalon, died. (PIO 359, 364)

Notes:
Informative commentary on Bill's depression is contained in "Bill-W" by Francis Hartigan and in "Grateful to Have Been There" by Nell Wing.

In January 1958, Bill wrote a Grapevine article titled "The Next Frontier: Emotional Sobriety" commenting that he had a bad episode of depression after 1955.

Cheers
Arthur

[Non-text portions of this message have been removed]

+++Message 8942 . . . . . . . Re: Differences between the Big Book and the 12 and 12
From: John Barton . . . . . . . . . . . . 12/25/2012 8:58:00 AM

Regarding "Bill's method of substitution ...."

The idea that AA group can suffice as the higher power (to make a beginning) was around long before the 12 & 12 and goes right back to 1939 when Silkworth talked about it in his July article in the Journal-Lancet (excerpt below). Many mistakenly believe Bill weakened the program with this discussion in the 12 & 12. Seems as though this was an acknowledged alternative right from the start even though not specifically discussed in the Big Book.

"Because of objects aplenty in whom to vest his confidence, the patient can turn to the individuals to whom he first gave his confidence, the ex-alcoholic group as a whole, or the Deity."

But Silkworth went on to add this warning! "It is paramount to note that the religious factor is all important even from the beginning. Newcomers have been unable to stay sober when they have tried the program minus the Deity."

God Bless,
John B
Stepstudy.org has on one of its webpages a list of differences between what the Big Book says, and what the Twelve Steps and Twelve Traditions says:


Are all of these statements correct, that is, do the Big Book and the Twelve and Twelve really differ in all of these ways?

Are the reasons for the differences which the Stepstudy.org article gives the real reasons for the differences?

Much of this I do agree with, but I would like to hear other people's analysis of this material also.

Happy Holidays,

Bill McIntire
Arago, Oregon
541-396-3853

1952 TWELVE STEPS AND TWELVE TRADITIONS PUBLISHED

As AA grows and its population changes, Bill feels the need to reinterpret the Twelve Steps in a way that is responsive to the new membership of AA, and more accurately reflects the program of the New York fellowship.

Twelve Steps and Twelve Traditions presents Bill's new interpretation of the Twelve Steps. The new interpretation is both more social and more psychological than the Big Book.

"Alcoholics Anonymous," published when our membership was small, dealt with low bottom cases only. Many less desperate alcoholics tried A.A., but did not succeed; in the following years this changed.

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&lt;

&gt;
-- Twelve Steps and Twelve Traditions

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++++Message 8943. . . . . . . . . . . . Re: Bill W's Depression
From: Eric . . . . . . . . 12/26/2012 12:53:00 PM

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Since barbituates are central nevous system depressants I am very skeptical that
they were ever widely used to treat depression.

http://www.macalester.edu/academics/psychology/whathap/ubnrp/depression05/history.html


Eric

- - -

From: Arthur S arthur.s@live.com
Sent: Tuesday, December 25, 2012
Subject: Re: Bill W's Depression - Some AA History

Merry Christmas Tommy

In those days the medications distributed for depression were likely barbiturates (very potent and very dangerous - they called them "goofballs").

Cheers

Arthur

++++Message 8944. . . . . . . . . . . . Alcoholism and the military
From: Michael Gwirtz . . . . . . . . . . . . 12/27/2012 10:24:00 AM

Study: Alcohol Culture Taking Toll

Dec 27, 2012
Stars and Stripes | by Jennifer Hlad
WASHINGTON -- Thomas Brennan was still unloading his bags at his first duty station when he saw the other Marines drinking on the catwalks.

"In a way, I expected it," he said. "A bunch of people partying, having a good time, getting ready to go to war."

Brennan, now a sergeant who will be medically retired this month, said drinking and partying in the barracks isn't quite as obvious now. Marines know they will be punished if they get caught drinking underage or drinking hard liquor in the barracks, he said. But that doesn't mean the drinking has stopped. People just keep their doors closed, he said, and if the platoon sergeant is coming at 6:30
a.m. for inspection, "that means all the evidence is gone by 6:15."

While some military doctors say they don't believe troops binge drink or abuse alcohol more than their civilian counterparts, a recent report by the Institute of Medicine called drugs and alcohol abuse among troops a "public health crisis." A report released by the Army in January reported that 43 percent of active-duty soldiers had admitted binge drinking within a month of the survey and that 67 percent of the binge drinkers were 17 to 25 years old.

The military's alcohol-soaked culture plays out on weekends and on weeknights, in the apartments of noncommissioned officers, where subordinates guzzle liquor straight from the bottle; at bars in military towns, where recently promoted officers are expected to pick up the tab for the other officers in their command; in hotel rooms packed with underage servicemembers, where men and women wake up with hangovers and few memories of the night before; and at officers clubs and pubs around the world, where commanders buy rounds and rounds of beer to build camaraderie and esprit de corps.

It also shows up in war zones, where alcohol is prohibited but frequently comes hidden in mouthwash bottles or given to troops after battle. Brennan recalls the Marines in his unit -- all ages -- being given two beers and a shot to celebrate the Marine Corps birthday after the battle of Fallujah.

No one is required to drink -- at least not exactly.

A West Point guide on the tradition of "dining in" -- a formal dinner for members of a military unit -- explains that while toasts "are considered a mandatory part of any dining-in," participants are not required to drink or sip the wine, just to touch their lips to the glass.

Brennan said his first "mess night," which is similar to a dining in, had only alcoholic "grog," and everyone was ordered to drink it during the dozens of toasts. At his most recent mess night, in 2010, there was a nonalcoholic grog option.

"That was the first time in my Marine Corps career I saw a non-alcoholic option," he said.

Jason Hansman, an Army Reserve veteran who runs the health and mental health programs for Iraq and Afghanistan Veterans of America, said the military's drinking culture is evident at mandatory social events, unit functions and,
on a
more informal basis, after work.

"It's a way to deal with stress," he said, a way to unwind. The problems
arise
when it becomes a way to self-medicate for issues like depression or
post-traumatic stress disorder.

"One of the primary ways we as Americans try to get rid of stress is by
drinking," Hansman said, and that idea is accepted and amplified in the
military.

"But when it gets to the point of alcoholism, people don't want to talk
about
it," he said. "People don't want to tell their friends that they have a
problem
or seek help."

Time to decompress

The service branches have recently taken steps to identify and address
alcohol
and substance abuse. Troops and their families are asked about their alcohol
use
at every medical appointment. The Army is testing a program that allows
confidential alcohol treatment.

The Marine Corps will soon start random alcohol testing of all Marines, with
at
least two Breathalyzer tests each every year -- no matter where the Marine
is
stationed or deployed. Those with blood alcohol levels of .01 percent or
higher
will be referred for training and further screening, while those with levels of
.04 percent or higher will be referred to a doctor to determine whether he
or
she is fit for duty.

Navy Capt. Michael Colston, director of mental health policy for the Defense
Department's Office of Clinical and Program Policy, said the training has
changed dramatically from when he was first exposed to it in 1986.

Now, he said, it is more frequent and more specific.

"We take advantage of opportunities to tell folks that treatment is
available,"
he said.

Still, Brian Lewis, a former Marine, said the training didn't work very well
for
him. Instead of getting the time he needed to decompress after he returned
from
a deployment to Iraq in late 2007, he said he was subjected to a week of
PowerPoint slides.
"I never truly had time to sit down and deal with events," said Lewis, who now works with and leads group therapy sessions at a mental health hospital. "I turned to drinking each night. My idea was to force out the emotional meltdown I felt was coming, and it also aided me in getting to sleep."

Lewis tried working with a substance abuse counselor on base at Camp Lejeune, N.C., but said she told him to "find Jesus." Finally, he asked his psychiatrist to help him check into rehab. The month there was "incredibly helpful," he said.

Hansman proposes making mental health training a part of basic skills training, "just like how we learn how to tear down an M-16 and put it back together."

"One of your greatest weapons -- and it sounds cheesy -- is your brain," he said. "That's what they need to start instilling in soldiers: Take care of yourself. And commanders and NCOs need to make sure that's OK and afford time for people to actually do that."

Bonding over beer

In recent years, the military has tried to shift away from alcohol, letting troops know "it's OK not to drink," Colston said.

Charles Gould, program manager for the Navy's substance abuse rehabilitation program, said commanders on Navy ships try to alleviate the emphasis on alcohol during port calls by flying in people from the ports to talk about nonalcoholic recreational activities that sailors can participate in and tours they can take. They've also changed the culture at official events, he said, partly by changing the rules so funding can't be used for alcohol.

Still, the tone varies by command, said Cmdr. Rosemary Malone, the Navy director of psychological health.

Malone said a friend of hers is assigned to a unit in which the Friday night routine is usually "mandatory fun" at a bar -- in which officers are expected to throw back a few beers with their co-workers and commander with an eye toward unit cohesion.

"That doesn't necessarily send the best message," Malone said. "And what happens with that, too, is your officers who are asked to go, it sends this message
to the enlisted (sailors) that, 'Hey, look at these guys, there's nothing wrong with that.' It is important to lead by example, and there's been that push, especially with alcohol, to try to do that."

Shoshana Pilip-Florea, deputy public affairs officer for the Navy's Bureau of Medicine and Surgery, said the culture -- at least in the Navy -- is definitely changing.

Commanders issue letters of caution to officers who were present when one of their sailors or Marines is involved in an "alcohol-related incident," to remind them of their responsibility to set the example and prevent those problems.

Still, Hansman said first-line leaders are the key to changing the culture and addressing the problem, not commanders.

"If you're a staff sergeant in the Army, you know who (in your unit) has a drinking problem, or you're not a good leader, you're not doing your job," he said.

A noncommissioned officer talking to a younger soldier as a mentor and encouraging him to get help, would go a long way, Hansman said.

"We don't want to stop [people from] drinking," he said. "We want people to drink responsibly and not drink emotionally.

"It's not a substitute for therapy."

