

AA History Lovers

2008

Messages 4775-5452

moderated by

Nancy Olson

September 18, 1929 – March 25, 2005

Glenn F. Chesnut

June 28, 1939 –

End of Jan 1939 - 400 copies of manuscript of Big Book circulated for comment, evaluation and sale.

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+++Message 4776. Annette Smith, Social World of Alcoholics Anonymous
From: Glenn Chesnut 1/2/2008 7:02:00 PM

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New book just out:

Annette R. Smith, Ph.D., "The Social World of Alcoholics Anonymous: How It Works," December 2007, ISBN 978-0-595-47692-3, xx + 150 pp.

<http://hindsfoot.org/kas1.html>

With an introduction by Linda Farris Kurtz, DPA, Professor Emeritus, Eastern Michigan University School of Social Work, author of "Self-Help and Support Groups: A Handbook for Practitioners."

<http://hindsfoot.org/kas2.html>

In the Preface to her book, Annette Smith describes how she became involved in this research:

Although I am not myself a member of A.A., I have been intimately involved with the program and its membership for many years. In 1969, while I was working as a clinical social worker on the alcoholism treatment unit at a state mental hospital in California, the local A.A. Hospital and Institutions Committee asked to hold a meeting at the hospital. However, the administration said there were no rooms available. So, I arranged for the patients to be bussed to my house every Thursday night, where the meetings were held in my living room. This went on for almost a year until the hospital finally made a room available. During this initial exposure to A.A., I developed a close association with the fellowship, and through the years I have continued to attend open meetings and participate in many informal A.A. social activities.

In 1982, I returned to graduate school at the University of California, San Diego, to pursue my Ph.D. in sociology. As I developed my socio-

logical interests, it seemed almost a natural progression in my involvement with A.A. to be able to look at it from the new perspective of scholarly research. The primary content of this book, including the data and references, was originally part of the dissertation submitted in 1991 in partial fulfillment of my Ph.D. in Sociology.

The theoretical and methodological approaches are those of symbolic interaction and qualitative field study. The focus is on interactive processes, which are not captured by survey research. Therefore, research efforts require the kind of intimate familiarity that can only be achieved through participant observation and other qualitative methods. The supportive data has been drawn primarily from participant observation over a twenty-three-year period in which I was associated with A.A. and from in-depth interviews with fifty-one members conducted in the course of the dissertation and previous research (Smith, 1986). Examples and citations presented included statements heard during several hundred open A.A. meetings in several geographic areas of the U.S. and abroad, and both professional and personal conversations with A.A. members. Additional material and interpretive insights have been drawn from the A.A. literature and referenced secondary sources. Interview subjects were initially recruited by placing notices on bulletin boards at four local A.A. social clubs and in chapter newsletters of the National Council on Alcoholism and the Employee Assistance Professionals Association. Interviews were limited to those with at least two years of continuous sobriety in an effort to provide some protection against harmful emotional effects to which those in early sobriety are vulnerable. As patterns of experiences began to emerge, additional subjects were sought through snowball sampling that focused on the need for stories reflecting these patterns.

The total interview sample consisted of twenty-eight men and twenty-three women, with ages ranging from nineteen to seventy. Length of sobriety ranged from two to over twenty years. All interviewees could be categorized as low middle to middle class, with occupations ranging from skilled labor to technical and professional. Three women and two men were unemployed at the time of the interview. Only one of the women categorized herself as a

homemaker, and none of the subjects were retired. Ethnically, most were Caucasian, although one black male, one Native American male, and one Hispanic female were also in the sample. These variations did not appear to affect the general pattern of experiences reflected for those constructs under study.

A topic guide was used for interviews that established demographic information on age and other categories, including date of A.A. membership and date of current continuous sobriety. Questions addressed included the individual's perception of himself or herself in terms of interpersonal relationships and preferred ways of associating with others, how he or she first came to A.A., what happened there, feelings about what happened and ways in which the person has participated in A.A. since. The interviewees were also asked how and when they accepted themselves as alcoholic, and what they saw as most important in A.A. recovery. As the various chapters of this book were completed, they were read by selected A.A. members for accuracy of organizational information and validity of suggested patterns and constructs. In the presentation of data, great care has been taken to protect the anonymity and confidentiality of all living A.A. members.

Subsequently, a new edition of the Big Book of Alcoholics Anonymous was issued (AAWS, 2001), and several noteworthy works have been added to the qualitative research literature. A paper on the social construction of group dependency based on a chapter of the dissertation was published (Smith, 1993). Makela, Arminen, Bloomfield, et al. (1996) compared the development of A.A. as a social movement in eight societies; Wilcox (1998), Jensen (1999) and Pollner and Stein (2001) provided studies of aspects of A.A. culture; and O'Halloran (2003) examined differences between ethnographic and ethnomethodological (conversation analysis) methods in studying Alcoholics Anonymous. Other relevant publications on the subject include L. Kurtz's (1997) handbook for practitioners on self-help and support groups, which references some of the material included in the dissertation, and Bishop and Pittman's (1994) second volume of their A.A. bibliography.



that AA does not teach us how to stop drinking, but how to live life without drinking.

At the end of the meeting, Bob asked if anyone in the room would be attending the upcoming Spring Assembly in Pocatello. As newly appointed GSR for my group, I had been looking for someone to share the three-hour ride. I introduced myself to him and was immediately invited to drive him and his wife, Betsy, to the conference. Along the way, I learned much about the amazing life of this wonderful couple.

Previously of Greenwich, CT, Bob had worked for the Grapevine, later becoming its editor. It was during this time that he met Bill W. Bob often related the tale of their first meeting, Bob gushing all over Bill and Bill replying with the simple phrase "Pass it on." From 1974 to 1984, Bob served as General Manager of the G.S.O. and was its Senior Adviser from 1985 until his retirement in 1987. As Bob napped along the way, Betsy regaled me with stories of the times they had shared with Bill and Lois.

By the end of the trip we had become fast friends. I've since often been invited to house sit for the couple and entrusted with the care of their pets during their frequent travels about the country. I have shared many a Tuesday afternoon lunch with them after the noon meeting of the Wood River "To Handle Sobriety Group," Bob's home group. Bob and Bets, along with their sons (Brad and Ridley) and daughter (Wendy) have become, in their words, a surrogate family for me here in Idaho.

Though I never heard Bob tell his entire story at an AA meeting, I was privileged to again drive him to Pocatello where he was to be the featured speaker for a group anniversary. After his introduction, he asked those in attendance if we would mind if he did not share his E, S & H, rather telling us stories of his time in New York, of (previously, to me) nameless characters from the Big Book and a bit of the history of Alcoholics Anonymous. Of course, no one minded and Bob captured this group of drunks for more than an hour with a chronicle of AA brought to life.

Sadly, we have lost a connection to our legacy. At 2:14 MST this morning, Bob Pearson departed

this life at the age of 90, sober for the final 46-1/2 years. Born February 19, 1917, Bob leaves behind a loving wife of 63 years, a family of children, grandchildren and great-grandchildren, along with a countless host of alcoholics ever indebted to his life of love and service.

Goodbye, Cap'n.. you will be missed

Mike Terhune

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++++Message 4778. Re: Don Black: baseball players and anonymity issues
From: aalogsdon@aol.com 1/2/2008 3:02:00 PM

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I have some information on Don Black and much more on Hemsley. I have nothing to indicate they knew each other. I have a pamphlet with Black's picture and short story published by the World League Against Alcoholism of Westerville, Ohio reproduced by permission from article by Kenneth F. Weaver in THE ALLIED YOUTH and an oversized baseball card by Capital Publishing Company with stats.

For information on his sudden collapse on the field and later death see NOW PITCHING Bob Feller with Bill Gilbert on pages 142, 155, 157, 161-162.

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++++Message 4779. Re: Amelia Reynolds, Oxford Group author
From: corafinch 12/30/2007 3:42:00 PM

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"diazetone" <eztone@...> wrote:
>
> Information wanted about Amelia S. Reynolds,
> an Oxford Group author. She wrote:
>
> Amelia S. Reynolds, "New Lives for Old" (New
> York: Fleming H. Revell, 1929). 96 pages
>

Could she be the same person as Mrs. Howard Reynolds of Winnipeg, Manitoba? Mrs. Reynolds was quoted in a 1936 Time article about the

A while back, Jack H. in Scottsdale, Arizona, told me that there were two print runs of The Little Red Book made in 1949. The only difference between the two 1949 print runs was that the first printing had a minor typesetting error (a segment of text inserted upside down) and was recalled as soon as this was discovered, so that not many copies of the first printing actually got out.

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Mark F. just sent me an email in which he said:

To Whom it May concern: I received a Little Red Book from my sponsor after he passed away, the cool thing is it is a 1949 First Printing. To verify the two top sentences on pg 62 are upside down. So I can see why they decided to produce a second printing that year. Thanks for the information.

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So based on what Mark has now verified about the 1949 printing, together with the information we already had posted from Jack H. (Scottsdale, Arizona) and Tommy H. (Baton Rouge, Louisiana), we can lay out a fully verified time line and description for all of the early printings of The Little Red Book.

1st edition August 1946

2nd edition January 1947 (distinctively red cover)

3rd edition later in 1947 (dull maroon cover)

4th edition 1948

5th edition 1949 had two print runs. In the first print run, the two top sentences on pg 62 were upside down. This was corrected in the second print run.

6th edition 1950

7th edition 1951 (and so on)

- - - -

Ed Webster kept on making changes in the book during that period from 1946 to 1949, and in fact kept on making changes in the book all

on Feb. 19, 1917, Bob was not formally educated until the third grade. He took to academics easily, skipping grades and graduating from Kansas University at 18, where he served as editor of both the university's humor magazine and yearbook. A skilled writer, Bob was the focus of a national scandal when a Scribner's Magazine article, "Ghost Behind the Grade," published in 1938, revealed that he had paid his way through college by ghost-writing hundreds of grade-specific papers for fellow students in dozens of classes and seven universities. His writing led him to New York City where he went to work for the Shell Oil Co. in public relations, and later met his wife of 63 years, Betsy Dodge.

With the advent of World War II, Bob enlisted as an officer in the U.S. Navy, and was assigned aboard a destroyer escort as the ship's gunnery officer. He participated in numerous missions in convoys across the Atlantic. Bob wrote speeches for the admiral of the Navy, as well as for two presidents, Franklin D. Roosevelt and Harry Truman. His destroyer escort was part of the historic capture of a German U-boat, north of the Azores. It was the first submarine ever boarded and taken prior to the destruction of any of its hardware or its Enigma radio codes — only days prior to D-Day, later immortalized in the motion picture "U-571." In 1945, he was honorably discharged, holding the rank of lieutenant commander.

Following the war, Bob and Betsy eventually settled in Riverside, Connecticut, where Bob was an avid runner and skier and served as senior deacon in the First Congregational Church of Greenwich. In his 38 years with Shell Oil, Bob's most notable accomplishments involved that company's sponsoring of major sports. Working with the NBC television network, Bob was instrumental in popularizing golf by bringing the sport to live television for the first time in "Shell's Wonderful World of Golf." He also participated in Shell's sponsorship of Craig Breedlove's pursuit of the world land speed record in a jet-propelled car, on the Bonneville Salt Flats in the mid-1960s.

But it was Bob's personal crisis that would prove to define his life. Beginning with his service in the Navy, Bob had grown addicted

to alcohol and, some 20 years later, nearly died of alcoholism. He was encouraged by physicians to join a fledgling group called Alcoholics Anonymous, in Greenwich, Connecticut, in 1961. Bob P., as he was known in that organization, found sobriety and dedicated himself to AA service, even working on occasion with its co-founder, Bill W. He served on local and national boards of AA, and eventually was appointed general manager of AA's World Service Organization, where, for 10 years, 1974-1984, he oversaw the enormous international growth and spread of AA worldwide. The organization played an influential role in the establishment of over a hundred unrelated, so-called 12-step programs, which have resulted in millions' conquering various addictions. Through his service to AA, Bob P., with wife Betsy (a longtime member of Al-Anon), traveled the world, speaking to both small AA groups as well as at its international conventions of 50,000 or more attendees. His "AA story" was published as the closing story in "Alcoholics Anonymous," AA's "Big Book," which remains one of the most widely published and perennially best-selling books in the world.

Bob and Betsy moved part-time to Bellevue, Idaho, in 1980, soon making it their permanent home. Here, Bob P. continued to serve AA, both as a speaker and contributor to its national archives. Bob's life was defined by his dedicated service to Alcoholics Anonymous, an organization whose members depend on one another for their survival. His family wishes to extend their thanks to the hundreds of local AA members, and thousands of national members, who supported Bob's sobriety, gave him a charmed life, and who continue the great traditions of this wonderful and necessary organization.

A memorial celebrating Bob P.'s service in Alcoholics Anonymous will be held Friday, Jan. 11, (check local flyers) in Sun Valley, Idaho; a public memorial for friends and family will take place at the Church of the Big Wood, Ketchum, Idaho, at 4 p.m., Saturday, Jan. 12. Donations in Bob's name will be gratefully accepted by the Sun Club, Ketchum, Idaho.

(The entire Pearson family wishes to extend their gratitude to Drs. Hall and Fairman, Hospice and Palliative Care of the Wood River

<http://health.groups.yahoo.com/group/AAHistoryLovers/messages>
and do a search for "LSD." You will find over 40 past messages on this topic. The basic account of how Bill W. experimented with LSD is found in Ernie Kurtz, "Drugs and the Spiritual: Bill W. Takes LSD" in Ernie's book, "The Collected Ernie Kurtz," p. 39.

At the time Bill W. was experimenting with it, it had only recently been developed. It was not yet illegal, nor had its potential for misuse and harm been discovered yet.

MARIJUANA:

In the 1920s and 30s, musicians like Louis Armstrong and Bing Crosby were using marijuana (just as later on, Bob Dylan, John Lennon, Paul McCartney, and John Denver used it).

In 1936, the movie "Reefer Madness" (originally financed by a church group) portrayed high school students being lured into marijuana usage leading to a hit and run accident, manslaughter, suicide, rape, and the descent into madness:

http://en.wikipedia.org/wiki/Reefer_Madness

Franklin D. Roosevelt's administration criminalized marijuana in the United States in 1937.

I have never found any reference however to early AA members being involved specifically with marijuana, or making any specific mention of it, so I do not know whether it was an issue to them or not.

OTHER DRUGS:

As far as I can tell, when early AA people referred to "drug addicts," they seem to have been referring mostly to opium smokers and people who injected heroin or snorted cocaine. As the old jazz lyrics went, "Honey, take a whiff on me":

<http://sniff.numachi.com/pages/tiWHIFFME.html>

<http://www.cocaine.org/cocaine-habit.html>

<http://www.traditionalmusic.co.uk/folk-songs-with-chords/Take%20A%20Whiff%20On%20>

0Me.htm [1]

14th printing 1960

15th printing 1961

16th printing 1962

17th printing 1963

18th printing 1964

* states 10th printing

Also printed on this page is: \$2.50 U.S.A. \$2.75 Outside Territorial

U.S.A. Printed and Manufactured in the United States of America.

3. A (Still) LARGE Twenty-fourth printing 1970. Page one (unnumbered) prints: The Little Red Book. Page three states The Little Red Book An Orthodox Interpretation of The Twelve Steps Of The Alcoholics Anonymous Program 1970 Hazelden Center City, Minnesota 55012. Page four states: Copyright 1957 International Copyright 1957 By Coll-Webb Company. Also on this page:

Twenty Printings from 1946-1966

21st printing 1967

22nd printing 1968

23rd printing 1969

24th printing 1970

4. A Large 1996 50th Anniversary by Hazelton/Pittman

5. A Small edition. Page one (unnumbered) reads: THE Little Red Book. Page three states: The Little Red Book An Orthodox Interpretation of The Twelve Steps of The Alcoholics Anonymous Program Hazelden Center City, MN, 55012 Page four is limited to Copyright 1957 International Copyright 1957 By Coll-Webb Company. (No printing Date or number) Also page four has ISBN 0-89486-004-6 Printed and Manufactured in the United States of America.

6. A Small Revised Edition Inside unnumbered page three reads: The Little Red Book. Inside unnumbered page five states: The Little Red Book Hazelden (only) Inside unnumbered page six: First published 1957 Revised Edition, Copyright 1986 Hazelden Foundation. Printed in the United States of America. Also has Editor's note: proclaiming it's disclaimer. Author's Note is numbered 1.

All these books have statements of Rights Reserved on page four.

Rick S. Wapakoneta, OH

--- In AAHistoryLovers@yahoogroups.com, Tom Hickcox <cometkaziel@...> wrote:

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> At 14:35 1/4/2008 , Glenn Chesnut wrote:

>>

>>1st edition August 1946

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>>2nd edition January 1947 (distinctively red cover)

>>

>>3rd edition later in 1947 (dull maroon cover)

>>

>>4th edition 1948

>>

>>5th edition 1949 had two print runs. In the
>>first print run, the two top sentences on
>>pg 62 were upside down. This was corrected
>>in the second print run.

>>

>>6th edition 1950

>>

>>7th edition 1951 (and so on)

>

> A nice summary, Glenn. However, I would note
> that these early Little Red Books are usually
> referred to by printing number, not edition.
> That said, these numbers were not assigned
> until the 11th printing in 1954.

>

> I believe the more proper descriptive word
> would be edition as you use it as changes were
> made for the different printings. Use of the
> word printing implies that the content is the
> same, but we know that to be different in this
> case.

>

> For those interested, the copyrights are as
> follows:

>

> Printings 1-5 1946

> 6 1946-1950

> 7 1950

> 8-9 1951

> 11-14 1951

> 15-25 1957

>

> There are no copies of the 10th printing that
> I am aware of and I don't know the story.
> Any info on this would be greatly appreciated.

>

> I would also like to point out that this
> information is for the Coll-Webb editions of
> the Little Red Book and they are in a larger
> format book than the Hazelden printings which
> started some time in the 1960s. There are at
> my count seven different types published by
> Hazelden in the smaller format with the 1957
> Coll-Webb copyright.

>

> Glenn C. went on to say:

>

>>Ed Webster kept on making changes in the book
>>during that period from 1946 to 1949, and in
>>fact kept on making changes in the book all
>>the way to the end of his life in 1971.

>>

>>Jack H. argued that the 1949 edition should
>>be taken as a kind of benchmark version for
>>many purposes, since this was the last edition

people can hardly imagine today. But that is not really important in this connection.

What is important is that the city of New York, all five boroughs, had a smashingly great, world-class, transport system and, as late as my time (1950s), the unit cost for some incredibly long rides was a nickel, five cents, really. It may have been that Bill would have had to add a few cents for the jog into New Jersey, but I don't know. Never went there much myself except by ferry to Hoboken (5 cents) to have some early a.m. beers, because they opened early or never shut, I forget which.

Mind you the whole thing from Brooklyn to Jersey would have taken but minutes. Some old-timer may know just how many. 13 miles is a hop skip and a jump. It was then, and should be now, but we have forgotten how it to do it. Get your car out and expect it take two hours, maybe more. Progress: the deepest illusion of Americans.

Tom W. Odessa, TX

- - - -

From: "tommy" <fulmertr@etown.edu>
(fulmertr at etown.edu)

The DeCamp bus line started in 1870 and is still running today from New York to New Jersey.

web site <<http://www.decamp.com/about.htm>>

Hope this helps, Tommy

- - - -

From: "Lee Nickerson" <snowlily@megalink.net>
(snowlily at megalink.net)

Bus: Brooklyn Bridge to Canal St., thru Holland Tunnel to Jersey City, north two miles or so to Newark. Probably 10 cents each way.

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

I've asked myself the same question, having crossed from Manhattan to New Jersey hundreds

of times, both drunk and sober. My speculation is that Hank Parkhurst drove Bill to New Jersey regularly, but not daily.

Bill took the subway from Brooklyn Heights to Lower Manhattan. Hank lived in Montclair, a nice suburb of Newark. Hank would have likely driven to Lower Manhattan, picked up Bill, and gone either to Newark or Towns Hospital on Central Park West. The two of them were visiting Towns weekly, trying to save drunks.

There were no PATH trains from New Jersey to the World Trade Center at that time. Bill could have taken a bus from Lower Manhattan through the Holland Tunnel to Newark, but the trip from Brooklyn to Newark would have taken a half day.

There's always been the Main Line of the Pennsylvania Railroad from Pennsylvania Station to downtown Newark, but that would have involved numerous subway transfers.

I suspect that Bill only went to the Newark office once or twice a week, and tried to dovetail those visits with 12th Step work with Hank.

Bill was undoubtedly eager to move the office to Lower Manhattan, the location of his past glories.

Original message 4792 from
<schaberg@aol.com> (schaberg at aol.com)

> Research tells me that Bill Wilson lived at
> 182 Clinton Street in Brooklyn NY in 1938 and
> that, during that year, he dictated chapters
> of the Big Book to Ruth Hock in the Newark,
> New Jersey, offices of Honor Dealers at
> 17 Williams Street.

>
> Bill did not have a car, (nor, to my knowledge,
> did he have a friend with a car), so how did
> he get from the borough east of Manhattan to
> Newark, New Jersey, with some regularity?

>
> I have asked older New York friends and they
> have not been able to recall what forms of
> public transportation might have been in
> place at that time for such an extensive

"Committee on the Conference Report." The Committee on Agenda presented the recommendation on Conference-approved literature (this is parenthetically noted in publication M-39 which records all the advisory actions that were passed by the Conferences).

Based on the 1951 Conference recommendation, a Trustee's (or Foundation's) Committee on Literature was formed to make a report to the 1952 Conference recommending literature that should be retained and future literature items that would be needed. Bill W also reported on the literature projects he was engaged in.

In 1952, Panel 2 (consisting of 38 additional delegates) joined with Panel 1 for the first Conference of all Delegates attending. Seven Conference Committees were formed (or renamed) as "Nominating," "Finance," "Literature," "Policy," "Agenda," "Trustees," and "Conference Report."

Among the 1952 Conference Literature Committee's approved recommendations were:

1. That the report of the Foundation's Committee on Literature, together with Bill's report of his proposed program of activity be approved.
2. That the following be incorporated on all literature published by the Works Publishing, Inc: "Issued by Works Publishing, Inc., sole publishing agency of the Society of Alcoholics Anonymous. Approved by the General Service Conference of AA."
3. That this conference reaffirm the stand taken by the 1951 Conference as follows: "This conference has no desire to review, edit, or censor non-Foundation material. Our object is to provide, in the future, a means of distinguishing Foundation literature from that issued locally or by non-AA interests."

By approving the Trustee's (or Foundation's) Committee recommendations for literature to be retained, the 1952 Conference retroactively approved the Big Book and several existing pamphlets which included the long form of the Traditions. Bill's approved "program of activity" resulted in later

publication of six Conference-approved books:

**The 12&12 published in 1953

**The 3rd Legacy Manual published in 1955 -
renamed "The AA Service Manual" in 1969

**The 2nd edition Big Book published in 1955

**AA Comes of Age published in 1957

**The 12 Concepts for World Service published
in 1962

**The AA way of Life published in 1966 -
renamed As Bill Sees It in 1975

From perusing the final reports, it seems that the terms "Conference-approved" or "Conference approval" were well seeded (not necessarily frequently stated) in the Conference vocabulary in 1951 and 1952. While neither term appeared in the 1953 Conference report, the 1954 report was quite another matter and included the term "Conference-approved" numerous times throughout the report.

Cheers
Arthur

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Message 4793 from <chief_roger@yahoo.com>
(chief_roger at yahoo.com)

History of the term Conference Approved

In diner discussion recently following a meeting the question was raised, when did we begin to use the term conference approved AA literature to separate it as different from central office publications and other material related to alcoholism or recovery?

I searched the many postings on conference approved, have the Box 459 article explaining what is meant and not meant and discovered that the very first GSC Literature Committee Advisory Action in 1951 was "In future years, A.A. textbook literature should have Conference approval (Agenda Committee). Prior to the vote on this subject, it was pointed out that the adoption of the suggestion should not preclude the continued issuance of various printed documents by non-Foundation sources.

No desire to review, edit or censor non-Foundation material is implied. The objective is to provide, in the future, a means of distinguishing Foundation literature from that issued locally or by non-A.A. interests."

This seems the beginning of AA practice in separating literature.

Anyone know how the term "conference approved" evolved into the AA lexicon?

Roger W.

Yahoo! Groups Links

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++++Message 4799. Father Martin: heart attack
From: Mike Custer 1/16/2008 4:44:00 AM

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Last Thursday, Father Martin was hospitalized after experiencing a heart attack. To date, he is still hospitalized, however stable.

In keeping with our belief that prayer works, join us in praying for his continued recovery.

Email us at fathermartin@fathermartin.com your words of encouragement and well wishes. Although Father Martin is unable to read your message himself, Mae, Micki or another family member will read your message to him.

Cards can be mailed to:

218 Fulford Ave
Bel Air, Maryland 21014

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++++Message 4800. Extremely long early Big Book draft?
From: Tom Hickcox 1/15/2008 11:40:00 PM

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I have seen references in accounts of the writing of the Big Book to an early draft that yielded a book three to four times the length of the one that was printed. The story goes that the draft was put out for comment and a number of persons said it was entirely too long so it was cut back to its present form,

[see Cheever at p.131].

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JARED:

Not only physically possible (if we count the H&M "tubes" as a "subway" -- though in fact to Newark they used the Pennsy track past Manhattan Transfer), but in fact the most convenient way from BH to Newark by public transportation, tho' I agree Bill would have preferred to be driven, and that -- tho' a "commute" -- it certainly wasn't something Bill did every day.

I still can't agree with the implication of your original statement that "there were no PATH trains from New Jersey to the World Trade Center at that time" -- tho' as I noted it's technically true since it wasn't called PATH and there was no WTC complex.

On your other point, evidence suggests to me that the principal NY-Akron service was indeed to and from Grand Central on the NYCentral, not Penn Station on the Pennsy.

The Broadway Ltd (the chief Pennsy NY-Chicago train) had as its stops (in the 1930s) New York Penn Station, Newark Penn Station, North Philadelphia, Paoli, Harrisburg, Baker Street Station (Fort Wayne), Englewood Union Station, Chicago Union Station (it hit Cleveland in the very early hours of the morning).

There were Cleveland (and Pittsburgh) stops on trains running eastward to NY (Penn Station), on the old Cleveland & Pittsburgh line, but the Akron Pennsy station was part of the Cleveland, Akron & Columbus (N/S) route and not on the main C&P, so far as I know.

It's true that from 1923 to 1926 the B&O operated the Capitol Limited (through Akron) into Penn Station, but after 1926 into the Jersey Central terminal at Jersey City.

So I can't say I agree that "everyone else" would have gone from NY Penn Station to Akron (unless I've overlooked a RR that served Akron and came into Penn Station, which is possible).

Webster's New Collegiate Dictionary defines a text as, first, "the original written or printed words and form of a literary work." For textbook it says "a book containing a presentation of the principles of a subject."

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From: "Arthur S" <ArtSheehan@msn.com>

Hey Tom

"AA textbook" "basic text" and "text" are terms that seemed to be well-seeded. My sense is that the terms were initially used generically early in AA history and over time came to signify the Big Book pages numbered 1 thru 164 (previously 1 thru 174 in the 1st edition).

In "AA Comes of Age" (pg 219) Bill W describes the 12&12: "One more noteworthy event marked this period of quiet: the publication of A.A.'s Twelve Steps and Twelve Traditions in 1953. This small volume is strictly a textbook which explains A.A.'s twenty-four basic principles and their application, in detail and with great care."

On page 154, Bill refers to the Big Book: "Suppose our embryo book were someday to become the chief text for our fellowship."

Further Big Book references:

On page 162: Akronites like Paul and Dick S. liked the new steps very much. As the remainder of the book text developed, based on the Twelve Steps, they continued to report their approval.

On page 164: "We had not gone much farther with the text of the book when it was evident that something more was needed. There would have to be a story or case history section."

[... also ...]

"It was felt also that the story section could identify us with the distant reader in a way that the text itself might not.

[... also ...]

I have heard for years in meetings the claim that Dr. Bob never got over his mental obsession to drink until the day he died.

If that is true, where is that statement written?

Thanks,
BB Tim

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+++Message 4806. Confusion on H. F. Heard
From: jlobdell54 1/21/2008 10:41:00 AM

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I have recently seen on a couple of AA-related history sites a statement that H. F. Heard was a pen-name for Aldous Huxley.

In fact H. F. Heard was Henry FitzGerald Heard (1889-1971) who also wrote as Gerald Heard.

He was a friend of Aldous Huxley (and of Bill Wilson) but he certainly was not Aldous Huxley.

I thought perhaps this ought to be noted on the HistoryLovers website.

=====

+++Message 4807. Re: the phrase AA textbook (correction)
From: Arthur S 1/20/2008 7:41:00 PM

=====

Hi

Laurie A kindly pointed out to me that I goofed on an AA Comes of Age page reference.

The ending citation referring to pages 315-316 are incorrect and should read 307-308.

Thanks Laurie!

Cheers
Arthur

-----Original Message-----

From: Arthur S [mailto:artsheehan@msn.com]
Sent: Wednesday, January 16, 2008 8:23 PM

To: 'AAHistoryLovers@yahoogroups.com'

Subject: RE: [AAHistoryLovers] Re: the phrase AA textbook

Hey Tom

"AA textbook" "basic text" and "text" are terms that seemed to be well-seeded. My sense is that the terms were initially used generically early in AA history and over time came to signify the Big Book pages numbered 1 thru 164 (previously 1 thru 174 in the 1st ed).

In AA Comes of Age" (pg 219) Bill W describes the 12&12: "One more noteworthy event marked this period of quiet: the publication of A.A.'s Twelve Steps and Twelve Traditions in 1953. This small volume is strictly a textbook which explains A.A.'s twenty-four basic principles and their application, in detail and with great care."

On page 154, Bill refers to the Big Book: "Suppose our embryo book were someday to become the chief text for our fellowship."

Further Big Book references:

On page 162: Akronites like Paul and Dick S. liked the new steps very much. As the remainder of the book text developed, based on the Twelve Steps, they continued to report their approval.

On page 164: "We had not gone much farther with the text of the book when it was evident that something more was needed. There would have to be a story or case history section." [... also ...] "It was felt also that the story section could identify us with the distant reader in a way that the text itself might not. [... also ...] "The cries of the anguished edited tale-tellers finally subsided and the story section of the book was complete in the latter part of January, 1939. So at last was the text."

On page 165: "Had we not better make a prepublication copy of the text and some of the stories and try the book out on our own membership and on every kind and class of person that has anything to do with drunks?"

On page 167: "One of them came from Dr. Howard, a well-known psychiatrist of Montclair, New Jersey. He pointed out that the text of our book was too full of the words "you" and "must." [... also ...] "To make this shift throughout the text of the book would be a big job."

On pages 200-201: At Oslo, we hope our Big Book will soon be published in Norwegian. Because of the language similarity, the Danes and the Swedes will also be able to read our basic text when it appears in Norwegian.

On page 220: "Everyone here at St. Louis knows that we have just published the second edition of the book Alcoholics Anonymous. Many of you have it in your hands already. Today as we pass A.A.'s twentieth milestone, it is quite fitting that this long-pondered edition is now in readiness for the future. The scope and power of its case history section has been increased, but of course the old familiar text of the book stands unchanged."

On pages 315-316: "The first half of the book is a text aimed to show an alcoholic the attitude he ought to take and precisely the steps he may

follow to effect his, own recovery."

Cheers
Arthur

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Tom Hickcox
Sent: Tuesday, January 15, 2008 5:12 PM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Re: the phrase AA textbook

Message 4798 from "Arthur S"
<ArtSheehan@msn.com> (ArtSheehan at msn.com)
on "History of the term Conference Approved"

- >I love getting into these kind of AA history
- >fragments.
- >
- >There were only 37 US and Canadian Panel 1
- >Delegates (1/2 the planned number) at the
- >first General Service Conference in 1951, but
- >they passed quite a few advisory actions (16)
- >all of which were passed unanimously.
- >
- >Among them was one that read "This Conference
- >feels that in future years AA textbook
- >literature should have Conference approval."

- - - -

I love reading your contributions to this
forum, Arthur!

Did that panel define the term "A.A. textbook"?

I look in the two books that I consider to
be A.A. textbooks, the Big Book and the 12x12,
and the term textbook is used exactly once,
in the 12x12, and refers to school and
medical textbooks.

Tommy H in Baton Rouge

Yahoo! Groups Links

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++++Message 4808. RE: Dr Bob"s obsession
From: Jay Lawyer 1/19/2008 6:14:00 AM

|||||

BB Tom,

Open your BB. In Doctor Bob's Nightmare (pg 181, 3rd edition), he explains, "Unlike most of our crowd, I did not get over my craving for liquor much during the first two and one-half years of abstinence. It was almost always with me"

Here is your answer straight from the Doc's mouth: for "the first 2-1/2 years," NOT "until the day he died."

So it would seem that this statement that you have heard at meetings is untrue.

Jay

- - - -

Message #4805 from <tsirish1@yahoo.com> (tsirish1 at yahoo.com)

I have heard for years in meetings the claim that Dr. Bob never got over his mental obsession to drink until the day he died.

If that is true, where is that statement written?

Thanks,
BB Tim

|||||

+++Message 4809. Employees paying back for alcoholism treatment
From: flat412acrehouse 1/19/2008 10:06:00 AM

|||||

Big Book pages 142-143

Dear Glenn

I hope that you are keeping well.

With regards to the above pages from To Employers it states, "For most alcoholics who are drinking, or who are just getting over a spree, a certain amount of physical treatment is desirable, even imperative...If you propose such a procedure to him, it may be necessary to advance the cost of treatment, but we believe it should be made plain to him that any expense will later be deducted from his pay."

One of our group wished to know where the idea that your employee would pay back for any of his medical treatment came from.

Thanking you in anticipation
Gentle blessings
Leah

- - - -

From the moderator:

I'm going to ask some of our group who know more about the history of employee medical and health insurance programs in the United States if they can tell us more about what it was like in 1939, when the Big Book was published.

My father told me that the railroads had railroad doctors back then, who would saw off your leg if you were a railroad worker who got your leg crushed between two couplers. But do any of the people in our group know if even that was common?

There were a few places in the U.S. by 1939 where employees could pay for medical or hospitalization insurance, but this was not widespread or common, to the best of my knowledge.

And the problem with alcoholism was that this was regarded by most people as a moral failing, which should simply be treated punitively. Just fire him! Or throw him in jail. That was what most people would have said.