High stakes

The statistics cited by the IOM report are particularly grim -- the percentage of active-duty servicemembers who reported binge drinking shot from 35 percent in 1998 to 47 percent in 2008. More recent statistics suggest some of the training may be taking hold. Diagnoses of alcohol abuse and dependency have been on a downward slope since 2008 and are now lower than 2000 levels, according to a June report from the Armed Forces Health Surveillance Center.

In the Air Force, the rate of alcohol-related incidents has dropped from 18.3 per 1,000 airmen in 2008 to 16.2 per 1,000 airmen, according to Maj. Deborah Sirratt, chief of the Air Force's Alcohol and Drug Abuse Prevention and Treatment clinical program. The number of alcohol-related incidents and driving under the influence of alcohol arrests in the Navy are also now lower than 2002.
Still, the stakes are higher for service members than most civilians, Malone said.

"It's not just [that] you wake up with a hangover in your bed in college. Their impairments can really result in some bad outcomes," she said. "You have a job and a responsibility, and that includes watching out for your fellow Marines, fellow sailors, and it includes being able to do your job so you don't put anybody at risk. Especially over in Afghanistan, you can't afford to have your mind blurred when you're in situations where you really have to be at the top of your game."

Shakey Mike Gwirtz

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+++Message 8945. . . . . . . . . . . . Re: Bill W's Depression - Some AA History
From: Arthur S . . . . . . . . . . . . 12/26/2012 4:05:00 PM

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Hi Eric

Your skepticism is well received but remember the time period of concern is the mid to late 1940s. I don't have hard evidence (that's why I used the words "likely barbiturates").

The field of psychiatry was not all that well established in the 1940s for the treatment of depression. Two common treatment methods were electroshock therapy and commitment to an asylum. This is consistent with the info at the link you posted.

Barbiturates were dispensed primarily as a sedative - particularly in asylums (which evolved into appalling conditions). I don't believe there was that much of a selection of medications that could effectively be used for treatment of depression until the 1950s. Barbiturates also had effects similar to alcohol and this made them doubly dangerous. Early Grapevine articles warned about "goofballs." Dr Bob (according to "Dr Bob and the Good Old-timers") took barbiturates during the day and liquor at night.

Cheers
From: Eric  
Sent: Wednesday, December 26, 2012  
Subject: Re: Bill W's Depression - Some AA History  

Since barbituates are central nervous system depressants I am very skeptical that they were ever widely used to treat depression.

http://www.macalester.edu/academics/psychology/whathap/ubnrp/depression05/history.html[87]


Eric  

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MMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMMM
damn talk! For something very festive I think the Traditions 1-12 would be a little too grim, might bore you a little. As a matter of fact, speaking of Traditions, when they were first written back there in 1945 or 1946 as tentative guides to help us hang together and function, nobody paid any attention except a few "againers" who wrote me and asked what the hell are they about?

Nobody paid the slightest attention. But, little by little as these Traditions got around we had our clubhouse squabbles, our little rifts, this difficulty and that, it was found that the Traditions indeed did reflect experience and were guiding principles. So, they took hold a little more and a little more and a little more so that today the average A.A. coming in the door learns at once what they're about, about what kind of an outfit he really has landed in and by what principles his group and A.A. as a whole are governed. But, as I say, the dickens with all that. I would like to just spin some yarn and they will be a series of yarns which cluster around the preparation of the good old A.A. bible and when I hear that it always makes me shudder because the guys who put it together weren't a damn bit biblical. I think sometimes some of the drunks have an idea that these old timers went around with almost visible halos and long gowns and they were full of sweetness and light. Oh boy, how inspired they were, oh yes. But wait till I tell you. I suppose the book yarn really started in the living room of Doc and Annie Smith.

As you know, I landed there in the summer of ’35, a little group caught hold. I helped Smithy briefly with it and he went on to found the first A.A. group in the world. And, as with all new groups, it was nearly all failure, but now and then, somebody saw the light and there was progress. Pampered, I got back to New York, a little more experienced group started there, and by the time we got around to 1937, this thing had leaped over into Cleveland, and began to move south from New York. But, it was still, we thought in those years, flying blind, a flickering candle indeed, that might at any moment be snuffed out. So, on this late fall afternoon in 1937, Smithy and I were talking together in his living room, Anne sitting there, when we began to count noses. How many people had stayed dry; in Akron, in New York, maybe a few in Cleveland? How many had
stayed
dry and for how long? And when we added up the total, it sure was a handful of,
I don't know, 35 to 40 maybe. But enough time had elapsed on enough really fatal
cases of alcoholism, so that we grasped the importance of these small statistics. Bob and I saw for the first time that this thing was going to succeed. That God in his providence and mercy had thrown a new light into the
dark caves where we and our kind had been and were still by the millions dwelling. I can never forget the elation and ecstasy that seized us both.
And
when we sat happily taking and reflecting, we reflected, that well, a couple of
score of drunks were sober but this had taken three long years. There had been
an immense amount of failure and a long time had been taken just to sober up the
handful. How could this handful carry its' message to all those who still didn't know? Not all the drunks in the world could come to Akron or New York. But how could we transmit our message to them, and by what means? Maybe we could go to the old timers in each group, but that meant nearly everybody, to find the sum
of money - somebody else's money, of course - and say to them "Well now, take
a sabbatical year off your job if you have one, and you go to Kentucky, Omaha, Chicago, San Francisco and Los Angeles and where ever it may be and you give this thing a year and get a group started."

It had already become evident by then that we were just about to be moved out of
the City Hospital in Akron to make room for people with broken legs and ailing
livers; that the hospitals were not too happy with us. We tried to run their business perhaps too much, and besides, drunks were apt to be noisy in the night
and there were other inconveniences, which were all tremendous. So, it was obvious that because of drunks being such unlovely creatures, we would have to
have a great chain of hospitals. And as that dream burst upon me, it sounded good, because you see, I'd been down in Wall Street in the promotion business
and I remember the great sums of money that were made as soon as people got this
chain idea. You know, chain drug stores, chain grocery stores, chain dry good stores. That evening Bob and I told them that we were within sight of success
and that we thought this thing might go on and on and on, that a new light indeed was shining in our dark world. But how could this light be a reflection
and transmitted without being distorted and garbled? At this point, they turned the meeting over to me, and being a salesman, I set right to work on the drunk tanks and subsidies for the missionaries, I was pretty poor then.

We touched on the book. The group conscience consisted of 18 men good and true ... and the good and true men, you could see right away, were damned skeptical about it all. Almost with one voice, they chorused "let's keep it simple, this is going to bring money into this thing, this is going to create a professional class. We'll all be ruined." "Well," I countered, "That's a pretty good argument. Lots to what you say ... but even within gunshot of this very house, alcoholics are dying like flies. And if this thing doesn't move any faster than it has in the last three years, it may be another 10 before it gets to the outskirts of Akron. How in God's name are we going to carry this message to others? We've got to take some kind of chance. We can't keep it so simple it becomes an anarchy and gets complicated. We can't keep it so simple that it won't propagate itself, and we've got to have a lot of money to do these things." So, exerting myself to the utmost, which was considerable in those days, we finally got a vote in that little meeting and it was a mighty close vote by just a majority of maybe 2 or 3. The meeting said with some reluctance, "Well Bill, if we need a lot of dough, you better go back to New York where there's plenty of it and you raise it." Well, boy, that was the word that I'd been waiting for. So I scammed back to the great city and I began to approach some people of means describing this tremendous thing that had happened. And it didn't seem so tremendous to the people of means at all. What? 35 or 40 drunks sober up? They have sobered them up before now, you know. And besides, Mr. Wilson, don't you think it's kind of sweeping up the shavings? I mean, wouldn't this be something for the Red Cross be better?

In other words, with all of my ardent solicitations, I got one hell of a freeze from the gentlemen of wealth. Well, I began to get blue and when I begin to get blue my stomach kicks up as well as other things.

I was lying in the bed one night with an imaginary ulcer attack (this used to happen all the time - I had one the time the 12 steps were written) and I said, "My God, we're starving to death here on Clinton Street." By this time the house was full of drunks. They were eating us out of house and home. In those days
never believed in charging anybody anything - so Lois was earning the money, I was being the missionary and the drunks were eating the meals. "This can't go on. We've got to have those drunk tanks, we've got to have those missionaries, and we've got to have a book. That's for sure."

The next morning I crawled into my clothes and I called on my brother-in-law. He's a doctor and he is about the last person who followed my trip way down. The only one, save of course, the Lord. "Well," I said, "I'll go up and see Leonard." So I went up to see my brother-in-law Leonard and he pried out a little time between patients coming in there. I started my awful bellyache about these rich guys who wouldn't give us any dough for this great and glorious enterprise.

It seemed to me he knew a girl and I think she had an uncle that somehow tied up with the Rockefeller offices. I asked him to call and see if there was such a man and if there was, would he see us. On what slender threads our destiny sometimes hangs. So, the call was made. Instantly there came onto the other end of the wire the voice of dear Willard Richardson - one of the loveliest Christian gentlemen I have ever known. And the moment he recognized my brother-in-law he said, "Why Leonard, where have you been all these years?"

"Well, my brother-in-law, unlike me, is a man of very few words, so he quickly said to dear old Uncle Willard, he had a brother-in-law who had apparently some success sobering up drunks and could the two of us come over there and see him. "Why certainly," said dear Willard. "Come right over." So we go over to Rockefeller Plaza. We go up that elevator - 54 flights or 56 I guess it was, and we walk promptly into Mr. Rockefeller's personal offices, and ask to see Mr. Richardson. Here sits this lovely, benign old gentleman, who nevertheless had a kind of shrewd twinkle in his eye. So I sat down and told him about our exciting discovery, this terrific cure for alcoholics that had just hit the world, how it worked and what we have done for them. And, boy, this was the first receptive man with money or access to money - remember we were in Mr. Rockefeller's personal offices at this point - and by now, we had learned that this was Mr. Rockefeller's closest personal friend. So he said, "I'm very interested. Would you like to have lunch with me, Mr. Wilson?" Well, now you know, for a rising
promoter, that sounded pretty good - going to have lunch with the best
friends
of John D. Things were looking up. My ulcer attack disappeared. So I had
lunch
with the old gentleman and we went over this thing again and again and, boy,
he's so warm and kindly and friendly. Right at the close of the lunch he
said,
"Well now Mr. Wilson or Bill, if I can call you that, wouldn't you like to
have
a luncheon meeting with some of my friends? There's Frank Amos, he's in the
advertising business but he was on a committee that recommended that Mr.
Rockefeller drop the prohibition business. And there's Leroy Chipman, he
looks
after Mr. Rockefeller real estate. And there's Mr. Scotty, Chairman of the
Board
of the Riverside Church and a number of other people like that. I believe
they'd
like to hear this story." So a meeting was arranged and it fell upon a
winter's
night in 1937. And the meeting was held at 30 Rockefeller Plaza. We called
in,
posthaste, a couple of drunks from Akron - Smithy included, of course -
heading
the procession. I came in with the New York contingent of four or five. And
to
our astonishment we were ushered into Mr., Rockefeller's personal boardroom
right next to his office. I thought to myself "Well, now this is really
getting
hot." And indeed I felt very much warmed when I was told by Mr. Richardson
that
I was sitting in a chair just vacated by Mr. Rockefeller. I said "Well, now,
we
really are getting close to the bankroll." Old Doc Silkworth was there that
night too, and he testified what he had seen happen to these new friends of
ours, and each drunk, thinking of nothing better to say, told their stories
of
drinking and recovering and these folk listened. They seemed very definitely
impressed. I could see that the moment for the big touch was coming. So, I
gingerly brought up the subject of the drunk tanks, the subsidized
missionaries,
and the big question of a book or literature.

Well, God moves in mysterious ways, his wonders to perform. It didn't look
like
a wonder to me when Mr. Scott, head of a large engineering firm and Chairman
of
the Riverside Church, looked at us and said "Gentlemen, up to this point,
this
has been the work of goodwill only. No plan, no property, no paid people,
just
one carrying the good news to the next. Isn't that true? And may it not be
that
that is where the great power of this society lies? Now, if we subsidize it,
might it not alter its' whole character? We want to do all we can, we're
gathered for that, but would it be wise?" Well then, the salesmen all gave
Mr. Scott the rush and we said, "Why, Mr. Scott, there're only 40 of us. It's taken
3 years. Why millions, Mr. Scott, will rot before this thing ever gets to them
unless we have money and lots of it." And we made our case at last with these
gentlemen for the missionaries, the drunk tanks and the book. So one of them volunteered to investigate us very carefully, and since poor old Dr. Bob was harder up than I was, and since the first group and the reciprocal community was
in Akron, we directed their attention out there. Frank Amos, still a trustee in
the Foundation, at his own expense, got on a train, went out to Akron and made
all sorts of preliminary inquiries around town about Dr. Bob. All the reports
were good except that he was a drunk that recently got sober. He visited the little meeting out there. He went to the Smith house and he came back with what
he thought was a very modest proposal. He recommended to these friends of ours
that we should have at least a token amount of money at first, say $50,000, something like that. That would clear up the mortgage on Smith's place. It would
get us a little rehabilitation place. We could put Dr. Smith in charge. We could subsidize a few of these people briefly, until we got some more money. We could
start the chain of hospitals. We'd have a few missionaries. We could get busy
on the book, all for a mere $50,000 bucks. Well, considering the kind of money we
were backed up against, that did sound a little small, but, you know, one thing
leads to another and it sounded real good. We were real glad. Mr. Willard Richardson, our original contact, then took that report into John D. Jr. as everybody recalls. And I've since heard what went on in there. Mr. Rockefeller read the report, called Willard Richardson and thanked him and said:
"Somehow I am strangely stirred by all this. This interests me immensely." And then looking
at his friend Willard, he said, "But isn't money going to spoil this thing? I'm
terribly afraid that it would. And yet I am so strangely stirred by it."
Then came another turning point in our destiny. When that man whose business is
giving away money said to Willard Richardson, "No," he said, I won't be the one
to spoil this thing with money. You say these two men who are heading it are a
little 'stressed', I'll put $5,000 dollars in the Riverside Church treasury.
Those folks can form themselves into a committee and draw on it, as they like. I want to hear what goes on. But, please don't ask me for any more money."

Well, with 50 thousand that then was shrunk to five, we raised the mortgage on Smithy's house for about three grand. That left two and Smith and I commenced chewing on that too. Well, that was a long way from a string of drunk tanks and books. What in thunder would we do? Well, we had more meetings with our newfound friends, Amos, Richardson, Scott, Chipman and those fellows who stuck with us to this day, some of them now gone. And, in spite of Mr. Rockefeller's advice, we again convinced these folks that this thing needed a lot of money. What could we do without it? So, one of them proposed, "Well, why don't we form a foundation, something like the Rockefeller Foundation?" I said, "I hope it will be like that with respect to money." And then one of them got a free lawyer from a firm who was interested in the thing. And we all asked him to draw up an agreement of trust, a charter for something to be called the Alcoholic Foundation. Why we picked that one, I don't know. I don't know whether the Foundation was alcoholic, it was the Alcoholic Foundation, not the Alcoholics Foundation. And the lawyer was very much confused because in the meeting, which formed the Foundation, we made it very plain that we did not wish to be in the majority. We felt that there should be non-alcoholics on the board and they ought to be in a majority of one. "Well, indeed," said the lawyer, "What is the difference between an alcoholic and a non-alcoholic?" And one of our smart drunks said, "That's a cinch, a non-alcoholic is a guy who can drink and an alcoholic is a guy who can't drink." "Well," said the lawyer, "how do we state that legally?"

We didn't know. So at length, we have a foundation and a board which I think then was about seven, consisting of four of these new friends, including my brother-in-law, Mr. Richardson, Chipman, Amos and some of us drunks. I think Smithy went on the board but I kind of coyly stayed off it thinking it would be more convenient later on.

So we had this wonderful new foundation. These friends, unlike Mr. Rockefeller, were sold on the idea that we needed a lot of dough, and so our salesmen around New York started to solicit some money, again, from the very rich. We had a list of them and we had credentials from friends of Mr. John D. Rockefeller, "How could you miss, I ask you, salesmen?" The Foundation had been formed in the spring of 1938 and all summer we solicited the rich. Well, they were either in
Florida or they preferred the Red Cross, or some of them thought that drunks were disgusting and we didn't get one damn cent in the whole summer of 1938, praise God! Well, meantime, we began to hold trustee meetings and they were commiseration sessions on getting no dough. What with the mortgage and with me and Smithy eating away at it, the five grand had gone up with the flu, and we were all stone-broke again. Smithy couldn't get his practice back either because he was a surgeon and nobody likes to be carved up by an alcoholic surgeon — even if he was three years sober. So things were tough all around, no fooling. Well, what would we do?

One day, probably in August 1938, I produced at a Foundation meeting, a couple of chapters of a proposed book along with some recommendations of a couple of doctors down at John Hopkins to try to put the bite on the rich. And we still had these two book chapters kicking around. Frank Amos said, "Well now, I know the religious editor down there at Harpers, an old friend of mine, Gene Exman." He said, "Why don't you take these two book chapters, your story and the introduction to the book, down there and show them to Gene and see what he thinks about them." So I took the chapters down. To my great surprise, Gene who was to become a great friend of ours, looked at the chapters and said, "Why Mr. Wilson, could you write a whole book like this?" "Well, I said, "Sure, sure." There was more talk about it. I guess he went in and showed it to Mr. Canfield, the big boss, and another meeting was had. The upshot was that Harpers intimated that they would pay me as the budding author, 15 hundred in advance royalties, bringing enough money in to enable me to finish the book. I felt awful good about that. It made me feel like I was an author or something. I felt real good about it but after awhile, not so good. Because I began to reason, and so did the other boys, if this guy Wilson eats up the 15 hundred bucks while he's doing this book, after the book gets out, it will take a long time to catch up. And if this thing gets him publicity, what are we going to do with the inquiries? And, after all, what's a lousy 10% royalty anyway? The 15 hundred still looked pretty big to me. Then we thought too, now here's a fine publisher like Harpers, but if
this book if and when done, should prove to be the main textbook for A.A.,
why
would we want our main means of propagation in the hands of somebody else?
Shouldn't we control this thing? At this point, the book project really
began.

I had a guy helping me on this thing who had red hair and ten times my
energy
and he was some promoter. He said, "Bill, this is something, come on with
me."
We walk into a stationary store, we buy a pad of blank stock certificates
and we
write across the top of them 'Works Publishing Company'- Par Value 25
Dollars.
So we take the pad of these stock certificates, (of course we didn't bother
to
incorporate it, that didn't happen for several more years) we took this pad
of
stock certificates to the first A.A. meeting where you shouldn't mix money
with
spirituality. We said to the drunks "look, this thing is gonna be a cinch.
Parker will take a third of this thing for services rendered. I, the author
will
take a third for services rendered, and you can have a third of these stock
certificates par 25 if you'll just start paying up on your stock. If you
only
want one share, it's only five dollars a month, 5 months, see?" And the
drunks
all gave us this stony look that said, "What the hell, you mean to say
you're
only asking us to buy stock in a book that you ain't written yet?" "Why
sure,"
we said "If Harpers will put money in this thing why shouldn't you? Harpers
said
it's gonna be a good book." But the drunks still gave us this stony stare.
We
had to think up some more arguments. "We've been looking at pricing costs of
the
books, boys. We get a book here, ya know, 400 or 450 pages, it ought to sell
for
about $3.50." Now back in those days we found on inquiry from the printers
that
that $3.50 book could be printed for 35 cents making a 1,000% profit, of
course,
we didn't mention the other expenses, just the printing costs. "So boys,
just
think on it, when these books move out by the carload we will be printing
them
for 35 cents and we'll be selling them direct mail for $3.50. How can you
lose?"
The drunks still gave us this stony stare. No salt. Well, we figured we had
to
have a better argument than that. Harpers said it was a good book, you can
print
them for 35- and sell them for $3.50, but how are we going to convince the
drunks that we could move carload lots of them? Millions of dollars.