So even the very few people who had some kind of medical or hospitalization insurance in 1939 would not have been able to use it for alcohol-related problems.

The disease concept of alcoholism was introduced in an attempt to get medical treatment provided for alcoholics when they needed it (for detoxing for example).

But in the U.S. in 1939, the idea that an employer might advance money to an employee to go into a hospital to detox (even if the employee paid the money back afterwards) was a quite radical new idea. To the best

of my knowledge anyway.

Who in our group knows more about employee health benefits (if any) and how they were handled in the U.S. back in the 1930's?

Glenn Chesnut (South Bend, Indiana)

- - - -

P.S. And for the sake of the younger folks in the U.K. and places like that, we need to remember that even in the U.K., the National Health Service did not come along until 1948.

See the Wikipedia article on "Health care"
http://en.wikipedia.org/wiki/Health_care

"In most developed countries and many developing countries health care is provided to everyone regardless of their ability to pay. The National Health Service in the United Kingdom was the world's first universal health care system provided by government. It was established in 1948 by Clement Atlee's Labour government. Alternatively, compulsory government funded health insurance with nominal fees can be provided, as with Italy, which, according to the World Health Organisation, has the second-best health system in the world. Other examples are Medicare in Australia, established in the 1970s by the Labor government, and by the same name Medicare was established in Canada between 1966 and 1984. Universal health care contrasts to the systems like health care in the United States or South Africa."

|||||

++++Message 4810. Re: the phrase AA textbook
From: Mitchell K. 1/18/2008 7:15:00 PM

|||||

Comments from Mitchell K. and Bill Lash:

From: "Mitchell K."
<mitchell_k_archivist@yahoo.com>
(mitchell_k_archivist at yahoo.com)

While the textbook defining continues, the book Twelve Steps and Twelve Traditions is and has been identified as an interpretive commentary written by a co-founder. If the

twenty-four

basic principles and their application, in detail and with great care." On

page

154, Bill refers to the Big Book: "Suppose our embryo book were someday to become

the chief text for our fellowship." Further Big Book references: On page 162:

Akronites like Paul and Dick S. liked the new steps very much. As the remainder

of the book text developed, based on the Twelve Steps, they continued to report

their approval. On page 164: "We had not gone much farther with the text of the

book when it was evident that something more was needed. There would have to be a

story or case history section." [... also ...] "It was felt also that the

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edited storytellers finally subsided and the story section of the book was complete in the latter part of January, 1939. So at last was the text." On

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165: "Had we not better make a prepublication copy of the text and some of the

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person that has anything to do with drunks?" On page 167: "One of them came from

Dr. Howard, a well-known psychiatrist of Montclair, New Jersey. He pointed out

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also

...] "To make this shift throughout the text of the book would be a big job." On

pages 200-201: At Oslo, we hope our Big Book will soon be published in Norwegian.

Because of the language similarity, the Danes and the Swedes will also be able to

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St. Louis knows that we have just published the second edition of the book

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A.A.'s twentieth milestone, it is quite fitting that this long-pondered edition

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section has been increased, but of course the old familiar text of the book stands unchanged." On pages 315-316: "The first half of the book is a text

aimed

to show an alcoholic the attitude he ought to take and precisely the steps he may follow to effect his, own recovery." Cheers Arthur-----Original

Message-----From:

AAHistoryLovers@yahoo.com [mailto:AAHistoryLovers@yahoo.com] On Behalf Of Tom Hickcox Sent: Tuesday, January 15, 2008 5:12 PM To:

AAHistoryLovers@yahoo.com Subject: [AAHistoryLovers] Re: the phrase AA textbook Message 4798 from "Arthur S" <ArtSheehan@msn.com> (ArtSheehan at msn.com) on "History of the term Conference Approved"> I love getting into

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--- In AAHistoryLovers@yahoogroups.com, "Mitchell K." <mitchell_k_archivist@...> wrote:

>
> Comments from Mitchell K. and Bill Lash:

>
> From: "Mitchell K."
> <mitchell_k_archivist@...>
> (mitchell_k_archivist at yahoo.com)

>
> While the textbook defining continues, the
> book Twelve Steps and Twelve Traditions is
> and has been identified as an interpretive
> commentary written by a co-founder. If the
> 12&12 is a textbook by virtue of giving
> information, The Little Red Book is also a
> textbook of equal value and validity.

>
> The description given by Alcoholics Anonymous
> World Services, Inc. in the Conference-Approved
> book Alcoholics Anonymous is, once again --
> an interpretive commentary written by a
> co-founder.

>
> The 12&12 is not THE program. It is a
> commentary ON the program. If the fact that
> Bill and Tom Powers and probably Dr. Harry T.
> wrote the book gives it validity, the fact
> that Dr. Bob had a great deal of input into
> the writing of The Little Red Book gives it
> equal validity.

>
> - - - -

>
> From: Bill Lash <barefootbill@...>
> (barefootbill at optonline.net)

>
> And please don't miss that the foreword in the
> 12 & 12 (page 17) says, "The book 'Alcoholics
> Anonymous' became the basic text of the
> Fellowship, and it still is."

>
> Just Love,
>
> Barefoot Bill

|||||

++++Message 4817. Re: the phrase AA textbook
From: Dean at ComPlanners 1/22/2008 11:07:00 AM

|||||

AAHistoryLovers,

In case it has been missed ...

The dust jacket of the Fourth Edition has this statement: "This is the Fourth Edition of the Big Book, the Basic Text for Alcoholics Anonymous."

Note that the statement includes the entire book. A Bill W. quote (from a 1953 letter) appears on the inside flap: "The story section of the Big Book is far more important than most of us think. It is our principle means of identifying with the reader outside A.A.; it is the written equivalent of hearing speakers at an A.A. meeting; it is our show window of results."

Dean

|||||

+++Message 4818. RE: Re: the phrase AA textbook
From: Arthur S 1/25/2008 1:22:00 PM

|||||

There is a great deal of "AA theater" in the way some choose to officiously portray the Big Book and ordain it to a hyper-hallowed station on the altar of sobriety.

I love the Big Book, study it, and use it for 12th Step work. I also use the 12&12 and consider it a necessary companion to the Big Book given the minimal amount of text in the Big Book on several of the 12 Steps. The 12 Steps and their explanation occurred late in the production of the Big Book and it shows. I believe the 12&12 was intended to compensate for this and dislike seeing the 12&12 directly or indirectly trivialized in comparison to the Big Book.

It's been my understanding (and practice) to refer to a particular portion of the Big Book as the "basic text" of the book. That portion is essentially defined by what is included in the abridged edition. It is also the portion of the Big Book that several Conferences repeatedly put off-limits for any changes during the development of the 4th edition. This does not mean that the terms "basic text" and "textbook" cannot be used to generically

describe other literature works. In fact, historically, both terms have been used by Bill W and the Conference to do just that.

In his January 1961 letter to Dr Jung, Bill W wrote "There immediately came to me an illumination of enormous impact and dimension, something which I have since tried to describe in the book, 'Alcoholics Anonymous,' and also in 'AA Comes of Age,' basic texts which I am sending to you."

The 1953 final Conference report, under Literature Committee recommendations, noted "Ask the Delegates to weigh this question for submission to the 1954 Conference: Does the Conference feel it should depart from its purely textbook program by printing non-textbook literature such as the 24 Hour Book of Meditation?" The 12&12 was introduced at the 1953 Conference so it seems that it was considered a part of the "purely textbook program" as were the rest of Bill's literature projects approved by the 1952 General Service Conference.

My impression is that the terms "text book" and/or "basic text" generically applied to any book that explained AA's principles (the Steps, Traditions and later the Concepts). Terminology can either illuminate or obfuscate. Please see the embedded replies below and make your own judgment:

Subject: [AAHistoryLovers] Re: the phrase AA textbook -- Comments from Mitchell K. and Bill Lash:

From: "Mitchell K."

Comment 1: While the textbook defining continues, the book Twelve Steps and Twelve Traditions is and has been identified as an interpretive commentary written by a co-founder. If the 12&12 is a textbook by virtue of giving information, The Little Red Book is also a textbook of equal value and validity.

Reply 1:

Identified by whom and when and by what authority? In AA Comes of Age" (pg 219) Bill W

describes the 12&12 with the statement: "One more noteworthy event marked this period of quiet: the publication of AA's Twelve Steps and Twelve Traditions in 1953. This small volume is strictly a textbook which explains AA's twenty-four basic principles and their application, in detail and with great care." The 1952 final Conference report noted that Bill W identified his plans for what became the Steps portion of the 12&12 with a description of it being "A series of orderly, point-by-point essays on the Twelve Steps." The 1952 final Conference report further noted that "Bill exhibited to the Conference a sample copy of 'Twelve Steps and Twelve Traditions,' his first full-length commentary on AA since the writing of The Big Book." The statement seems to also describe the Big Book as a "full-length commentary" (which takes nothing at all away from the Big Book).

Comment 2: The description given by Alcoholics Anonymous World Services, Inc. in the Conference-Approved book Alcoholics Anonymous is, once again -- an interpretive commentary written by a co-founder.

Reply 2:

All editions of the Big Book are silent on the 12&12. Can a specific source reference be provided so that what is cited can be verified? The 2007 Conference-Approved Literature Catalog describes the 12&12 with the statement: "Bill W's 24 essays on the Steps and the Traditions discuss the principles of individual recovery and group unity." The AA.org web site description is "Twelve Steps and Twelve Traditions (192 pages) Published in 1953, this book contains a detailed interpretation of principles of personal recovery and group survival by Bill W, co-founder of the Fellowship." It doesn't seem appropriate to me to trivialize the 12&12 with the rubric "interpretive commentary by a co-founder." The 12&12 was a major and important work and a very deliberate follow-on work to the Big Book to explain the 12 Steps (and Traditions) in detail.

Comment 3: The 12&12 is not THE program. It is a commentary ON the program. If the fact that Bill and Tom Powers and probably Dr. Harry T. wrote the book gives it validity, the fact that Dr. Bob had a great deal of

input into the writing of The Little Red Book gives it equal validity.

Reply 3:

The attempted semantic distinctions of uppercase "THE" and "ON" are fatuous and absurd. The 12 Steps are the principles of AA's program of recovery. Both the Big Book and 12&12 provide "basic text" (i.e. "the main body of a book") to explain those principles. Bill W is credited as the primary author of both works (and as a rule received assistance from others in all his writing projects). The 12&12 does a far better job explaining Steps 6, 7 and 8 with its 20 pages (pgs 63-82) of "interpretive commentary by a co-founder" than do the 3 paragraphs of "THE" program in the Big Book (pg 76).

It seems fairly obvious, and common sense, that the 12&12 and Big Book are companion works in an evolutionary sequence of accumulated experience. When the Big Book was published in 1939 Bill W was 4 years sober, there were 2 groups and around 100 members. When the 12&12 was published in 1953 Bill was 19 years sober, there were an estimated 6,000 groups and 128,000 members. It suggests to me that a lot more experience went into writing the 12&12 than the Big Book (I hope that doesn't constitute AA heresy or apostasy).

From: Bill Lash <barefootbill@optonline.net>

Comment: And please don't miss that the foreword in the 12 & 12 (page 17) says, "The book 'Alcoholics Anonymous' became the basic text of the Fellowship, and it still is."

Reply:

Please also don't miss the sentence that immediately follows the one cited that states "This present volume (i.e. the 12&12) proposes to broaden and deepen the understanding of the Twelve Steps as first written in the earlier work." (i.e. the Big Book)

Also it seems relevant to cite the last paragraph of the 12&12 Foreword (pg 18) which states "It is hoped that this volume will afford all who read it a close-up view of the principle that made Alcoholics Anonymous what it is."

(ArtSheehan at msn.com)

The first woman member was Florence R (from NY). Her 1st edition Big Book story is "A Feminine Victory." She relocated to the Washington DC/Baltimore area.

Sadly she died drunk in the early 1940s (a possible suicide).

Fitz M identified her in the morgue.

Arthur

- - - -

From: "Robert Stonebraker"
<rstonebraker212@insightbb.com>
(rstonebraker212 at insightbb.com)

Who was first, Jane or Florence?

Both Florence Rankin (New York) and Jane S. (Cleveland) came to AA in 1937, but I have not been able to discover which was first to join AA or, of course, the Oxford Group as it was then.

This humorous story is from Pages 122 & 123 from Dr. Bob & The Good Oldtimers:

Word of Akron's "not-drinking-liquor club" had already spread to nearby towns, such as Kent and Canton, and it was probably early 1937 when a few prospects started drifting down from Cleveland. In the beginning, it was in twos and threes. (By 1939, there were two carloads.)

Bob E. remembered that Jane S. was making the 35-mile trip to the meeting at T. Henry's in 1937, about the same time he started. Colorful and vivacious, with a fine sense of humor, Jane is said to be the first woman in the area to have attained any length of sobriety - meaning a few months.

Oldtimers long remembered her story of being left unattended by her husband to supervise the wallpapering of a room. Trouble was, she and the paperhanger started drinking. Each time he began to hang a roll of paper, one or the other would walk into it. When her husband came home that evening, both Jane and the paperhanger had passed out, surrounded by

- - - -

Message 3132 from <ArtSheehan@msn.com>
(ArtSheehan at msn.com)
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/3132>

The first woman to arrive on the scene in AA (in 1935) was the legendary "Lil" of the "Victor and Lil" duo in Akron, OH (re "Dr Bob and the Good Oldtimers" pgs 97-98, 109, 241). "Lil" reputedly sobered up outside AA. However, it is said she never got far enough along to attend a meeting.

"Dr Bob and the Good Oldtimers" provides Jane S' relative dry date through old-timer Bob E. On pg 101 it states "Bob E who came into AA in February 1937" (then on pg 122) "remembered that Jane S was making the 35-mile trip to the meeting at T Henry's in 1937, about the same time he started" [Jane's trip was from Cleveland to Akron]. Pg 241 later indicates that Jane was the wife of a "vice-president of a large steel company."

The key words in her relative dry date are "about the same time" [relative to February 1937]. I can't find a hard written reference to confirm it, but sources I trust for credibility indicate that Jane S stayed sober for only a few months.

"Pass It On" mentions Florence R. On pg 202 it states "The name 'One Hundred Men' fell by the wayside because of objections of Florence R, at that time the only female member." It's odd that Jane S' name isn't also mentioned as a female member "at that time." Is it possible that that she had already fallen off the wagon and departed?

The edited story section of the Big Book was completed "in the latter part of January 1939" (re "AA Comes of Age" pg 164). The mark-up of the manuscript was likely completed in the latter part of March (the book was published April 4, 1939).

Florence R, states in her story "... The drinking ended the morning I got there ..." ["there" was Bill and Lois' home for the 2nd time]. She then later states "That was more than a year ago." In manuscript versions, circulating around the internet, the sentence

read "That was several years ago" which is quite obviously wrong. The key words in her relative dry date are "more than a year ago" [but from when?].

So how to do the reckoning to establish female member primacy? It seems to be a contest between the precision inherent in the relative values denoted by "about" or "more than."

Did Jane S' dry date of "around February" fall on February 1st or 28th (that's almost a month's difference) or February 14 (to split the difference) or could late January (31st) or early March (1st)?

Is Florence R's dry date of "more than a year ago" relative to late January 1939 (when the edited stories were completed) or mid to late March 1939 when the mark-up was completed? If it is March 1939, then Jane S may have primacy (and that is only a "may have"). If "more than" is relative to January or February 1939 then Florence R has primacy or perhaps it's a tie. The problem is does "more than" mean a day, a week or weeks, a month, 365 days + 1, 13 or 14 months or what?

So which is earlier? I'm sticking with Florence. Why? Florence stayed dry for over a year. Jane S lasted for a few months. If it's mainly about when they showed up then legendary "Lil" beats them both. If the elapsed time before they returned to drinking doesn't factor in, then by that logic, Ebby T is the first male member of AA and should be a founder.

- - - -

Message 3132 from: "mertonmm3"
<mertonmm3@yahoo.com>
(mertonmm3 at yahoo.com)
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/3132>

Women in the plural because, I believe in the NY/NJ/CT area (which functioned as one during most of the time) they began with one woman (Florence R. of Westfield N.J.), and around the time of the release of the book Marty M., then a patient of Blythewood Sanitarium, became number 2.

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Message 3112 from "Sally Brown"
<rev.sally@worldnet.att.net>
(rev.sally at worldnet.att.net)

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However, it probably boils down to "truth by choice." In any event the matter is not by any means certain.

Cheers
Arthur

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Robert Stonebraker

Sent: Friday, January 25, 2008 3:24 AM
To: AA HistoryLovers; MuncieAA@yahoogroups.com
Subject: [AAHistoryLovers] Re: First woman in AA?

From Arthur S. and Bob S.

Florence Rankin (New York), Jane S. (Cleveland),
Sylvia Kauffmann (Chicago), Ethel Macy (Akron)

- - - -

David L. asked: A question came up in my group.
Who was the first woman to join AA and when did
she join?

- - - -

From: "Arthur S" <ArtSheehan@msn.com>
(ArtSheehan at msn.com)

The first woman member was Florence R
(from NY). Her 1st edition Big Book story is
"A Feminine Victory." She relocated to the
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Sadly she died drunk in the early 1940s (a
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- - - -

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<rstonebraker212@insightbb.com>
(rstonebraker212 at insightbb.com)

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carloads.)

Bob E. remembered that Jane S. was making the 35-mile trip to the meeting at T. Henry's in 1937, about the same time he started. Colorful and vivacious, with a fine sense of humor, Jane is said to be the first woman in the area to have attained any length of sobriety - meaning a few months.

Oldtimers long remembered her story of being left unattended by her husband to supervise the wallpapering of a room. Trouble was, she and the paperhanger started drinking. Each time he began to hang a roll of paper, one or the other would walk into it. When her husband came home that evening, both Jane and the paperhanger had passed out, surrounded by empty bottles (as her husband told her later) and all bound up in shredded paper and waste.

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Sylvia Kauffmann got sober in September of 1939 in Chicago and, so far as I can find, stayed sober till she died. At any rate, she was credited having the longest uninterrupted sobriety of any woman in AA.

I believe that Ethel Macy, who wrote "From Farm To City," was the first lady to join AA at Akron (May, 1941). She remained sober till she died (April 1963).

Bob S.

Yahoo! Groups Links

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+++Message 4824. Re: First woman in AA? Sylvia K.
From: Mitchell K. 1/25/2008 7:04:00 PM

|||||

Point of information - As far as I know, Sylvia K. got sober in Cleveland and Clarence was her sponsor. Her name appears on a meeting roster from the original Golrick group along with Dr. Bob, Warren C. and others.

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+++Message 4825. Spiritus contra spiritum in Eastern Orthodox Christianity

venerable old man came to him and said:

"Go to the city of Serpoukhov, to the monastery of the Theotokos. There you will find an icon of the Holy Mother called The Inexhaustible Cup. Have a moleben [a formal religious service of intercession or supplication] before it, and you will be healed, both spiritually and physically."

Without a penny to his name, and having no use of his legs, the man did not dare to go on a journey. But the holy man came to him a second and then a third time, and was so adamant in his admonition to obey his instructions, that the poor drunk did not dare to disobey any more, and he set off as quickly as he could, dragging himself on all fours.

In one of the neighbouring villages where he stopped to rest, an old woman took him in for the night. To ease his pain, she massaged his legs, and put him to rest on top of the clay oven, a customary place for the old or sickly, because of the warmth. During the night the travelling man felt a pleasant sensation in his legs, and discovered that he was able to stand. On the following nights his legs became even stronger. And so, first with two walking-sticks, and then with just one, he arrived in Serpoukhov.

Once in the monastery, he told about his visions, and asked to have the moleben served. But nobody there had ever heard of such an icon. They started to search for it, and noticed one that was hanging in the passage to the sacristy, that bore an image of a chalice. On the back of it, to their surprise, was written "The Inexhaustible Cup".

In the icon of St Varlaam, the disciple of the holy bishop Metropolitan Aleksii, the man immediately recognised the face of the holy elder who had appeared to him in his dreams.

From Serpoukhov the man departed, completely healed. The news about the miraculous icon spread quickly through the city, the region, and all of Rus. Alcoholics (those bound by the passion of drink) and their families and friends, were coming to pray before the Mother of God for healing, and in time many came back

to thank the all-merciful Theotokos for her speedy help.

Let it be known that this akathist service came to us in Canada in 1994, and we perceive that this is God's will and from the compassion of the Theotokos. In these times there is the renewal of the Church's life in the lands of Rus, and the rediscovery of God's mercy and tender care. This akathist has been rediscovered and is now frequently served, although the current service of which we have a photocopy was printed in only 4,000 copies. We pray that by offering these translations many souls in North America may be healed and saved.

+ + +

KONTAK 1

A wonderful and marvellous healing has been given to us by your holy icon, O sovereign Lady Theotokos. By its appearance we have been delivered from spiritual and physical ills, and from sorrowful circumstances. So we bring you our thankful praise, O all-merciful Protectress. O sovereign Lady, whom we call "The Inexhaustible Cup": bend down your ear and mercifully hear our lamentation and tears that we bring to you, and give your healing to those who suffer from drunkenness, so that we may cry out to you with faith: "REJOICE, O INEXHAUSTIBLE CUP THAT QUENCHES OUR SPIRITUAL THIRST!"

IKOS 1

Angelic powers and multitudes of saints continually glorify you, the Theotokos, Queen of all, the intercessor for us sinful Christians wallowing in lawlessness and remaining in sins. It is for our consolation and salvation that you in your mercy gave us your miraculous icon, so that looking upon it, as at the one and only star among a multitude of stars on a starlit night, we may prostrate ourselves, shouting from the very depths of our heart:

REJOICE, dwelling-place of the unapproachable God.

REJOICE, our constant wonder.

REJOICE, you make our sorrow wipe away our sins.

REJOICE, you make our grief heal our ills.

- - - -

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

"I would imagine Bill is intending to instruct the Fellowship..." I doubt it. Bill was always careful not to instruct ("Our book is meant to be suggestive only.") The various AA texts can be compared to a signpost, which gives neutral directions - not instructions. When Winston Churchill was Prime Minister he asked his Education Secretary Rab Butler what could be done 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."

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+++Message 4831. Sybil C. & Tex
From: Danny Graham 1/28/2008 12:52:00 PM

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I am doing some research on Sybil C. from Los Angeles and her brother Tex. Does anyone have a copy of the letter Sybil wrote to Bill W. following Tex's death in 1958? I have a copy of Bill's response, but am looking for the first letter.

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<http://www.barefootsworld.net/aasybilc.html>

Sybil C.
The First Woman in A.A. West of the Mississippi
by Nancy O.

Sybil C. was the first woman to enter A.A. west of the Mississippi. Her date of sobriety was March 23, 1941. Her name at the time was Sybil Maxwell, though she later opened her talks by saying, "My name is Sybil Doris Adams Stratton Hart Maxwell Willis C., and I'm an alcoholic."

She was born Sybil Doris Adams on May 20, 1908, in the small oil town of Simians, Texas. Her parents were poor but hardworking and she had a brother Herman, ten years her senior. Herman

was called "Tex." Sybil adored her big brother. She remembered that when she was five and he fifteen, he would hold her and rock her to sleep.

Tex joined the Army during World War I, was reported missing in action, and when the family heard nothing further they assumed he was dead. However, when Sybil was thirteen they learned that he was alive and living in Los Angeles. The family immediately moved to California.

Sybil felt like a misfit in Los Angeles. She affected the flapper makeup popular at the time: heavy white powder on her face, and two big red spots of rouge on her cheeks and lots of lipstick and black eyebrows.

"I must have looked like a circus freak or something like that," she wailed. "I was in eighth grade out there in Los Angeles, and the other kids laughed at me. I had trouble making friends, being shy and timid by nature, but also my papa wouldn't let boys even walk home with me, let alone go to parties. I just wasn't allowed to do anything, and I knew I didn't belong anywhere."

"So naturally I started drinking at a very early age, against my better judgment, full of shame and remorse because of Papa's teachings. He was a good man. When I was fifteen, I got drunk one night, passed out, and had to be carried home and put to bed in my mother's bed. I cried the next day and promised that it would never happen again -- and I meant it. But I didn't know myself, I didn't know the disease of alcoholism. The next Saturday night the kids handed me a bottle and I drank it. And I continued to do that through a couple of semesters of high school, and I stayed drunk through seventeen years of failed marriages and more jobs than I can count."

Sybil dropped out of high school and took a secretarial course and was hired as a secretary. It was the first in a long list of jobs. At various times she was a real estate broker, a taxi driver, a bootlegger, an itinerant farm worker, the editor of a magazine for pet owners, and a salesperson. "I didn't mind working," she said, "but I never seemed to get anywhere. I was just on a treadmill because of booze."

She had a child by her first husband, a sailor. She thought having the child would prevent her drinking, but she drank more than ever, and her parents eventually took the child from her.

She and her husband hitchhiked out of town to find grape picking jobs. They thought getting away from their city friends would help them quit drinking, but she soon was drunk again. During one of her drunks she heard music. At first she thought she was hallucinating, but she followed the sound and wandered into a tent where a revival meeting was in progress. The preacher asked for anyone to come forward who wanted to be saved.

"Well, that was me," Sybil told A.A. members. "I went all the way down while the people were singing. The preacher put his hand out and placed it on my head, and I threw up all over him. It was so terrible! I was so ashamed, I couldn't bring myself to tell anyone about it until I got into Alcoholics Anonymous eleven years later."

She left her sailor husband and hitchhiked back to Los Angeles to her mother's house. Her brother, Tex, now had a speakeasy on skid row, and to make money to take to her mother to support the child, she went into the bootlegging business with him. Eventually the speakeasy was raided and they were out of business. Then she went to work in a taxi-dance hall.

Little is known of her second husband, but she met her third husband, Dick Maxwell, while working in the taxi-dance hall. One night a rich, handsome stranger walked in and bought dance tickets with Sybil for the whole night. During intermission he bought several pitchers of beer (the girls got a dollar for every pitcher their partner bought), and she told him her sad story. He offered to marry her and adopt her child if she would promise not to drink any more.

Now she had a wonderful husband, a home, a housekeeper, and a car. But she couldn't stop drinking.

In 1939, while visiting her mother, she read the Liberty magazine article called "Alcoholics

and God." She thought the story fascinating but did nothing about it and her downward spiral continued.

Eighteen months later God gave her another chance, when she read the Saturday Evening Post's March 1, 1941 issue which contained the famous Jack Alexander article about A.A.. She wrote to New York and received a reply from Ruth Hock, then Bill Wilson's secretary, who told her that there were no women members in California, but that Marty Mann was sober in New York. Ruth referred her to the small group of men then in the area.

On Friday, March 23, Sybil's nonalcoholic husband, Dick Maxwell, drove her to the meeting. They found ten or twelve men seated around a table and three or four women seated against the wall. When the chairman began the meeting he announced "As is our custom before the regular meeting starts, we have to ask the women to leave." Sybil left with the other women but her husband stayed and the members assumed he was the alcoholic. When he rejoined Sybil he said "They don't know you're alive. They just went on and on bragging about their drinking until I was about to walk out, when they jumped up and said the Lord's Prayer, and here I am." Sybil headed for the nearest bar and got drunk.

But she remembered that Ruth Hock had written, "If you need help, call Cliff W." and had given her his phone number. He explained: "You didn't tell us you were an alcoholic. We thought you were one of the wives. If you had identified yourself as an alcoholic, you would have been welcome as the flowers in May."

When she returned the following week, Frank R. brought in a large carton full of letters bundled into bunches of twenty to fifty. He explained that they were all inquiries and calls for help from people in southern California. "Here they are! Here they are! If any of you jokers have been sober over fifteen minutes, come on up here and get these letters. We've got to get as many of these drunks as we can in here by next Friday, or they may die."

The last bundle was of letters from women. Frank said: "Sybil Maxwell, come on up. I am

going to put you in charge of all the women."

Sybil liked the idea of "being in charge" but replied, "I can't, sir. You said I have to make all those calls by next Friday, or somebody might die. Well, I'll be drunk by next Friday unless you have some magic that will change everything so I can stay sober."

Frank explained that everything she needed to know was in the Big Book. "And it says right in here that when all other measures fail, working with another alcoholic will save the day. That's what you will be doing, Sybil, working with other alcoholics. You just get in your car and take your mind off yourself. Think about someone sicker than you are. Go see her and hand her the letter she wrote, and say: 'I wrote one like this last week, and they answered mine and told me to come and see you. If you have a drinking problem like I have, and if you want to get sober as bad as I do, you come with me and we'll find out together how to do it.' Don't add another word to that, because you don't know anything yet. Just go get 'em."

It worked, and she never had another drink.

When Bill and Lois Wilson made their first visit to Los Angeles in 1943, Sybil was one of the delegation of local A.A.'s who met them at the Town House hotel. Later she met Marty Mann.

But Dick Maxwell began to feel abandoned and lonely. He urged her to cut down on her A.A. activities so that they could have more of a home life. He had grown to hate A.A. and refused to read the Big Book or discuss the Twelve Steps. Finally he suggested that the solution to their marriage problems was for her to go back to drinking and he would take care of her.

Sybil quickly packed a bag and left. She left her lovely home and rented a housekeeping room with a gas hotplate and a bath down the hall for nine dollars a week and went to work for the L.A. Times to support herself. "A.A. just had to come first with me," she explained.

Her brother, Tex, joined the week after she did. He started the second A.A. group in the area, and appointed Sybil coffeemaker and

greeter for the new group, and finally made her deliver her first shaky talk.

When Tex died in 1952, Sybil was devastated. She wrote Bill Wilson, pouring out her grief and asked, "What am I going to do, Bill? I don't crave a drink, but I think I'm going to die unless I get some answers." She said Bill's answer saved her life. He wrote:

November 6, 1952

My dear Sybil,

Thanks for your letter of October 21st - it was just about the most stirring thing I have read in many a day. The real test of our way of life is how it works when the chips are down. Though I've sometimes seen A.A.s make rather a mess of living, I've never seen a sober one make a bad job of dying.

But the account you give me of Tex's last days is something I shall treasure always. I hope I can do half as well when my time comes. I am one who believes that in my Father's house are many mansions. If that were not so there couldn't be any justice. I can almost see Tex sitting on the front porch of one, right now, talking in the sunlight with others of God's ladies and gentlemen who have gone on before. I certainly agree with you that little was left in Tex's grave. All he had was left behind in the hearts of the rest of us and he carried just that same amount forward to where he is now. If you like what I've said, please read it to the Huntington Park Group. In any case, congratulate them for me that they had the privilege of knowing a guy like Tex.

As for you, my dear, there is no need to give you advice. How well you understand that the demonstration is the thing, after all. It isn't so much a question of whether we have a good time or a bad time. The only thing that will be asked is what we do with the experience we have. That you are doing well with our tough lot is something for which I and many others are bound to be grateful. This is but a long day in school. Some of the lessons are hard and others are easy. I know you will keep on learning and passing what you learned. What more does one person need

to know about another!

Affectionately yours,
/s/ Bill
WGW/nw

Sybil Willis
2874A Randolph
Huntington Park, California

The letter touched Sybil so deeply she gave many copies to people who were at a low point in life, and a few years ago someone I met at an on-line meeting sent a copy to me.

At the time of the letter, she was married to Jim Willis, the founder of Gamblers' Anonymous.

Sybil is perhaps best remembered as the first executive secretary of the Los Angeles Central office of A.A., a position she held for twelve years. This was a turbulent time for A.A., with much disunity and controversy within the groups that led to the Twelve Traditions. Sybil remembered that the groups regarded them either with opposition or indifference and the Central Office couldn't sell many copies of the Traditions pamphlet.

Understandably, since Sybil began doing Twelfth Step work immediately, she took a dim view of the rigidity that crept into the requirements. Some areas required six months or even a year of sobriety before one was allowed to call on new prospects. She advised "If you don't get prospects from the Central Office, look around the meeting rooms. There is always the forgotten man or woman, nervous and scared, who would love to have you come up and shake hands. Just feel what the new person is feeling. It kept me sober, it kept my brother Tex sober, and it will keep you sober when all other measures fail."

Her fifth and enduring marriage was to another A.A. member, Bob C. He has been described a "a high-spirited, warm, and loving man, fourteen years her junior in age and twenty-two years her junior in sobriety."

"Bob and I are very happy," Sybil declared. "This has been the best years of my life." They were both enthusiastic meeting-goers and

that you will frequently see at Conferences, Dinners and Conventions. Many times you will hear its version of “How It Works” at such an event because it is different from the version that was eventually published. That manuscript was changed by revue of the fellowship that resulted in rewrite by Bill.

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There are also changes over the years to the originally published version. Dr. Silkworth’s name did not appear with his letter in early printings. The Doctor’s Opinion used to be on Page 1 and now it is a roman numeral section and Bill’s Story is on Page 1.

Numeric references were also changed in various printings. The one that struck me first when I was newly reading the book was the reference to “Here are thousands of men and women” in the chapter, We Agnostics. I wondered how that could be when there were only a hundred when the book was written. The answer was that these kinds of references were updated over the several printings. However, the basic ideas and word of the basic text have not been changed.

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To see how strong the feeling against change is we only have to look at the Fourth Edition. When the first printing came out, there were some editorial changes made to DR. Bob’s story. These were strictly grammar and punctuation changes but they elicited tremendous reaction within the fellowship. An item was submitted and accepted for the following year’s Conference Agenda. One basis of the item is that the story had been changed without the written approval of three fourths of the registered groups. At the Conference, the Delegates voted to reverse the changes.

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So, the way you would change any of these items, you would have to submit the change to be considered as an Agenda item for the following Conference. It would have to be accepted and added to the Conference. An individual could submit it but it might have a better chance of acceptance if it went through your Delegate Area and the Area and

related to the development of the 4th edition Big Book specified that no changes were to be made to the forewords, basic text, appendices and "Dr. Bob's Nightmare." They were to "remain as is." This pretty much represents the ongoing sentiment of the AA membership that emerged with 2nd edition Big Book (1955).

In the 4th edition, punctuation changes were made to "Dr. Bob's Nightmare." It subsequently was interpreted that the Trustee's Literature Committee was non-responsive to several Conference's advisory actions that the story "remain as is." My own take on it is that it was likely an honest mistake because there were so many Conference advisory actions passed on the matter.

In two of the advisory actions, the Conference authorized the literature committee to make punctuation changes if they were done to correct errors. It could very easily be interpreted to include all the "remain as is" sections. On the other hand, it can very easily be interpreted that "remain as is" means "remain as is."

The 2003 Conference allowed the changes to stand. The 2004 Conference passed an advisory action to restore the original punctuation.

The Service Manual and Twelve Concepts for World Service provide the guidelines for the context of the relationship between the Board and the Conference.

Article 4 of the Current Conference Charter reads:

4. Conference Relation to the General Service Board and its Corporate Services: The Conference will replace the founders of Alcoholics Anonymous, who formerly functioned as guides and advisers to the General Service Board and its related service corporations. The Conference will be expected to afford a reliable cross section of A.A. opinion for this purpose.

A quorum shall consist of two-thirds of all the Conference members registered.

It will be understood, as a matter of tradition, that a two-thirds vote of Conference members voting shall be considered binding

upon the General Service Board and its related corporate services, provided the total vote constitutes at least a Conference quorum. But no such vote ought to impair the legal rights of the General Service Board and the service corporations to conduct routine business and make ordinary contracts relating thereto.

It will be further understood, regardless of the legal prerogatives of the General Service Board, as a matter of tradition, that a three-quarters vote of all Conference members may bring about a reorganization of the General Service Board and the directors and staff members of its corporate services, if or when such reorganization is deemed essential.

Under such a proceeding, the Conference may request resignations, may nominate new trustees, and may make all other necessary arrangements regardless of the legal prerogatives of the General Service Board.

Cheers
Arthur

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Jim Hoffman
Sent: Wednesday, January 30, 2008 3:27 PM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] RE: Who can change the text of the BB and how?

The annual Conference has passed Advisory Actions meant to protect the Doctor's Opinion, the first 164 pages and Dr. Bob's story from change without the written consent of three quarters of all registered groups.

Advisory Actions have also extended this protection to the Twelve Traditions and the Twelve Concepts.

This means that more than 2/3 of the Delegates at the Conference approved those Advisory Actions.

As the Conference Charter states Advisory Actions have no force of law. In other words, the Trustees have every legal right to ignore those directives. However, we have a history of honoring the substantially unanimous conscience of the fellowship as expressed by the Delegates through the Conference.

As a result the Trustees have never acted in opposition to any Advisory Action. In fact, they will honor actions approved by a strong majority that does not quite reach the 2/3 level.

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That does not mean the Big Book has not changed over the years. There is an original manuscript that you will frequently see at Conferences, Dinners and Conventions. Many times you will hear its version of "How It Works" at such an event because it is different from the version that was eventually published. That manuscript was changed by revue of the fellowship that resulted in rewrite by Bill.

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I try to tell this true story about what happened not just on Dec 7th 1941 (Pearl Harbor Day) but what happened to one of the few women who was in AA at that time, and about a letter she received in the mail, on Monday, December 8th, which virtually kicked her out of AA. This is a long email, so read it when/if you have the time.

In Dec of 1984, I had been sober for 2-1/2 years, and working with my sponsors Bob and Sybil Corwin since Jan of 84. Sybil had gotten sober in March of 1941, so at the time she was 43 yrs sober. We were driving home from a meeting and she asked me the date (to her it was just Sunday). I told her it was Dec 8th, and that yesterday (Dec 7th) was the anniversary of Pearl Harbor Day.

She said "Matt, have I ever told you about Irma Livoni?"

"Nope, who is she?"

She said, "Well, when we get back to the house, come in for coffee and I'll tell you a story about AA history and some of the reasons we have tradition 3. Oh, and by the way Matt, did you know that the literature specifically protects 'queers, plain crackpots, and fallen women,' and since you and I are at least two out of those three, we should be especially grateful for tradition 3? I'll show you it when we get home."

I laughed out loud, as Sybil had a great sense of humor, and she had been a taxi dancer, back before she got sober, you know one of those "10 cents a dance" ladies, and she was divorced twice, and was a single mom, as well as an alcoholic back then, so the term "fallen woman" was something that hit close to home.

She had told me that it was very different back in the 30's and 40's for a woman to be an alcoholic. Sybil said It was a time when women wore hats and gloves, and "respectable women" were not usually found in a bar, or at "whoopie parties."

Our Thursday night step study had voted to not cover the traditions after we got to step 12, so I figured they must not be very important and thought I'd probably be bored with the conversation, but she got my attention

telling me that "queers, crackpots and fallen women" were mentioned, so I agreed to come in for coffee.

Besides Sybil had been sober longer than I had been alive. I didn't argue with her very much.

Sybil got down her copy of the big book. She said, I want you to find the traditions in there, and read me tradition 3. It was a 1st edition Big Book. Thicker than mine.

I said, "Is this why they call it the Big Book?"

She said, "exactly, Bill had it printed on big paper, with big margins around the type, so that people would think they were really getting something for their money."

I looked in the back of the book, where I thought the traditions were, but couldn't find them. "I can't find them, Sybil."

"Exactly. That's because we didn't have any traditions back in 1941 when I came in. And Matt, AA was in mortal danger of destroying itself, which is why we have traditions now." Then she had me find them in my 3rd edition and in my 12 & 12. I didn't read it all, just the caption heading, and then she started telling me the story of IRMA LIVONI.

Irma was a sponsee of Sybil's. She also became a member in 1941, just after Sybil. Sybil took her into her home. (Sybil told me that many people's bottoms were very low then, no home, no job, no watch, no car, nothing). Sybil said it was different then for a woman to be an alcoholic. That most of them had burned all their bridges with their families, and were looked down upon, even more so than male alcoholics. Sybil said she watched AA help Irma get sober, watched AA help Irma get cleaned up, watched AA help Irma get her first job in sobriety, and watched AA help Irma get her first apartment in sobriety.

Then she said that on Dec 5th, 1941 a self-appointed group of the members signed a letter to Irma & mailed it 2 days before Pearl Harbor, on that Friday, Dec 5th. Here is a copy of the letter:

ALCOHOLICS ANONYMOUS

Post Office Box 607
Hollywood Station
Hollywood, California

December Fifth 1941

Irma Livoni
939 S. Gramercy Place
Los Angeles, California

Dear Mrs. Livoni:

At a meeting of the Executive Committee of the Los Angeles Group of Alcoholics Anonymous, held Dec. 4th, 1941, it was decided that your attendance at group meetings was no longer desired until certain explanations and plans for the future were made to the satisfaction of this committee. This action has been taken for reasons which should be most apparent to yourself. It was decided that, should you so desire, you may appear before members of this committee and state your attitude. This opportunity will be afforded you between now and December 15th, 1941. You may communicate with us at the above address by that date.

In case you do not wish to appear, we shall consider the matter closed and that your membership is terminated.

Alcoholics Anonymous, Los Angeles Group
Mortimer, Frank, Edmund, Fay D., Pete, Al

I was stunned. "How could they do this, Sybil?"

"Because we didn't have any guidelines, any traditions to protect us from good intentions. AA was very new, and people did all sorts of things, thinking they were protecting the fellowship."

Sybil then said to close my eyes and imagine my being in the following setting. Sybil explained that Dec 7th, 1941 was Pearl Harbor Day (a Sunday). She said that that Sunday night everyone in LA was afraid that Los Angeles would also be attacked and bombed. There was a citywide blackout, people were so

terrified. She said that on Monday Dec 8th, President Roosevelt gave the speech that talked about "the date that will live in infamy" and that we were now at war with Japan and Germany.

She said, that was the day that Irma received her letter. There was only one meeting in the entire state of California when Sybil came in, in 1941. By December there may have been two or three, but Irma had nowhere else to go, no one else to turn to. No other Group in California that she could ask for help.

Sybil said, "Imagine only one or two meetings in your entire state, and being shunned by your family, and by society, and by the only group of people who were on your side, your AA group. Imagine them shutting the door on you and sending you such a letter, Matt."

I shivered at the thought of it. It was Christmas time, the stores were decorated and now poor Irma was all alone.

I thought about how it was in 1984 with 2000 meetings a week to choose from in Southern California. and then I imagined having no other help for a hopeless alcoholic.

Sybil told me that Irma never came back to another meeting, left AA and died of alcoholism. She wrote to Bill about the incident, and I cannot tell you that this is the reason that the following is a part of the 3rd Tradition, but it certainly seems to apply.

From Tradition 3, page 141:

... that we would neither punish nor deprive any AA of membership, that we must never compel anyone to pay anything, believe anything, or conform to anything? The answer, now seen in Tradition Three, was simplicity itself. At last experience taught us that to take away any alcoholic's full chance was sometimes to pronounce his death sentence, and often to condemn him to endless misery. Who dared to be judge, jury and executioner of his own sick brother?"

JUDGE JURY AND EXECUTIONER

I remember looking at those words again and again, and they seemed to get larger and larger.

JUDGE JURY AND EXECUTIONER

JUDGE JURY AND EXECUTIONER

JUDGE JURY AND EXECUTIONER

I hadn't really noticed EXECUTIONER when I had read it the first time at my 12 & 12 study group. Again I felt so bad for this poor lady. Wow, those words really had a different meaning than when I had read the traditions before. So here it is, 23 years later, and each December 7th & 8th, I always think about Irma Livoni, and how lucky I am, that we have traditions now. I also think of how lucky I was to have met Sybil and so lucky that she appointed herself my sponsor.

Years later I realized how everything she ever taught me was like gold. But in 1984 I had no idea who Sybil really was or how lucky I was to have her as my sponsor. She was like a piece of living history, but I really didn't realize how valuable that was in explaining WHY we do some of the things we do (like the story she told me about how they never said "Hi Sybil" and no one said "Hi my name is Matt and I'm an alcoholic" back then).

Besides being one of the first women in AA, Sybil was the first woman west of the Mississippi. She also became the head of LA's central office for 12 years, and she became close friends with Bill and Lois. She and Bob even used to go on vacation with them. She used to tell me all sorts of stories about Bill Wilson and things he said to her.

He was very interested in how AA would work for women, as there were very few women worldwide in AA back in 1941. Marty Mann came in before Sybil did, but very few stayed sober.

I learned that night that no one can get kicked out of AA. We can ask a disturbing wet drunk that he needs to settle down or we might have

to ask him to step outside for that day, but we don't vote to kick anyone out forever. And we don't shun people because our guidelines, our traditions tell us that no one has to believe in anything (they don't have to be like me) and they don't have to conform to anything(they don't have to dress a certain way, or have no facial hair, or pay anything). Even if I get drunk again, I am still welcome at any AA meeting.

So that's the story about Irma Livoni. Feel free to pass this along to anyone you know who might be interested in knowing a bit about how and why the traditions got started. I think it sort of puts a face on tradition 3: the face of a woman I never knew, who got kicked out of AA. Who got drunk and died.

Thank God for Tradition 3, and thank God for all of you. I truly appreciate and cherish all the people in this group.

Best AA love to you all.

"God hasn't promised us tomorrow, but he has promised us eternity."

=====

+++Message 4846. RE: Irma Livoni -- first woman kicked out of AA -- 1941
From: Chris Budnick 2/4/2008 7:30:00 PM

=====

This is wonderful. I had seen this letter while touring the Akron Intergroup but couldn't remember the woman's name or the exact wording of the letter. I remember thinking how foreign of a concept that someone could be kicked out of AA. It helped put into context my short years of recovery with what it was like for members such as Irma before there were the Traditions.

(1) Does anyone have information on why they wrote: "This action has been taken for reasons which should be most apparent to yourself."

(2) Does anyone know more specifics about Irma - when she died etc.

(3) Also, is there any information about the members who signed the letter (Mortimer, Frank,

Her Sobriety Date is March 23, 1941. She had been married five times. She introduces herself at the beginning of her talk as Sybil Doris Adams Stratton Hart Maxwell Willis Corwin. She had just celebrated 42 years of Sobriety at the time this talk took place.

Born in a lil' town of Semens Texas that had a wooden school house. She tells of lovin' that School House. Parents were religious and thought of whiskey as Evil. Momma was nervous and frightened and it rubbed off on her. A scared child, she had no one to play with. Started reading at four and learned by reading off of a Biscuit Box on the kitchen table.

The family moved to Los Angeles and at 14 or so she wanted to know what her Papa was talking about when he spoke of whiskey so she drank a whole bottle offered to her by her classmates. Woke up in shame and remorse in her Momma's bed. A dismal attempt to stop drinking proved futile.

"I didn't want to behave like that"

Became defiant and Belligerent and she was derailed at every turn.

First marriage to a Sailor produced one child. Her only child.

Drinking out of control and more marriages she at the end of her rope reads the article in the Saturday Evening Post on March 1, 1941.

"A women drunk was beneath everything you can think about"

Writing a letter to AA for help; she received a return letter from Ruth Hock, AA's first secretary. Ruth told her about a little group of men meeting in Los Angeles.

This group was given a Red Big Book by Kay Miller who migrated to LA from NY. Her husband was in AA. She was not an Alcoholic but started many meetings.

You will hear how Sybil recruited new Alcoholic Women to come into the Program and she names many of the old timers, including Cliff Walker who became her Sponsor.

A unique sharing of the Steps comes at the

close of this great and history filled talk.

Sybil passed on April 29, 1998

|||||

+++Message 4848. Re: Irma Livoni -- first woman
kicked out of AA -- 1941
From: Jim M 2/4/2008 10:50:00 PM

|||||

Some time back (a few years) I was contacted
by an individual who I believe said was in the
possession of the original letter and thought
I would be interested in it.

If this is the case and is true the actual
date of the letter was December 6th, 1941.
You can view it here:

<http://www.silkworth.net/aahistory/irmal1941.html>

Jim

|||||

+++Message 4849. Re: Irma Livoni & Sybil C threads
From: t 2/4/2008 11:37:00 PM

|||||

some Grapevine info might be worth noting:

Grapevine article by Sybil C., February 1992,
"Learning to Fly"
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/1539>

"What We Were Like, Fragments of AA History
(Los Angeles)" - Grapevine, June 1990 -
from a Series on AA history
<http://silkworth.net/pdfhistory/What-We-Were-Like-Fragments-of-AA-History-Ju>
n-19\

90.pdf [7]

"What We Were Like, The North Hollywood Group" -
Grapevine, May 1997 - Linda H., North Hollywood,
California
[http://silkworth.net/pdfhistory/What-We-Were-Like-The-North-Hollywood-Group-](http://silkworth.net/pdfhistory/What-We-Were-Like-The-North-Hollywood-Group-May-)
May-\

1997.pdf [8]

|||||

++++Message 4850. Re: Sybil C. & Tex
From: tomper87 2/5/2008 10:42:00 AM

|||||

After reading my own post I realized the Waterloo Poster of Sybil's talk had at least one error. She was 85 years young at the time of this particular talk in 1993. OOPS!

-Tom P.

|||||

++++Message 4851. Re: Sybil C. & Tex
From: charles Knapp 2/5/2008 1:10:00 AM

|||||

Hello,

As a novice genealogist I checked the US Census and found that in 1910 Sybil's family was living in Melrose, New Mexico and 1920 the family was living in Wichita Texas.

Both censuses stated Sybil was born in New Mexico. Since Sybil was born in 1908 and the 1910 census was taken in Melrose NM it is a good chance she was born in New Mexico and not in Texas. I Googled and couldn't find a Simians, New Mexico either. So not sure what city she was actually born in.

I also discovered Sybil's brother Tex's full name was Herman Lafayette Adams. I have 2 different birth dates for him. On his WWI draft registration it stated his birthday as July 17, 1898, but his death certificate states his birthday as October 19, 1898. He died October 11, 1952.

Sybil also had another older brother, Clyde Ernest Adams. He was born August 21, 1903 and died February 14, 1994. (Do not believe he ever needed AA.)

I also have the exact date that Sybil died. According the Social Security Death Index she died April 29, 1998, not 1988.

I know this to be the correct year because I went to her memorial service. I got sober in 1989 so it could not have been 1988.

and two years later, he founded the very first AA meeting in a small room in Deira.

"There was a need for this meeting for myself and for others as well," he said, seated in his spacious villa.

|||||

++++Message 4855. Member introduction and group response
From: grault 2/8/2008 7:30:00 AM

|||||

Does anyone know the origins of the custom of members sharing at meetings to introduce themselves: "I'm xxx and I'm an alcoholic" or the (much later, I believe) practice of the group's response: "Hi, xxx"?

|||||

++++Message 4856. Preserving archival materials
From: LouPetrosino 2/9/2008 12:13:00 PM

|||||

I have a question about preserving magazines, printed material and letters. I have been using 100% virgin polyethylene magazine bags; how do these compare to mylar bags? Is there a preference between the two? Is 100% virgin important?

Using the large polyethylene bags that I do have, it's a very tight fit for our older Saturday Evening Posts. Has anyone else had a problem like this? Anyone have a good source for bags? I have been using the large, 10 7/8 x 14 1/4, from Bags Unlimited - they are supposed to fit Life, Look, Saturday Evening Post but seem a tad small.

I have also been using acid-free board to help stiffen the magazines, is that a good practice?

Thanks for any help you can give.

Lou

|||||

++++Message 4857. Tom Powers and Betty Love

From: Peter Tippett 2/6/2008 6:45:00 PM

|||||

Can/would someone clarify for me the role Tom Powers and Betty Love played in the writing of the 12x12, please?

Thanks,
Pete Tippett

|||||

++++Message 4858. Sybil C. & Tex
From: erb2b 2/6/2008 10:48:00 PM

|||||

HI .. I have a good friend in Sybil's daughter. I have been sending her copies of the information in here about her mother. She has replied so far with this:

My mother was born in Simmons not Simions according to her (Sybil). And yes, she passed away April 29, 1998.

I will send further information thru here to her if you have questions you may want answered.

Trudging in Peace!!! Corey F.
<erb2b@yahoo.com> (erb2b at yahoo.com)

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Charles Knapp <cdknapp@...> wrote:

- >
- > Hello,
- >
- > As a novice genealogist I checked the US
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- > Both censuses stated Sybil was born in New
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- > not in Texas. I Googled and couldn't find a
- > Simians, New Mexico either. So not sure
- > what city she was actually born in.
- >
- > I also discovered Sybil's brother Tex's
- > full name was Herman Lafayette Adams. I have

history however.

<http://hindsfoot.org/archives.html>

RALPH PFAU wrote the Golden Books under the pen name of Father John Doe, to preserve his anonymity. The twelfth step says "(a) Having had a spiritual awakening as the result of these steps, we tried (b) to carry this message to alcoholics, and (c) to practice these principles in all our affairs." The Golden Books tell us how to do the last part, that is, how to bring the principles of the program to bear on our daily lives in the world, how to make decisions in the real world, and how to keep our minds and spirits on an even keel amidst the storms and stresses of everyday life.

Ralph Pfau was a priest in Indianapolis, Indiana, the first Roman Catholic priest to get sober in the A.A. program. On November 10, 1943, he telephoned Doherty Sheerin, who had started the first A.A. group in that city on October 28, 1940. Dohr became his sponsor, and Ralph never drank again.

In June 1947, Ralph conducted a weekend spiritual retreat for A.A. members (70% of them Protestants) at St. Joseph's College at Rensselaer, Indiana, and gave the attendees (as a souvenir) a little pamphlet with a cover made of gold foil, called the "Spiritual Side," containing the short talks he had given to start up the various group discussion sessions. Afterwards, people began asking for extra copies to give to their A.A. friends.

Between then and 1964, Ralph put together fourteen of these little "Golden Books," based on his talks at A.A. spiritual retreats which he was now giving all over the U.S. and Canada.

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<http://hindsfoot.org/pflou3.html>

When Ralph had been sober for a year and a half or so, he began to feel frustrated about one thing. When he went out on twelve step calls, drunks would not accept anything he told them, because he was a priest, and they thought he was just preaching the old moral condemnation line at them. He talked about it with Dohr several times, and Dohr told Ralph

that he knew he had special things to give to the program, and the only problem was to discover what it was that God needed him to do. When the solution finally came, Ralph said, “the answer was so obvious that I felt foolish because I hadn’t thought of it sooner.” It was a regular practice in the Catholic church to have spiritual retreats, where a retreat director gave talks on Catholic belief and practice, interspersed with periods when people could ask questions, and periods for group discussion sessions, and some free periods also just for rest and quiet meditation. Catholics had always found that they could derive great spiritual benefits from these retreats.

Ralph decided to run a trial experiment by trying just a simple one-day retreat. He held it at the Little Sisters of the Poor, starting after church on Sunday, and running through till dinner-time in the evening. This was probably somewhere in the latter part of 1945. It was a totally novel experience for him. There was no preaching on Catholic dogma, because everything was centered purely on A.A. principles and beliefs. But more importantly, only twenty of the sixty-seven men who came were Catholics -- the other 70% all came from Protestant backgrounds.

The experiment was so successful, that Ralph decided to try a full weekend retreat, so in early April of 1946 he wrote to St. Joseph’s College at Rensselaer, Indiana, and they finally agreed to let him use their buildings during their summer vacation, in June of 1946. This was the first weekend-long spiritual retreat ever held in Alcoholics Anonymous. Rensselaer was up in the northwestern corner of Indiana, an area of the state with which Ralph was not nearly so familiar. This weekend affair was again a rousing success.

His theme for this retreat was “The Spiritual Side of Alcoholics Anonymous,” which went over so well that he gave the same talk at all the retreats he conducted over the next year, and finally put it out on a recording. This was the first of what was eventually a set of thirty phonograph records which took his voice to A.A. people all over the United States. And this was also where the Golden Books began.

A couple of other facts also need to be mentioned. Even using a bag, one should be careful to limit handling and display. Also, the magazine should not be sealed airtight in the bag, as paper slowly degrades on its own. Sealing the paper in a bag creates an ever more acidic environment for the paper. So in the bag one should leave at least a small opening on one or two ends to allow a minimal air flow. Also, if staples are used in the magazine, please remove them carefully before placing the magazine in the bag. The metal staples react with the paper, accelerating the acidification process.

Particularly with a polyethylene bag using an acid-free, lignin-free backing board to add stiffness is very helpful in the case of handling or display. The one cautionary note is that if the bag is too tight or small, that does in fact add physical stress to the magazine that is not helpful. It would be better to use an oversized bag and be careful in handling the magazine that to stuff the magazine in too small a bag. Hope this is helpful.

I would suggest that if anyone has more specific questions about preserving magazines, please respond to me at my email, mikeb415@knology.net (mikeb415 at knology.net) rather than to the entire list. Any questions beyond my expertise (likely) I will try to help refer to a more learned person.

Yours in service, Mike B,
Area One Archivist

- - - -

From: lqd8rflp@aol.com (lqd8rflp at aol.com)

Try <http://www.uniline.com> -- they carry all kinds of hard to find bags, supplies, etc.

Regards,

John Hager

DOS--2/29/88

- - - -

----- Original Message -----
From: LouPetrosino

his
teacher's voice. He wanted to be free to roam. Rebellion surged within him
at
the thought of restraint of any sort. . .study and home-work were "musts". .
.even the keenness of his youthful mind was not enough to make up for his
lack
of application to his daily lessons. Serious repercussions often followed
which
led to accusations of "waywardness" by his parents and his teachers.

Though his scholastic neglect may have disgraced him with his elders upon
occasion, his schoolmates loved him. Whether it was because his habitual and
sometimes adventurous revolts against restraint gave him a glamorous aura or
because of the accuracy with which children often sense traits of character
obscure to adults, they made him a popular and sought-after member of their
class.

Freedom from some of the "musts" came with vacations. He was released,
then, to wander the hills, hunt, and trap and swim in the sea. Often Rob and
his
friends went into Canada on hunting trips. On one of these forays into the
wilds, hunting was so poor that the boys lived on eels, blueberries and
cream of
tartar biscuits for three weeks. They did flush a particularly large
woodchuck.
They stalked him for several hours. Finally they had him within shooting
range.

After being shot at for sometime, the woodchuck disappeared. This episode
later caused Rob's father, the Judge, to remark that the woodchuck probably
went
in to get out of the noise.

The incident of the woodchuck and a tale of a great bear chase cast some
shadow of doubt on young Rob's prowess as a hunter and woodsman. Off to the
woods one day, went the young hunter and a schoolmate. The boys sauntered
along,
kicking at stones. . .building castles in the air. . .talking about the
things
that spirited adolescent males talk about. Suddenly they saw before them a
huge
bear. The bear, who was probably as astonished as the boys, took to the
woods at
a gallop. The young hunters were hard at his heels. The day was hot, the
brambles thick, courageous daring was at its height. . .the bear got away.
"I
don't believe," Dr. Bob used to say, "that we ran as fast as we might have!"

In the summers the family often spent some weeks in a cottage by the sea.
Here Rob became an expert swimmer. He and his foster sister, Nancy, spent
many
hours building and sailing their own sailboats. It was here that he saved a
young girl from drowning. This event must have left an impression. .
.probably
of the advisability for every child to learn to swim at an early age. He

taught

his own children, Robert R. and Sue, to be expert swimmers at the age of five.

The three of them would set out every vacation morning to swim the channel near their cottage. This feat often caused distraught neighbors to call their mother to tell her that her babies had fallen out of a boat in the middle of the channel.

While the boy, Rob, was high-spirited, considered rebellious and wayward he was industrious and labored long and hard at anything he wanted to do. He was still very young when it became apparent that he was ambitious as well as willing to work. He wanted, above all else, to become a medical doctor like his maternal grandfather.

When he was about nine years old he began to show signs of liking to work, especially out of doors. That summer he was at a neighbor's farm helping the men load hay. Perhaps he was resting, perhaps he was prowling around poking under bushes to see what he could see. . .he saw a jug. . .he pulled the cork and sniffed. It was a new odor to this son of strict New England parents. It was an odor that he liked. If the stuff in the jug smelled so good, it should taste good too. And it was good. He liked the taste. He liked the way it made him feel. A little boy; a jug of hooch; the first securely welded link in the chain.

By the time he reached his teens, Rob was spending parts of his summers working on a Vermont farm or juggling trays and lugging baggage as a bellhop in an Adirondack summer hotel. His winters were passed trying to avoid the necessity of having to attend high school in order to receive a diploma. It may have been during his high school days that young Rob learned much of what there is to know about a billiard table. Later when his son, Robert, would tease him about this accomplishment as being the product of a mis-spent youth, Dr. Bob would just smile and say nothing. He was a good student in spite of himself and graduated from St. Johnsbury Academy in 1898.

It was at a party given at the Academy that Dr. Bob first met Anne. A student at Wellesley, she was spending a holiday with a college chum. It was a small, reserved girl whom the tall, rangy Rob met that night. With an agile mind to match his own, Anne had a cheerfulness, sweetness and calm that was to remain with her through the years. It was these same qualities that were in the future

to endear her to hundreds as Anne, Dr. Bob's wife.

After high school at St. Johnsbury Academy came four years of college at Dartmouth. At long last the rebellious young colt was free of his parents restraining supervision. New experiences were to be explored and enjoyed without having to give an accounting.

His first discovery in his search for the facts of life on the campus was that joining the boys for a brew seemed to make up the greater part of after-class recreation. From Dr. Bob's point of view it was the major extra-curricular activity. It had long been evident that whatever Rob did, he did well. He became a leader in the sport. He drank for the sheer fun of it and suffered little or no ill-effects.

Fame came to him at Dartmouth--no accolades for scholarship. . .no letters for athletic prowess. . .his fame came for a capacity for drinking beer that was matched by few and topped by none. . .and for what the students called his "patent throat." They would stand in awe watching him consume an entire bottle of beer without any visible muscular movement of swallowing.

The prospects of getting drunk in the evening furnished Rob and his cronies with conversations which ran on all day. The pros and cons of whether to get drunk or not to get drunk would invariably drive one of their mild-mannered friends to distraction. He would rise in spluttering protest to say, "Well! If I were going to get drunk, I'd be about it!"

As often as not. . .they were about it. There were times, though, when a change of scenery seemed more to their liking. Like the time Rob and a friend got it into their heads that going to Montpelier, Vermont was a fine idea. Admiral Dewey had just returned from Manila and was to parade through the town. Being in the usual state of financial embarrassment, how to get there caused a fleeting problem, but being convinced that where there was a will, a way would certainly present itself, they hopped a freight. In the morning weary but mightily pleased with themselves, they descended from the boxcar in Montpelier. As they walked up the street toward the parade route they met a fellow Dartmouth student. The boys greeted him with as much dignity as their grimy faces and straw-flecked garments would allow. To their astonishment his "Hello" was most cordial. Wouldn't they like to go to the State House with him? There, from the reviewing stand, the boys viewed the parade with their Dartmouth friend,

whose
father was the Governor of Vermont.

Through the carefree days at college he studied just about as much as he had to, to get by. But he was a good student none-the-less. Here he made friends whom he was to know and to see from time to time through his life. .
.friends
who did not always approve of his drinking prowess, but loved him in spite of it.

His last years at Dartmouth were spent doing exactly what he wanted to do with little thought of the wishes or feelings of others. . . a state of mind which became more and more predominate as the years passed. Rob graduated in 1902. . . "summa cum laude" in the eyes of the drinking fraternity. The dean had a somewhat lower estimate.

Now that he held a Dartmouth diploma, it seemed advisable that the willful young man settle down to making a living and a solid, secure future for himself. He wasn't ready to settle down to a job. The strong desire to become a medical doctor was still with him. His mother, who had never approved of this career for her son, hadn't altered her views. He went to work.

For the next three years his business career was varied, if not successful. The first two years he worked for a large scale company; then he went to Montreal where he labored diligently at selling railway supplies, gas engines of all sorts and many other items of heavy hardware. He left Montreal and went to Boston where he was employed at Filene's. What his duties were there, have never been recorded.

All through this three year period he was drinking as much as purse allowed, still without getting into any serious trouble. But he wasn't making any headway either. Whatever his duties at Filene's were, they certainly were not what he wanted to do. He still wanted to be a doctor. It was time he was about it. He quit his job at the store and that Fall entered the University of Michigan as a premedical student.

Again he was free of all restraint and doing just as he wanted to do. Earnestly, he got down to serious business. . . the serious business of drinking as much as he could and still make it to class in the morning. His famous capacity for beer followed him to the Michigan campus. He was elected to membership in the drinking fraternity. Once again he displayed the wonders of his "patent throat" before his gaping brothers.

He, who had boasted to his friends. . ."Never had a hangover in my life. .
.began to have the morning after shakes. Many a morning Dr. Bob went to
classes
and even though fully prepared, turned away at the door and went back to the
fraternity house. So bad were his jitters that he feared he would cause a
scene
if he should be called on.

He went from bad to worse. No longer drinking for the fun of it, his life
at Michigan became one long binge after another. In the Spring of his
Sophomore
year, Dr. Bob made up his mind that he could not complete his course. He
packed
his grip and headed South.

After a month spent on a large farm owned by a friend, the fog began to
clear from his brain. As he began to think more clearly he realized that it
was
very foolish to quit school. He decided to return and continue his work.

The faculty had other ideas on the subject. They were, they told him,
completely disgusted. It would require no effort at all to get along without
his
presence on the Michigan campus. After a long argument they allowed him to
return to take his exams. He passed them creditably. After many more painful
discussions, the faculty also gave him his credits.

That Fall he entered Brush University as a Junior. Here his drinking
became so much worse that his fraternity brothers felt forced to send for
his
father. The Judge made the long journey in a vain effort to get him
straightened
out.

After those long disastrous binges when Dr. Bob was forced to face his
father he had a deep feeling of guilt. His father always met the situation
quietly, "Well, what did this one cost you?" he would ask. Oddly enough this
feeling of guilt would come, not because he felt that he had hurt him in any
way, but because his father seemed, somehow, to understand. It was this
quiet,
hopeless understanding that pained him deep inside.

He was drinking more and more hard liquor, now, and coming up to his final
exams he went on a particularly rough binge. When he went in to the
examinations
his hand trembled so badly he could not hold a pencil. He was, of course,
called
before the faculty. Their decision was that if he wished to graduate he must
come back for two more quarters, remaining absolutely dry. This he was able
to
do. The faculty considered his work so creditable he was able to secure a
much
coveted internship in City Hospital in Akron, Ohio.

The first two years in Akron, as a young interne, were free of trouble. Hard work took the place of hard drinking simply because there wasn't time for both. At one time during his internship he ran the hospital pharmacy by himself. This added to other duties took him all over the hospital. . .running up and down the stairs because the elevators were too slow. . .running here, rushing there as if the devil were after him. All this frenzied activity never failed to bring about an explosive, "Now where is that cadaverous young Yankee!" from one of the older doctors who became particularly fond of him.

Though the two years as interne at City were hectic, Dr. Bob had time to learn much from the older men who were glad to share their knowledge with him. He began to perfect his own skills so that he might become a specialist, a surgeon.

When his two years of internship were over he opened an office in The Second National Bank Building, in Akron. This was in 1912. His offices were in the same building until he retired from practice in 1948.

Completely out on his own now, and again free to do as he chose--some money in his pocket and all the time in the world. It may have been that reaction set in from all the work, the irregular hours, the hectic life of an interne; it may have been real or imagined; whatever caused it, Dr. Bob developed considerable stomach trouble. The remedy for that was, of course, a couple of drinks. It didn't take him long to return to the old drinking habits.

Now he began to know the real horror, the suffering of pain that goes with alcoholism. In hope of relief, he incarcerated himself at least a dozen times in one of the local sanitariums. After three years of this torture he ended up in a local hospital where they tried to help him. But he got his friends to smuggle him in a quart. Or, if that failed, it wasn't difficult for a man who knew his way around a hospital to steal the alcohol kept in the building. He got rapidly worse.

Finally his father had to send a doctor out from St. Johnsbury to attempt to get him home. Somehow the doctor managed to get him back to the house he was born in, where he stayed in bed for two months before he could venture out. He stayed around town for about two months more, then returned to Akron to resume

his practice. Dr. Bob was thoroughly scared, either by what had happened, by what the doctor had told him, or both. He went into one of his dry periods and stayed that way until the 18th Amendment was passed.

In 1915 he went back to Chicago to marry Anne. He brought her back to Akron as his bride. The first three years of their married life were free of the unhappiness that was to come later. He became established in his practice. Their son Robert was born and life began to make a sensible pattern. Then the 18th Amendment was passed.

Dr. Bob's reasoning was quite typical at this time, if not quite logical. It would make very little difference if he did take a few drinks now. The liquor that he and his friends had bought in amounts according to the size of their bank accounts, would soon be gone. He could come to no harm. He was soon to learn the facts of the Great American Experiment.

The government obligingly made it possible for doctors to obtain unlimited supplies of liquor. Often during those black years, Dr. Bob, who held his profession sacred, would go to the phone book, pick out a name at random and fill out the prescription which would get him a pint of whisky.

When all else failed there was the newly accredited member of American society, the bootlegger. A moderate beginning led to Dr. Bob's usual ending.