.... continued in Bill's Talk (Part 2) ....
Mr. Paine, "we will mention the book." Well, that was all we needed, we went back to the drunks and said, "now look, boys, there are positively millions in this - how can you miss? Harpers says it's going to be a good book. We buy them for 35¢ from the printer, we sell them for $3.50 and the Reader's Digest is going to give us a free add in its' piece and boys, those books will move out by the carload. How can you miss? And after all, we only need 4 or 5 thousand bucks."

So we began to sell the shares of Works Publishing, not yet incorporated, par value $25 and at $5 per month to the poor people. Some people bought as little as one and one guy bought 10 shares. We sold a few shares to non-alcoholics and my promoter friend who was to get one-third interest was a very important man in this transaction because he went out and kept collecting the money from the drunks so that little Ruthie Hock and I could keep working on the book and Lois could have some groceries (even though she was still working in that department store).

So, the preparation started and some more chapters were done and we went to A.A. meetings in New York with these chapters in the rough. It wasn't like chicken-in-the-rough; the boys didn't eat those chapters up at all. I suddenly discovered that I was in this terrific whirlpool of arguments. I was just the umpire - I finally had to stipulate. "Well boys, over here you got the Holly Rollers who say we need all the good old-fashioned stuff in the book, and over here you tell me we've got to have a psychological book, and that never cured anybody, and they didn't do very much with us in the missions, so I guess you will have to leave me just to be the umpire. I'll scribble out some roughs here and show them to you and let's get the comments in." So we fought, bled and died our way through one chapter after another. We sent them out to Akron and they were peddled around and there were terrific hassles about what should go in this book and what should not. Meanwhile, we set drunks up to write their stories or we had newspaper people to write the stories for them to go in the back of the book. We had an idea that we'd have a text and all and then we'd have stories
all about the drunks who were staying sober.
Then came that night when we were up around Chapter 5. As you know I'd gone on
about myself, which was natural after all. And then the little introductory
chapter and we dealt with the agnostic and we described alcoholism, but,
boy, we
finally got to the point where we really had to say what the book was all
about
and how this deal works. As I told you this was a six-step program then. On
this
particular evening, I was lying in bed on Clinton Street wondering what the
deuce this next chapter would be about. The idea came to me, well, we need a
definite statement of concrete principles that these drunks can't wiggle out
of.
Can't be any wiggling out of this deal at all. And this six-step program had
two
big gaps in-between they'll wiggle out of. Moreover if this book goes out to
distant readers, they have to have got to have an absolutely explicit
program by
which to go. This was while I was thinking these thoughts, while my
imaginary
ulcer was paining me and while I was mad as hell at these drunks because the
money was coming in too slow. Some had the stock and weren't paying up. A
couple
of guys came in and they gave me a big argument and we yelled and shouted
and I
finally went down and laid on the bed with my ulcer and I said, "poor me."

There was a pad of paper by the bed and I reached for that and said "you've got
to break this program up into small pieces so they can't wiggle out. So I
started writing, trying to bust it up into little pieces. And when I got the
pieces set down on that piece of yellow paper, I put numbers on them and was
rather agreeably surprised when it came out to twelve. I said, "That's a
good
significant figure in Christianity and mystic lore. "Then I noticed that
instead
of leaving the God idea to the last, I'd got it up front but I didn't pay
much
attention to that, it looked pretty good. Well, the next meeting comes
along;
I'd gone on beyond the steps trying to amplify them in the rest of that
chapter
to the meeting and boy, pandemonium broke loose. "What do you mean by
changing
the program, what about this, what about that, this thing is overloaded with
God. We don't like this, you've got these guys on their knees - stand them
up!"
A lot of these drunks are scared to death of being Godly, let's take God out of
it entirely." Such were the arguments that we had. Out of that terrific
hassle
came the Twelve Steps. That argument caused the introduction of the phrase
that
has been a lifesaver to thousands; it was certainly none of my doing. I was
on the pious side then, you see, still suffering from this big hot flash of mine.
The idea of "God as you understand Him" came out of that perfectly ferocious argument and we put that in.

Well, little by little things ground on, little by little the drunks put in money and we kept an office open in Newark, which was the office of a defunct business where I tried to establish my friend. The money ran low at times and Ruthie Hock worked for no pay. We gave her plenty of stock in the Works Publishing of course. All you had to do is tear it off the pay, par 25 have a week's salary, dear. So, we got around to about January 1939. Somebody said "hadn't we better test this thing out; hadn't we better make a pre-publication copy, a multilith or mimeographed copy of this text and a few of the personal stories that had come in - try it out on the preacher, on the doctor, the Catholic Committee on Publications, psychiatrists, policemen, fishwives, housewives, drunks, everybody. Just to see if we've got anything that goes against the grain anywhere and also to find out if we can't get some better ideas here?" So at considerable expense, we got this pre-publication copy made; we peddled it around and comments came back, some of them very helpful. It went, among other places, to the Catholic Committee on Publications in New York and at that time we had only one Catholic member to take it there and he had just gotten out of the asylum and hadn't had anything to do with preparing the book.

The book passed inspection and the stories came in. Somehow we got them edited; somehow we got the galleys together. We got up to the printing time. Meanwhile, the drunks had been kind of slow on those subscription payments and a little further on I was able to go up to Charlie Towns where old Doc Silkworth held forth. Charlie believed in us so we put the slug on to Charlie for $2,500 bucks. Charlie didn't want any stocks; he wanted a promissory note on the book not yet written. So, we got the $2,500 from Charlie routed around through the Alcoholic Foundation so that it could be tax exempt. Also, we had blown $6,000 in these 9 months in supporting the 3 of us in an office and the till was getting low. We still had to get this book printed. So, we go up to Cornwall Press, which is the largest printer in the world, where we'd made previous inquiries and we asked about printing and they said they'd be glad to do it and how many books would
we
like? We said that was hard to estimate. Of course our membership is very
small
at the present time and we wouldn't sell many to the membership but after
all,
the Readers Digest is going to print a plug about it to its' 2 million
readers.
This book should go out in carloads when it's printed.

The printer was none other than dear old Mr. Blackwell, one of our Christian
friends and Mr. Blackwell said, "How much of a down payment are you going to
make? How many books would you like printed?" "Well," we said, "we'll be
conservative, let's print 5,000 just to start with." Mr. Blackwell asked us what
we were going to use for money. We said that we wouldn't need much; just a
few
hundred dollars on account would be all right. I told you; after all, we're
traveling in very good company, friends of Mr. Rockefeller and all that.

So, Blackwell started printing the 5,000 books; the plates were made and the
galleys were read. Gee, all of a sudden we thought of the Reader's Digest, so
we
go up to there, walk in on Mr. Kenneth Paine and say, "We're all ready to
shoot." And Mr. Paine replies "Shoot what - Oh yes, I remember you two, Mr.
Marcus and Mr. Wilson. You gentlemen were here last fall, I told you the
Reader's Digest would be interested in this new work and in your book. Well,
right after you were here, I consulted our editorial board and to my great
surprise they didn't like the idea at all and I forgot to tell you!" Oh boy,
we
had the drunks with $5,000 bucks in it, Charlie Towns hooked for $2,500
bucks
and $2,500 on the cuff with the printer. There was $500 left in the bank, what
in the duce would we do?

Morgan Ryan, the good-looking Irishman who had taken the book over to the
Catholic Committee on Publication, had been in an earlier time a good ad
man. He
said that he knew Gabriel Heatter. "Gabriel is putting on these 3 minute
heart
to heart programs on the radio. I'll get an interview with him and maybe
he'll
interview me on the radio about all this," said Ryan. So, our spirits rose once
again. Then all of a sudden we had a big chill, suppose this Irishman got drunk
before Heatter interviewed him? So, we went to see Heatter and lo and
behold,
Heatter said he would interview him and then we got still more scared. So,
we
rented a room in the downtown Athletic Club and we put Ryan in there with a
day
and night guard for ten days. Meanwhile, our spirits rose again. We could see
those books just going out in carloads. Then my promoter friend said, "Look, there should be a follow-up on a big thing like this here interview. It'll be heard all over the country.... national network. I think folks that are the market for this book are the doctors, the physicians. I suggest that we pitch the last $500 that we have in the treasury on a postal card shower, which will go to every physician east of the Rocky Mountains. On this postal card we'll say "Hear all about Alcoholics Anonymous on Gabriel Heatter's Program - spend $3.50 for the book Alcoholics Anonymous, sure-cure for alcoholism." So, we spent the last $500 on the postal card shower and mailed them out.

They managed to keep Ryan sober although he since hasn't made it. All the drunks had their ears glued to the radio. The group market in Alcoholics Anonymous was already saturated because you see, we had 49 stockholders and they'd all gotten a book free, then we had 28 guys with stories and they all got a free book. So we had run out of the A.A. books. But we could see the book moving out in carloads to these doctors and their patients. Sure enough, Ryan is interviewed. Heatter pulled out the old tremolo stop and we could see the book orders coming back in carloads.

Well, we just couldn't wait to go down to old Post Office Box 658, Church Street Annex, the address printed in the back of the old books. We hung at it for about three days and then my friends Hank and Ruthie Hock and I went over and we looked in Box 658. It wasn't a locked box; you just looked through the glass. We could see that there were a few of these postal cards. I had a terrible sinking sensation. But my friend the promoter said "Bill, they can't put all those cards in the box, they've got bags full of it out there." We go to the clerk and he brings out 12 lousy postal cards, 10 of them were completely illegible, written by doctors, druggists, and monkeys? We had exactly two orders for the book Alcoholics Anonymous and we were absolutely and utterly stone-broke.