During the next few years, he developed two distinct phobias. One was the fear of not sleeping and the other was the fear of running out of liquor. So began the squirrel-cage existence. Staying sober to earn enough money to get drunk. . .getting drunk to go to sleep. . .using sedatives to quiet the jitters. . .staying sober. . .earning money. . .getting drunk. . .smuggling home a bottle. . .hiding the bottle from Anne who became an expert at detecting hiding places

This horrible nightmare went on for seventeen years. Somehow he had the good sense to stay away from the hospital and not to receive patients if he were drinking. He stayed sober every day until four o'clock, then came home. In this way he was able to keep his drinking problem from becoming common knowledge or hospital gossip.

Through these mad years Dr. Bob was an active member of the City Hospital Staff and often he had occasion to go to St. Thomas Hospital, where in 1934, he became a member of the Courtesy Staff and in 1943, a member of the Active Staff.

It was during one of these visits to St. Thomas, in 1928, that in the course of his duties, he met Sister Mary Ignatia.

The meeting seemed of no particular consequence at the time. Many Sisters came to St. Thomas, then departed for duties elsewhere. Though neither of them knew it, the meeting was to have great importance to them both in the years to come. Sister Ignatia, like the others, never knew of the inner turmoil with which this man was beset. . . "He just always seemed different than the rest. . . he brought something with him when he came into a room. . . I never knew what it was, I just felt it. . ."

So perhaps it was, then, that the Hand that moves us all was beginning to speed up the events that led to Dr. Bob's meeting with the stranger.

Anne and the children now lived in a shambles of broken promises, given in all sincerity. Unable to see her friends, she existed on the bare necessities. About all she had left was her faith that her prayers for her husband would somehow be answered.

It then happened that Dr. Bob and Anne were thrown in with a crowd of people who attracted Dr. Bob because of their poise, health and happiness. These people spoke without embarrassment, a thing he could never do. They all seemed very much at ease. Above all, they seemed happy. They were members of the Oxford Group.

Self conscious, ill at ease most of the time, his health nearing the breaking point, Dr. Bob was thoroughly miserable. He sensed that these new-found friends had something that he did not have. He felt that he could profit from them.

When he learned that what they had was something of a spiritual nature, his enthusiasm was somewhat dampened. Unfortunately his childhood background of church twice during the week and three times on Sunday had caused him to resolve that he would never appear in a church so long as he lived. He kept that resolve for 40 years except when his presence there was absolutely necessary. It helped some to find out that these people did not gather in a church but at each other's homes.

That they might have the answer to his drinking problem never entered his head but he thought it could do him no harm to study their philosophy. For the next two and one half years he attended their meetings. And got drunk regularly!

Anne became deeply interested in the group and her interest sustained Dr. Bob's. He delved into religious philosophy, he read the Scriptures, he studied spiritual interpretations, the lives of the Saints. Like a sponge he soaked up the spiritual philosophies of the ages. Anne kept her simple faith in prayer. .and her courage--Dr. Bob got drunk.

Then one Saturday afternoon, Henrietta called Anne. Could they come over to meet a friend of hers who might help Bob. . .

At five o'clock Sunday evening they were at Henrietta's door. Dr. Bob faced Bill W. who said, "You must be awfully thirsty. . .this won't take us long. . ."

From the moment Bill spoke to him, Dr. Bob knew that here was a man who knew what he was talking about. As the hours passed, Bill told of his experiences with alcohol; he told him of the simple message that a friend had brought. . . "Show me your faith and by my works I will show you mine. . ."

Slowly, at first, then with sudden clarity, Dr. Bob began to understand. Bill had been able to control his drinking problem by the very means that Dr. Bob, himself had been trying to use. . .but there was a difference. The spiritual approach was as useless as any other if you soaked it up like a sponge and kept it all to yourself. True, Bill had been preaching his message at any drunk who would listen; he had been unsuccessful 'til now, but the important thing was that by giving his knowledge away, he, himself, was sober!

There was one more short binge for Dr. Bob after that talk. On June 10, 1935, he took his last drink. It was high time now to put his house in order.

With his quiet professional dignity, his ready humor, he got about it.

Bill stayed on in Akron for several months, living with Dr. Bob and Anne. It wasn't long before they realized that they needed another drunk to help, if they could. The two men went over to City Hospital. They asked the nurse on "admitting" if she had an alcoholic in the hospital. They were taken to a room where a man lay strapped to the bed, writhing in agony, "Will this one do?" the nurse asked. "This one" would do very well. That human wreck to whom they talked that day and several times after, came out of the hospital, sober. Bill D. became the third member of the little group. . .AA Number Three!

Dr. Bob now was a man with a purpose and the will to live. When the fog cleared out of his brain, his health had improved. He felt so good in the summer

of 1935, at 56 years of age, that he took Bob and Sue out to the tennis courts one day. He played them six straight sets of tennis. The kids were done in.

Anne began to live again, too. She was happy with her husband's new-found, joyful sobriety. She was no longer friendless, alone. Her kitchen table was almost always littered with coffee cups, a fresh pot-full sat waiting on the stove. Her faith, her belief in prayer and divine guidance went far to carry the men through that first summer.

In the year 1935, there were few men alive who would accept the fact that alcoholism is a disease, which should be treated as such. Prejudice and ignorance were some of the problems facing Dr. Bob as he set about helping sick alcoholics with his professional skill and his new-found spiritual understanding. City Hospital was often filled with drunks smuggled in under trumped-up diagnosis. The old-timers who were hospitalized during those first years were admitted as suffering from "acute gastritis."

Since he was on the courtesy staff at St. Thomas, run by the Sisters of Charity of St. Augustine, Dr. Bob felt that he might enlist the help of Sister Ignatia. He knew that it had never seemed right to her that a drunk should be turned away. She couldn't understand why a drunk on the verge of DT's was turned away but a drunk with a bashed-in head was admitted. They were both sick. They both needed help.

His first approach to her on the subject was casual. He didn't tell her much nor did he make any promises. He just told her that he was trying to treat alcoholics by a new method. He and some other alcoholics, he said believed that alcoholism could be controlled by medical attention coupled with the spiritual. His remarks, though brief, made sense to her.

It wasn't long before Dr. Bob brought in an alcoholic. Sister admitted him as having acute indigestion. He was put to bed in a double room. Then Dr. Bob told her quietly, "We'd like to have him in a private room in the morning." As if it weren't bad enough to have an illegal admittance on her conscience this man was asking for a private room! Morning found the patient peacefully asleep, on a cot in the room where flowers were trimmed and arranged for patients' rooms!

After that more and more "acute gastritis" cases woke up in St. Thomas Hospital. In August, 1939, Dr. Bob brought a patient to Sister for

admittance.

So far as is known, he was the first alcoholic ever to be admitted into a general hospital under the diagnosis: Alcoholism. Dr. Bob never could remember just what the policy of the hospital was at that time, nor did he recall ever having asked.

Since that August day there have been 4800 cases admitted into St. Thomas. Until Dr. Bob retired, he visited the ward each day to give personal attention to each patient. His cheerful, "Well, what can I do for you?" was heard in the ward for the last time, on Christmas, 1949. On that day Sister played the organ for him and showed him the beautiful new chimes. . .talked of her hopes of more beds and furniture for a lounge outside the ward. The chimes tell the story of the bitter criticism of 10 years ago to the complete co-operation from everyone connected with the hospital today. But so long as Sister Ignatia goes about her duties on the admitting desk and in the AA ward, whenever a drunk is brought in a call will come, "Sister, you'd better come. One of your boys is downstairs!"

Dr. Bob and his first few red-eyed disciples continued to meet with the Oxford Group. But they were a 'special interest' bloc. The unpredictable nature of the alcoholic and his preoccupation with the earthy realities of drinking and drunkenness, led the tactful Doctor to the idea of separate meetings.

Without fuss or bother, Dr. Bob announced that there would be a meeting for the alcoholics. . .if any of them cared to come. When the meeting came to order, all of the little band were there. Dr. Bob put his foot on the rung of a dining room chair, identified himself as an alcoholic and began reading The Sermon on the Mount. Still not known as Alcoholics Anonymous, this was the first Akron meeting for alcoholics only.

Word of the work being done in Akron began to spread to nearby Cleveland. Men began coming over to be hospitalized in St. Thomas or City Hospital. The growth of the group speeded up. By 1939, they were meeting in Akron's Kings School. They had long since outgrown Anne's small house. Through all the growth, the hurts that come with growing pains, the gossip, the little grievances, Dr. Bob listened to them all.

Occasionally, he advised. He became the "father confessor" to the group.

So sacred to him were confidences, that he would not break them for anybody or anything. Anne used to tease him about be-being "so close-mouthed" that she claimed she didn't know a thing that was going on. She laughingly told him that she would divorce him unless he told her some of the things he knew. . .but she was quick to retract her statement because she knew, even for her, he would not break a confidence.

By 1939, there were enough men coming to Akron from Cleveland to make it seem advisable to start a Cleveland Group. The first meeting was held in May of that year. The break away from the Akron group brought with it disagreements.

The only thing that kept them on an even keel, say those pioneers, was the sound wisdom of Dr. Bob. How he kept his sanity seemed a miracle. There he was, they say, in the midst of a bunch of unstable people, not yet dry behind the ears. It may have been because he would never allow one man to speak ill of another unless that man were present, that the Cleveland off-spring survived.

By the end of 1939, Cleveland had proved a big point in AA history. It had proved, first that one group could break from another. This they proved conclusively because by the end of the year there was not one Cleveland group. .

.there were three! The two splits had been brought about by differences of opinion. It seemed that no matter what happened the group activity would go on.

Cleveland proved, too, that alcoholics could be sobered up on what almost amounted to a mass production basis. By 1944, the Cleveland membership was well past 1000. Dr. Bob's wise counsel was right. . ."there's no use worrying about these things. As long as people have faith and believe, this will go on."

In the years that came after that meeting on Mother's Day, 1935, Dr. Bob gave freely of himself to all who came to ask for help, to seek advice. .

.to laugh or to cry. In so helping others, he began to rebuild himself. Professionally, he became loved and respected by all who worked with him. . .socially he was once again the kind, dignified man who Anne and their friends knew and admired.

Dr. Bob, as Anne had known him to be, was possessed of calm professional dignity which gave courage and heart to his patients. In the years to come, this dignity, was to play a large part in the lives of the hundreds who came to his door. Never given to loose talk, Dr. Bob controlled his tongue as surely, as steadily and as potently as he did his scalpel. He used the gift of speech

with
the same concise economy, the sureness of purpose, that went into each deft
movement of his surgeon's hands.

More often than not his observations were sprinkled with salty humor. Dr.
Bob had the rare quality of being able to laugh at himself and with others.

As
much a part of him as his quiet professional dignity, was this keen sense of
humor. He spoke with a broad New England accent and was given to dropping a
remark or telling a riotous story absolutely deadpan. This sometimes proved
disconcerting to those who did not know him well, especially when he
referred to
the poised, charming Anne, as "The Frail."

Seldom did he call his friends by their given names. . .it was Abercrombie
to those men of whom he was particularly fond--or Sugar to close women
friends.

. . .a friend in the loan business was Shylock. This tall "cadaverous looking
Yankee" who held his profession sacred and walked through life with dignity
would tell anyone who questioned him as to his hopes, his ambitions. . .that
all
he ever wanted in life was "to have curly hair, to tap dance, to play the
piano
and to own a convertible."

One of the very early Akron members says that the first impression he had
of Dr. Bob was of a gruff person, a bit forbidding, with a habit of looking
over
his glasses. He gave the impression of looking right through to your soul.
This
AA says that he got the impression that Dr. Bob knew exactly what he was
thinking. . .and found out later that he did!

When he met Dr. Bob for the first time, what was offered seemed to the new
man, a perfect answer to an immediate and serious problem. . .it was
something
to tell a boss who, at the time was none too sympathetic to his drinking.

Dr.
Bob knew that the man wasn't being honest with him, and he knew he was
kidding
himself. No lectures were given, no recriminations. Dr. Bob began to make a
habit of stopping by the man's house after office hours. About twice a week
he
stopped for coffee and the two men discussed. . .honesty. Then Dr. Bob
suggested
that the man stop kidding himself. Their discussion moved on to faith. .
.faith
in God. The new man went to his employer and, for the first time, saw the
practical power of real honesty. A problem which had looked insurmountable,
vanished, just melted away.

Dr. Bob always began his day with a prayer and meditation over some
familiar Bible verse, then he set about his work in "My Father's vineyard.

."
The work in the "vineyard" was not easy in those years. No "preaching" would

have served, either to the alcoholics who came his way or to those skeptic members of his profession. He began, now to make AA a way of life.

His life began to be an example of patience and serenity for all to see and to benefit by if they so chose. It was too early in the years of education on alcoholism to be able to speak of the disease above a whisper. . .Dr. Bob and Sister Ignatia developed a little code. . .the boys on the third floor were called the Frails, while the surgical patients were spoken of in the most proper professional terms. Often while he went about the business of washing up he had to listen in silence to bitter remarks from his fellow doctors. . ."Too bad this hospital is so full that a fellow can't get a patient in. . .always room for the drunks though--"

In the years to come he was to live to hear himself introduced as the co-founder of "the greatest," "most wonderful," "most momentous movement of all times. . ." For these tributes he was grateful, but he laughed them off and upon one occasion was heard to remark. . ."The speaker certainly takes in a lot of territory and plenty of time. . ."

In his drinking days, Dr. Bob was two people, two personalities. After his return to sobriety he remained two personalities. As he made his rounds through the hospitals he was the medical practitioner but as he entered the door of the alcoholic ward he became, Dr. Bob, a man eager, willing and able to help his fellowman. Those who worked with him say that as he left the hospital each day they felt that two men went out the door. . .one a great M.D., the other a great man.

Dr. Bob and Anne lived simply and without pretense in their modest home. Here they shared the joys of parenthood, the sorrows, the companionship of their friends. He was an industrious man, willing to work for the creature comforts that he loved. He accepted with humility any material wealth that came his way. Something of a perfectionist, he loved diamonds, not for possession, but for the beauty of their brilliant perfection. He would go out of his way to look at a diamond owned by another. . .he would go out of his way, too, to look at a favorite view of his beloved mountains and sea.

If he had any pride in possession it was for big gleaming automobiles. He

owned, through his life, many of them. He treated them with the care that their mechanical perfection deserved. The car that he probably loved the most was the last one he bought just before the end. . .the convertible. The car that symbolized a lifetime ambition. His friends will remember him in the summer of 1950, at 71, speeding through the streets of Akron in his new yellow Buick convertible--the long slim lines made even more rakish with the top down. No hat, his face to the sun, into the driveway he sped, pebbles flying, tires screeching, he'd swoosh to a stop! Fate, however, permitted him only 150 miles of this joyous "hot-rod" driving. It was with reluctance, that summer, that he gave in to his illness. For the forty fifth year he returned to his home in Vermont. . .in the staid and sedate sedan. . ."I won't be able to see the mountains so well. . .but my legs are a little long for that roadster. . ."

Until the last summer his days were spent in the routine of the hospital. . .his office and his club, for recreation. During almost all of his adult life in Akron, Dr. Bob lunched at the City Club. In his drinking days, it was often to hide away in a room until he was found by friends. But in later years it was to enjoy the companionship of his good friends, some of whom joined him in his new-found sobriety, others had no need of the help he could give them. . .other than the pleasure of his friendship.

Noon would almost always find him at the same table in the corner of the men's dining room. There, for more than ten years he was served by the same waitress, Nancy. Dr. Bob always greeted her with, "How's my chum today. . ."They were good friends. As Nancy served him his simple lunch of melon or grapefruit, soup, milk or coffee and his favorite Boston CreamPie, they discussed her problems. Once, Nancy, who was ill at the time, became uncontrollably angry and threw a cracker basket at another waiter. Dr. Bob admonished. . ."Now, now Chum, don't let little things bother you. . ."The next day he sent her "As a Man Thinketh So Is He" and "The Runner's Bible."

Nancy always looked forward to serving Dr. Bob and his friends. . ."he was such a good fellow. . ."Often when there was much discussion, arguments and pros and cons, Nancy would ask him why he didn't say something, to which he'd answer. . ."Too much being said already!" To Nancy, Dr. Bob was "such a good kind man. . .he had such a simple faith in prayer."

After luncheon, if time permitted, Dr. Bob joined his cronies for a game

of Rum or Bridge. He was expert at both; and he always played to win. The man who would give you his last dollar, though his own creditors might be hard at his heels, would take your last cent away from you, if he could, in a card game. . .but he never got angry. He had the habit of keeping up a steady chatter through the game, his cronies say that it could have been annoying except that it was always so funny that you had to laugh.

Dr. Bob vowed that it was silly to take the game seriously. . .never could see how these tournament players got so serious about this thing. Once when he and Anne were in Florida, he was airing his views to a stranger on the seriousness of some bridge players. The subject had come up because a bridge tournament was scheduled for that day. The two men sat together discussing bridge until they talked themselves into entering the tournament. . .since they had nothing better to do. The stranger and Dr. Bob made a good showing among the "serious" players. They won that afternoon but upset their opponents to such a degree as to cause one to remark, "If you had bid right and played right you never would have won!" Whereupon Dr. Bob said, "Quite so," as he accepted the first prize.

For some obscure reason, Dr. Bob always carried a pocket-full of silver. It may have been a hangover from the insecure squirrel-cage days of the eternal fight to keep enough money in his pocket to buy a quart or it may have been just because he liked to hear the jingle but there were times when he had as much as ten dollars in his pocket.

He had one particular friend with whom he would match a fifty cent piece by way of greeting. No matter where the two met, each would silently reach into his pocket, draw out the silver and match. Silently the winner took the money from the other. The first time Dr. Bob underwent serious surgery, he could not have visitors. His coin-matching friend came to the hospital to call. He was met there by Emma, the woman friend and nurse who cared for Anne. Emma met the visitor in the guest lounge. She greeted him silently with a coin in her palm. . .silently they matched. Dr. Bob was the richer by fifty cents.

This man of two personalities would weep as he told you of his fear that his skill would not enable him to save the life of a charity patient; then again he would weep as he told of what seemed to be a miraculous recovery. He

would
weep, too, from laughter at some story which struck his fancy.

As his son, Bob, grew into manhood, Dr. Bob shared with him the incidents and the fun of the day. He could hardly wait, it seemed, to get home to tell young Bob some story picked up at the hospital. Young Bob tells of how he would tell a good story, or listen to one, then lean back in his chair to laugh until the tears streamed down his cheeks. Then with a familiar gesture, he took off his glasses to wipe the tears away. . .still chuckling. "Our home was a happy one, in those days," said young Bob, "I never heard a cross word between my mother and my father."

The war, then marriage took young Bob from home and to Texas where he now lives. Bob laughs as he tells of his father's first meeting with his bride-to-be. He looked her up and down then remarked, in his dry and disconcerting fashion; "She's all right, son. She's built for speed and light house-keeping!"

Young Bob often remarked to his father about his seemingly endless knowledge of medicine, philosophies and general bits of information. To which Dr. Bob would reply, "Well, I should know something, I've read for at least an hour every night of my adult life--drunk or sober." Sometime during the course of all the reading, he delved into Spiritualism. . .he even tried the mysteries of the Ouija board. He felt that in some far distant centuries, the science of the mind would be so developed as to make possible contact between the living and the dead.

All the reading of the years had included studies on alcoholism, too. This scientific knowledge coupled with his experiences with alcoholics including himself might well have led him to a strictly scientific approach. He could, with ease, have spoken of statistics, cures and the like because he undoubtedly listened to more "case histories" than any other man alive. He listened patiently to each man in the ward, to every person who came to his home for advice, and there were hundreds.

He remained plain Dr. Bob, alcoholic, who came to believe that the disorder was more on the psychological and spiritual side rather than the physical. The thinking of the alcoholic patient was all beclouded, his attitudes were wrong, his philosophy of life was all mixed up, he had no spiritual life. . .the whole man was sick. As one man said, "He came to me in the hospital, he sat

quietly by my bed and talked, then he prayed to his God for me. . .that's what stuck. . .that he took the time and interest and the compassion to pray for me. . ."

The happy years of Dr. Bob's sobriety were marred, at last, by Anne's illness and blindness. Cataracts were completely covering her eyes, so that she could not see. . .even after surgery her last years were spent in shadows. Dr. Bob began, then, to be her eyes as much as he could. Still in medical practice, though, he could not be with her every hour. It was then, in his own quiet way that he found a solution.

In 1942, years before Anne's blindness had become serious, two strangers came to his office, a man and his wife, Emma. The man was seeking the help that Dr. Bob could give him. The three sat in his office and talked for almost an hour, while in the reception room waited the "paying patients." Occasionally, after that first meeting, Dr. Bob and Anne stopped by their house; they saw them each week at the AA meeting in King School.

Dr. Bob knew that Anne's blindness was fast growing worse and that she needed daily care. . .he knew too, that she would be unhappy to think of herself as a burden to anyone. It came vacation time, the children were gone which meant that the house must be left empty. . .the dog to his own devices. What better plan than the nice couple, who lived down the street should come to the house while they were on vacation. . .to keep it in running order and watch over the dog? Would the couple consider throwing some clothes into a bag and going over to the house? So it was for eight years Emma, a nurse, and her husband came from time to time to stay at Dr. Bob's house. . .until it was necessary for Emma to be with Anne at all times. In the last years of Anne's illness she kept house for them and during the day, when Dr. Bob was at his office, she watched over Anne.

Through those last years together Anne, though in ill health, stood ever ready to give words of hope and encouragement to all who came to her door. Her first thoughts were for others, never herself, no matter how badly she might feel. When Dr. Bob and Anne prepared for their last trip together, Anne

said,

"You know, I don't really care to go but Dad wants too, and he may never be able to make the trip again. . .it will make him happy." Of the same trip, Dr. Bob said of Anne, "I don't really want to go, but Anne wants it. It will make her happy." Each took the long trip feeling that it was making the other happy.

It was in June, 1949, just after their return, that Anne passed away. At the time of her passing, Dr. Bob, said, "I will miss her terribly, but she would have had it no other way. Had she survived this attack she would have been in the hospital for months. . .then there would have been months at home in bed. . .she would have hated being a burden. . .she could not have stood it."

In the summer of 1948, Dr. Bob found that he, too, was suffering from a serious malady. He closed his office and retired from practice, so that he and Anne could live their last days together, quietly. For a time after Anne died, there was some indecision in the house. It was understood that Emma and her husband, who had by this time been spending most of their time at the house, would leave and go to their own home. Dr. Bob was to get a housekeeper or a nurse. He did interview one woman, but his heart wasn't in it. It was then that they all felt that Anne had reached out and made their decision for them.

For the first few weeks after Anne's death, Dr. Bob and Emma dreamed of Anne almost every night. To Emma, she seemed troubled. One night Emma's dream of Anne was so real as to be almost a vision. Emma knew what she must do. Next morning she faced Dr. Bob. "Do you want us to stay with you?" His answer was quick and simple, "Yes." None of them dreamed of Anne again.

So it was that the couple who once came to Dr. Bob for help, came to spend the last year and one half with him. . .they gave up their apartment and lived with him until he too, passed on.

Ever the professional man, Dr. Bob watched the progress of his disease each day. When at last, he knew that the malady was malignant and hopeless, he accepted it with calm and lack of resentment. He felt no bitterness at the doctors who had failed to make an early diagnosis. . ."Why should I blame them? I've probably made a lot of fatal mistakes myself!"

Between the times that he was forced to stay in bed or to go to the hospital to undergo surgery, he lived his life as normally as possible and got as much enjoyment out of it as he could. After Anne's death, he and a good friend drove to the West Coast, where they renewed old acquaintances; then

they
went on to his home in Vermont. . .and to Maine. Where ever he went AAs
showered
him with attention and kindness. Of this he said, "Sometimes these good
people
do so much for me, it is embarrassing. I have done nothing to deserve it, I
have
only been an instrument through which God worked."

At home Dr. Bob settled down to enjoying his friends and the things he
could do for them. . .between his serious attacks he enjoyed "Emmy's" good
food.
"I never saw a man who could eat so much sauerkraut. . .he would go without
his
dessert, just to have another helping!" Then came the television set.

Emma's husband went to Dr. Bob one day telling him that he was in the mood
to buy a television set. "Well," said Dr. Bob, who didn't like television. .
. .would have no part of it. . ."I guess if you can buy the set, I can give
you
the chimney for the aerial." The beautiful new set arrived in due time but
Dr.
Bob would have none of it. He absolutely refused to look at it. Then one
night,
as he lay on the davenport. Emma caught him peeking around his newspaper!
The
"sneaking a look" went on for days until he succumbed and became a fan.
After
that he spent long pleasant hours watching the TV shows. . .especially the
tap
dancers. . ."Hmph," he'd grunt, "that's easy. . .nothing to it. . .anybody
can
do it!" At the time of the Louis: Charles fight, he stayed in bed all day so
that he would be rested enough to see the fight that evening!

As a patient, Dr. Bob behaved himself very well except for one thing. He
refused to take his pills as they were scheduled. Instead he put his old
"patent
throat" to use. He kept a shot glass, which he filled with all the pills he
was
to take for the day. While Emma looked on in awe, even as the brothers of
yore,
he'd throw back his head and toss off the pills at one gulp. . ."What
difference
does it make? They all go to the same place anyway!"

That he knew the exact progress of his disease was evident to Emma and
those close to him, although he never complained, even when in pain. After a
doctor's call he would say to Emma, "Sugar, don't kid me now. This is the
end
isn't it?" Emma always answered with, "Now you know better. You know exactly
what's going on!"

During the Spring and Summer of 1950, when he had to husband his strength
and measure it out carefully, Dr. Bob expressed the wish to do three things.

He wanted to attend the First International Conference of Alcoholics Anonymous in Cleveland. He wanted, once again, to go to St. Johnsbury, Vermont, for his vacation. And he wanted to spend Christmas with his son in Texas. . .two of his wishes were fulfilled.

As the days passed and the date of the Conference drew nearer, he began more and more, to conserve his energy. Most of his days were spent in his room.

. .on the davenport watching the TV cap-dancers and listening to the pianists.

Those who were close to him watched him grow weaker. . .then rally. . .

While the last, mad days of preparations for the Conference were going on in Cleveland, it seemed, at times, to his close friends, that he would not gather the strength to do the thing that he so much wanted to do. Even to the last minutes before the Big Meeting, on Sunday, it was doubtful whether he would be granted the vigor he needed to appear in the Cleveland Auditorium to say the few words that he wanted to say to the thousands waiting to hear and see him.

Those gathered that hot Sunday afternoon, now know, that when at last Dr. Bob joined the others on the platform they were witnessing another milestone of the movement built on simple faith and works. . .At the time, this throng was perhaps too close to history to know the full meaning of what was taking place before them. . .Now he came forward to speak to the thousands. . .with quiet dignity. . .even as that night so long ago, when in Anne's living room, he put his foot on the rung of a dining room chair to read The Sermon on the Mount.

.
.he leaned forward against the lectern to say:

"My good friends in AA and of AA. I feel I would be very remiss if I didn't take this opportunity to welcome you here to Cleveland not only to this meeting but those that have already transpired. I hope very much that the presence of so many people and the words that you have heard will prove an inspiration to you--not only to you but may you be able to impart that inspiration to the boys and girls back home who were not fortunate enough to be able to come. In other words, we hope that your visit here has been both enjoyable and profitable.

"I get a big thrill out of looking over a vast sea of faces like this with a feeling that possibly some small thing that I did a number of years ago played an infinitely small part in making this meeting possible. I also get quite a

thrill when I think that we all had the same problem. We all did the same things. We all get the same results in proportion to our zeal and enthusiasm and stick-to-itiveness. If you will pardon the injection of a personal note at this time, let me say that I have been in bed five of the last seven months and my strength hasn't returned as I would like, so my remarks of necessity will be very brief.

"But there are two or three things that flashed into my mind on which it would be fitting to lay a little emphasis; one is the simplicity of our Program.

Let's not louse it all up with Freudian complexes and things that are interesting to the scientific mind but have very little to do with our actual AA work. Our 12 Steps, when simmered down to the last, resolve themselves into the words love and service. We understand what love is and we understand what service is. So let's bear those two things in mind.

"Let us also remember to guard that erring member--the tongue, and if we must use it, let's use it with kindness and consideration and tolerance.

"And one more thing; none of us would be here today if somebody hadn't taken time to explain things to us, to give us a little pat on the back, to take us to a meeting or two, to have done numerous little kind and thoughtful acts in our behalf. So let us never get the degree of smug complacency so that we're not willing to extend or attempt to, that help which has been so beneficial to us, to our less fortunate brothers. Thank you very much."

As he returned to his seat on the platform, those who watched could easily see that the exertion of saying the brief words of counsel had left him physically weak and spent. Try as he would, he was forced to leave after a few moments. In consternation thousands of eyes followed him as he left the stage.

He was driven back to Akron, that afternoon by a friend. As Dr. Bob was helped into the automobile, he seemed physically very near complete exhaustion.

As they drove the thirty odd miles from Cleveland to Akron, some inner strength seemed to revive Dr. Bob so that by the time they drove up to his home he was almost his old self. The man who seemed on the point of collapse only an hour before, said "Well, if I'm going to be ready to go to Vermont next week, I'd better be about it."

Shortly after the Conference, he did go to Vermont. Dr. Bob, his son and

his daughter-in-law, drove, in the sedan, to his boyhood home, where he visited old friends for the last time. . .and worried all the time for fear the convertible would not be comfortable for Emma and her husband to drive on their long vacation trip. . ."Should've taken it myself. . ."

Upon his return home, he was admitted into St. Thomas hospital for a minor operation. . .one of so many that had come during the last years. Then home to Emma's good cooking and rest.

In November, his doctors found it advisable to perform another of the minor operations. This time, he went to City Hospital, where in 1910 he had come as an interne and where later, he and Bill had talked to "the third man." On Wednesday, November 15, a day after the operation, an old friend called and spoke to him. "Why, I'm just fine Abercrombie, just fine. . ."

Close to noontime on Thursday, November 16, 1950, he was resting. The nurse in attendance stood by his bed, watching. . .waiting for any change that might come. Dr. Bob, M.D., lifted his hand to the light. . .with professional calm he studied the color. . .with a final confirming glance, he spoke. . ."You had better call the family. . .this is it. . ."

--so reconciled with his brothers, he placed his gifts upon the alter and went his way. .