The Sheriff then moved in on the office, poor Mr. Blackwell wondered what to do for money and felt like taking the book over at that very opportune moment, the house which Lois and I lived in was foreclosed and we and our furniture were
set out on the street. Such was the state of the book Alcoholics Anonymous and the state of grace the Wilson's were in the summer of 1939. Moreover, a great cry went up from the drunks, "What about our $4,500?" Even Charlie (Towns) who was pretty well off was a little uneasy about the note for $2,500. What would we do? What could we do? We put our goods in storage on the cuff; we couldn't even pay the drayman. An A. A. lent us his summer camp, another A.A. lent us his car, and the folks around New York began to pass the hat for groceries for the Wilson's and supplied us with $50 per month. So, we had a lot of discontented stockholders, $50 bucks a month, a summer camp and an automobile with which to revive the failing fortunes of the book Alcoholics Anonymous.

We began to shop around from one magazine to another asking if they would give us some publicity, nobody bit and it looked like the whole dump was going to be foreclosed; book, office, Wilson's, everything. One of the boys in New York happened to be a little bit prosperous at the time and he had a fashionable clothing business on Fifth Avenue, which we learned was mostly on mortgage, having drunk nearly all of it up. His name was Bert Taylor. I went up to Bert one day and I said "Bert, there is a promise of an article in Liberty Magazine, I just got it today but it won't come out until next September. It's going to be called 'Alcoholics and God' and will be printed by Fulton Oursler the editor of Liberty Magazine. Bert, when that piece is printed, these books will go out in carload lots. We need $1,000 bucks to get us through the summer." Bert asked, "Well, are you sure that the article is going to be printed?" "Oh yes," I said, "that's final." He said, "O.K., I haven't got the dough but there's this man down in Baltimore, Mr. Cochran, he's a customer of mine, he buys his pants in here. Let me call him up." Bert gets on long-distance with Mr. Cochran in Baltimore, a very wealthy man, and says to him "Mr. Cochran, from time to time I mentioned this alcoholic fellowship to which I belong. Our fellowship has just come out with a magnificent new textbook, a sure cure for alcoholism. Mr. Cochran, this is something we think every public library in America should have, and Mr. Cochran, the retail price of the book is $2.50. Mr. Cochran, if you'll just buy a couple of thousand of those books and put them in the large
libraries, of course we would sell them for that purpose at a considerable discount.” Mr. Cochran, some publicity will come out next fall about this new book Alcoholics Anonymous, but in the meantime, these books are moving slowly and we need, say, $1,000 to tide us over. Would you loan the Works Publishing Company this?” Mr. Cochran asked what the balance sheet of the Works Publishing Company looked like and after he learned what it looked like he said "no thanks." So Bert then said, "Now Mr. Cochran, you know me. Would you loan the money to me on the credit of my business?" "Why certainly," Mr. Cochran said, "send me down your note." So Bert hocked the business that a year or two later was to go broke anyway and saved the book Alcoholics Anonymous. The thousand dollars lasted until the Liberty article came out. 800 inquiries came in as a result of that, we moved a few books and we barely squeaked through the year 1939. In all this period we heard nothing from John D. Rockefeller when all of a sudden, in about February 1940, Mr. Richardson came to a trustees meeting of the Foundation and announced that he had great news. We were told that Mr. Rockefeller, whom we had not heard from since 1937, had been watching us all this time with immense interest. Moreover, Mr. Rockefeller wanted to give this fellowship a dinner to which he would invite his friends to see the beginnings of this new and promising start.

Mr. Richardson produced the invitation list. Listed were the President of Chase Bank, Wendell Wilkie, and all kinds of very prominent people, many of them extremely rich. I mean, after a quick look at the list I figured it would add up to a couple of billion dollars. So, we felt maybe at least, you know, there would be some money in sight. So, the dinner came, and we got Harry Emerson Fosdick who had reviewed the A.A. book and he gave us a wonderful plug. Dr. Kennedy came and spoke on the medical attitudes. He'd seen a patient of his, a very hopeless gal (Marty Mann) recover. I got up, talked about life among the "anonymie," and the bankers assembled 75 strong and in great wealth, sat at the tables with the alcoholics. The bankers had come probably for some sort of command performance and they were a little suspicious that perhaps this was another prohibition deal, but they warmed up under the influence of the alcoholics.

Mr. Ryan, the hero of the Heatter episode and still sober, was asked at his table by a distinguished banker, "Why, Mr. Ryan, we presumed you were in the banking business." Ryan says, "Not at all sir, I just got out of Great Stone Asylum." Well, that intrigued the bankers and they were all warming up.
Unfortunately, Mr. Rockefeller couldn't get to the dinner. He was quite sick that night so he sent his son, a wonderful gent, Nelson Rockefeller, in his place instead. After the show was over and everyone was in fine form, we were all ready again for the big touch. Nelson Rockefeller got up and speaking for his father said, "My father sends word that he is so sorry that he cannot be here tonight, but is so glad that so many of his friends can see the beginnings of this great and wonderful thing. Something that affected his life more than almost anything that had crossed his path." A stupendous plug that was! Then Nelson said, "Gentlemen, this is a work that proceeds on good will. It requires no money." Whereupon, the 2 billion dollars got up and walked out. That was a terrific letdown, but we weren't let down for too long. Again, the hand of Providence had intervened. Right after dinner, Mr. Rockefeller asked that the talks and pamphlets be published. He approached the rather defunct Works Publishing Company and said he would like to buy 400 books to send to all of the bankers who had come to the dinner and to those who had not. Seeing that this was for a good purpose, we let him have the books cheap. He bought them cheaper than anybody has since. We sold 400 books to John D. Rockefeller Jr. for one buck apiece to send to his banker friends. He sent out the books and pamphlets and with it, he wrote a personal letter and signed every dog gone one of them. In this letter he stated how glad he was that his friends had been able to see the great beginning of what he thought would be a wonderful thing, how deeply it had affected him and then he added (unfortunately) "Gentlemen, this is a work of goodwill. It needs little, if any, money. I am giving these good people $1,000." So, the bankers all received Mr. Rockefeller's letter and counted it up on the cuff. Well, if John D. is giving $1,000, me with only a few million should send these boys about $10! One who had an alcoholic relative in tow sent us $300. So, with Mr. Rockefeller's $1,000 plus the solicitation of all the rest of these bankers, we got together the princely sum of $3,000 which was the first outside contribution of the Alcoholic Foundation. The $3,000 was divided equally between Smithy and me so that we could keep going somehow. We solicited that dinner list for 5 years and got about $3,000 a year for 5 years. At the end of that time, we were able to say to Mr. Rockefeller, "We don't need any more money. The book income is helping to support our
Now you see Mr. Rockefeller's decision not to give us money was a blessing. He gave of himself. He gave of himself when he was under public ridicule for his views about alcohol. He said to the whole world "this is good." The story went out on the wires all over the world. People ran into the bookstores to get the new book and boy, we really began to get some book orders. An awful lot of inquiries came into the little office at Vessy Street. The book money began to pay Ruth. We hired one more to help. There was Ruthie, another gal and I. And then came Jack Alexander with his terrific article in the Saturday Evening Post.

Then an immense lot of inquiries... 6,000 or 7,000 of them. Alcoholics Anonymous had become a national institution.

Such is the story of the preparation of the book "Alcoholics Anonymous" and of its subsequent effect, you all have some notion. The proceeds of that book have repeatedly saved the office in New York. But, it isn't the money that has come out of it that matters; it is the message that it carried. That transcended the mountains and the sea and is even at this moment, lighting candles in dark caverns and on distant beaches.

I was reading this article this morning and wondered -- what else did the postcard say? Is there an archive copy of it somewhere?

http://www.barefootsworld.net/aabook1954.html

"Look, there should be a follow-up on a big thing like this here interview. It'll be heard all over the country.... national network. I think folks that are the market for this book are the doctors, the physicians. I suggest that we pitch the last $500 that we have in the treasury on a postal card shower, which will go to every physician east of the Rocky Mountains. On this postal card we'll say "Hear all about Alcoholics Anonymous on Gabriel Heatter's Program
spend $3.50 for the book Alcoholics Anonymous, sure-cure for alcoholism."

So, we spent the last $500 on the postal card shower and mailed them out.

+++++Message 8949. . . . . . . . . . . . Man gets DUI after driving on lawn of AA co-founder's home in Vermont
From: bill lash . . . . . . . . . . . . 12/27/2012 1:52:00 PM

Massachusetts man cited for DUI after driving on lawn of Alcoholics Anonymous co-founder's home in Vermont

Associated Press, Dec. 27, 2012, read more:


DORSET, Vt. – Vermont State Police say a man faces a drunken driving charge after driving onto the lawn of the historic home in Dorset once owned by the co-founder of Alcoholics Anonymous.


Police say Blood thought he was driving into a parking lot, but actually it was the lawn of the Wilson House, built in 1852, the birthplace of AA co-founder Bill Wilson.

The Wilson House's website describes it as a "place of sanctuary where people can come to give thanks to God for their new lives."

It still hosts several AA meetings each week.

+++++Message 8950. . . . . . . . . . . . Re: Bill W's Depression - Niacin therapy
From: inlightweareone . . . . . . . . 12/28/2012 1:43:00 PM

I thought niacin was what helped Bill finally out of depression, and was the pill that he got so much flack about ... though that was not in the 40's, so I might be off topic here. The work he'd done in the field of vitamins seems
little known in my AA community, but in 2006 he was inducted into the hall of fame of orthomolecular medicine.

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From the moderator, Glenn C. (South Bend, Indiana)

BILL WILSON'S FIGHT WITH DEPRESSION:

LSD AND NIAIN (VITAMIN B3)

http://www.westbalto.lassociates.com/LETS_ASK_BILL/Fightwithdepression.htm

The pamphlet that Bill had published on niacin therapy was a collection of articles by several doctors who had done research in the area. When searching for information on this, try using "nicotonic acid" and "nicotinamide" -- both are forms of niacin and the terms are often used in the research literature.

1944

Summer, Bill W began twice-a-week treatment with Dr Tiebout for debilitating episodes of depression. Some AA members were outraged and castigated Bill for "not working the program," "secretly drinking" and "pill taking." Bill endured the attacks in silence. (BW-RT 299, BW-40 166, BW-FH 6, 160-161, 166, PIO 292-303, GTBT 121)

1945

Bill W started seeing psychotherapist, Dr Frances Weeks (a Jungian) once a week on Fridays. He continued to see her until 1949 for his episodes of depression. (BW-FH 166-167, GB 66, PIO 334-335)

1955

After 1955 the depression that had plagued Bill W for so long, lifted and he regained his bright outlook. However, during 1956, his best friend, Mark Whalon, died. (PIO 359, 364)

1956

There is a link between Bill's LSD and niacin (vitamin B3) experiences:

British radio commentator Gerald Heard introduced Bill W to Aldous Huxley and British psychiatrists Humphrey Osmond and Abram Hoffer (the founders of orthomolecular psychiatry). Humphrey and Osmond were working with schizophrenic
and alcoholic patients at a Canadian hospital.

Bill joined with Heard and Huxley and first took LSD in CA on August 29, 1956. Medically supervised by psychiatrist Sidney Cohen of the LA VA hospital, the LSD experiments occurred well prior to the "hippie era" of the late 1960's.

At the time, LSD was thought to have psychotherapeutic potential (research was also being funded by the National Institutes of Health and National Academy of Sciences). The intent of Osmond and Hoffer was to induce an experience similar to the DTs in hopes that it might shock alcoholics away from alcohol.

Among those invited to experiment with LSD (and who accepted) were Nell Wing, Father Ed Dowling, Sam Shoemaker and Lois Wilson. Marty M and other AA members participated in NY (under medical supervision by a psychiatrist from Roosevelt Hospital).

Bill had several experiments with LSD up to 1959 (perhaps into the early 1960's). The book "Pass It On" (PIO 368-377) reports the full LSD story and notes that there were repercussions within AA over these activities. Lois was a reluctant participant and claimed to have had no response to the chemical.

1966

Hoffer and Osmond did research that later influenced Bill, in December 1966, to enthusiastically embrace a campaign to promote vitamin B3 (niacin) therapy. It also created Traditions issues within the Fellowship and caused a bit of an uproar. The book "Pass It On" (PIO 387-391) has a fairly full discussion.

Note: In January 1958, Bill wrote a Grapevine article titled "The Next Frontier: Emotional Sobriety" commenting that he had a bad episode of depression after 1955. The article also mentions what he did in response to it.

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DR. ABRAM HOFFER AND BILL WILSON:

NIACIN (VITAMIN B3) THERAPY

http://www.townsendletter.com/Nov2009/hoffer1109.html

Abram Hoffer, MD, PhD
(1917–2009)
interview by Andrew W. Saul
Introduction

Some years ago, as I sat at lunch with Dr. Abram Hoffer, I took some vitamin pills. Dr. Hoffer leaned over towards me and said, "You know, you're going to live a lot longer if you take those." As I looked at him, he added, "I guarantee it. If you don't, come back and tell me."

So said the founding father of orthomolecular medicine.

It was nearly 60 years ago when Abram Hoffer and his colleagues began curing schizophrenia with niacin. While some physicians are still waiting, those who have used niacin with patients and families know the immense practical value of what Dr. Hoffer discovered. Abram Hoffer's life has not merely changed the face of psychiatry. He has changed the course of medicine for all time. His 30 books, 600 scientific papers, and thousands of cured patients have yet to convince orthodox medicine. Dr. Hoffer has said that it takes about two generations before a truly new medical idea is accepted. Perhaps in the case of megavitamin therapy, maybe it is three generations. Great ideas in medicine, or anywhere else, are never self-evident. At least not until a brilliant mind like Dr. Hoffer's sees more than others have seen, and has the courage to speak out in the teeth of some often surprisingly bitter professional adversity. As a college lecturer, I learned some years ago that if you want to clear the department's lunchroom in a hurry, just say something positive about megavitamin therapy. The day after I first met Dr. Hoffer, I sat in as he taped a television production about his work. He did the entire 43-minute video in one take. Over the years, I was honored to ultimately write four books with Abram, and work closely with him in editing the Journal of Orthomolecular Medicine, which he founded in 1967. Abram taught me much, as he taught so many. Among the lessons I had was this: A speaker at a medical conference made two factual errors about niacin. I was sitting next to Abram, and he was, to all appearances, dozing off. He was not. He gave me a nod, and during the question session, got up to take the microphone. He complimented the speaker on his presentation, mentioned a few additional things about niacin, made another supportive remark, and sat down.

The speaker was delighted. And, the speaker never knew he had just been contradicted and corrected. This was Abram Hoffer.

My final e-mail from Abram was a copy of his announcement to his colleagues
the publication of one of our collaborative books, The Vitamin Cure for Alcoholism. It is based on Abram's experiences with one of his patients: Bill W., cofounder of Alcoholics Anonymous. We will begin there.

AWS: Dr. Hoffer, you cured AA founder Bill W. of his depression using niacin.

AH: His depression, yes, but I did not cure his alcoholism. He never did consider himself cured. He organized AA, and was able to establish fellowships that helped and millions stay sober. However, it was the niacin that made him comfortable in his sobriety. It takes the entire nutritional approach, plus AA.

AWS: Tell us more about Bill W.

AH: From the day he was freed of lifelong tension and insomnia by taking 3000 milligrams of niacin daily, Bill Wilson became a powerful runner with us. Bill helped me organize the first Schizophrenic's Anonymous group in Saskatoon, which was very successful. Bill introduced the orthomolecular concepts to a large number of AA members, especially in the United States. AA International did not approve of this. Bill made an immense contribution to orthomolecular medicine because he publicized the term "B3" to replace the chemical names niacinamide or nicotinic acid. Had Bill W. lived another ten years, orthomolecular medicine would have been much further advanced than it is today.

AWS: And how do things stand today?

AH: I have treated 5000 schizophrenic patients with niacin. The first was a 12-year-old boy in 1960. To get the boy to take it, his father crushed the niacin tablet and spread it into a jam sandwich. That boy is now a research psychiatrist. The treatment that worked in 1960 is still working today. That treatment is called orthomolecular medicine. Orthomolecular medicine restores natural metabolism with nutrients, such as vitamins and minerals, in optimum quantities. This means much more than the RDA or DRI. To overturn decades of error on the part of governments and the professions will take a good deal of effort and patience. Linus Pauling often spoke vigorously against the RDA in general and was ignored. These old, erroneous standards are part of the vitamins-as-prevention paradigm and will not yield until this old and stale paradigm is fully replaced by the vitamins-as-treatment paradigm. Pauling took 18000 milligrams of ascorbic acid daily, which was 300 times the RDA. He loved
to tell his audiences why he took so much.

AWS: That’s what I personally take. When people ask why, I tell them that Dr. Pauling did, and he had two more Nobels than I have. Dr. Hoffer, where has high-dose nutritional therapy been most successful?

AH: It has been most successful for treating the walking wounded; that is, for those with arthritis, neurological conditions, and virtually all the psychiatric diseases. Orthomolecular medicine can be utilized within the whole field of medicine, even for patients whose primary treatment is surgery.

AWS: When were you convinced that orthomolecular medicine was the way to go?

AH: By 1960 I was convinced. My conviction was reinforced by the hostility generated by the profession. I assumed that this hostile reaction was stimulated by our success. The same thing happened to the Shute brothers with vitamin E.

New research exposes the weakness of current medical doctrine. Such a challenge is often answered only by hostility, as there is no evidence to otherwise disprove it.

AWS: Please tell the story of how Linus Pauling first learned of nutritional medicine.

AH: Linus became aware of our work from two families I treated who got well and stayed well. By then my book, co-written with Dr. Humphry Osmond, called How To Live With Schizophrenia had been published, and one night Linus saw it on a friend’s coffee table. He stayed up all night reading it. That book convinced him that there was some merit to the idea of vitamin therapy. Later, he found no contrary evidence. Linus had the desirable personality characteristic that he tended to believe people if there was no logical reason for them to lie to him. For that reason he did not accept the stories put out by the drug companies and the FDA. Pauling knew for whom they were working, and it was not for you or me.

AWS: What about niacin and cholesterol?

AH: My colleagues and I demonstrated that niacin lowered total cholesterol in a 1954 study, and we should have been given an award. But, of course, niacin is not a drug and cannot be patented, and therefore our discovery remains mainly a
major irritant to the drug companies who have not been able to discover anything as safe and as effective. It is remarkable that niacin is the best for blood lipid levels and also for the psychoses. Nature is not dumb.

AWS: What are the alleged "dangers" of niacin therapy?

AH: Niacin is probably not quite as safe as water, but pretty close to it. Patients ask me, "How dangerous is niacin therapy?" I answer them, "You are going to live a lot longer. Is that a problem for you?"

AWS: Data compiled by the American Association of Poison Control Centers (AAPCC) indicates that, over the past 25 years, there have been a total of one or two deaths attributed to niacin. When I looked for evidence to substantiate even this very low number of alleged fatalities, it was absent or assumed.

AH: There have been no deaths ever from niacin. The LD 50 (the dosage that would kill half of those taking it) for dogs is 6000 milligrams per kilogram body weight. That is equivalent to half a pound of niacin per day for a human. No human takes 225 000 milligrams of niacin a day. They would be nauseous long before reaching a harmful dose. The top niacin dose ever was a 16-year-old schizophrenic girl who took 120 tablets (500 mg each) in one day. That is 60 000 mg of niacin. The "voices" she had been hearing were gone immediately. She then took 3000 mg a day to maintain wellness.