Mel

~~~~~

Mel Barger  
melb@accesstoledo.com

----- Original Message -----

From: shakey1aa  
To: AAHistoryLovers@yahoogroups.com  
Sent: Friday, February 08, 2008 1:37 PM  
Subject: [AAHistoryLovers] L J Knisely living at 855 Ardmore in 1950?

In the 1950 City Directory of Akron, I see Dr. R H Smith as owner of 855 Ardmore Ave and a phone number of UN-2436.

I also have a listing at the address for a person named L J Knisely.

Was this person a relative of the Smith's or perhaps a live-in nurse or just a boarder?  
Does any one have any knowledge of this person?

Yours in Service  
Shakey Mike Gwartz









there seems to be a high probability that it contextually means: "They are not at fault; they seem to have been born that way."

Cheers  
Arthur

- - - -

Original Message from: nats\_attitude

I was wondering if anyone can tell me what the phrase "They are not at fault; they seem to have been born that way" means in the contextual form it was written in the fifth chapter of the Big Book, "How It Works."

=====

+++Message 4875. . . . . Groups looking to secede  
From: dino . . . . . 2/14/2008 12:27:00 PM

=====

Was there ever a time in AA history where certain groups or factions made an effort to secede en masse?

=====

+++Message 4876. . . . . RE: AA in Vladivostok  
From: Bill Lash . . . . . 2/12/2008 9:33:00 AM

=====

Is someone going to let Sergey know about anonymity & that AA is NOT self-help? Thanks.

Just Love,  
Barefoot Bill

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com]On Behalf Of robin\_foote  
Sent: Sunday, February 10, 2008 7:18 AM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] AA in Vladivostok

Anonymous Alcoholics Will Gather in Vladivostok

This public association is a part of the World community of anonymous alcoholics, which was founded in 1935 in the USA

VLADIVOSTOK, February 10, vladivostoktimes.com







I could be way off on this but on face value there seems to be a high probability that it contextually means: "They are not at fault; they seem to have been born that way."

Cheers  
Arthur

- - - -

From: Jon Markle <serenitylodge@bellsouth.net>  
(serenitylodge at bellsouth.net)

OH I LOVED THIS ANSWER.

Quite often, I think, many people try to read between the lines of the Big Book, entirely missing the obvious message of the little black marks . . . the actual words. The message of the book means exactly what those words say.

Perhaps searching for an "easier softer way" or at least an excuse? <GRIN>L

In my experience, Alcoholics Anonymous (the Book) is a very simple approach for a complicated people!

It says what it says. Period. No amount of interpretation will change that, I think. Nor does it need to.

Thanks for the good laugh, Arthur.

Hugs for the trudge.

Jon (Raleigh)  
9/9/82

- - - -

From: "Murray Eaton" <meaton1287@rogers.com>  
(meaton1287 at rogers.com)

I think Arthur S has summed it up concisely.

- - - -

Original Message from: nats\_attitude

I was wondering if anyone can tell me what the phrase "They are not at fault; they seem to have been born that way" means in the contextual form it was written in the fifth



around worrying all the time about saying "exactly the right words" were totally failing to understand the true spirit of the AA program and the twelve steps, and would get impatient with people who fussed about that kind of thing too much.

(Since he was getting a 50% success rate in his work with alcoholics at Lackland in the 1950's, he presumably had some good ideas about what was important and what was not important.)

I would be interested in knowing if either version (giving your sobriety date or saying "I'm an alcoholic") was practiced in the 1930's and early 1940's. And if so, where?

Glenn C. (South Bend, Indiana)

- - - -

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

I know from a New Orleans old-timer who sobered up in New York City, that the "Hi, ---!" response started as early as the '60s I believe . . . certainly the "I'm an alcoholic" introduction had long preceded that. I heard long ago that it was just a short way of "qualifying" for being at a closed meeting. But all my memories of what I've heard about it are sketchy and very incomplete.

Gerry R.  
New Orleans

|||||

+++Message 4881. . . . . Re: Rensselaer, Indiana, AA Retreat  
From: Phil . . . . . 2/14/2008 8:02:00 PM

|||||

About 12 Step Retreats: I'm not familiar with your part of the country. Out west here, Denver, Seattle, etc ... just look up Jesuit Retreat House.

Jesuits are the Spiritual Order that Fr Ed Dowling, Bill W's sponsor was. If you read Pass It On...Bill's Story and the Story of AA... You'll read about the first meeting



i.e. "your own conception of God," Ebby's message to Bill.

I find them in almost every meeting in Denver. They prey on the fallen away Catholics and the agnostics mostly. They try and sell themselves as modern versions of the Oxford Groups. Forgetting AA history and all the things that went down in Cleveland when AA broke away from the Oxford groups' radical Protestant evangelization.

If you end up at one of their meetings they use things like the Recovery Bible. It is a watered-down Protestant Bible with a lot of psychobabble on how to self-interpret the Bible in a recovery context.

The meetings are filled with lots of AA bashing and talk of saving those poor fools in AA. Things like if we only knew Christ the way they do we wouldn't need a recovery program.

- - - -

From the moderator:

On Mexico, please, do a search on our message board for the word "Mexico." We had literally dozens of messages on this topic almost exactly a year ago. See for example Messages 4168, 4161, 4157, 4154, 4150, 4149, 4132, 4131, 4115, 4114, 4093, etc.

I think everything useful that can be said on this topic has already been said. But Mike is right, this would be an example of a major internal AA schism.

We should also remember that groups like All Addictions Anonymous were essentially groups which "seceded" from AA in the sense of groups which got together to form their own national organizations which were separate from the New York GSO-centered organization:

<http://www.alladdictionsanonymous.com/>

And if you look at the list of twelve step groups at

[http://en.wikipedia.org/wiki/List\\_of\\_Twelve-Step\\_groups](http://en.wikipedia.org/wiki/List_of_Twelve-Step_groups)

Did these groups "secede" from AA? In part,





bulwark for me.

I work as a clinician on a specialized team which treats people who suffer from chronic, cyclical, severe, persistent mental illness and who have a long history of substance abuse and/or addictions. Most of the patients I see have been kicked out of AA meetings because they cannot adapt to the expectations of the groups they attempt. They are "constitutionally incapable" by most AA member's standards and are not welcome at meetings.

By the same token, they also have been kicked out of clinics and hospitals . . . in other words, they are those that most of society has given up on. They are homeless and hopeless when they come to us.

I am happy to report that we have seen huge successes, miracles, in people who have otherwise been cast aside as hopeless. And we have attributed part of that to networking with a couple of local AA meetings over the years. Many of my clients have been able to become active and productively engaged in meetings and home groups now.

If I can find even one little shred of "honesty" -- no matter about what -- I know that the miracle of recovery can happen.

Hugs for the trudge.

Jon (Raleigh)  
9/9/82

On Feb 16, 2008, at 9:34 AM, corafinch wrote:

```
> --- In AAHistoryLovers@yahoogroups.com,
> "nats_attitude" <nats_attitude@...> wrote:
>>
>> I was wondering if anyone can tell me what
>> the phrase "They are not at fault; they seem
>> to have been born that way" means in the
>> contextual form it was written in the fifth
>> chapter of the Big Book, "How It Works."
>>
>
> It depends on what you mean by context. For
> comparison, here is something from an article
> on alcoholism treatment which appeared in the
> July 1938 issue of Harper's. That places it
> close in time to the writing of the Big Book.
> The author, Genevieve Parkhurst, later wrote
```

> an article on AA for Harper's .

>

> "It would be misleading to claim that all  
> forms of alcoholism may be healed by this or  
> any other method. Some human beings are so  
> naturally unequal to the conflicts of living  
> that, in the light of present knowledge, little  
> can be done for them except to protect them  
> from the disturbing issues which cause them to  
> drink. There are also the extreme cases, the  
> psychotics whom alcohol has removed into the  
> obscure recesses of the abnormal. Their cure  
> is problematical and is the business of the  
> psychiatrist and physician alone. For any  
> layman to attempt to explain such cases would  
> be dangerous; even the most distinguished  
> medical scientists still disagree about them.

>

> "By far the greater number of heavy drinkers,  
> however, belong in a class whose ailment can  
> be more easily corrected. They are the men  
> and women--we all know them--in whom the habit  
> of excess has grown until their health, their  
> business, their home life, and their peace of  
> mind are in jeopardy. They are those whom the  
> psychologist, Charles H. Durfee, who has been  
> successful in healing them, mentions in his  
> book *To Drink or Not To Drink* as "problem  
> drinkers." For them there is more than an even  
> chance of cure in a comparatively new kind of  
> mental therapy now being practiced by trained  
> psychologists who, through study and trial,  
> have brought it to a high level of efficacy."

>

> The article later quotes Richard R. Peabody as  
> a pathfinder in the field, who said that in his  
> experience "seldom did a child whose parents  
> maintained an intelligent attitude toward  
> him mature into a drunkard." Evidently when  
> Parkhurst used the expression "trained psycho-  
> logists" she included some people who would be  
> considered lay therapists and who were also  
> known to the AA pioneers.

>

> Cora

>

>

>

>

>

>

> Yahoo! Groups Links

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>











Yeah, this would have to be Hank Parkhurst.

I think David is getting Bill Wilson (who is talked about on pages xxv and xxvii) confused with the two people who appear on page xxxi: Hank Parkhurst and Fitz Mayo.

Glenn C. (South Bend, Indiana)

THE DOCTOR'S OPINION (began on page 1 in the first edition of the Big Book, begins on page xxv in the present fourth edition)

(p. xxv-xxxii) the well known doctor was Dr. William D. Silkworth, who worked at Towns Hospital in New York City.

(p. xxv) the patient he regarded as hopeless was Bill Wilson.

(p. xxvi) "We believe and so so suggested a few years ago" in an article in the Lancet in 1937.

(p. xxvii) "many years' experience" meant nine years that Dr. Silkworth had been there.

(p. xxvii) "one of the leading contributors to this book" referred to Bill Wilson.

(p. xxxi) the man brought in to be treated for chronic alcoholism was Hank Parkhurst. His story "The Unbeliever" appeared in the 1st ed.

(p. xxxi) the man who had hidden in a barn was Fitz Mayo. His story in the BB is "Our Southern Friend."

|||||

++++Message 4894. . . . . Bill W. on predators in AA  
From: Roger K . . . . . 2/19/2008 5:21:00 PM

|||||

I have a group member who is looking for a reference to "Predators in AA". Does anybody know if Bill W. talked about emotional, financial, sexual, etc. predators in AA with a reference on dealing with same?

Roger K

|||||



















truth that is often new in their heart. This fact that this at-one moment with God's universe had never been awakened within them is the reason they drink. They have found a power greater than themselves, which they diligently serve. And that gives them a charm that never was elsewhere on the land and sea; it makes you know that God is charming, because the AA people reflect his mercy and forgiveness.

They are imaginative, and that helped make them alcoholics. Some of them drank to flog their imaginations onto greater efforts. Others guzzled only to block out unendurable visions that arose in their imaginations. But when they found their restorations, their imagination is responsive to new incantations and their talk abounds with color and might, and that makes them charming companions, too.

They are possessed a sense of humor. Even in their cups they have known to be damnably funny. Often it was being forced to take seriously the little and mean things of life that made them seek their escape in the bottle. But when they found their restoration, their sense of humor finds a blessed freedom and they are able to laugh at themselves, the very height of self-conquest. Go to their meetings and listen to their laughter. At what are they laughing? At ghoulish memories over which weaker souls would cringe in useless remorse. And that makes them wonderful people to be with by candlelight.

by Fulton Oursler

(Fulton Oursler was a magazine editor, religious author, and Hollywood screenwriter, and was an early Oxford Group member and friend to AA. He passed away in the year 1952. His official relationship with AA is as follows: Sept. 30, 1939, the very popular weekly Liberty Magazine, headed by Fulton Oursler, carried a piece titled "Alcoholics and God" by Morris Markey (who was influenced to write the article by Charles Towns). It generated about 800 inquiries from around the nation. Oursler (author of The Greatest Story Ever Told) became good friends with Bill W and later served as a Trustee and member of the Grapevine editorial board. In Oct. 1949, Dr. William D. Silkworth and Fulton Oursler joined the Alcoholic Foundation Board.)





GSO Service material #M42, on page 8.

Bob S.

PS - I have seen a similar picture from Dayton, Ohio.

- - - -

From: "JOHN WIKELIUS" <nov85@graceba.net>  
(nov85 at graceba.net)

GSO sells two different scrapbooks of very old news releases and I believe that you will find those pictures in there.

- - - -

From: David Jones <jonesd926@aol.com>  
(jonesd926 at aol.com)

I have this from the site silkworth.net ...  
alas no photo.

\*VI. Mr. Hope TV Show\*

In the 1950's WWJ telecast a TV program called "MR. HOPE" in which AA members appeared wearing Lone Ranger masks who told their stories. The masks were worn to protect their identities. The program aired at noon on Sundays.

One of our current members (1998), Bill B., was on the show a couple of times along with the Police Commissioner and some Judges.

God bless  
Dave

- - - -

From: Glenn C. <glennccc@sbcglobal.net>  
(glennccc at sbcglobal.net)

<http://www.hindsfoot.org/detr0.html> on early Detroit AA history:

## RADIO PROGRAM

On March 5, 1945, Time magazine reported that Detroit's WWJ radio station was running broadcasts by AA members in a radio program called "The Glass Crutch":

Alcoholics on the Air



++++Message 4914. . . . . Seeking volunteers to help with AA history search engine  
From: George Ewing . . . . . 3/7/2008 10:21:00 AM

|||||

I've been a lurking member of this list for a couple of years now. This is my first post, I think, in that time.

I'm the webmaster of malverncenter.org, an AA clubhouse in Malvern, PA. We are in the Philadelphia suburbs and are blessed with a wide range of AA meetings of all kinds. Our site gets a lot of traffic, mostly from people looking for meeting times, as well as phone numbers of treatment facilities and the like.

Because of this traffic, I've been trying to add content to the site that is of a general nature about AA, above and beyond meeting times. I've added a Google Custom Search Engine that is dedicated to the history of AA. Think of it as an invitation to search terms specific to AA history.

Google allows me to solicit volunteers to contribute to the search engine by adding relevant sites to its results, and by labeling certain results with appropriate comments. The volunteer is like a curator of the search results.

If anyone is interested in contributing to the custom search on our site, please email me off list at facilities at malverncenter.org. Thank in advance for any volunteers.

George

George Ewing <gedit123@yahoo.com> (gedit123 at yahoo.com)

|||||

++++Message 4915. . . . . Little Red Book  
From: pbers\_11 . . . . . 3/10/2008 4:36:00 PM

|||||

I am looking for actual resources of the use of the Little Red book in early years. I have seen on the Web that "the AA foundation appoved of its use" and I am trying to find resources to support this.

Thank you

Yours in Service





New York AA Archives.

There is more about the Pittman Anniversary Edition at:

<http://hindsfoot.org/ed02.html>

---

The other sources of this information:

Jack H. got Ed Webster's papers from Ed's daughter, so much of the other information comes from letters and billing information and other documents in those papers: i.e., records of repeated orders from the New York AA office for another box of copies of The Little Red Book. Jack also has copies of various editions of The Little Red Book with handwritten suggestions from Dr. Bob for rewording sentences or adding additional comments. Jack H. also made a detailed study of the Minneapolis AA archives, with the help of a very good AA archivist there.

The text of the Bill W. letter about The Little Red Book is also given in the Pittman Anniversary Edition.

- - - -

--- In AAHistoryLovers@yahoogroups.com, Glenn Chesnut <glennccc@...> wrote:

>  
> The Little Red Book was published by "the  
> Coll-Webb Co.," which meant that Barry Collins  
> (an important early figure in Minneapolis  
> A.A., who had gotten sober in A.A. on April  
> 14, 1941) and Ed Webster were paying for  
> publishing it themselves. They were fellow  
> members of the Nicollet Group in Minneapolis.  
>  
> A letter from Bobby Burger, the secretary at  
> the New York A.A. headquarters (then called  
> the Alcoholic Foundation), dated November 11,  
> 1944, written to Barry Collins in Minneapolis,  
> gives their full approval to the idea of  
> Minneapolis publishing and using an A.A.  
> pamphlet or booklet which the Minneapolis  
> A.A. people had written themselves:  
>  
> "Dear Barry:  
> . . . The Washington D.C. pamphlet and the  
> new Cleveland 'Sponsorship' pamphlet and a  
> host of others are all local projects. We do  
> not actually approve or disapprove of these



Burger (AA's second National Secretary)  
signed herself as "Bobbie" not "Bobby."

If there is a letter from her signed "Bobby"  
it might not be genuine. I have a substantial  
set of correspondence between her and Esther  
E of Dallas. They are all signed "Bobbie."

Cheers  
Arthur

- - - -

Arthur,

We need somebody to check the New York AA  
Archives on BOTH of the letters which  
Bill Pittman reproduced in the 1996  
Hazelden Anniversary Edition of The Little  
Red Book.

Bill Pittman said on the copyright page  
that this was the:

"50th Anniversary edition 1996  
(from 1946 edition published by  
Coll-Webb Company, Minneapolis)"

but Jack H. (Scottsdale, Arizona) showed  
that it was a reproduction of the 1949  
edition, NOT the 1946 edition as Bill  
Pittman claimed.

I have verified this by comparison with  
a photocopy of the 1946 edition which  
I was sent. See:

<http://hindsfoot.org/ed02.html>

Jack H. told me over the telephone that  
he had checked with one of the archivists  
at the New York AA Archives (also over the  
telephone) and had discovered that Bill  
Pittman had also inserted a phrase into  
the Burger letter that was not in the  
original:

"as is Nicollet's 'An Interpretation  
of the Twelve Steps.'"

But the New York archivist reading the  
original letter over the phone to Jack H.  
would have pronounced "Bobby" and "Bobbie"  
identically, so there would have been no  
reason for Jack to have caught that.

Anyway, we KNOW that Bill Pittman was very careless indeed in his preparation of that anniversary edition.

The Foreword which Bill wrote runs from page vii to page xviii.

The Burger letter is reproduced on pages xiii-xiv. The Bill Wilson letter is on pages xvi-xvii.

Again, someone with access to the New York AA Archives needs to check the original letters to make sure that we have accurate copies to work from.

More than that, we need a good AA historian to do a book on Ed Webster, somebody who will take the time and care to check all the documents out, and do a good scholarly job.

At this point, I am committed to finishing my book on Richmond Walker, the author of the Twenty-Four book, and would not be able to take on that additional task.

But Ed Webster was very important to the fellowship, and very much deserves to have a book written about him.

Glenn Chesnut (South Bend, Indiana)

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Glenn Chesnut  
Sent: Tuesday, March 11, 2008 3:12 PM  
To: AAHistoryLovers group  
Subject: [AAHistoryLovers] Re: Little Red Book

The Little Red Book was published by "the Coll-Webb Co.," which meant that Barry Collins (an important early figure in Minneapolis A.A., who had gotten sober in A.A. on April 14, 1941) and Ed Webster were paying for publishing it themselves. They were fellow members of the Nicollet Group in Minneapolis.

A letter from Bobby Burger, the secretary at the New York A.A. headquarters (then called the Alcoholic Foundation), dated November 11, 1944, written to Barry Collins in Minneapolis, gives their full approval to the idea of Minneapolis publishing and using an A.A.

pamphlet or booklet which the Minneapolis A.A. people had written themselves:

"Dear Barry:

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

Sincerely, Bobby (Margaret R. Burger)"

When The Little Red Book did come out, its use in A.A. meetings had the full approval both of Dr. Bob and the New York A.A. office. Dr. Bob actually helped Ed Webster write it, as we have already noted, but in addition, Jack H. (Scottsdale AZ) has discovered from Ed Webster's papers that Dr. Bob was sending large numbers of copies of The Little Red Book to A.A. groups in other parts of the country. Jack H. has also discovered from Ed Webster's papers that in the late 1940's, the New York A.A. office was regularly ordering quantities of The Little Red Book for resale in New York.

Bill W. wrote Barry Collins about the Minneapolis book in November 1950:

"The Little Red Book does fill a definite need and has wide circulation. Therefore, its usefulness is unquestioned. AA has a definite place for such a book. Someday I may try to write an introduction book myself which I hope might complement favorably with The Little Red Book. Here at the Foundation we are not policemen; we're a service and AAs are free to read any book they choose."

---

SOURCE: <http://hindsfoot.org/ed01.html>

Yahoo! Groups Links



like the transfer could have taken place a little earlier (i.e. before 1971), but Hazelden has always been careless about the dates they put down for the copyright date of their editions of early AA books.

But as you note, in the early years, The Little Red Book was published in Minneapolis by Ed Webster and Barry Collins, under the sponsorship of the Nicollet Group in that city.

Glenn C.

=====

+++Message 4920. . . . . Background on Concept 4  
From: Joseph Tاندل . . . . . 3/12/2008 11:18:00 PM

=====

Friends,

I have been asked to write a short article (i.e. 300 words) for an AA Area newsletter on Concept 4. Googling and searching this list's archive revealed only the illustrated brochure on the 12 concepts.

I would be grateful for pointers to information about the history of and reason for this particular concept and anything that would make writing about it informative and memorable.

Thanks, Joseph  
Canberra, Australia

=====

+++Message 4921. . . . . Re: Background on Concept 4  
From: Dolores . . . . . 3/13/2008 5:27:00 PM

=====

Hi, I found 2 Grapevine articles on the Concepts. One is from January, 1995 and the article is called "The mystery of the secret 12 (Concepts)" and the other one from January 1993, " Does your group use the Concepts?"

Nell Wings book "Glad to have been there" also has a Chapter on the Concepts.

I have been very interested in the Concepts









Traditions. It also has a large amount of info/exercises/guides on all of the 12 Steps too. Peace.

Just Love,  
Barefoot Bill

- - - -

From: "Debi Ubernosky" <dkuber1990@verizon.net>  
(dkuber1990 at verizon.net)

Dear friend,

All of the Concepts are in the AA Service Manual, which you can download from the AA website at

[http://www.aa.org/en\\_services\\_for\\_members.cfm?PageID=101](http://www.aa.org/en_services_for_members.cfm?PageID=101).

Happy reading!

Debi Ubernosky (service crazy alkie!)  
DOS: 11-25-1990  
by God's grace and because AA works!

Wait, my apologies, I should have referenced the service material that is on Australia's AA website:  
<http://www.aa.org.au/members/index.php?nav=mb>

Here's the link to Australia's AA Service Manual:  
[http://www.aa.org.au/materials/materials\\_service\\_manual.php?nav=mb](http://www.aa.org.au/materials/materials_service_manual.php?nav=mb)

Here's a diagram of your service structure:  
[http://www.aa.org.au/materials/materials\\_national\\_structure.php](http://www.aa.org.au/materials/materials_national_structure.php)

Your local DCM or Area Delegate would be a wonderful resource to get some personal input on the Concepts.

Enjoy!

Debi

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From: Hugh Hyatt <hughhyatt@bluehen.udel.edu>  
(hughhyatt at bluehen.udel.edu)

I've found the A.A. Grapevine Digital Archive to be great too for finding information on such topics: <http://www.aagrapevine.org/da/>

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From: "Lee Nickerson" <snowlily@megalink.net>

I have been active in Service at the Area Level and Central Office for most of my sobriety. Especially at Central Office, I found that a knowledge of the Concepts was an essential tool. Invaluable, is a better way to say it. They are certainly a lesson in our history and are as relevant today as when they were written. Bill's struggles to have them become a part of us is also a fascinating story.

The Concepts have guided us over many threatening issues and controversies since their creation. As I read through them I am ever reminded of Bill's great visionary gift and where that gift came from. Whenever I am asked to speak about them I never fail to remind the listeners to read Bill's Essay on Leadership: to me, one of the finest guides to being an AA leader (or a leader anywhere) that has ever been written. It is so simple, so direct and so useable.

The Concepts can be used anywhere in the AA service structure, from the Group to the Conference. The idea that we all have a voice, the premise that we just must make decisions, the guidance that we can't expect someone to take a responsibility in AA without concurrently handing them a certain authority - all these things are applicable at any level of Alcoholics Anonymous. A thorough knowledge of the Concepts has given me the precious gift of being able to survive and appreciate some of the volatile and controversial decision made at the General Service Office, the Conference, and even at my Home Group. It is my belief that if all of us had a first-hand grasp of them, our grasp on our history and our AA Service life would be easier and more fruitful.

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+++Message 4926. . . . . Lee T's Foreword to Chuck C., "A New Pair of Glasses"  
From: kcb007\_99 . . . . . 3/16/2008 1:08:00 AM

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What can anyone tell me about "Lee T." who wrote a Foreword to "A New Pair of Glasses" by Chuck C.?

Any background information you have about "Lee T." and his writing of a Foreword in Chuck C.'s book would be greatly appreciated.

Thanks in advance for any help you can give.

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From the moderator: I assume you have seen Message 139 from Nancy Olson

"Chuck Chamberlain's Testimony Before a U.S.



The three legacies of A.A. -- recovery, unity and service -- in a sense represent three utter impossibilities, impossibilities that we know became possible, and possibilities that now have borne this unbelievable fruit. Old Fitzmayo, one of the early A.A.'s and I visited the Surgeon General of the United States in the third year of this society, told him of our beginnings. He was a gentle man, Dr. Lawrence Kolb, since become a great friend of A.A., and he said: "I wish you well. Even the sobriety of such a few is almost a miracle. The government knows that this is one of the greatest health problems we have, one of the greatest moral problems, one of the greatest spiritual problems. But we here have considered recovery of alcoholics so impossible that we have given up and have instead concluded that rehabilitation of narcotic addicts would be the easier job to tackle."

Such was the devastating impossibility of our situation.

Now, what had been brought to bear upon this impossibility that it has become possible? First, the Grace of Him who presides over all of us. Next, the cruel lash of John Barleycorn who said, "This you must do, or die." Next, the intervention of God through friends, at first a few, and now legion, who opened to us, who in the early days were uncommitted, the whole field of human ideas, morality and religion, from which we could choose.

These have been the wellsprings of the forces and ideas and emotions and spirit which were first fused into our Twelve Steps for recovery. And some of us got well. But no sooner had a few got sober then the old forces began to come into play. In us rather frail people, they were fearsome: the old forces, the drives, money, acclaim, prestige.

Would these tear us apart? Besides, we came from every walk of life. Early, we had begun to be a cross section of all men and women, all differently conditioned, all so different and yet happily so alike in our kinship of suffering. Could we hold in unity? To those few who remain who lived in those earlier times when the Traditions were being forged in the school of hard experience on its thousands of anvils, we had our very, very dark moments.

It was sure recovery was in sight, but how could there be recovery for many? Or how could recovery endure if we were to fall into controversy and so into

dissolution and decay? Well, the spirit of the Twelve Steps, which has brought us release, from one of the grimmest obsessions known -- obviously, this spirit and these principles of retaining Grace had to be the fundamentals of our unity. But in order to become fundamental to our unity, these principles had to be spelled out as they applied to the most prominent and the most grievous of our problems.

So, out of experience, the need to apply the spirit of our steps to our lives of working and living together, these were the forces that generated the Traditions of Alcoholics Anonymous.

But, we had to have more than cohesion. Even for survival, we had to carry this message. We had to function. In fact, that had become evident in the Twelve Steps themselves for the last one enjoins us to carry the message. But just how would we carry this message? How would we communicate, we few, with those myriad's who still didn't know? And how would this communication be handled? And how could we do these things, how could we authorize these things in such a way that in this new hot focus of effort and ego we were not again to be shattered by the forces that had once ruined our lives?

This was the problem of the Third Legacy. From the vital Twelfth Step call right up through our society to its culmination today. And, again, many of us said: This can't be done. It's all very well for Bill and Bob and a few friends to set up a Board of Trustees and to provide us with some literature, and look after our public relations, and do all of those chores for us we can't do for ourselves. This is fine, but we can't go any further than that. This is a job for our elders. This is a job for our parents. In this direction only can there be simplicity and security.

And then we came to the day when it was seen that the parents were both fallible and perishable (although this seems to be a token they are not). And Dr. Bob's hour struck. And we suddenly realized that this ganglion, this vital nerve center of World Service, would lose its sensation the day the communication between an increasingly unknown Board of Trustees and you was broken. Fresh links would have to be forged. And at that time many of us said: This is impossible. This is too hard. Even in transacting the simplest business,

providing the simplest of services, raising the minimum amounts of money, these excitements to us, in this society so bent on survival have been almost too much locally. Look at our club brawls. My God, if we have elections countrywide, and Delegates come down here, and look at the complexity -- thousands of group representatives, hundreds of committeemen, scores of Delegates — My God, when these descend on our parents, the Trustees, what is going to happen then? It won't be simplicity; it can't be. Our experience has spelled it out.

But there was the imperative, the must. And why was there an imperative? Because we had better have some confusion, we had better have some politicking, than to have an utter collapse of this center. That was the alternative. And that was the uncertain and tenuous ground on which this Conference was called into being.

I venture, in the minds of many, sometimes in mine, the Conference could be symbolized by a great prayer and a faint hope. This was the state of affairs in 1945 to 1950. And then came the day that some of us went up to Boston to watch an Assembly elect by two thirds vote or lot a Delegate. And prior to the Assembly, I consulted all the local politicians and those very wise Irishmen in Boston said, we're gonna make your prediction Bill, you know us temperamentally, but we're going to say that this thing is going to work. And it was the biggest piece of news and one of the mightiest assurances that I had up to this time that there could be any survival for these services.

Well, work it has, and we have survived another impossibility. Not only have we survived the impossibility, we have so far transcended it that I think that there can be no return in future years to the old uncertainties, come what perils there may.

Now, as we have seen in this quick review, the spirit of the Twelve Steps was applied in specific terms to our problems, to living, to working together. This developed the Traditions. In turn, the Traditions were applied to this problem of functioning at world levels in harmony and in unity.

And something which had seemed to grow like Topsy took on an increasing coherence. And through the process of trial and error, refinements began to be made until the day of the great radical change. Our question here in the old days was: Is the group conscience for Trustees and for founders? Or are they

to  
be the parents of Alcoholics Anonymous forever? There is something a little repugnant --you know, They got it through us, why can't we go on telling them?

So the great problem, could the group conscience function at world levels?

Well,

it can and it does. Today we are still in this process of definition and of refinement in this matter of functioning. Unlike the Twelve Steps and the Twelve

Traditions which no doubt will be undisturbed from here out, there will always

be room in the functional area for refinements, improvements, adaptations.

For

God's sake, let us never freeze these things. On the other hand, let us look at

yesterday and today, at our experience. Now, just as it was vital to codify in

Twelve Steps the spiritual side of our program, to codify in twelve traditional

principles the forces and ideas that would make for unity, and discourage disunity, so may it now be necessary to codify, those principles and relationships upon which our world service function rests, from the group right

up through.

This is what I like to call structuring. People often say, What do you mean by structuring? What use is it? Why don't we just get together and do these things?

Well, structure at this level means just what structure means in the Twelve Steps and in the Twelve Traditions. It is a stated set of principles and relationships by which we may understand each other, the tasks to be done and

what the principles are for doing them. Therefore, why shouldn't we take the

broad expanse of the Traditions and use their principles to spell out our special needs in relationships in this area of function for world service, indeed, at long last, I trust for all services whatever character?

Well, we've been in the process of doing this and two or three years ago it

occurred to me that I should perhaps take another stab --not at another batch of

twelve principles or points, God forbid, but at trying to organize the ideas and

relationships that already exist so as to present them in an easily understood manner.

As you know the Third Legacy Manual is a manual that largely tells us how; it is

mostly a thing of mere description and of procedure. So I have cooked up in a

very tentative way something which we might call Twelve Concepts for World

Service. This has been a three-year job. I found the material, because of its ramifications, exceedingly hard to organize. But I have made a stab at it and the Concepts, which are really bundles of related principles, are on paper and underneath each is a descriptive article. And I have eleven of the articles and perhaps will soon wind up the Twelfth.

Now, to give you an idea of what's cooking, what I've been driving at, I'll venture to bore you with two or three paragraphs of the introduction to this thing.

“The Concepts to be discussed in the following pages are primarily an interpretation of A.A.'s world service structure. They spell out the traditional practices and the Conference charter principles that relate the component parts of our world structure into a working whole. Our Third Legacy manual is largely a document of procedure. Up to now the Manual tells us how to operate our service structure. But there is considerable lack of detailed information which would tell us why the structure has developed as it has and why its working parts are related together in the fashion that our Conference and General Service Board charters provide.

“These Twelve Concepts therefore represent an attempt to put on paper the why of our service structure in such a fashion that the highly valuable experience of the past and the conclusions that we have drawn from it cannot be lost.

“These Concepts are no attempt to freeze our operation against needed change. They only describe the present situation, the forces and principles that have molded it. It is to be remembered that in most respects the Conference charter can be readily amended. This interpretation of the past and present can, however, have a high value for the future. Every oncoming generation of service workers will be eager to change and improve our structure and operations. This is good. No doubt change will be needed. Perhaps unforeseen flaws will emerge. These will have to be remedied.

But along with this very constructive outlook, there will be bound to be still another, a destructive one. We shall always be tempted to throw out the baby with the bath water. We shall suffer the illusion that change, any plausible change, will necessarily represent progress. When so animated, we may

carelessly  
cast aside the hard won lessons of early experience and so fall back into  
many  
of the great errors of the past.

Hence, a prime purpose of these Twelve Concepts is to hold the experience  
and  
lessons of the early days constantly before us. This should reduce the  
chance of  
hasty and unnecessary change. And if alterations are made that happen to  
work  
out badly, then it is hoped that these Twelve Concepts will make a point of  
safe  
return.”

Now, quickly, what are they?

Well, the first two deal with: ultimate responsibility and authority for  
world  
services belongs to the A.A. group. That is to say, that's the A.A.  
conscience.

The next one deals with the necessity for delegates authority. And perhaps  
you  
haven't thought of it, but when you re-read Tradition Two, you will see  
that the  
group conscience represents a final and ultimate authority and that the  
trusted  
servant is the delegated authority from the groups in which the servant is  
trusted to do the kinds of things for the groups they can't do for  
themselves.  
So, how that got that way, respecting world services: ultimate authority,  
delegated authority is here spelled out.

Then there comes in the next essay this all questioned importance of  
leadership,  
this all important question of what anyway is a trusted servant. Is this  
gent or  
gal a messenger, a housemaid -- or is he to be really trusted? And if so,  
how is  
he going to know how much he can be trusted? And what is going to be your  
understanding of it when you hand him the job? Now, these problems are  
legion.

The extent to which this trust is to be spelled out and applied to each  
particular condition has to have some means of interpretation, doesn't it?  
So I  
have suggested here that, throughout our services, we create what might be  
called the principle of decision — and the root of this principle is  
trust. The  
principle of decision, which says that any executive, committee, board, the  
Conference itself, within the state or customary scope of their several  
duties,  
should be able to say what questions they will dispose of themselves —  
and  
which they will pass on to the next higher authority for guidance,

direction,  
consultation and whatnot.

This spells out and defines, and makes an automatic means of defining throughout our structure at all times, what the trust is that any servant could expect. You say this is dangerous? I don't think so. It simply means that you are not, out of your ultimate authority as groups, to be constantly giving a guy directions who you've already trusted to think for himself. Now, if he thinks badly, you can sack him. But trust him first. That is the big thing.

Now, then, there is another traditional principle, the source of another essay here called the principle of participation. Our whole lives have been wrecked, often from childhood, because we have not been participants. There had been too much of the parental thing, too much of the wrong kind of the parental thing, we always wanted to belong, we always wanted to participate; and there is going to be a constant tendency, which we must always forefend against, and that is to place in our service structure any group, A.A. as a whole, the Conference, the Board of Trustees, committees, executives -- to place any of these people in absolutely unqualified authority, one over the other. This is an institutional, a military, set-up --- and God knows we drunks have rejected institutions and this kind of authority, for our purpose, haven't we?

So, therefore, how, as a practical matter, are we going to express this participation. Right here in this conference it's burned in; in Article XII you'll see this statement in the Conference Charter: nobody is to be set in utter authority over anybody else. How do we prevent this?

The Trustees here, and the headquarters people here, are in a great minority over you people. You have the ultimate authority over us. And you say, well these folks are nicely incorporated, and we ain't; and they have the dough legally, so have we got it? Sure, you got it. You can go home and shut the dough off, can't you? You've got the ultimate authority but -- we've got some delegated authority. Now when you get in this Conference, you find that the Trustees, and the Directors and the staffs have votes.

And many of you say, why is it; we represent the groups; why the hell shouldn't

we tell these people? Why should they utter one yip while we're doing it?  
 Oh,  
 we'll let 'em yip, but not vote. Well, you see, right there we get from  
 the  
 institutional idea to the corporate idea. And in the corporate business  
 world,  
 there is participation in these levels. Can you imagine -how much stock  
 would  
 you buy in General Motors if you knew the president and half the board of  
 directors couldn't get into a meeting because they were on the payroll? Or  
 could  
 just come in and listen to the out-of-town directors? You'd want these  
 people's  
 opinions registered. And they can't really belong unless they vote. This  
 we have  
 found out by the hardest kind of experience. So therefore, the essay here on  
 participation deals with the principle that any A.A. servant in any top  
 echelon  
 of service, regardless of whether they're paid, unpaid, volunteer or what,  
 shall  
 be entitled to reasonable voting privileges in accordance with their  
 responsibility.

And you good politicians are going to say, but these people here hold a  
 balance of  
 power. Well, we qualified that in one way. We'll take the balance of power  
 away  
 from them when it comes to qualifications for their own jobs or voting in  
 approval of their own actions. But the bulk of the work of this Conference  
 has  
 to do with plans and policy for the future. So supposing that among you  
 Delegates there is a split. And supposing these people come in and vote,  
 which,  
 by the way, they seldom do as a bloc, and they swing it one way or the other  
 on  
 matters of future policy and planning; well, after all, why shouldn't  
 they? Are  
 they any less competent than the rest of us? Of course not. Besides these  
 technical considerations, there is this deep need in us to belong, to  
 participate. And you can only participate on the basis of equality -- and  
 one  
 token of this is voting equality. At first blush, you won't like the idea.  
 But  
 you'll have a chance to think about it.

One more idea: There came to this country some hundred years ago a French  
 Baron  
 whose family and himself had been wracked by the French revolution. De  
 Toqueville. And he was a worshipful admirer of democracy. And in those days  
 democracy seemed to be mostly expressed in people's minds by votes of  
 simple  
 majorities. And he was a worshipful admirer of the spirit of democracy as  
 expressed by the power of a majority to govern. But, said de Toqueville, a  
 majority can be ignorant, it can be brutal, it can be tyrannous -- and we  
 have

seen it. Therefore, unless you most carefully protect a minority, large or small, make sure that minority opinions are voiced, make sure that minorities have unusual rights, you're democracy is never going to work and its spirit will die. This was de Toqueville's prediction and, considering today's times, is it strange that he is not widely read now?

That is why in this Conference we try to get a unanimous consent while we can; this is why we say the Conference can mandate the Board of Trustees on a two-thirds vote. But we have said more here. We have said that any Delegate, any Trustee, any staff member, any service director, -- any board, committee or whatever --- that wherever there is a minority, it shall always be the right of this minority to file a minority report so that their views are held up clearly. And if in the opinion of any such minority, even a minority of one, if the majority is about to hastily or angrily do something which could be to the detriment of Alcoholics Anonymous, the serious detriment, it is not only their right to file a minority appeal, it is their duty.

So, like de Toqueville, neither you nor I want either the tyranny or the majority, nor the tyranny of the small minority. And steps have been taken here to balance up these relations.

Now, some of the other things cover topics like this, I touched on this: The Conference acknowledges the primary administrative responsibility of the Trustees. We have talked about electing trustees and yet primarily they are a body of administrators. In a sense, it's an executive body, isn't it? Look at any form of government. (Understand we're not a form of government, but you have to pay attention to these forms). The President of the United States is the only elected executive; all the rest are appointive, aren't they, subject to confirmation by, which is the system we got here -- and this goes into that.

And then there is this question taken up in another essay. How can these legal rights of the Trustees, which haven't been changed one jot or title by the appearance of this Conference, if they've got the legal right to hang on to your money and do as they dammed please, what's going to stop them? Well, the answer is: Nobody has a vested interest. They have to be volunteers always. They are amenable to the spirit of this Conference and its power and its prestige --- and if they are not, there is a provision here by which they can be reorganized;

there is a provision in here by which they can be censored - and you can always go home and shut off the money spigot.

So, the traditional power of this Conference and the groups is actually superior to the legal power of the Trustees. That is the balance. But the trustees as a minority some day, should this Conference get very angry and unreasonable, say: Boys, we're going to veto you for the time being, we ain't gonna do this --- even as the President of the United States has the veto, so will these fellows. You go home and think this over. We won't go along. And if you give them a vote of no confidence, they can appeal to the groups. These are the balances, see; this is interpretive, this has all been implicit in our structure but we're trying to spell it out.

Well, there are others --- There's a whole section on leadership, service leadership from top to bottom, what it's composed of. In A.A. we wash between great extremes. On the one side, we've got the infallible leader who never makes any mistakes --- and let us do just as he says. On the other side we have a concept of leadership which goes and says: What shall I do? What shall I do? Tell me, what time do --- I'm just a humble servant, not a trusted one, just a humble one. The hell with either. Leadership in practice works in between -- and we spell that out. And so on.

This will give you an idea of what's cooking in the Twelve Concepts for World Service. The last one which I haven't done deals with the Conference -- Article XII of the Conference charter. And you who recall it know that this is several things. First of all, it's the substance of the contract the groups made with the Board of Trustees at the time of St. Louis. And this contract decrees that this body shall never be a government.

It decrees that we shall be prudent financially. It decrees that we shall be keepers of the A.A. Tradition --- and so on -- so that it is in part a spiritual document and in part a contract. And, God willing, because it is both spiritual and contract, let it be for all time of our existence a sanctified contract.

My own days of active service, like the sands in our last hourglass, are

running  
out. And this is good. We know that all families have to have parents and we know that the great unwisdom of all parenthood is to try to remain the parents of infants in adolescence and keep people in this state forever. We know that when the parents have done their bit, and said their pieces, and have nursed the family along, that there comes the point that the parents must say: Now, you go out and try your wings. You haven't grown up and we haven't grown up, but you have come to the age of responsibility where, with the tools we are leaving you, you must try to grow up, to grow in God's image and likeness.

So my feeling is not that I'm withdrawing because I'm tired. My feeling is that I would like to be another kind of parent, a fellow on the sidelines. If there is some breach in these walls which we have erected, some unseen flaw or defect, of course all of us oldsters are going to pitch in for the repairs. But this business of functioning in the here and now, that is for the new generation.

May God bless Alcoholics Anonymous forever. And I offer a prayer that the destiny of this society will ever be safe in the hearts of its membership and in the conscience of its trusted servants. You are the heirs. As I said at the opening the future belongs to you.

|||||

+++Message 4928. . . . . Little Red Book - current Hazelden edit.  
From: Charlie C . . . . . 3/17/2008 4:58:00 PM

|||||

Am curious to read the current Hazelden edition of The Little Red Book after reading the recent posts on it.

My question: is the "nonsexist" language edition from Hazelden more or less the original text, or is it significantly altered?

Charlie C.  
IM, Yahoo = route20guy

"For what do we live, but to make sport for our neighbors, and laugh at them in our turn?"  
Pride & Prejudice

|||||

++++Message 4929. . . . . quote from "Alcohol and Public Opinion" (1942)  
From: Ron Roizen . . . . . 3/18/2008 9:22:00 AM

|||||

Good Morning!

I just now joined this group in order to ask the following question:

In 1942, a man named Dwight Anderson published what I believe to be one of the most important articles in the history of the modern alcoholism movement. It was titled "Alcohol and Public Opinion," and published in the Quarterly Journal of Studies on Alcohol (3:376-392, 1942). Near the end of this article, Anderson discussed the prevailing apathy and sense of impotence with regard to alcoholism current among contemporary physicians in the U.S. At one point, he tells an anecdote about the misinterpretation of slips among physicians (pp. 386-387):

"Too frequently the therapist merely regards this [i.e., a slip] as evidence of the impossibility of cure, and gives up. A psychiatrist in a municipal hospital so regarded a lapse in an instance known to the author. A member of Alcoholics Anonymous who had been helped to remain sober for more than a year, landed back in the psychiatric ward where she was quite well known from many previous visits. The psychiatric intern who visited her said: "Well, I see you're back in here again despite "Alcoholics Anonymous." Do we chide a tuberculosis patient who relapses?"

Might anyone on this list recall anything in connection with Anderson's anecdote, I wonder? I'm particularly interested in the name of the AA member Anderson was referring to.

Thanks in advance for any help!

Ron Roizen  
Wallace, Idaho

|||||

++++Message 4930. . . . . Re: Dr. Percy Poliak  
From: bruceken@aol.com . . . . . 3/20/2008 9:03:00 AM





is typed verbatim from her letter):

- - - -

"Dear Barry:

. . . The Washington pamphlet like the new Cleveland one and the host of others are all local projects. I doubt that they make anything on the sale of them for it is only on a very large distribution that anything can be made. I know, although we ship thousands of our own pamphlets, that we actually lose a little selling at the price we do. Of course, we do not try to make a profit – the pamphlet distribution is just another service of this office. We do not actually approve or disapprove of these local pieces; by that I mean that the Foundation feels each Group is entitled to write up its own 'can opener' and [sic] let it stand on its own merits. All of them have good points and very few have caused any controversy. But as in all things of a local nature, we keep hands off, either pro or con. Personally I'm glad to see the 'Sponsor' [sic] pamphlet out of Cleveland. I know the system there 'works' and could be of benefit to other groups. Frankly I haven't [sic] had time to more [sic] than glance at the Washington booklet but I've heard some favorable comments about it. I think there must be at least 25 local pamphlets now being used and I've yet to see one that hasn't had some good points. I think it is up to each individual Group whether it wants to use and buy these pamphlets from the Group that puts them out. . . .

Sincerely, Bobbie (Margaret R. Burger)"

- - - -

We have many letters to and from Bill about this book, but I can't find the one transcribed below (also on [hindsfoot.org](http://hindsfoot.org)) from November 1950. We have a number of letters from Bill to Ed Webster and to Barry Collins. They clearly were communicating with Bill in late 1950; they sent Bill some copies of the new revision and many letters were exchanged. But I can't find Bill's 1950 letter to Barry with this quote in it.

However, this is just the sort of thing that Bill did say in many other letters. I don't see any reason at all to think the letter is

not legitimate; we just don't seem to have it in our collection. I believe it's probably genuine, but without having a copy of it here, I can't say for sure.

The Alcoholic Foundation and Bill W. were always very welcoming of books like this if they were helpful to AA members, and always took a very hands-off approach, as we do today. We have a letter from Bill W. dated November 14, 1946, in which he writes to Ed:

- - - -

"I haven't had a chance to get at the little book. Everybody who has read it seems to like it very much – which of course was to be expected! Personally I am very glad to see many people writing about A.A. and circulating the material about even though some folks seem to think I should do all the writing. To me this idea is nonsense. A.A. is not one point of view, it is many."

- - - -

On May 31, 1949, Bill writes Ed again to thank him for sending him some books. He writes,

- - - -

"God forbid that Alcoholics Anonymous ever become frozen or rigid in its ways of doing or thinking. Within the framework of our principles the ways are apparently legion. There is little doubt that the contribution you folks have made to our progress will always be a part of the folk lore of our well-loved fellowship."

- - - -

Hope this is helpful. Take care!

Amy

Amy Filiatreau, CA  
Archives Director  
AA World Services, Inc.

212-870-2568

<filiatreaua@aa.org>  
(filiatreaua at aa.org)







I recently obtained printings of the 1st and 2nd reprints of Jack Alexander's SEP (Saturday Evening Post) article which must have been the most widely circulated Can Opener of the 1940's. After the article appeared in the magazine the Philadelphia Mother Group ordered 10,000 copies from Judge Curtis Bok, a Philadelphia Municipal Court Judge and the owner of the Curtis publications. One thousand of these stayed in Philadelphia and nine thousand went to New York. Our relationship with the Judge occurred with the help from two Non-Alcoholic members of AA in Philadelphia. They were referred to as "associate members" and are listed in the 1st meeting list issued by the Mother Group. (July 1940) Those two men were Dr's A Weise Hammer and Dudley Saul.

Has the list of Can Opener's been updated since the initial post?

Shakey Mike Gwartz  
Philadelphia, Pennsylvania  
See you in Niagara Falls NY in Sept 2008 ?

- In AAHistoryLovers@yahoogroups.com, "Bruce C." <brucecl2002@...> wrote:

- >
- > Hi All
- >
- > Here is a list of some of the early AA
- > pamphlets I have seen. All early can openers
- > had a point.
- >
- > I have seen two "AA" pamphlets or booklets,
- > both from Works Publishing:
- >
- > 1. - The Houston Press reprints of intro,
- > an editorial, and 6 - articles published
- > by The Houston Press, with a reprint of
- > "A New Approach to Psychotherapy in Chronic
- > Alcoholism", by Dr. Silkworth, from "The Journal
- > - Lancet, MN. July, 1939, Vol. LIX, No. 7,
- > page 312.(no copyright date, circa. 1940)
- >
- > 2. - AA pamphlet or booklet, 29 pages,
- > Alcoholics Anonymous intro, Am I An
- > Alcoholic?, The Doctor's Nightmare, The
- > European Drinker, Women Suffer Too, Bill's
- > Story, Medicine, Religion and Alcoholics
- > Anonymous, The Twelve Steps, Our Friends Say,
- > Book Review by Dr. Harry Emerson Fosdick.
- > copyright 1943.





material approved by the Conference for publication by G.S.O. This process assures that everything in such literature is in accord with A.A. principles. Conference-approved material always deals with the recovery program of Alcoholics Anonymous or with information about the A.A. Fellowship.

"The term has no relation to material not published by G.S.O. It does not imply Conference Disapproval of other material about A.A. A great deal of literature helpful to alcoholics is published by others, and A.A. does not try to tell any individual member what he or she may or may not read.

"Conference approval assures us that a piece of literature represents solid A.A. experience. Any Conference-approved booklet or pamphlet goes through a lengthy and painstaking process, during which a variety of A.A.s from all over the United States and Canada read and express opinions at every stage of production."

<end quote>

It states a little later:

<begin quote>

"All "A.A. Literature" Is Not Conference-approved

"Central offices and intergroups do write and distribute pamphlets or booklets that are not Conference-approved. If such pieces meet the needs of the local membership, they may be legitimately classified as "A.A. literature." There is no conflict between A.A. World Services, Inc. (A.A.W.S. -- publishers of Conference-approved literature), and central offices or intergroups - rather they complement each other. The Conference does not disapprove of such material.

"G.S.O. does develop some literature that does not have to be approved by the Conference, such as service material, Guidelines and bulletins."

<end quote>

Thought this might be of interest to those who were following the original thread.

Jim

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

|||||

+++Message 4936. . . . . Middletown play presented at AA meetings

From: garylock7008 . . . . . 3/27/2008 5:06:00 PM

|||||

Gary up here in Canada eh!

One of our AA members - sober over 40 years remembers a play that used to move from group to group, about Middletown?











I'd like to make an appeal to give consideration to performing a search of the large and rich archival postings of AA History Lovers. Topics such as "Conference-approved literature" have surfaced a number of times in the forum and it is well worth a trip through the past postings. It will also yield much more information on individual viewpoints of various members of the forum. It's a rich information source - please take advantage of it.

The information published by GSO on what "Conference-approved" means, is also included in hard copy form in the Group Handbook offered by AAWS/GSO. GSO publishes a number of informative and valuable "service pieces" that do not require Conference approval. The information cited about what "Conference-approved" means is one these "service pieces."

The Conference-approval process can be very rigorous at times. Trustees Committees and the GSO Publications Department are vital parts of the whole process. More often than not only a small percentage of Conference Delegates will have the opportunity to completely review a piece of literature prior to voting on it on the Conference floor for Conference approval/disapproval.

It would be a physical impossibility for all Conference Delegates to review every piece of literature under consideration. The backbone of the Conference is made up of "Conference Committees" (explained in the AA Service Manual). Each Conference Committee that has a literature item on its agenda performs the detailed review and discussion and makes a "recommendations" to the Conference as a whole for approval. If the recommendation receives at least a 2/3 majority in the affirmative then it is approved.

The Conference approval process can also be intimidating and onerous. One of the members of this forum, Mel B, wrote the lion's share of Bill W's biography "Pass It On" (the original title proposed was "Bill W and His Friends" - my Areas Archives has 2 manuscript copies). I don't want to try to speak for Mel but I can only imagine how tough it was to satisfy a formidable array of Trustees and Delegates on a biography of Bill W. Also, the attempt to write an AA history from 1955

had to be abandoned. I suspect Conference approval for any type of historical work would be one heck of a major challenge (and probably rightfully so).

Cheers  
Arthur

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Jonathan Rose  
Sent: Sunday, March 30, 2008 5:53 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] Re: Conference Approved Literature

Hi friends,

The A.A. web-site posts information regarding Conference-approved and other A.A. literature. the direct link at the site is:

[http://aa.org/en\\_services\\_for\\_members.cfm?PageID=98&SubPage=214](http://aa.org/en_services_for_members.cfm?PageID=98&SubPage=214)

in fellowship,

Buck R.

- - - -

On Mar 29, 2008, at 12:13 PM, James Bliss wrote:

I know that this is a little late, but I was just going through a stack of material organizing it and came across an interesting item from the GSO 'Service Material From GSO'. It is document number F-29 dated 10/93. I do not know if it is still available. But it says the following regarding 'Conference-Approved literature:

<begin quote>

"The term "Conference-approved" describes written or audiovisual material approved by the Conference for publication by G.S.O. This process assures that everything in such literature is in accord with A.A. principles. Conference-approved material always deals with the recovery program of Alcoholics Anonymous or with information about the A.A. Fellowship.

"The term has no relation to material not published by G.S.O. It does not imply Conference Disapproval of other material about A.A. A great deal of literature helpful to alcoholics is published by others, and A.A. does not try to tell any individual member what he or she may or may not read.

"Conference approval assures us that a piece of literature represents solid A.A. experience. Any Conference-approved booklet or pamphlet goes through a lengthy and painstaking process, during which a variety of A.A.s from all over the United States and Canada read and express

opinions at every stage of production."  
<end quote>

It states a little later:

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"All "A.A. Literature" Is Not Conference-approved

"Central offices and intergroups do write and distribute pamphlets or booklets that are not Conference-approved. If such pieces meet the needs of the local membership, they may be legitimately classified as "A.A. literature." There is no conflict between A.A. World Services, Inc. (A.A.W.S. -- publishers of Conference-approved literature), and central offices or intergroups - rather they complement each other. The Conference does not \_disapprove\_ of such material.

"G.S.O. does develop some literature that does not have to be approved by the Conference, such as service material, Guidelines and bulletins."  
<end quote>

Thought this might be of interest to those who were following the original thread.

Jim

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

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Yahoo! Groups Links

|||||

+++Message 4943. . . . . Question about the circle, triangle and other

From: ginnymatthew . . . . . 4/1/2008 6:43:00 PM

|||||

I just received a fourth edition 2001 Big Book printed in Great Britain. The dust jacket and the title page have the AA circle and triangle logo that I thought was 'banned' from being used back in 1996. How is it that they are able to use this logo?

Also on the front page is a disclaimer which states "No part of this publication may be reproduced, stored in a retrievable system, or transmitted in any form or by any means without the prior permission of the publisher."

U.S. texts don't seem to have this disclaimer. What is that about?

Gratefully,





Hi Ginny,

As I understand, it in the UK (and in Ireland where I live and am in service) the copyright of the Big Book and AA Circle/Triangle was not lost and is still in force. You can verify this by visiting either country's web site. Here in Ireland we use the logo on all official AA correspondence. However we do buy our literature from New York whereas the UK prints some of its own. I could go on, hopefully this will answer your question.

In Service - Dudley

- - - -

From: Phillip Baker <phillipb@the12steps.net>  
(phillipb at the12steps.net)

Different copyright laws in different countries. The copyright for the 1st and 2nd edition were allowed to lapse in the US only.

This does nto apply to other countries.

Also in the US the 3rd and 4th edition is under copyright. But I guess since the first 164 pages are now public domain, that copyright only applies to the new forwards, the personal stories and the additional appendixes.

But basically there are different copyright laws in different countries.

I assume the circle and triangle fell under that as well. I would assume that the AA office in the UK chose to keep using the circle and triangle. They would be autonomous from from the AA central office here in the states around certain issues.

Blessed Be

Phillip  
<http://www.the12steps.net>

- - - -

Original message from <ginnymatthew@yahoo.com>  
(ginnymatthew at yahoo.com)

I just received a fourth edition 2001 Big Book printed in Great Britain. The dust jacket and



men I ever knew. I can never show him enough respect. There are countless numbers that benefited from his stand and most will never know they did. Just my 2 cents.

In sobriety

Bob S

- - - -

From the moderator: see also the story of Dr. Zweig in Fort Wayne, Indiana.

<http://hindsfoot.org/Nhome.html>  
<http://hindsfoot.org/nftwayn1.html>

"Dr. Zweig: The Good Physician"

[John S. in Fort Wayne (who writes the anonymous John Barleycorn column about A.A. in the Waynedale News) has given us the story of Dr. Zweig, a physician who was not an alcoholic himself, but who reached out to help struggling alcoholics long before the medical profession as a whole began to recognize A.A. and the modern understanding of alcoholism as a disease. Dr. Zweig's memory is lovingly preserved in Fort Wayne A.A. as one of their great heroes.]

The story Dr. Zweig told me before his 1994 death, was that after he was discharged from the Army in 1945 he returned to Fort Wayne. Doc was not an alcoholic himself, but he was a deeply caring and compassionate man -- the living example of the Good Physician -- who became deeply involved in helping A.A. after he saw what the program could accomplish.

Soon after returning to the Fort, he (Dr. Zweig) ran into a former patient whom he had diagnosed as a chronic alcoholic. Doc said it was a consternation to him because the man was sober now, and he was of the opinion, as was the American Medical Association, that chronic alcoholism was not treatable. Doc's conundrum: "Did he incorrectly diagnose this man or was there a cure?" Doc asked the man how long he'd been sober and he said about two years.

Doc asked his patient how he'd gotten sober and the man said, "I've been going to an AA meeting in Huntington." That is a town of around 16,000 population twenty miles or so

southwest of Fort Wayne. Doc was inducted into the Army after the Japanese attacked Pearl Harbor in December 1941 and was in the Army from 1942 until 1945. If Doc's alcoholic patient had his facts right that would've put him at an A.A. meeting in Huntington sometime in 1943.

Doc asked if he could go to the next meeting with him, the man said yes, and when Doc attended the A.A. meeting in Huntington he found two other former patients for whom he had also written "chronic alcoholic" on their medical charts. They too were now sober.

Doc said he returned to the Fort and immediately talked with a judge and asked him to take the next chronic alcoholic whom he was going to sentence to Richmond State Hospital, and assign custody of that person to him instead. At that point, the judge was about to sentence a woman named Street Car Sally to Richmond, so he instead assigned her to Doc's custody. Doc said the woman was covered with every parasite known to man and that she was turning tricks for six packs while living in an abandoned street car.

Doc took Street Car Sally to Huntington and those alcoholics' wives fed, bathed, and clothed her, worked the steps with her, and had her attend their meetings while Doc drove to Huntington each day and gave her a vitamin B12 shot. Three months later Doc took Sally back before the same judge and when the judge called her name he looked around the courtroom and said to the bailiff, "She's not here." Doc said to the judge, "Your honor, she's standing right here!"

Sally was such a changed person, the judge couldn't even recognize her anymore. In spite of the fact that he had asked to be allowed to do this experiment, Doc was equally amazed at the difference that three months of A.A. had made in her. He said, "John, I believed I had witnessed a miracle of biblical proportions!"

Perhaps partly to protect his own medical reputation at first, Doc worked with A.A. on a totally anonymous basis from 1945 until 1955, when the American Medical Association finally recognized alcoholism as an illness. He decided at that point that he did not want any kind of personal credit anyway for the work he was

doing, and so he was careful to retain his anonymity even after that. He had come to understand how the A.A. way of life worked, and had come to realize that the best kind of service to others is the kind in which we seek no thanks or rewards for ourselves at all.

Doc and some other local doctors attempted to introduce A.A. into Russia via some other medical doctors whom they met in Berlin, but had no success at that time. It was going to take a while to penetrate behind the Iron Curtain, where the authorities were suspicious of anything coming out of the western world, and the government was officially atheistic.

A.A. was first established in Fort Wayne on December 7, 1941, by C. L. Buckley and three other alcoholics. The group he founded, which was later called the Buckley Group, was the first in Fort Wayne. But even in 1945, A.A. was so little publicized that Dr. Zweig was not aware that there was a group right there in Fort Wayne. Since his former patients were attending an A.A. meeting in Huntington, that was the only A.A. group he knew about. So at first he and his alcoholic patients were driving the twenty plus miles to Huntington instead of attending the Buckley group back home in the Fort.

I have never been able to nail down where A.A. in Huntington originally came from. Did it come there from the Buckley Group, which had been inspired by their contact with Indianapolis A.A.? The old timers I've talked with so far, said they were not certain, but suspected that A.A. came to Huntington from an Evansville newspaper editor at about the same time the Buckley Group came to Fort Wayne from Indy. I suspect the old guys might be right, because if the Huntington meeting had come from the Fort, why would Doc's former alcoholic patients have been driving all the way down to Huntington at the beginning instead of just attending the Buckley Group right at home? The Huntington people would have told them right away about the group they already had in Fort Wayne.

[Editor's note: Editor: This was probably J. D. Holmes, the founder of A.A. in Indiana, who worked for the Evansville newspaper, and traveled all over Indiana founding AA groups and bringing literature to new AA groups.]



presented the "Gifford Lecture Series on Natural Religion" at the University of Aberdeen in Edinburgh, Scotland. His lectures were published in 1902 in a critically acclaimed book titled "The Varieties of Religious Experience - A Study In Human Nature."

James cited numerous examples of two styles of spiritual transformation, one was gradual and the other was sudden and dramatic. He did not represent one form as superior to the other.

32 years after its publication, a copy of the book was given to Bill W during his last stay in Towns Hospital. Bill found it deeply inspiring by its revealing 3 key points for recovery:

1st: the need for a complete defeat in a vital area of life (or what we today call "hitting bottom")

2nd: the admission of defeat (or what we today call "acceptance") and

3rd: an appeal to a higher power for help (or what we today call "surrender"). These spiritual principles later became the basis for Steps 1, 2 and 3.

In March 1941, almost two years after the first printing of the first edition Big Book, the wording of Step 12 was changed in the second printing. 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 added. Many members thought they had to have a sudden, spectacular spiritual experience similar to the one Bill had in Towns Hospital. The appendix emphasized that most spiritual experiences developed slowly over time and were of the "educational variety."

As a follow on to James' characterization of conversion experiences it is useful to download either a searchable PDF or text file version of the book and then do a string search using either "sudden" or "gradual." You'll discover repeated instances where both are described as different means to the same end with the



1988 – writer 1 prepared a manuscript which was provided to the Trustees Literature Committee. They felt it was not appropriate. A second writer was selected. He was unable to meet the deadlines needed by AAWS and was asked to withdraw from the project.

1991 – writer 3 was selected. She had written “Pass It On” and began work. A draft she prepared was reviewed by the Trustees Literature Committee and to ‘readers’ with special expertise. They provided suggestions and comments which were incorporated.

1992 - the Conference Literature Committee received the ‘final’ manuscript from writer 3

1993 – Although there was some unhappiness regarding the manuscript, it was forwarded on to the 1992 Conference Literature Committee. Contractual differences arose between the author and AAWS and writer 3 resigned

1993 – writer 4 was hired to clear up certain sections and write a new one. This fairly complete manuscript was forwarded to the 1993 Conference Literature Committee who recommended the project be deferred for 2 years so that a new group from AA could look at it with fresh ideas.

The project died at this time.

The following was a review of the history as provided by AAWS:

1985 – the Conference Literature Committee formed a subcommittee to develop an outline for an in depth history from 1955 – 1985 similar to “A.A. Comes of Age”

1986 – An outline for a definitive history was prepared and forwarded to the Conference Literature Committee for consideration. The Conference Literature Committee recommended that a definitive book on A.A. history from 1955 – 1985 be prepared and presented to the 1987 Conference.

1987 – The committee reviewed the progress report on the first 13 rough chapters. It was indicated that the first draft manuscript to included 26 chapters of approximately 700 pages would be ready by the January 1988

deadline.

1988 – The committee reviewed the cover letter and table of contents of the first draft manuscript of the A.A. History Book and recommended that it be referred to the Conference Literature Committee. The 1988 Conference recommended that work continue on the A.A. History Book.

Following the Conference, the committee affirmed:

- the Trustees Literature Committee will assume responsibility for this project through a subcommittee

- the publications director will be asked to find a writer whose specialty is history and that the current writer will continue the effort of obtaining missing area histories

- it was the consensus of the committee that the section on area histories should be treated as a separate archival project

- it was suggested that the Conference Literature Committee be asked for suggestions with regard to how the material should be handled

1989 – The area histories were separated from the first manuscript and forwarded to the Archives Committee on the recommendation of the 1989 Conference Literature Committee

Writers experienced in producing historical reviews were asked to submit outlines for the subcommittee prior to the Conference so that a status report could be prepared for the Conference Literature Committee. The subcommittee selected a writer and a timetable with estimated completion in January, 1991. The Conference Literature Committee recommended that the A.A. History from 1955 forwarded focusing on major events and developments since the co-founders turned A.A. over to the Fellowship, rather than centering on the beginnings of A.A. and histories of the 91 areas of the U.S. and Canada be continued.

1990 – the subcommittee's review of the outline and draft chapters led to a re-emphasis of the guidelines along with the suggestion for stronger editorial control, and recommended

that the summary of progress be provided to the Conference Literature Committee, along with the reaffirmation that draft copies not be circulated in advance of the completion of the manuscript. In late February the subcommittee and author part and the search for a replacement was undertaken. An experienced writer, with broad background with A.A. literature was subsequently hired). The Conference Literature Committee recommended that the project continue to completion. This became a Conference Action.

1991 – the subcommittee reported that the project was on schedule with the manuscript to be delivered by March, 1992.

1992 – The Trustees Literature Committee recommended that the A.A. History Book be forwarded to the Conference Literature Committee. The Conference Literature Committee recommended that the manuscript be returned to the 1992 Conference Literature Committee and then forwarded to the 1993 Conference Literature Committee.

1993 – A.A. History Book completed draft manuscript was forwarded to the Conference Literature Committee which recommended that the project be deferred for 2 years so that a new team of A.A. servants can look at the history book with fresh ideas.

1996 – Trustees Literature Committee discussed and did not approve a request to revive the History Book project. Conference Literature Committee recommendation NOT adopted by the Conference: “That the manuscript originally commissioned as a history book be relabeled “collected observations of Alcoholics Anonymous” and that it be placed in the Archives and made available for purchase at a cost upon request after editing for anonymity and various specific concerns relating to accuracy of content and style.

1997 – The Trustees Literature Committee discussed requests regarding the draft of the A.A. History Book written by <writer 3 from the first description above> (and others) and agreed that it not be made available in the Archives or anywhere else since it runs the risk of becoming ‘unofficial’ A.A. literature and could involve legal problems.

1998 – the Trustees Literature Committee forwarded to the Conference Literature Committee an area request that a second history book be developed. The Conference Literature Committee agreed there was no compelling need to develop this project.

Expenses:

Paid 86 – 92

224,000

117,000

---

341,000 (sub total)

1992 - 5,000

1992 - 8,000

1993 - 26,000

---

380,000 (total)

From some information I was provided (from Glenn C. on this list) and the documentation which I have, I am speculating:

Writer 1 was Bob Pearsons - this is pure speculation but appears to be well founded from the follow up email. The alternative is that he is writer 2 since the group history was not the focus of his material and writer 1 appeared to focus more on the history of the groups rather than AAWS.

Writer 2 was Charles Hanson – this is pure speculation – perhaps he was writer 1 if his material was more focused on the groups than AAWS.

Writer 3 was Catherine Noren – from my documentation

Writer 4 - ??? - this appears to be a fairly minor role, one of cleaning up and not adding much substantive content.

- - - -

Message 4942 from <ArtSheehan@msn.com> (ArtSheehan at msn.com) said:





"A.A. Prayer" not "The Texas Prayer." Outside of Houston there is no evidence of widespread usage to "open AA meetings in Texas"]

April 11, 1938 - The Alcoholic Foundation formed as a trusteeship for A.A. (sometimes reported as May 1938).

[The trust indenture document of the Alcoholic Foundation marks its inception as August 5, 1938. Its first meeting was on August 11, 1938]

April 11, 1941 - Bill and Lois finally found a home, Stepping Stones in New Bedford.

[The city is Bedford Hills, NY. The initial name they gave their home was "Bill-Lo's Break" and later renamed it "Stepping Stones." New Bedford is in Massachusetts. That is where Bill went through part of his military training and where he had his first drink]

April 22, 1940 - Bill and Hank transfer their Works Publishing stock to the Alcoholic Foundation.

[The letter signed by Bill and Hank transferring the stock is dated April 24, 1940. It also included a requirement that Dr Bob and his wife Anne receive a 10% royalty on Big Book sales for life]

April 23, 1940 - Dr. Bob wrote the Trustees to refuse Big Book royalties, but Bill W insisted that Dr. Bob and Anne receive them.

[This can be misleading as stated (see page 269 in "Dr Bob and the Good Oldtimers"). Dr Bob accepted royalties from Big Book sales all his life. He started infrequently receiving royalties in 1940 (and shared them with Bill). Bill started receiving royalties shortly after the outbreak of World War II]

April 25, 1951 - AA's first General Service Conference was held.

[It was held at the Hotel Commodore, New York City on April 20-21-22, 1951]

I make a lot of errors with dates and am nothing near perfect, so I'm not trying to do a putdown of the submitter. However, a forum like AAHistoryLovers should be propagating facts not misinformation. I would

again like to request that timelines not be distributed in AAHistoryLovers unless they contain references corroborating the dates and events stated.

Arthur

- - - -

From: Tom Hickcox <cometkazie1@cox.net>  
(cometkazie1 at cox.net)

At 23:34 3/31/2008 , you wrote:

>April 11, 1941 - Bill and Lois finally found  
>a home, Stepping Stones in New Bedford.

I believe we went round and round with this a couple of years ago. There is no such place as New Bedford, New York. Stepping Stones is in Bedford Hills or Bedford. See what the address is and who they pay local taxes to. In that area one usually pays taxes to the township the property is located within.

>April 16, 1940 - A sober Rollie H. catches  
>the only opening day no-hitter in baseball  
>history since 1909.

It would be interesting to have the teams and the score.

>April 16, 1973 - Dr. Jack Norris presented  
>President Nixon with the one millionth copy  
>of the Big Book. April 19, 1940 - The first  
>AA group in Little Rock, Arkansas, was  
>formed. First 'mail order' group.

Was the Little Rock Group the mail order group?

>April 24, 1989 - Dr. Leonard Strong died.

We might mention that he was Lois' brother. At least I think he was.

>April 25, 1939 - Morgan R interviewed on  
>Gabriel Heatter radio show.  
>April 25, 1951 - AA's first General Service  
>Conference was held.

Where?

Tommy

- - - -

From: John Lee <johnlawlee@yahoo.com>  
(johnlawlee at yahoo.com)

April 11, 1941: Bill and Lois' address was Bedford Hills, not New Bedford. Stepping Stones is actually located in Katonah, New York, not Bedford Hills [if you ever choose to visit].

John Lee

- - - -

From the moderator: please see the next message, number 4954, on Bedford, Bedford Hills, and Katonah. The TOWN is named Bedford.

Katonah is a hamlet at the north town line. Bedford Hills is an unincorporated hamlet also contained within the Town of Bedford.

ALL of the Town of Bedford put together only has a population of 18,133. This is NOT a big, hairy deal. Just ask one of the locals after you get there where 62 Oak Road is, O.K. ????

Even the official Stepping Stones website can't decide whether Bill and Lois' place ought better be described as being in "Bedford Hills" or in "Katonah," so they have it one way on one page, and the other way on another.

Glenn C.

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of chesbayman56  
Sent: Tuesday, April 01, 2008 12:35 AM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] Significant April Dates in A.A. History

April 1935 - Dr. Silkworth told Bill to quit preaching at drunks & tell them of obsession & allergy.

April 1950 - Saturday Evening Post article "The Drunkard's Best Friend" by Jack Alexander.

April 1958 - The word "honest" dropped from AA Preamble, "an honest desire to stop drinking".

April 1966 - Change in ratio of trustees of the General Service Board; now two thirds (majority) are alcoholic.

April 1970 - GSO moved to 468 Park Ave. South, NYC.

April 1, 1939 - Publication date of Alcoholics Anonymous, AA's Big Book.

April 1, 1940 - Larry J. of Houston, wrote "The Texas Prayer", used



New Bedford, Ohio  
New Bedford, Pennsylvania

- - - -

The TOWN in New York state is named Bedford.

Katonah is a hamlet contained within the Town of Bedford, located at the north town line.

Bedford Hills is an unincorporated hamlet also contained within the Town of Bedford.

ALL of the Town of Bedford put together only has a population of 18,133.

Even the official Stepping Stones website can't decide whether Bill and Lois' place ought better be described as being in "Bedford Hills" or in "Katonah," so they have it one way on one page, and the other way on another.

- - - -

Stepping Stones: The Historic Home of Bill and Lois Wilson

<http://www.steppingstones.org/> says:

"Located 45 minutes north of NYC by car and 1 hour by train, in Bedford Hills, NY"

- - - -

<http://www.steppingstones.org/visiting.html> says:

"62 Oak Road, Katonah, New York 10536"

- - - -

[http://en.wikipedia.org/wiki/Katonah,\\_New\\_York](http://en.wikipedia.org/wiki/Katonah,_New_York) says:

"Katonah, New York is one of three unincorporated hamlets within the town of Bedford, Westchester County."

"Katonah is often styled as a 'village' by its residents. For example, its library is called the Katonah Village Library. However, 'village' has a legal meaning in New York. Katonah is not a village, but merely a hamlet, a non-legally-defined section of a town. Katonah does have its own ZIP code, 10536,





of this discussion board and found nothing that addresses the historical origin of the term "Character Defects". There is nothing as rigorous as the kind of scholarly exposure that "contempt prior to investigation" has received.

In message 2947:

In a July 1953 Grapevine article titled "A Fragment of History - the Origin of the 12 Steps" Bill W identified the Oxford Group as one of the 3 main channels of inspiration for AA's 12 Steps. Bill identified the other 2 main channels of inspiration for the 12 Steps as William James and Dr Silkworth.

In "AA Comes of Age" (pg 39) Bill wrote "Early AA got its ideas of self-examination, acknowledgment of character defects, restitution for harm done, and working with others straight from the Oxford Groups and directly from Sam Shoemaker, their former leader in America, and from nowhere else."

and in message 2460:

"From 1935 to 1948, The Upper Room was read every morning by more AAs than any other meditational work. Although the Oxford Group had the greatest influence on the development of early A.A. at the very beginning, The Upper Room was clearly the second greatest influence on early A.A. spirituality. You can see the effect of ideas drawn from The Upper Room throughout the first 164 pages of the Big Book.

"For a quick look at the kinds of things the Upper Room talked about, see <<http://hindsfoot.org/UpRm1.html>>, which gives selections from the readings in some of the issues of The Upper Room published in 1938 and 1939, along with commentary explaining some of the ideas which A.A. drew from this source: an important part of their understanding of what was meant by character and character defects, the emphasis on happiness as an inside job, the idea of the Divine Light within, and warnings against being too imprisoned by doctrines..."

Is this a term directly from William James? or from Oxford Group literature (and I wonder where THEY got it?)



It seems the Trustees Literature Committee not only made the decision to abandon a project in which it already had made a sizable investment, it also "buried" all materials generated from that outlay of \$384,000. I can see the former as part of their role, but it seems over-reaching on the latter. Did not Archives have a point of view? What process resolves inherent conflicts like this? Thanks!

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

- >
- > Below is a brief history of the attempt to
- > publish the history from 1955 to the present.
- > It reflects the cost and the process which
- > this went through before it was finally
- > discarded. I have also provided some specula-
- > tion about who the various writers might have
- > been, drawing that information from a few
- > different resources.
- >
- > Hopefully this will be of interest to the
- > members of this group.
- >
- > The time line of events was:
- >
- > 1988 – writer 1 prepared a manuscript which
- > was provided to the Trustees Literature
- > Committee. They felt it was not appropriate.
- > A second writer was selected. He was unable
- > to meet the deadlines needed by AAWS and was
- > asked to withdraw from the project.
- >
- > 1991 – writer 3 was selected. She had written
- > "Pass It On" and began work. A draft she
- > prepared was reviewed by the Trustees
- > Literature Committee and to `readers' with
- > special expertise. They provided suggestions
- > and comments which were incorporated.
- >
- > 1992 - the Conference Literature Committee
- > received the `final' manuscript from writer 3
- >
- > 1993 – Although there was some unhappiness
- > regarding the manuscript, it was forwarded on
- > to the 1992 Conference Literature Committee.
- > Contractual differences arose between the
- > author and AAWS and writer 3 resigned
- >
- > 1993 – writer 4 was hired to clear up certain
- > sections and write a new one. This fairly
- > complete manuscript was forwarded to the 1993

- > Conference Literature Committee who recommended
- > the project be deferred for 2 years so that a
- > new group from AA could look at it with fresh
- > ideas.
- >
- > The project died at this time.
- >
- > The following was a review of the history as
- > provided by AAWS:
- >
- > 1985 – the Conference Literature Committee
- > formed a subcommittee to develop an outline
- > for an in depth history from 1955 – 1985
- > similar to "A.A. Comes of Age"
- >
- > 1986 – An outline for a definitive history
- > was prepared and forwarded to the Conference
- > Literature Committee for consideration. The
- > Conference Literature Committee recommended
- > that a definitive book on A.A. history from
- > 1955 – 1985 be prepared and presented to the
- > 1987 Conference.
- >
- > 1987 – The committee reviewed the progress
- > report on the first 13 rough chapters. It was
- > indicated that the first draft manuscript to
- > included 26 chapters of approximately 700
- > pages would be ready by the January 1988
- > deadline.
- >
- > 1988 – The committee reviewed the cover letter
- > and table of contents of the first draft
- > manuscript of the A.A. History Book and
- > recommended that it be referred to the
- > Conference Literature Committee. The 1988
- > Conference recommended that work continue on
- > the A.A. History Book.
- >
- > Following the Conference, the committee
- > affirmed:
- >
- > - the Trustees Literature Committee will
- > assume responsibility for this project through
- > a subcommittee
- >
- > - the publications director will be asked to
- > find a writer whose specialty is history and
- > that the current writer will continue the
- > effort of obtaining missing area histories
- >
- > - it was the consensus of the committee that
- > the section on area histories should be treated
- > as a separate archival project
- >
- > - it was suggested that the Conference

- > Literature Committee be asked for suggestions
- > with regard to how the material should be
- > handled
- >
- > 1989 – The area histories were separated from
- > the first manuscript and forwarded to the
- > Archives Committee on the recommendation of
- > the 1989 Conference Literature Committee
- >
- > Writers experienced in producing historical
- > reviews were asked to submit outlines for the
- > subcommittee prior to the Conference so that
- > a status report could be prepared for the
- > Conference Literature Committee. The sub-
- > committee selected a writer and a timetable
- > with estimated completion in January, 1991.
- > The Conference Literature Committee recommended
- > that the A.A. History from 1955 forwarded
- > focusing on major events and developments
- > since the co-founders turned A.A. over to
- > the Fellowship, rather than centering on the
- > beginnings of A.A. and histories of the 91
- > areas of the U.S. and Canada be continued.
- >
- > 1990 – the subcommittee's review of the outline
- > and draft chapters led to a re-emphasis of the
- > guidelines along with the suggestion for
- > stronger editorial control, and recommended
- > that the summary of progress be provided to
- > the Conference Literature Committee, along
- > with the reaffirmation that draft copies not
- > be circulated in advance of the completion
- > of the manuscript. In late February the sub-
- > committee and author part and the search for
- > a replacement was undertaken. An experienced
- > writer, with broad background with A.A.
- > literature was subsequently hired). The
- > Conference Literature Committee recommended
- > that the project continue to completion. This
- > became a Conference Action.
- >
- > 1991 – the subcommittee reported that the
- > project was on schedule with the manuscript
- > to be delivered by March, 1992.
- >
- > 1992 – The Trustees Literature Committee
- > recommended that the A.A. History Book be
- > forwarded to the Conference Literature Commit-
- > tee. The Conference Literature Committee
- > recommended that the manuscript be returned
- > to the 1992 Conference Literature Committee
- > and then forwarded to the 1993 Conference
- > Literature Committee.
- >
- > 1993 – A.A. History Book completed draft

- > manuscript was forwarded to the Conference
- > Literature Committee which recommended that
- > the project be deferred for 2 years so that
- > a new team of A.A. servants can look at the
- > history book with fresh ideas.
- >
- > 1996 – Trustees Literature Committee discussed
- > and did not approve a request to revive the
- > History Book project. Conference Literature
- > Committee recommendation NOT adopted by the
- > Conference: "That the manuscript originally
- > commissioned as a history book be relabeled
- > "collected observations of Alcoholics Anonymous"
- > and that it be placed in the Archives and made
- > available for purchase at a cost upon request
- > after editing for anonymity and various speci-
- > fic concerns relating to accuracy of content
- > and style.
- >
- > 1997 – The Trustees Literature Committee
- > discussed requests regarding the draft of
- > the A.A. History Book written by <writer 3
- > from the first description above> (and others)
- > and agreed that it not be made available
- > in the Archives or anywhere else since it
- > runs the risk of becoming `unofficial' A.A.
- > literature and could involve legal problems.
- >
- > 1998 – the Trustees Literature Committee
- > forwarded to the Conference Literature
- > Committee an area request that a second
- > history book be developed. The Conference
- > Literature Committee agreed there was no
- > compelling need to develop this project.
- >
- > Expenses:
- >
- > Paid 86 – 92
- >
- > 224,000
- > 117,000
- > \_\_\_\_\_
- >
- > 341,000 (sub total)
- >
- > 1992 - 5,000
- >
- > 1992 - 8,000
- >
- > 1993 - 26,000
- > \_\_\_\_\_
- >
- > 380,000 (total)
- >
- > From some information I was provided (from

> Glenn C. on this list) and the documentation  
> which I have, I am speculating:  
>  
> Writer 1 was Bob Pearsons - this is pure  
> speculation but appears to be well founded  
> from the follow up email. The alternative is  
> that he is writer 2 since the group history  
> was not the focus of his material and writer 1  
> appeared to focus more on the history of the  
> groups rather than AAWS.  
>  
> Writer 2 was Charles Hanson – this is pure  
> speculation – perhaps he was writer 1 if  
> his material was more focused on the groups  
> than AAWS.  
>  
> Writer 3 was Catherine Noren – from my  
> documentation  
>  
> Writer 4 - ??? - this appears to be a fairly  
> minor role, one of cleaning up and not adding  
> much substantive content.  
>  
> -----  
>  
> Message 4942 from ArtSheehan@...  
> (ArtSheehan at msn.com) said:  
>  
> "The attempt to write an AA history from 1955  
> had to be abandoned. I suspect Conference  
> approval for any type of historical work would  
> be one heck of a major challenge (and probably  
> rightfully so)."  
>  
> -----  
>  
> Message 4944 from "Mel Barger"  
> melb@...  
> (melb at accesstoleado.com) said:  
>  
> "You referred to the ill-starred attempt to  
> produce an AA history covering the period from  
> 1955 on. I understand that this failed because  
> delegates were unhappy with the histories of  
> their own areas, for various reasons. The  
> project was finally shelved after spending a  
> small fortune producing a version. It  
> did get out somehow, and I have a copy for  
> occasional reference, but there is no approved  
> copy anywhere. I've concluded that AA will  
> never have an authorized history covering  
> this period; the job will be left to outside  
> writers by default."  
>







Hi Al

GSO does not have an ownership role. I don't mean to split hairs but at times the acronym "GSO" is used when the correct acronym is "AAWS." AA World Services, Inc (AAWS) and AA Grapevine, Inc are the legal corporate entities that hold and preserve copyrights, trademarks and service marks owned by AA. The GSO also produces a number of literature items that are not Conference-approved (i.e. service pieces).

Page S70 of the Service Manual states: "The General Service Board is responsible for the General Service Office and the Grapevine, and it takes care of its administrative duties through two operating corporations. One is A.A. World Services, Inc., which oversees the General Service Office and publishes A.A.'s books and pamphlets. The other is The A.A. Grapevine, Inc., which oversees the Grapevine office and publishes and distributes the A.A. Grapevine magazine, the Spanish edition, La Viña, and related items. The two entities need to be incorporated in order to accomplish such tasks as publishing and distributing literature, handling funds, and conducting other vital aspects of A.A.'s business."

Cheers  
Arthur

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Al Welch  
Sent: Thursday, April 10, 2008 7:53 AM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] Re: Conf-approv literature & AA history from 1955

From Al Welch and junebug0619

- - - -

From: "Al Welch" <welch@a-1associates.com>  
(welch at a-1associates.com)

Another definition of Conference-approved is that it is owned by, printed by and distributed only by the GSO in New York City. (and I don't necessarily think that is a bad thing - it just sounds that way!)

- - - -



Thank you Gordon

|||||

+++Message 4963. . . . . Early AA member Mary Martto  
From: gmaxham . . . . . 4/12/2008 3:02:00 PM

|||||

We have a first edition first printing Big  
Book with all kinds of interesting signatures  
from Stepping Stones.

The woman's name that it belonged to is  
Mary Martto. Does anyone know who this woman  
is? We were told she is the second or third  
woman in AA.

Area 28 archivist Gordon Maxham

|||||

+++Message 4964. . . . . Re: AA history from 1955 to the  
present  
From: ricktompkins . . . . . 4/11/2008 11:44:00 PM

|||||

Frank B., a past Chicago Area 19 Delegate to the Conference in the early  
1990s, sat on Trustees Literature Committee as an Appointed Committee Member  
in the mid-to-late 1990s. It was not a glorious post because the ACMs had  
large tasks to perform for the Literature Committee. Frank shared one of his  
assignments: the immense editing on our second AA History book that the  
Trustees Literature Committee had undertaken in conjunction with an AA  
Archives request. Simply, there had to be some of the writing that could be  
available to the Fellowship as an accessible history, to aid in further  
research. This was the last effort for an AA historybook (the one that  
followed Bob P.'s effort in the 1980s) and has David's list of questions on  
much of the process.

The General Service Conference's Conference Literature Committee reviewed  
the manuscript as presented by Trustees Literature Committee in 1993 and  
found it lacking a needed AA vitality and general relevance. Eventually the  
edited manuscript was placed in the AA Archives with the AA Archivist's  
notice (with the full support of the Trustees Archives Committee) that any  
legitimate AA Archives Committee (Area or District) could receive copied  
sections from the manuscript that related to the requestor's specific Region  
and location.

I served my Illinois Area 20 as Archivist from 1998-2002 and received a copy  
from the section written about history in the East Central Region (the Great  
Lakes, from Wisconsin east to Ohio). Believe me, it was too dry to keep my  
own interest. What the authors considered as relevant appeared to me as  
irrelevant---name dropping, vague site descriptions, and no real coherence

or continuity in the chronicle. And, if this historybook was supposed to detail AA's history past 1955, why did it have the supposed origins of ECR groups back to the 1940s? The facts were generally incorrect and too vague, very few 'interviewees' contributed what the manuscript presented as fact, and so on. I can agree with the 1993 Conference Literature Committee that this work was not up to any AA standard of excellence.

I am cynical to share that the manuscript could have been chapters that were struck from "Dr. Bob and the Oldtimers," but my disappointment in the work was that there was too little of the history it was supposed to be i.e. post-1955 AA. That's the main reason that the edited manuscript is titled "Collected Observations of AA." There was nothing comprehensive about it, just a few tidbits of detail that only a few AA historians could sink their teeth into. And, as an AA Historian, I found the writing as misleading.

The sets of authors (three?) tried, and short of a breach of contract lawsuit against the General Service Board, all were paid for their professional services.

Can we go back to Bill W. and "AA Comes Of Age" as the Fellowship's initial history effort? Bill assembled the chapters and stories in that work like the adventure he had witnessed during our formative years. And longtime AAs received it that way, ensuring future AA generations that it had great relevance and provenance! AACA has many contributors and tells the 'adventure' of a developed unity out of many divergent positions of how: how AA grew, how AAs served, how AA may have fallen short, and most importantly how AA survived.

Perhaps the next Fellowship-wide history draft could keep this perspective in sight.

AACA is a very tough 'act' to follow---with the Conference disapproval and failure of the two historybook efforts through the 1990s, a general consensus began to develop, and seemed to replace the "AA-as-a-whole-history" need (rather a 'want' no?) with a sense that local (anywhere from an AA District to an AA Area to an AA Region) histories could be completed.

In late 1993, after the debacle of this second history book effort failed the approval of the Conference, discussion here in Northern Illinois was as simple as this: if the Conference can't get a history completed and pass muster, we can! Not fully cognizant of the implications, I volunteered to attempt to write it. My service at that time was two years of District Archives development (from scratch!), two years as a District Secretary, and eight years of sobriety with a love and appreciation of AA's heritage. The Assembly approved my proposal and I went to work at it. Please note that this sharing is not so much about me but can serve as an example of one AA's effort to preserve our message for future AAs. As written in the Preface, it turns out that the joy is in the search and discovery.

The AA Archives assisted with answering any question I had, and the Archivist at the time, Frank M., provided me actual letters and relatively confidential information with my own commitment to protect its anonymity. The Chicago Archives (at the time, scattered around the Area Office) was also a huge resource. The Chicago Historical Society had very relevant Illinois

AA items, too, previously contributed from a 1989 Chicago Archives Committee.

A close friend and past Area 20 (n. Illinois) Delegate and past Area Archives Committee Chair, Hank G., turned out to be my "Pathfinder" on the research.

My own Area's Archives had its first extensive sorting and cataloguing completed as a result. Two years later, sufficiently humbled that my Area had something relevant and accurate, I enlisted an Ad Hoc committee of ten longtimers and trusted servants to review it---think of a friendly Grand Jury investigation that could call any detail into question for me to prove as cross-referenced and double-checked.

The Area Assembly approved the proposal to print it in June 1996, and 1500 historybooks were distributed and/or purchased until it was considered as out-of-print. By 2002, it was posted on the Area website as a massive Adobe Acrobat Reader document. By 2001, further research brought my proposal to update the book into a Second Issue, and my Assembly approved the venture. In 2003, the same review process took place as had happened in 1996, and this time the entire work was re-written with the reviewing help of a close AA friend with a 'magna cum laude' B.A. degree in English literature. The Second Issue's Assembly-approved printing was scaled down to 300 books that were distributed and/or purchased within two years...But, as planned, it was intended to be posted on the Area website, where it remains "in print" today (as an even larger PDF file). Go to [www.aa-nia.org](http://www.aa-nia.org) and search for it!

Conference approval is a lengthy and complicated process that proves the description of AA's prudent speed of "Slow, or Stopped."

Thankfully my Area's speed was "slow" about publishing its own history.

I believe that if a post-1955 AA history is written with the caliber and details of a "Not-God" or "AA Comes Of Age" effort, it would still have a rough time getting through our Conference's committee system. But I could be wrong.

Meanwhile, many efforts continue with significant results for our AA history and most of those efforts and publishing have been discussed and announced here in this egroup. There are many successes that parallel what happened in Northern Illinois Area here!

As a simple "member" of my Area Archives Committee today, thanks for hearing my view.

Rick, Illinois

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of David  
Sent: Thursday, April 10, 2008 8:03 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] Re: AA history from 1955 to the present

\$384,000 was expended on a book which was never completed or allowed to be completed.





++++Message 4968. . . . . Reader's Digest  
From: Carol W . . . . . 4/13/2008 7:23:00 PM

|||||

Hello,

I was wondering how many stories about AA figures were printed in the Reader's Digest Condensed Books? Whose stories were printed?

I know of only 2 stories: "My name is Bill W." & "Bill W" by Robert Thomsen.

I am interested in finding more books in the Reader's Digest series, including AA people in addition to Bill W.

Thank you,  
Carol W

|||||

++++Message 4969. . . . . Historical Perspective on the ICYPAA conference  
From: dijmo . . . . . 4/14/2008 10:55:00 PM

|||||

The 50th ICYPAA is being held July 3-6, 2008 in Oklahoma City: <http://www.50thcypaa.org>

We have been working with the program committee to get a slot on the program for a panel meeting on Saturday afternoon. The likely title for this panel is "Historical Perspective on the ICYPAA conference" (from people that hosted ICYPAA over the decades).

We would like to have three prearranged panelists, one that was involved in hosting an ICYPAA during the 60's, one that was involved in hosting an ICYPAA during the 70's and one from the 80's.

After each of these folks have shared a little bit about what it was like and what it meant for their sobriety, we will open it up for sharing from the floor.

For those of you who may know of Bill D., he has agreed to be the Saturday night speaker. Bill was involved in organizing the first ICYPAA and the main speaker at the second!



specific source for Wilson's use of it. The phrase "defects of character" as used then might be similar to what psychologists today would call "personality disorders" if they are present in a severe form. In traditional psychological theory these are felt to be relatively immutable once childhood has passed.

Where James comes into it, is that he believed strongly in the changeability of character through overwhelming transformational experiences of a mystical type. The Oxford Groupers adopted the Jamesian (pragmatic) view and morphed it with a brand of "second blessing" theology which was by then a little dated. They brushed it off and polished it up with some dynamic-psychology theory so it would have a wider appeal.

Cora

|||||

+++Message 4971. . . . . Re: Milestones of Alcoholics  
Anonymous by Bill  
From: aalogsdon@aol.com . . . . . 4/13/2008 9:29:00 PM

|||||

I believe that they have already been put on CDs. I have a set of three of these red recordings and have them loaned out to a taper.

I think they are recordings of Bill W made in 1947. Can do follow-up if necessary.

|||||

+++Message 4972. . . . . Stepping Stones Annual Picnic  
From: Glenn Chesnut . . . . . 4/18/2008 8:58:00 PM

|||||

From: "Stepping Stones" <info@steppingstones.org>  
(info at steppingstones.org)

Dear Friend of Stepping Stones -

Spring has definitely come to Stepping Stones, the historic home of Bill and Lois Wilson in Bedford, New York. The daffodils and tulips are in bloom, the annual picnic is soon upon us and visitors are waking up from a long winter's nap and stopping by for guided tours





|||||

+++Message 4975. . . . . bills story  
From: johnhartie . . . . . 4/17/2008 4:18:00 AM

|||||

In "Bill's Story" when the stockmarket crashed  
the ticker said xyz-32. Is that a minus sign  
before the 32?

- - - -

From the moderator: (Big Book p. 4) the stock  
whose symbol on the stock ticker was XYZ-32,  
was Penick & Ford, which tumbled from 52 to 32  
in a single day.

But what can our experts on the stock market  
tell us? Was this a minus sign in front of  
the number 32?

|||||

+++Message 4976. . . . . Early proposed BB cover  
From: Glenn Chesnut . . . . . 4/20/2008 7:17:00 PM

|||||

From: "Dirk Dierking" wsmaugham21@yahoo.com  
(wsmaugham21 at yahoo.com)

At <http://hindsfoot.org/private.html> you  
can see a picture which I found, showing what  
I have been told is an early proposed cover  
design for the Big Book.

What can you tell me about who designed  
this particular cover, and that person's  
story and life?

Also about whoever designed the cover that  
ended up being used for the first edition  
of the Big Book, and the whole story of how  
the first cover was chosen?

Peace,

Dirk

|||||

+++Message 4977. . . . . Re: Early proposed BB cover  
From: Mitchell K. . . . . 4/20/2008 8:29:00 PM



both were very "art deco."

Rick, Illinois

-----

From: "Arthur Sheehan" <ArtSheehan@msn.com>  
(ArtSheehan at msn.com)

Hi Dirk

The brightly colored yellow and red dust jacket usually associated with the first edition Big Book is sometimes called the "circus color" dust jacket. It was designed by Ray C (Campbel) whose 1st edition Big Book story is "An Artist's Concept."

Ray also designed an art deco style dust jacket that was never used. It's the dust jacket you are inquiring about. I believe a painting of it is on display at Steppingstones but I can't verify this as fact.

As an item of AA trivial pursuit, Ray C began his story with a quotation he attributed to Herbert Spencer which said: "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."

Ray's story was not included in the 2nd edition Big Book. However, the quotation and attribution were added to Appendix II "Spiritual Experience" when the 2nd edition Big Book was published in 1955. It has since been found out that the quotation should be attributed to an English clergyman, author and college lecturer by the name of William Paley who lived from 1743 to 1805.

Cheers  
Arthur

-----

Original message from: "Dirk Dierking"

<wsmaugham21@yahoo.com>  
wsmaugham21 at yahoo.com)

>

> At <http://hindsfoot.org/private.html> you  
> can see a picture which I found, showing what  
> I have been told is an early proposed cover



















edition were retained intact;

three were edited and one of these was retitled;

new versions of two stories were written, with new titles>>

- - - -

My question is, who edited those three stories?

|||||

++++Message 4989. . . . . Re: AA in Latin America  
From: Mitchell K. . . . . 4/24/2008 5:32:00 PM

|||||

Several years back there was a research symposium held at Brown University with some AA members/historians and friends of AA attending. Since my divorce and move I can't find anything in my apartment and also due to the fact that my memory is vanishing I can't remember the Jesuit sociologist who was in attendance who had immersed himself in the AA culture in Mexico for a long-term research study. Maybe Ernie Kurtz might have the paperwork from that symposium and thus, the contact info.

The nice thing about losing my memory is that I will always be able to discover new places and meet new people and make new friends.

--- amielmelnick <amiel@whatfelt.org> wrote:

- > Hello everyone,
- >
- > I'm doing research on the history of AA in
- > Latin America (Mexico, Central and South
- > America) - how the first groups were started,
- > how they spread, any secessions or diffi-
- > culties starting groups (I've been reading
- > what has been posted here about the Mexico
- > separation).
- >
- > I wonder if any of you have information about
- > other parts of the history of AA in Latin
- > America, or suggestions for good places to
- > look? I realize this is a bit broader than
- > the kinds of questions you usually get, but
- > I'm just a beginner!
- >





Bob's daughter Sue married Ernie Galbraith  
but they were later divorced.

|||||

+++Message 4993. . . . . Re: "the man in the bed"  
From: Tom Hickcox . . . . . 4/28/2008 11:03:00 PM

|||||

I would be interested to know when and how  
Bill Dotson's name became associated with  
the painting?

It was not intended to represent him when it  
was painted in 1955 by Robert M, a volunteer  
illustrator for the Grapevine and appeared in  
the December issue of that year titled "Came  
to Believe." The setting is obviously not  
in a hospital. The man on the bed is wearing  
trousers and an undershirt. There is a bottle  
of booze on the chest of drawers. The head  
and foot of the bed are brass, not a hospital  
bed. If the book one of the men has is  
supposed to be a Big Book, it wasn't published  
until almost four years later. One wonders  
what book Bill and Dr. Bob would have used.

It is my understanding that the painting was  
presented to Bill W by the artist in May of  
1956, the following year. It was very popular  
and the Grapevine provided reproductions of it.

When the book Came to Believe was published  
in 1973, the name of the painting was changed  
to The Man on the Bed to avoid confusion.

It appears at some point people started  
believing the painting represented Bill Dotson  
in Akron City Hospital in 1935. I wonder if  
there is any hard evidence when that happened?

Tommy H

----

Original message: Trysh Travis wrote

>I have become interested in the various  
>representations of "the man in the bed," and  
>am eager to add to the "gallery" I am making  
>up. I have collected the photos from the  
>original Jack Alexander article in the  
>Saturday Evening Post, as well as the  
>painting [?] on Barefoot Bill's website

>  
><http://www.barefootsworld.net/aabilld-aa3.html>  
>  
>and the stained glass window at the Akron  
>Archives  
>  
>[http://www.akronaa.org/Archives/man\\_on\\_the\\_bed.html](http://www.akronaa.org/Archives/man_on_the_bed.html)  
>  
>I am curious to know whether people on this  
>list know of other visual representations of  
>the man in the bed that I might add to my  
>archive. They don't have to be famous like  
>these are!

|||||

+++Message 4994. . . . . Re: "the man in the bed"  
From: Arthur Sheehan . . . . . 4/28/2008 10:11:00 PM

|||||

I don't see anything to add to your answer  
Tommy. It's fairly common to hear members say  
that the man on the bed represents Bill,  
Dr Bob and Bill D.

What I do is to point out that: (1) the man on  
the bed is wearing trousers, (2) there is a  
carpet under the bed, (3) there is a bottle of  
booze on the dresser and (4) the headboard  
and footboard of the bed are brass. These  
would not be found in a room in Akron City  
Hospital in June 1935. Also, the man in the  
foreground is holding a book - if the artist  
intended it to be the Big Book, then that  
wasn't written until 4 years later in 1939.

And then people still go on saying it's Bill,  
Dr Bob and Bill D.

Cheers  
Arthur

|||||

+++Message 4995. . . . . Historical list of all ICYPAA  
conferences  
From: Jocelyn . . . . . 5/2/2008 2:22:00 PM

|||||