AWS: If I do not press this point, a reader will: Maintained high doses of niacin may raise liver function tests, and this is used as evidence of harm.

AH: Niacin is not liver toxic. Niacin therapy increases liver function tests. But this elevation means that the liver is active. It does not indicate an underlying liver pathology. Dr. Bill Parsons discussed this extremely well in his book on niacin and cholesterol (Cholesterol Control Without Diet; Lilac Press, 2000). I personally have been on 1500 to 6000 milligrams daily since 1955. The biggest danger of taking niacin is that you live longer. One of my patients is 112. She does cross-country skiing and has been on niacin for 42 years. The fear doctors have of niacin is not based on data or facts and, like any myth, is very hard to eradicate. So many patients are on niacin that by chance some will also have liver damage from other conditions such as alcoholism, hepatitis and so on. Niacin does not make it any better nor worse.

AWS: What are the differences among the various forms of niacin?

AH: Niacin and niacinamide are equally effective for schizophrenia, but higher doses of niacin can be tolerated without nausea. Inositol hexaniacinate (a no-flush form of niacin) works, too, but not quite as well. Only niacin or
inositol hexaniacinate can lower cholesterol; niacinamide does not.

AWS: You have long been interested in nutrition as adjunctive therapy for cancer.

AH: I have treated over 1600 cancer patients, most of whom were given 12 000 milligrams per day or more of ascorbic acid, in combination with other nutrients. The results have been good, and at least 40% of the 1600 reached ten-year cure rates. A small number of patients who were on every attending physician's terminal and untreatable list were cured. Linus Pauling and I had examined the follow-up data and found that the significant prolongation of these patients' lives favors the use of the vitamins. We published this in our book Healing Cancer: Complementary Vitamin & Drug Treatments (CCNM Press, 2004) ....

AWS: When does orthomolecular medicine not work?

AH: It usually does work. For schizophrenics, the natural recovery rate is 50%. With orthomolecular medicine, the recovery rate is 90%. With drugs, it is 10%.

If you use just drugs, you won't get well. This is because mental illness is usually biochemical illness. Mental illness is a disorder of brain dysfunction. Schizophrenia is vitamin B3 (niacin) dependency. Not a deficiency; a dependency.

If schizophrenia strikes someone at age 25, he's finished. That is, if he's only given drugs. Patients are given drugs and released. The new mental hospital today is the streets ....

AWS: What is the primary problem with modern medical research?

AH: The problem is a monstrous cancer affecting all of us, and it is called Big Pharma. It needs a combination of surgery, radiation, and chemotherapy. The medical profession has been reduced to the state of well-paid salaries for the drug companies, and it is we who pay the bills. For example, Vioxx was promoted by one of the largest of advertising budgets and had characteristically high kill rates. Money, like water, will leak into every possible crevasse. We are literally inundated with this poisonous water coming from this industry. For too long has Big Pharma ruled the roost.

AWS: You are still a fighter, at nearly 92 years of age.

AH: We have to continue our way without regard to the opposition. If not we will soon be working for them ....
This is a much more complicated issue than one little AA history list can deal with, but it is important and relevant. Part of the answer might be that the symptoms of depression and anxiety overlap extensively, so drugs treating anxiety make depressed people feel better in the short term. The problem, of course, is that in the long term they will probably make the person feel worse. This is especially true in people who have had alcohol problems. The success of a doctor's treatment is often judged short-term, so central nervous system depressants have been overused as long as they have been around and are to this day. If the tranquilizers are actually used for a limited time, they may help alleviate the depression without doing any harm.

One book I have been reading has some good information on this, although it is a tedious read: Reinventing Depression: A History of Treatment of Depression in Primary Care, 1940-2004, by Christopher Callahan and German Berrios. They quote studies going back to the 1950s of medications used for the mixed anxiety-depression states encountered in doctor's offices. Barbiturates, and later meprobamate, featured prominently. Amphetamines were used but less commonly. Barbiturates are not used much anymore, other than the active ingredient in Fioricet, which has continued to snare addicts. The benzodiazepines (Xanax, Ativan, Klonipin, Restoril, etc.) aren't any less addictive although they are less deadly in overdose.

Some readers of this list may have noticed the recent interview on Points with the biographer of David Foster Wallace, the novelist who committed suicide in 2008. A question was asked about his temporary discontinuation of Nardil, an MAOI antidepressant. Some had suggested that he stopped it because of AA-related aversion to medication, and that when he restarted it it did not work as well.

It seems implausible to me that Nardil was less effective simply because of being stopped for a while, although the effectiveness of any antidepressant can fade with time. Apparently (this part is not in the Points interview) at autopsy he had Nardil, clonazepam (Klonipin, used for anxiety) and temazepam
(Restoril, used for insomnia) in his system. Whoever prescribed those last two was taking a risk, I hope not one that contributed to Wallace's demise.

--- In AAHistoryLovers@yahoogroups.com, Eric wrote:
&gt;
&gt; Since barbituates are central nervous system depressants I am very skeptical that they were ever widely used to treat depression.
&gt;
&gt; http://www.macalester.edu/academics/psychology/whathap/ubnrp/depression05/history.html [87]
&gt; http://en.wikipedia.org/wiki/Iproniazid
&gt; Eric
&gt; - - - -
&gt; From: Arthur S
&gt; Sent: Tuesday, December 25, 2012
&gt; Subject: Re: Bill W's Depression - Some AA History
&gt;
&gt; Merry Christmas Tommy
&gt; In those days the medications distributed for depression were likely barbiturates (very potent and very dangerous - they called them "goofballs").
&gt; Cheers
&gt; Arthur
&gt;

Hello Group

This might be slightly off topic but I found this tidbit about why Bill wrote the 12 & 12. Seems even as late as 1952 Bill was still trying to promote the Traditions:

A few people think that the Traditions aren't covered with enough dignity -- that posterity may not like them for that reason. However, we feel that we
are
writing for the information of alcoholics who ordinarily have no time to
read
anything much except as it concerns their own survival. Our idea is to
publish
the Twelve Steps and these Twelve Traditions in a small book to appear, I
hope,
by next fall. If we are able to do a fair job on the Steps, that will be
helpful
and, published along with the Traditions, they may act as a bait for reading
the
latter. However, we'll see.

From a letter dated May 20, 1952 from Bill W to Fr Ed Dowling

- - - -
From: Larry M. ljmesg@yahoo.com
(ljmesg at yahoo.com)

Arthur is correct from what I have read. There were no sri's back then of
course. Lithium was invented in the late 50's and used primarily for
depression
and the term "Bi-Polarism" was also invented. "Manic Depression" also found
root
in the late 50's and early 60's. The drug of the day was as Arthur stated,
sedative in nature which would describe barbiturates or "barbis." The street
name for this type of pharmaceutical is "downer." We know these drugs to be
highly addictive in all forms. Bill tried it all and I think the best
solution
he found was in the spiritual awakening outlined in the Big Book.

- - - -
From: Eric lessspamplease@yahoo.com
(lessspamplease at yahoo.com)

I agree with much of what you wrote in your latest email. In particular
prior to
the 50's there wasn't any significant pharmacological treatment for
depression.
I don't have any historical evidence either, but it seems to me highly
unlikely
that Bill W received barbiturates as a treatment for depression.
Eric

Original message from: Arthur S

Hi Eric

Your skepticism is well received but remember the time period of concern is the mid to late 1940s. I don't have hard evidence (that's why I used the words "likely barbiturates").

The field of psychiatry was not all that well established in the 1940s for the treatment of depression. Two common treatment methods were electroshock therapy and commitment to an asylum. This is consistent with the info at the link you posted.

Barbiturates were dispensed primarily as a sedative - particularly in asylums (which evolved into appalling conditions). I don't believe there was that much of a selection of medications that could effectively be used for treatment of depression until the 1950s. Barbiturates also had effects similar to alcohol and this made them doubly dangerous. Early Grapevine articles warned about "goofballs." Dr Bob (according to "Dr Bob and the Good Old-timers") took barbiturates during the day and liquor at night.

Cheers

Arthur

I think we need to get refocused a bit more on the central question that was originally asked.

ARTHUR S. WROTE:
Summer 1944, Bill W began twice-a-week treatment with Dr Tiebout for debilitating episodes of depression. Some AA members were outraged and castigated Bill for "not working the program," "secretly drinking" and "pill taking." Bill endured the attacks in silence. (BW-RT 299, BW-40 166, BW-FH 6,
TOMMY H. THEN ASKED:
Any idea what Dr. Tiebout's treatment would have involved? If he prescribed pills that would have outraged some A.A. members, what would the pills have been?

It is all right for AA historians who have no training in psychology and the history of medicine to talk a little bit about Bill W's depressions, because there are ample documents from that period describing how mental health professionals diagnosed him with that problem. And also the written descriptions given both by him and by those who knew him well, describing his symptoms in a fair amount of detail, make sense as "symptoms of depression" in the general sense, even to those who have no advanced professional training in psychology.

But I think that some of us are playing too fast and loose in our attempts to link various medications with the treatment of depression. We have people doing what seems to me to be just blind guessing, where they will mention things like amphetamines (which I don't think were in fact available to the U.S. civilian population until after World War Two was over), opiates, and barbiturates all as medications for depression. But they give no sources showing that any of these substances were ever prescribed for Bill Wilson as a medication for depression. They will say will those things COULD HAVE BEEN prescribed for depression -- "maybe, possibly, well you can't say it would have been impossible" -- without ever showing any evidence from that period that mental health professionals were in fact recommending any of those substances as remedies for depression.

AND SO FAR NOBODY HAS SENT ANYTHING IN WHICH LOOKS AT DR. TIEBOUT'S WRITINGS.

That was the actual question that Tommy Hickcox raised. We also have a precise date: summer 1944.

We have some of Dr. Tiebout's writings -- so does he ever mention prescribing any kind of medication for patients suffering from depression? We also have references to people in AA getting upset over the medication which he was prescribing to Bill Wilson -- so do we have other AA sources which tell us
what he was prescribing?

Final note: again, just saying that Bill Wilson suffered from acute and totally crippling (or nearly totally crippling) depression at certain periods of his life is perfectly O.K. You don't need an M.D., an M.S.W., or a Ph.D. to talk at least a little bit about that part of the story. So in AAHL message #8933, Arthur S. gave a general dateline for the major episodes of severe depression which Bill Wilson suffered:

1912

September, at the beginning of the school year at Burr and Burton, Bill W was president of the senior class, star football player, star pitcher and captain of the baseball team and first violin in the school orchestra. (BW-FH 19)

November 18, Bill W's schoolmate and "first love" Bertha Bamford, died from hemorrhaging after surgery at the Flower Hospital in NYC. She was the daughter of the rector of the Manchester, Vermont Zion Episcopal Church. Bill learned about it at school on the 19th. It began a 3-year episode of depression, which severely affected his performance at school and home. (AACOA 54, PIO 35-36, BW-RT 51-58, NG 12, BW-FH 19-20)

1915

Early, at the start of his second semester at Norwich, Bill W hurt his elbow and insisted on being treated by his mother in Boston. She did not receive him well and immediately sent him back. Bill had panic attacks that he perceived as heart attacks. Every attempt to perform physical exercise caused him to be taken to the college infirmary. After several weeks of being unable to find anything wrong, the doctors sent him home. This time he went to his grandparents in East Dorset, VT. (BW-FH 21-22)

Spring, Bill W's condition worsened in East Dorset but doctors could find nothing physically wrong. He spent much of the early spring in bed complaining of "sinking spells." (BW-FH 22) Later, his grandfather, Fayette, motivated him with the prospect of opening an agency to sell automobiles. Bill's depression lifted and he began trying to interest people in buying automobiles. He wrote to
his mother that he nearly sold an automobile to the Bamfords (the parents of his lost love). (BW-FH 23)

1927

On returning to NY, Bill W and Lois rented a three-room apartment at 38 Livingston St in Brooklyn. Not big enough for Bill's desires, he enlarged it by renting the apartment next door and knocking out the walls between them. (BW-RT 144, LR 71, PIO 80-81)

By the end of 1927, Bill W was so depressed by his behavior and drinking that he signed over to Lois all rights, title and interests of his stockbroker accounts with Baylis and Co. and Tobey and Kirk. (LR 72, PIO 82)

1934

December 14, Ebby T visited Bill W at Towns Hospital and told him about the Oxford Group principles. After Ebby left, Bill fell into a deep depression (his "deflation at depth") and had a profound spiritual experience after crying out "If there be a God, will he show himself." Dr Silkworth later assured Bill he was not crazy and told him to hang on to what he had found. In a lighter vein, Bill and others would later refer to this as his "white flash" or "hot flash" experience. (AABB 13-14, AACOA vii, 13, BW-40 141-148, NG 19-20, NW 23-24, PIO 120-124, GTBT 111, LOH 278-279)

1944

Summer, Bill W began twice-a-week treatment with Dr Tiebout for debilitating episodes of depression. Some AA members were outraged and castigated Bill for "not working the program," "secretly drinking" and "pill taking." Bill endured the attacks in silence. (BW-RT 299, BW-40 166, BW-FH 6, 160-161, 166, PIO 292-303, GTBT 121)

1945

Bill W started seeing psychotherapist, Dr Frances Weeks (a Jungian) once a week on Fridays. He continued to see her until 1949 for his episodes of depression. (BW-FH 166-167, GB 66, PIO 334-335)

1955
After 1955 the depression that had plagued Bill W for so long, lifted and he regained his bright outlook. However, during 1956, his best friend, Mark Whalon, died. (PIO 359, 364)

When the question was raised -- what kind of medication did Dr. Tiebout prescribe for Bill Wilson's depression in the summer of 1944? -- many people rushed in to talk about alcoholics frequently being given barbiturates.

I think that people were missing the point. It is certainly true that barbiturates were frequently prescribed for alcoholics, but not for depression. When alcoholics quit drinking cold turkey, they frequently developed the shakes, extreme nervousness and anxiety, and could go into the d.t.'s and eventually convulsions which would kill them, when their hearts would not start beating again in a regular rhythm.

So there were a whole bunch of different psychoactive drugs used to try to calm them down and sedate them: paraldehyde, barbiturates (colloquially called goofballs), bromides, chloral hydrate (colloquially called a Mickey or Mickey Finn), codeine, sometimes even morphine, and of course, the infamous use of BELLADONNA, not only at Towns Hospital in New York City, but also apparently in the AA ward at Knickerbocker Hospital in New York City c. 1947-1952.

But please, unless you can find it explicitly stated in your source from that period, that a particular medication was prescribed to treat the patient's depression, you cannot ASSUME that it was intended to treat what MIGHT HAVE been depression.

See http://hindsfoot.org/archive2.html about the middle of the page, right below the photograph of the flowers and berries of Atropa belladonna (deadly nightshade).

Bill Wilson's Vision of the Light at Towns Hospital on December 14, 1934 http://hindsfoot.org/lightbillw.pdf
Glenn F. Chesnut shows that it COULD NOT have been produced by taking belladonna. That drug belongs to the general group called the "hallucinogens,"
but it is classified as a deliriant, not a psychedelic or entheogen. That means it does not fill you with a sense of ecstasy, bliss, or being in contact with a good and loving God or divine reality. If given too large a dose, it throws you into a stumbling, delerious state; it contains the same poisonous alkaloids as datura, which was one of the drugs used in Haitian mythology for turning people into zombies.

Dr. Silkworth in Action c. 1947: A Nurse's Eyewitness Account
http://hindsfoot.org/bellasilkw.pdf
In an article in the Saturday Evening Post, a nurse describes the way Dr. Silkworth set up his alcoholism ward, and the medications that he actually used.

The Effects of Belladonna and Henbane: first hand accounts and detailed descriptions
http://hindsfoot.org/belladonna.pdf
Some long accounts written by recreational drug users describing their own experiences when they took belladonna, plus a few notes on what it feels like to take henbane.

+++Message 8956. . . . . Re: Bill W's Depression - getting refocused
From: Baileygc23@aol.com . . . . . . . . . . . . . 12/31/2012 6:56:00 PM

After 1955 Bill W still talked about being depressed. I have posted Dr. Earle's comments about Bill W. saying he was depressed prior to Dr Earle going to Viet Nam.

This has to be well after 1955.

2: http://da.aagrapevine.org/article.php?id=93238&amp;tb=3cT1kYS9icm93c2VzZWFyY2hy
4: http://bbsgsonj.webs.com/apps/documents/?&amp;page=4
5: http://www.austinrecovery.org/LinkClick.aspx?fileticket=Ic-esq23crE%3D&amp;tabid=182
6: http://www.austinrecovery.org/LinkClick.aspx?fileticket=mSr2iZYylT4%3D&amp;tabid=104
7: http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&amp;GRid=72971769
8: http://www.pbagalleries.com/search/item118528.php?&amp;PHPSESSID=eeb941
9: http://www.barnesandnoble.com/w/alcohol-addiction-and-christian-ethics-christopher-c-h-cook/1100955223?ean=9780521091343&amp;itm=1&amp;usri=christopher+cook%2c+alcohol%2c+addiction+and+christian+ethics
29: http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&amp;amp;amp;to=cro&amp;amp;type=url&amp;amp;url=http%3A%2F%2Fsilkworth.net%2FEmail_Translation.html
30: http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&amp;amp;amp;to=che&amp;amp;type=url&amp;amp;url=http%3A%2F%2Fsilkworth.net%2FEmail_Translation.html
31: http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&amp;amp;amp;to=dan&amp;amp;type=url&amp;amp;url=http%3A%2F%2Fsilkworth.net%2FEmail_Translation.html
32: http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&amp;amp;amp;to=fin&amp;amp;type=url&amp;amp;url=http%3A%2F%2Fsilkworth.net%2FEmail_Translation.html
33: http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&amp;amp;amp;to=hun&amp;amp;type=url&amp;amp;url=http%3A%2F%2Fsilkworth.net%2FEmail_Translation.html
34: http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&amp;amp;amp;to=ice&amp;amp;type=url&amp;amp;url=http%3A%2F%2Fsilkworth.net%2FEmail_Translation.html
35: http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&amp;amp;amp;to=tag&amp;amp;type=url&amp;amp;url=http%3A%2F%2Fsilkworth.net%2FEmail_Translation.html
36: http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&amp;amp;amp;to=pol&amp;amp;type=url&amp;amp;url=http%3A%2F%2Fsilkworth.net%2FEmail_Translation.html
37: http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&amp;amp;amp;to=rom&amp;amp;type=url&amp;amp;url=http%3A%2F%2Fsilkworth.net%2FEmail_Translation.html
38: http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&amp;amp;amp;to=sel&amp;amp;type=url&amp;amp;url=http%3A%2F%2Fsilkworth.net%2FEmail_Translation.html
39: http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&amp;amp;amp;to=slo&amp;amp;type=url&amp;amp;url=http%3A%2F%2Fsilkworth.net%2FEmail_Translation.html
40: http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&amp;amp;amp;to=swe&amp;amp;type=url&amp;amp;url=http%3A%2F%2Fsilkworth.net%2FEmail_Translation.html
41: http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&amp;amp;amp;to=wel&amp;amp;type=url&amp;amp;url=http%3A%2F%2Fsilkworth.net%2FEmail_Translation.html
42: http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&amp;amp;amp;to=tur&amp;amp;type=url&amp;amp;url=http%3A%2F%2Fsilkworth.net%2FEmail_Translation.html
43: http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&amp;amp;amp;to=ltt&amp;amp;type=url&amp;amp;url=http%3A%2F%2Fsilkworth.net%2FEmail_Translation.html
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