~~~Hey there ... Just joined the group.  
Found you in my search for a simple list of
all the ICYPAA's, their years, cities and
themes. I'm the chair of the Chicago ICYPAA

bid committee for this year, and would like to peruse this info. Does anyone have any idea where I can locate such a list??

Look forward to seeing you in Oklahoma!

Jocelyn Geboy
Chair, Chicago ICYPAA Bid Committee

- - - -

From the moderator: for a general historical account (although this doesn't give you your detailed list) you might look at

<http://www.barefootsworld.net/aaspecialgroups.html>

if you haven't already done so.

- - - -

--- In AAHistoryLovers@yahoogroups.com, "dijmo" <dijmo@...> wrote:

>
> The 50th ICYPAA is being held July 3-6, 2008
> in Oklahoma City: <http://www.50thcypaa.org>
>
> We have been working with the program committee to get a slot on the program for a panel meeting on Saturday afternoon. The likely title for this panel is "Historical Perspective on the ICYPAA conference" (from people that hosted ICYPAA over the decades).
>
> We would like to have three prearranged panelists, one that was involved in hosting an ICYPAA during the 60's, one that was involved in hosting an ICYPAA during the 70's and one from the 80's.
>
> After each of these folks have shared a little bit about what it was like and what it meant for their sobriety, we will open it up for sharing from the floor.
>
> For those of you who may know of Bill D., he has agreed to be the Saturday night speaker. Bill was involved in organizing the first ICYPAA and the main speaker at the second! If that's not enough, he first came to AA at age 19, in New York and attended meetings with Bill W. and many other early AAs.
>
> Lizzie Schrock
> Member 34th ICYPAA Host Committee
> lizzieschrock@...

- > From the moderator:
- >
- > I am assuming that you are referring to the
- > "devil-may-care young fellow" who appears
- > on page 158 in the Big Book (3rd/4th edit.).
- >
- > The "devil-may-care young fellow" was 30-
- > year-old Ernie Galbraith of Akron, a young
- > man with problems [who must be distinguished
- > from the other Ernie G. in the early Ohio AA
- > group, who was Ernie Gerig of Toledo, one of
- > the truly great AA good old timers.]
- >
- > Ernie Galbraith, who had trouble with drinking
- > for the rest of his life, nevertheless had
- > his story, "The Seven Month Slip," in the
- > first edition of the Big Book. In 1941 Dr.
- > Bob's daughter Sue married Ernie Galbraith
- > but they were later divorced.
- >
- >
- >

=====

+++Message 4997. Re: Hugh Reilly, Easy Does It: The Story of Mac
From: Chris Budnick 4/30/2008 1:28:00 AM

=====

Below is the text from the Silkworth biography by Dale Mitchell (p. 95 - 101) regarding arguments for Silkworth writing Easy Does It. As mentioned in the email from Jim, it does indicate speculation about Bill Wilson having authored the book. I had forgotten that point from the Silkworth bio. It's a bit of a long email.

On May 26, 1950, a fictional account of an alcoholic called Easy Does It: The Story of Mac was published by P.J. Kenedy and Sons out of New York City during Silkworth's last full year at Knickerbocker Hospital. The author used the pseudonym Hugh Reilly and, according to the dustcover, "has resorted to a narrative which but barely disguises his true experience." Was this author, indeed, William Silkworth? A number of facts lead to this very conclusion.

Easy Does It describes a treatment facility and process that mirrors that of Knickerbocker

Hospital during the Silkworth management. It outlines the program of Alcoholics Anonymous to a degree of understanding that surpasses that of most of the active members of the fellowship. The Twelve Steps of Alcoholics Anonymous and some of the then-unwritten Traditions are explained to a level equal to that of the Big Book. Easy Does It presents facts, fictional characters that strongly resemble important people within early M, and medical descriptions unique to the Silkworth treatment program. More important, the alcoholic mind is dissected through the conversations and thoughts of the main character, Mac.

Prior to Easy Does It, early AA was presented in only a few publications, including the Big Book of Alcoholics Anonymous and a few Bill Wilson AA Grapevine articles. Some of the information contained in Easy Does It cannot be traced to any of these sources. The author of this book must have lived within the inner circles of the program and maintained firsthand knowledge of specific Silkworth treatment attitudes. Only one man could have known the details outlined in Easy Does It - William Silkworth himself.

The characters in the book spoke about the exact same medical descriptions, analogies, and quotations Silkworth used over the years in his writings and speeches.

Silkworth's nurse, Teddy, is one of the fictional characters in the book. The character matches Teddy in vivid physical detail and personality. The personality description even corresponds to how Teddy described herself in the 1952 article "I'm a Nurse in an Alcoholic Ward." Silkworth himself could not have been better described in physical detail and personality had his own wife written the book. His glowing white hair, his deep blue eyes, even the way he dressed are the attributes of one of the characters.

The author held an uncanny knowledge of alcoholism, the Silkworth writings, the allergy theory, and the program specifics of Alcoholics Anonymous. The book uses many phrases that were coined by Silkworth and rarely used by others. The book, which was well received, focuses more on the physical and medical presentation of alcoholism than the spiritual requirements of recovery, yet the spiritual

components of recovery are also plainly detailed. Although Silkworth's conversion beliefs are left for secondary conversations between the two main characters, conversion indeed occurs in every case of recovery presented. In accordance with the Silkworth legacy, it is obvious the book lays the ground for a firm base of medical understanding. A presentation of Higher Power and references to God are well placed within the book after the medical descriptions. Had the book been written with a purely AA focus, this might not have occurred.

The only reasonable argument against Silkworth authoring the book is that he was an extremely private and humble man. It is said that Silkworth would never write a book about himself that contained such glowing praise for his work. Silkworth always maintained his distance from fame despite the important role he played in the birth of Alcoholics Anonymous. Why would he suddenly step out of character and write a book acknowledging the intelligence and knowledge of alcoholic treatment by a doctor who was obviously himself?

We do know that he did nonetheless step out of character and pen a glowing recommendation of himself. The foreword to *Easy Does It* was written and signed by "William Duncan Silkworth, Physician-in-Charge of the AA Wing, Knickerbocker Hospital, New York." In this short introduction, Silkworth writes, "The author has long been a close student of the alcoholic problem. He certainly does not write as an amateur."

The story describes one of the main characters, Dr. Goodrich, as "a man of exceptional mental and spiritual nature." If it can only be accepted that the Dr. Goodrich character is indeed Dr. Silkworth, then it must be accepted that Silkworth was still writing a foreword to a book that praised his own work.

In his closing statement of the foreword Silkworth states, "It deals with a complex subject, discussed from many angles, often challenging, always vigorous and original." At the time, Silkworth was widely respected as an expert on alcoholism and for his Towns and Knickerbocker treatment models for programs and facilities all over the world. This foreword was no small recommendation.

Silkworth endorsed only three books in his writing over his many years: *Alcoholics Anonymous*, *The Varieties of Religious Experience*, and *Easy Does It*. This places *Easy Does It* quite high on the suggested reading list from a man generally married to science and *Alcoholics Anonymous*.

The only other reasonable argument against Silkworth as the author is that Bill Wilson was the author. Next to Silkworth, no one else had the experience at Towns and Knickerbocker Hospitals aside from Bill Wilson. No one could have more precisely described *Alcoholics Anonymous*. No one could have understood the medical facts presented in the book regarding the allergy theory, and certainly, no one knew the true story of Bill's spiritual awakening.

How then do we challenge this theory? First, Bill was known to be gregarious and very public. He wrote many articles and was involved in the writing of two books about his life and the history of *Alcoholics Anonymous*. Not once did he shy from public praise, quite the contrary. Why would Bill Wilson suddenly decide to write a book on *Alcoholics Anonymous* and the life of Dr. Silkworth in an anonymous fashion?

Second, Wilson regretted not properly thanking Silkworth more directly, and more frequently, long after Silkworth had died. He would not have made these comments had he actually written a book that did indeed provide such praise for Silkworth.

When first informed about the possibility that Silkworth authored *Easy Does It* by a resourceful woman named Susan in New Jersey, I set out to prove her wrong. My very first phone call made me begin to question my preconceptions.

When I called Adelaide Silkworth, the wife of Silkworth's nephew William Silkworth, the first time, we spoke briefly about the project and my desire to find out all I could about the doctor. Her first response was "Are you going to tell them about *Easy Does It*?"

The family has long believed Silkworth to be the author of *Easy Does It* - a rumor that does not start haphazardly in a family history. Adelaide matter-of-factly talked about how she and her

husband have always known and talked openly about Dr. Silkworth being the true author, as though she thought everyone already knew it to be true. If Dr. Silkworth had lived three or four generations earlier, the current family beliefs might be difficult to accept as truth. The fact that he lived at the same time and spent much time with his namesake only strengthens the family history.

A secondary source of proof is found in the book review section of the New York Times in 1950. The prerelease book review for *Easy Does It* names Dr. Silkworth as the author. Minot C. Morgan wrote of this review in the December 8, 1950, Princeton Alumni Weekly, where he discussed *Easy Does It* and the author.

Members of this class may not be aware that one of our classmates is an author named Hugh Reilly, but the following book review in the New York Times reveals his identity to be none other than Dr. Bill Silkworth, who is still devoting his energies and his professional skill in a fine and much-needed humanitarian service:

"A fictionalized biography of an 'arrested alcoholic' by an author who writes under the pseudonym of Hugh Reilly will be published on May 26 by P.J. Kenedy. 'Easy Does It: The Story of Mac' presents the life of a 'stew-bum,'

and the how and why of drinking and how the alcoholic returned to normal life. Dr. William Duncan Silkworth, Physician-in-charge of the Alcoholics Anonymous Wing in Knickerbocker Hospital, says in his foreword: The author very properly integrates the moral therapy and psychology of Alcoholics Anonymous as an essential element in restoring the integrity of the alcoholic."

Also the following excerpt from an obituary of Dr. Silkworth was found as a third source:

A few months before his death his book, "Easy Does It: The Story of Mac," was published by P.J. Kenedy, the fictionalized biography of an arrested alcoholic, telling the how and why of drinking and explaining the means of recovery, emphasizing the moral therapy and psychology of Alcoholics Anonymous as an essential element in restoring the integrity of the alcoholic. In the publication of the book Billy concealed his identity under the pseudonym of

Hugh Reilly, only the foreword being credited to Dr. William Duncan Silkworth.

The New York Times had a resource at its fingertips since lost in the annals of AA history - an original book review. Silkworth's New York Times obituary was matter-of-fact about the authorship of Easy Does It. Certainly, had there been a man named Hugh Reilly, of whom we have been unable to find any record exists, he would have come forward for his rightful ownership of the book. In fact, the book itself admits the name is a pseudonym.

The dedication page of Easy Does It can be viewed as a path to the author's identity. Certainly thousands may have the same initials as those listed on the following dedication page. Yet if we begin with those who had a positive influence on Dr. Silkworth, we can quickly find names that correspond with the initials.

TO T. F. M.

WITH GRATITUDE FOR ALL THE THINGS

THAT WENT INTO HIS BEING

"THE FIRST TO UNDERSTAND"

AND TO

C.E.T

WHICH MIGHT ALSO STAND FOR
CHRIST EXEMPLIFIED FOR OUR
TIMES

Only one man in Silkworth's life distinguished as "the first to understand" has the initials T. F. M. And many referred to Thomas Francis Marshall as the first to understand. He was among the first to publicly preach a required "conversion experience" for alcoholic recovery. Long before William James and Joel Steele, Marshall beckoned spiritual conversion as a solution to alcoholism. One of the most ardent supporters of conversion was William Silkworth. Colonel Edward Towns (C.E.T.) was known as a very compassionate and Christian man. Towns and Silkworth became very good friends through the work at Towns Hospital. Many who knew Towns referred to his strong Christian values, and one in parti-

cular, the Reverend Harry Emerson Fosdick, called him "an example of Christianity."

The introduction to *Easy Does It* was written with authority. Not with the authority of one man's understanding of one alcoholic, but with one man's experience of many alcoholics. Again, the author praises several founding members and supporters of Alcoholics Anonymous, including "a great man named

Bill." The introduction reveals the identity of "The Padre," one of the main characters of the book, as a composite portrait "not unlike the four immortal chaplains commemorated on a three cent stamp issued by the United States Government." The men, Reverend Samuel Shoemaker, Father Ed Dowling, Reverend Harry Emerson Fosdick, and Reverend Frank Buchman, were all founding spiritual supporters of Alcoholics Anonymous and well known to Silkworth.

In his "introduction," the author attempts mainly to offer Alcoholics Anonymous as "the only program that takes cognizance of this whole man in the treatment of the alcoholic and motivates him in a way of life by which he remains sober." Sound familiar? He also, however, sheds light on his true identity. First, the generic language itself is obviously a barometer of Silkworth's prior writings. Almost word for word, in the introduction and in the story told in the book, we find Silkworth's theoretical influence. Either the author knew the content and sum of all Silkworth's writings and speeches, or the author was Silkworth. Phrases like "case history" were used to describe the book's story. These are not words of a non-medical man.

The closing paragraph may offer the most poignant sentence in the entire book:

I want here to express my fervent appreciation of the inestimable assistance which I received consciously from the spoken and written statements of the eminent doctor whose name and words give luster to this book in the Foreword. . . . Upon review of these facts, there is truly only one option to consider: Dr. Silkworth was the author of *Easy Does It*. And through this fictional story, he offers the world a glimpse of his private thoughts as one of the founding fathers of AA.

dated June 15, 1969, Bill wrote "... in recent years I have found nothing for greater inspiration than the knowledge that A.A. of tomorrow will be safe, and certainly magnificent, in the keeping of you who are the younger generation of A.A. today."

ICYPAA was founded for the purpose of providing a setting for an annual celebration of sobriety among young people in AA. Since its inception, a growing group of people, who at first would not consider themselves as "young people," has become regular attendees. The number of young people suffering from alcoholism who turn to AA for help is growing, and ICYPAA helps to carry AA's message of recovery to alcoholics of all ages. This meeting provides an opportunity for young AA's from all over the world to come together and share their experience, strength, and hope as members of Alcoholics Anonymous. AA members who attend an ICYPAA return home better prepared to receive young people who come to AA looking for a better way of life.

ICYPAA provides visible evidence that large numbers of young people are achieving a lasting and comfortable sobriety in Alcoholics Anonymous. The three legacies of AA -- Recovery, Unity, and Service -- are the backbone of ICYPAA, just as they are throughout AA. ICYPAA has a long history as an established AA conference. It regularly contributes to the AA General Service Office, as well as to the Area Service Structure in the local areas where it is held. ICYPAA and its attendees are also committed to reaching out to the newcomer, and to involvement in every other facet of AA service. ICYPAA participants can often be found serving at the national, state, area, and group levels. Newcomers are shown, by people their own age, that using AA principles in their daily lives and getting involved in AA service can have a significant impact on a lasting and comfortable sobriety.

The 2008 ICYPAA will be held July 3-6 in Oklahoma City, OK

Los Angeles, CA 2007 "Solid as Gibraltar"

New Orleans, LA 2006 "Raise the Bottom"
postponed due to Katrina 2005

Orlando, FL 2004 "we Stopped in Time"

Portland, OR 2003 "No-Middle-Of-The-Road Solution"

Louisville, KY 2002 "A Design for Living"

Detroit, MI 2001 "Rebellion may be Fatal..."

Albuquerque, NM 2000 "Miracles Among Us"

Houston, TX 1999 "An Experience You Must not Miss"

Washington, DC 1998 "The keys of the Kingdom"

Estes Park, CO 1997 "The High Road to a New Freedom"

Anaheim, CA 1996 "We Absolutely Insist On Enjoying Life"

Honolulu, HI 1995 "Willing to go to any lengths"

Atlanta, GA 1994 "Together we fly"

New York, NY 1993 "Beyond your wildest dreams"

Cleveland, OH 1992 "Back to Basics"

San Francisco, CA 1991 "There is a Solution"

Montreal, PQ 1990 "Heart to Heart around the World"

Salt Lake City, UT 1989 "Carry the Message"

Nashville, TN 1988 "I am Responsible"

Boston, MA 1987 "A Magnificent Reality"

Miami, FL 1986 "Sunlight of the Spirit"

Denver, CO 1985 "A Magnificent Reality"

Chicago, IL 1984

Cincinnati, OH 1983

New York, NY 1982

Minneapolis, MN 1981

something by us as Bill W stated in the Foreword to "As Bill Sees It" on p. iv, "Because the quotations used were lifted out of their original context, it has been necessary in the interest of clarity to edit, and sometimes to rewrite, a number of them."

>Does anyone know a) who decided to paraphrase
>the source material, b) whether the "letters"
>and Grapevine article snippets are also
>paraphrased?

Since the mention of editing was done by Bill, I assume he either did it or leant his approval to what was done.

That said, I have asked before on this forum why the word transcendence was substituted for victory in the Third Step Prayer on p. 210 and have yet to receive an answer. Its use does not seem to meet the criteria Bill listed.

Big Book Third Step Prayer p. 63:
"Take away my difficulties, that victory over them may bear witness to those I would help of Thy Power, Thy Love, and Thy Way of Life."

As Bill Sees It Third Step Prayer p. 210:
"Take away my difficulties, that my transcendence over them may bear witness to those I would help of Thy Power, Thy Love, and Thy Way of Life."

I would note that many things change over the years. The Serenity Prayer we use is different from the way Niebuhr wrote it, according to his daughter. Scholars tell us the Christian Bible has been changed thru the ages, but since we have no original drafts, we have to depend on textual analysis for attempts at what was originally written.

The Foreword to the Fourth Edition of the Big Book was changed almost as soon as it was published, and I know of at least one local Big Book Study that deems the First Printing to be inappropriate for study. Go figure.

Off the top of my head, I am aware of only about a half dozen places in "As Bill Sees It" where editing has taken place, usually taking

Seiberling was asked to be a speaker and she was ill and could not do it. Her son spent some time with her asking a lot of questions which he recorded to take to the event. His recording was said to have been transcribed. Do any of you know of this and more importantly do any of you have a copy of the transcription? Was the recording ever kept and copied, or did this even happen?

LOL, on a more humorous note, I just spell-checked the above and the only correction suggestion for Seiberling was "Sobering."

Thanks
~ Rotax Steve

|||||

++++Message 5008. Re: A Rollie Hemsley Story
From: Mark 5/8/2008 5:29:00 PM

|||||

Hey Mike,

Thanks for the article, but I have a bit of a nit to pick. The words in the article were... "Hemsley was a recovering alcoholic, and management feared he started drinking again and that fueled some of his unorthodox decisions," and that does not talk about any anonymity break, or any possible membership in any specific recovery organization which might be concerned about anonymity breaks.

Thanks again for pointing us to this article.

Mark E.
Lebanon, Ohio

|||||

++++Message 5009. Re: A Rollie Hemsley Story
From: Michael F. Margetis 5/8/2008 7:50:00 AM

|||||

It still only says management "feared" he may have been drinking again ... still no definitive answer. My hope is that he didn't drink again. I just want to know (as much as one can at this point) before I correct someone who says he drank after his original sobriety date.

I've had two people, who normally are sure of their facts, say that he drank again. I told them I thought he did NOT drink again, as far as I knew, and they seemed surprised.

Neither could say where they read that and as far as I can see from what I've read, (Dr. Bob and the Good Oldtimers, Pass it On, Not God) I can't find anything that says he did.

Thanks,
-Mike M.

In AAHistoryLovers@yahoo.com, "Mike" <tuswecaoyate@...> wrote:

- >
- > This appeared in the Columbus Dispatch today.
- > The last paragraph mentions that Rollie's
- > anonymity break affected his professional
- > career, even many years later.
- >
- > Mike

>
 > http://www.dispatch.com/live/content/sports/stories/2008/05/06/columbus_bb_1950.ART_ART_05-06-08_C1_LVA4ED9.html?sid=101
 >

=====

++++Message 5010. What determines the date AA is founded in a city?
From: Shakey1aa@aol.com 5/7/2008 6:59:00 PM

=====

As an alcoholic my sobriety date is the date I started my journey towards continuous sobriety. If I drink, my date is recalculated from the date of the last drink. Many cities, however, consider the date that AA came to the city as the date of their 1st meeting.

In Philadelphia, it would be Feb. 28,1940. AA started that day and has continued uninterrupted to date.

Los Angeles says their 1st meeting was December 19, 1939. In the booklet "How A. A. Came to Los Angeles (Nothing can stop us now)",it says, "Mort J came to Los Angeles. He telephoned A. A. in New York and Ruth Hock gave him Kaye Miller's telephone number and address where she lived and had meetings. He went over and asked "Where's

Come Celebrate Founders' Day

73rd Anniversary of AA

June 6 - 8, 2008

in Akron OH, Birthplace of AA

For more info go to <http://www.akronaa.org/>

& click on "Founders' Day"

56th Annual Stepping Stones Picnic

June 7, 2008 - 12noon to 5:00PM (rain or shine)

At the historic home of Bill & Lois Wilson

62 Oak Road

Katonah (Bedford Hills), NY 10536

914/232/4822

Open Speaker Meeting starts at 2:00PM with

Greg M. from New York - General Manager

of GSO (AA)

Ric B. from Virginia (Al-Anon)

Mercedes V. from Mexico (Alateen)

For more info go to www.stepsstones.org

The "Hightstown Early Birds" Group presents

An AA History Presentation with 250 Pictures of

Early AA with Barefoot Bill from West Milford NJ

Saturday, June 14, 2008

9:00AM – 11:45AM

First Presbyterian Church

320 North Main Street

Hightstown, NJ 08520

Pictures of the Washingtonians, Frank Buchman,

Rowland Hazard, Cebra Graves, Ebby T., Bill &

Lois W., Bill W.'s parents & grandparents,

Lois W.'s parents, Dr. Bob & family, all the

Ohio and Vermont places, Henrietta Seiberling,

Bill D., Ernie G., Clarence S., Sister Ignatia,

all the New York and New Jersey places, Charlie

Towns & Dr. Silkworth, Hank P., when the early

literature was published, the Rockefeller

dinner, gravesites, etc.

It's very exciting, combining the stories with

the images.

For more information please call Barefoot Bill

at 201/232/8749 (cell).

Multi-District History & Archives Gathering

Registration opens at 8 a.m. on Saturday

June 21, 2008 at the St. Cecilia's Social Hall

750 State Drive

Lebanon PA 17042

Suggested topics for panels are:

**The Messengers to Ebby (Rowland H., Shep C.,

Cebra G.)

**AA and Baseball

**AA and Films/Theatre

**Early Days in the Mid-Atlantic Region

**AA Pioneers

Cornwall Press era for A.A. film"

By Michael Randall

Times Herald-Record

May 12, 2008

CORNWALL - Check your attic, your basement and your storage space. You might be able to help make a movie.

Some New York City-based documentary filmmakers are working on a movie that will tell the story of Alcoholics Anonymous.

The story has a local angle: The first edition of "Alcoholics Anonymous," the fellowship group's basic textbook (also commonly known as "The Big Book") was printed by the Cornwall Press in 1939.

But the business is long gone, and director Kevin Hanlon and co-producer Dahlia Kozlowsky say they've run into dead ends trying to locate films, photographs or any other kind of visual memorabilia of the Cornwall Press, particularly from the '30s or '40s that would evoke the era when the book was published.

So they're appealing to the public for help. They figure somebody who used to work at the Cornwall Press, or perhaps their sons and daughters, might have some old movies or photos from that era stored away somewhere.

A.A. grew out of a meeting in Akron, Ohio, between a New York stockbroker, Bill W., and an Akron surgeon, Dr. Bob S.

The beginnings of A.A. were detailed in a 1989 TV movie, "My Name is Bill W.," starring James Woods and James Garner, but this will be the first feature-length documentary on the subject, Hanlon said.

"I was shocked nobody ever made a documentary (about this) before," he said.

Hanlon said he was inspired to do the film because he's known a number of alcoholics who got sober through A.A. and its 12-step program.

The filmmakers haven't shot any local footage yet, but they say that could happen later.

Bill came out to the West Coast to help members elect a delegate to the first General Service Conference. During the Saturday night meeting the story of how AA got started in LA was told and apparently made it look like Mort was the sole founder of AA in Los Angeles. The story did not settle well with some of the early AAs and this started a heated letter writing campaign to set the record straight. Letters were sent to members, groups and central offices with a copy of Kaye's 1947 letter trying to show what they believed to be an accurate account of how AA got started in LA, but it didn't do much good.

The little blue booklet "How A. A. Came to Los Angeles (Nothing can stop us now)" was printed in the early 1980's by the Southern California Archives Committee. When it first came out there were jokes that they had to wait until some long timers died before they dared published their version. From what I know now I am not surprised if there was some truth in those jokes.

Even AA Comes of Age (page 91) has a version similar to the blue booklet. Kaye Miller had gotten an advanced cope of AA Comes of Age and was very irritated with Bill's version of events. While doing research a couple years ago at the GSO Archives in New York I saw at least 2 letters from Kaye to Bill pleading with him to revise his version before it was published. He did make a couple of changes but nothing like Kaye wanted. In one of Kaye's letters she even hinted some of the blame falls with Mort for not setting the record straight back in 1951 when he had a chance.

The 1947 letter might generate more questions than answers, but I feel it shows Kaye's meeting was going strong when Mort started his meeting despite what the booklet says. I plan on doing some research in the LA Central Office Archives in June on other topics but maybe I can find out some additional information on this subject at that time.

I have included the redacted text of the 1947 letter for you to enjoy.

Hope this helps

Charles from California

February 8, 1947

To: Messrs: Bill W., Luis A., Barney H.,
Clarence O'B., Ham B., Fred H., Frank S.,
Pete C., Johnny Howe, Hal S., Dee G., Mort J.,
Cliff W., "Doc" H., Al M., Editor, The Eye
Opener

This is just one of those rambling "remembering when" things. If most of you think I'm off my rocker for writing this, that's O.K., because where else but in A.A. could I do odd things without fear of finger pointing? It's a "first among you cast the first stone" deal, isn't it?

Third time's the charm. I first heard about A.A. though Andy in 1937 -- remember, Bill? It wasn't AA then -- The Book hadn't been published yet. But I was sure Ty wouldn't go for it. Smart guy I was -- I didn't even tell him, just because God was involved. Then we telephoned you in 1938, Bill -- but Ty wasn't "ready". Then in April 1939 came to us in West Los Angeles a mimeographed copy of the Book. Did you keep that hysterical and (I fear) dramatic telegram I sent - and the follow-up? I shall never forget the utter despair that filled me at your reply: "There is a group in Akron, Ohio". Ohio! where Ty was facing commitment for life if I returned him and left him. Well- that ended right--with Ty in A.A. But I remember that though I couldn't believe you were alcoholics--you and Bob and Hank and Marty, I still said that when I returned to L.A. that I'd be glad to tell anyone who was as desperate as I had been that I'd seen 100 of you who said you'd been alcoholics and that I knew you were decent members of society now. But I got on an A.A. jag on the boat coming back to L.A. Remember Pat C. and how he got sober on the advance sheets of the Book--his story "Lone Endeavor" was in the first edition. I looked him up as you asked me to Bill. I know he slipped and went Fast--but at long last he is again trying A.A. He may make it this time. You sent me contacts, Bill, but there wasn't enough of them, so I asked Alma Whitaker of the Times to help--and she did.

From June 1939 to late November and nothing definite accomplished--then our great and

wonderful break! On December 1st, 1939 was sent to Johnny Howe, who was then Psychopathic Probation Officer of A.A. county. He devoured the Book and turned over to help A.A. all the vast resources of L.A. County He and that wonderful Mrs. Dodge! Then almost the same day came the letter from Ruth Hock, New York office's secretary, telling me that Lee T. was coming to L.A. Here was opportunity -- a real live member of A.A. coming here! We chose December 19th as the date and I wrote to everyone who'd contacted me, and on that date in my little house on Benecia in West Los Angeles the following met: Lee and Chuck T., Barney and Ethel H., Chauncey and Edna C., Dwight S. and his sister, Joey and Mrs. S., three non-alcoholic women, Johnny Howe and me! Do you still have that telegram I sent in such triumph: "Los Angeles held its first meeting tonight. Fifteen present." Two meetings at my house, then we moved to Barney H.s in Glendale, then back to my house on Gower in Hollywood in February, 1940. We alternated between Barney and Ethel's house and mine. By then Hal and Estelle S. had joined us (January 18, 1940). What a terrific thing you did in starting the San Diego group in the jail, Hal, and in starting the groups in Lincoln Heights.

From December 19, 1939 to the present time, Barney has never let a week go by without at least one meeting attended. Clarence Mc. joined us in early February or late January, 1940, and though he was a bar-tender, never so much as sniffed at a drink from that time on. All unbeknownst to us, another grand member had been born. Mort J. got sober in Palm Springs between Christmas and New Years of 1939. It was in early April, 1940 you telephoned me, Mort, wasn't it? You said you had tried to start a group in Denver and hadn't had too much success and had decided to come back to L.A. and had gotten my name and address from Bill. I treasured for years the florist card on which you said: "For you graciousness, you friendship and unfailing hospitality", and the postscript you wrote on one of those letters I sent weekly and sometimes daily to Bill reporting your progress: "What this country needs is not a good five cent cigar, but more Kayes." Is that still on file, Bill? I blessed my secretarial training for those carbon copies I kept, so I could trace our progress. In February Lee started the group that became the Pasadena Home Group. One

very illustrious early member of that group was "Doc" H. — he led the downtown beginners group for years. Then she went to San Francisco. Now I hear she's in Florida. Los Angeles will always be grateful to Lee for her untiring efforts for us here. It was she who got the City Mother of the Examiner to give us a break, and it was she who got Ted Le Berthon's publicity for us. Bill B. came to us in about March of 1940 and what a God-send he was. Sober - a member of the Chicago Group--wonderfully steady. How he helped us in those trying early days. Then he, too, went to San Francisco. Frank C. joined us while we were meeting in the house we'd rented as a clubhouse on Crescent Heights in 1940 (either March or April). What a relief it was to be able to be sure the group was in your capable hands, Mort, when I went back to Honolulu in May of 1940, and what a splendid job you did in building up the group and laying the foundation for all the many groups here in the Los Angeles area. L.A. will never forget Frank R., and the wonderful work he and you did working together. I don't know exactly when Frank came in, but it was after May 5, 1940.

Now that I am again faced with leaving Southern California A.A., I desperately want to straighten up any misunderstanding. Joy S. is the oldest member in point of sobriety in A.A., but he hasn't been to a meeting since April or May of 1940. Barney H. was at the first meeting, too, but he had a little trouble at first. Hal S. is the oldest member who stayed sober and came to meetings starting January 18, 1940. Mort Joseph was sober three weeks before Hal, but didn't come to a meeting in L.A. until about April (1940) (Bill's office would have the exact date). That original gang was the foundation of the group now known as the "Mother Group". They outgrew our homes and rented space at the Cecil Hotel, from there they progressed--when I was here in March of 1941 they met at the Elk's Temple.

A.A. in Southern California is so pure and unadulterated, don't spoil it EVER. If there MUST be any glory attached to A.A., let it rest equally on Barney, Hal and Mort, and on all those people who tried so valiantly in those earl days-- and Bill P., Wally K., Owen F. --A.A. is too big for petty squabbles. The truth is bound to come out. What does it matter who was first? We've pioneered so many things here in L.A.-all men and all women

groups, colored groups and non-alcoholic groups. If they exist in the East, I couldn't find them in Chicago or Washington, D.C.

I shall always remember Bill Wilson's words to me: "Though I am proud to have been an early member of Alcoholics Anonymous, I'd still sell my title as `Founder' for \$1.98." That's true humility, and if it's good enough for Bill, it's good enough for me.

/s/ Kay Miller
`Scuse the lousy typing

Shakey1aa@aol.com wrote in Message 5010, "What determines the date AA is founded in a city?"

Los Angeles says their 1st meeting was December 19, 1939. In the booklet "How A. A. Came to Los Angeles (Nothing can stop us now)", it says, "Mort J came to Los Angeles. He telephoned A. A. in New York and Ruth Hock gave him Kaye Miller's telephone number and address where she lived and had meetings. He went over and asked "Where's the meeting?" "There are no meetings any more." Kaye said, "I'm disgusted. I'm going to Hawaii or Europe." "Where are all the members of A. A.," he asked. "They are all drunk," she said bitterly.

Mort J got in touch with Dr. Ethyl Leonard. She worked with alcoholics. She happened to be the house physician for the Cecil Hotel on Main street. Through the good offices of Dr. Leonard, Mort J rented a large room on the mezzanine for \$5.00. This was the first public meeting of A. A. It was on a Friday at 8 PM, in March of 1940,"and meetings in LA have continued uninterrupted since that date.

|||||

+++Message 5018. Re: The dispute over who founded AA in Los Angeles
From: Charles Grotts 5/16/2008 6:45:00 PM

|||||

If you get the cassette tape of a program in 1975, hosted by Sybil, where Mort J. and some of the old-timers who founded AA in Los Angeles spoke, it will provide you with a lot of

Tom Pike, joined in 1946. Three years later, in 1949, his equally famous wife, Katherine, already a community leader (but not an alcoholic), founded the Pasadena affiliate of the National Council on Alcoholism. Pasadena was the second Calif NCA affiliate, after Santa Barbara. Both Pikes became prominent leaders in NCA nationally.

This is a good example of AA's spillover effect in many, many communities. Once AA was established, NCA (NCADD today) then became a primary mover and shaker in stimulating communities to undertake the myriad tasks of reducing the stigma of addiction that AA could not, e.g. education beyond the AA membership about addiction, lobbying for adequate medical care of alcoholics, influencing local, state, and federal legislation on behalf of alcoholics, etc.

Marty Mann, the founder of NCA and herself a very early member of AA (1939, NYC), said her organization might never have got off the ground if AA didn't already exist as an excellent resource and solution for referral.

Shalom - Sally

Rev Sally Brown
Board Certified Clinical Chaplain
United Church of Christ

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

1470 Sand Hill Rd, 309
www.sallyanddavidbrown.com
Palo Alto, CA 94304
Phone/Fax: 650/325/5258

- - - -

Note from the moderator:

Tom Pike and Brinkley Smithers personally lobbied President Nixon, their fellow Republican, in support of the Hughes Act. Brink eventually also enlisted the support of Don Kendall, the CEO of Pepsi, and Nixon finally signed the bill, which was the most important piece of successful alcoholism legislation in U.S. history. This provided the basis, in many crucial ways, of the

cases is so clear that a parole officer can be sued for damages for ordering a parolee to go through rehabilitation at Alcoholics Anonymous or an affiliated program for drug addicts.

Rulings from across the nation since 1996 have established that "requiring a parolee to attend religion-based treatment programs violates the First Amendment," the court said. "While we in no way denigrate the fine work of (Alcoholics Anonymous and Narcotics Anonymous), attendance in their programs may not be coerced by the state."

The 12 steps required for participants in both programs include an acknowledgment that "a power greater than ourselves could restore us to sanity," and a promise to "turn our will and our lives over to the care of God as we understood Him." They also call for prayer and meditation.

Today's 3-0 ruling allows a Honolulu man to go to trial in a suit on behalf of his late father, Ricky Inouye, who was paroled from a drug sentence in November 2000. A Buddhist, he objected to religiously oriented drug treatment in prison, sued state officials over the issue, and told Hawaii parole authorities just before his release that he would object to any condition that included a treatment program with religious content.

When Inouye was arrested for trespassing in March 2001 and tested positive for drugs, his parole officer, Mark Nanamori, ordered him to attend a Salvation Army treatment program that included participation in Narcotics Anonymous meetings, the court said.

Inouye showed up but refused to participate, dropped out after two months, and, for that and other reasons, was sent back to prison in November 2001 for violating his parole.

After his release in 2003, he sued Nanamori and others for violating his constitutional rights. Inouye died while the suit was pending and his son took over the case.

A federal judge dismissed the suit, saying officers are required to pay damages for violating constitutional rights only when those rights are already clearly established.

Curriculum called "Propaganda and Debating Techniques" on how to engage "steppers" in debate with some really neat arguments. One will never win with these folks (whatever win means) as their agenda is not to debate or discuss but to frustrate.

Upon review of the web site of the California Courts (<http://www.courtinfo.ca.gov/>) I found nothing about this what I believe is another urban legend. I also reviewed the California Department of Education web site and again, found nothing relating to this.

Most governmental agencies, bowing to court rulings stating that AA is a religious activity no longer mandate attendance at meetings or mandating reading AA literature. One such edict can be found at <http://www.oasas.state.ny.us/mis/bulletins/lbsb2002-05.cfm> - The New York State Office of Alcoholism and Substance Abuse Services Local Services Bulletin #2002-05

It goes into detail about "the providers who mandate participation in A.A., is a violation of the principle of separation of church and state."

Simply put according to what I looked at on the net -
URBAN LEGEND

- - - -

From: William Middleton <wmiddlet44@yahoo.com>
(wmiddlet44@yahoo.com)

I "Googled" that sentence and it returned
this address....

<http://www.orange-papers.org/orange-spirrel.html>

That article said:

"Kurtz, in Not-God: A History of Alcoholics Anonymous, 1991, page 281, says that one large treatment agency accounts for two thirds of the outside sales of A.A.W.S. literature. Without a doubt, that one treatment agency is Hazelden. They so aggressively redistribute A.A. literature that the California Supreme Court ordered all Hazelden and A.A. literature removed from the California schools on the grounds that Hazelden was promoting a religion."

May GOD Bless You!
Bill

Even though according to the US Census, Ray was listed as a printer and artist and folks have said he was a recognized artist, I have yet to find any examples of his art work other than the Dust Jacket. Nell Wing told me that Ray had painted a portrait of Jesus that was supposed to have been a real work of art. Neither she nor Lois remembered where that portrait ended up. I am continuing to research to find more information.

I also tracked down a relative of T. E. Borton whose home one of the early Cleveland meeting was held. Mr. Borton was not a member of AA but the relative has not answered any of my attempts at contacting him. T.E. Borton IV lives in Atlanta, GA

Lots of living relatives I have been trying to locate appear to be reluctant to answer any attempts at contact. It would be nice to find out how our founding members spent the rest of their lives.

Irwin Meyerson, the Jewish Venetian Blind salesman from Cleveland and sponsored by Clarence Snyder and helped start AA in Atlanta, GA, West VA and had some influence in Indiana and other places was living in Los Angeles, CA in 1964. His father Meyer died in 1964 in North Hollywood, CA.

I'm trying to do a research piece on whatver happened to....

--- Glenn Chesnut <glennccc@sbcglobal.net> wrote:

> Here is Nancy Olson's short bio of Ray Campbell,
> who designed the Big Book dust jackets we have
> been discussing:
>
> <http://www.a-1associates.com/aa/Authors.htm>
>
> An Artist's Concept -- Ray Campbell
> New York City
> p. 380 in 1st edition
>
> Ray joined the fellowship in February 1938.
>
> He began his story by quoting Herbert Spencer:
> "There is a principle which is a bar against
> all information, which is proof against all
> arguments and which can not fail to keep a man
> in everlasting ignorance-that principle is
> contempt prior to investigation."
>
> He said that the quotation is descriptive of
> the mental attitudes of many alcoholics when
> the subject of religion, as a cure, is first
> brought to their attention. "It is only when

> a man has tried everything else, when in utter
> desperation and terrific need he turns to
> something bigger than himself, that he gets
> a glimpse of the way out. It is then that
> contempt is replaced by hope, and hope by
> fulfillment."
>
> Ray chose to write of his search for spiritual
> help rather than "a description of the neurotic
> drinking that made the search necessary."
>
> After investigating his alcoholic problem from
> every angle, medicine, psychology, psychiatry,
> and psychoanalysis, he began "flirting" with
> religion as a possible way out. He had been
> approaching God intellectually. That only
> added to his desperation, but a seed had been
> planted.
>
> Finally he met a man, probably Bill Wilson,
> who had for five years "devoted a great deal
> of time and energy to helping alcoholics."
> The man told him little he didn't already know,
> "but what he did have to say was bereft of all
> fancy spiritual phraseology -- it was simple
> Christianity imparted with Divine Power."
>
> The next day he met over twenty men who "had
> achieved a mental rebirth from alcoholism."
>
> He liked them because they were ordinary men
> who were not pious nor "holier than thou."
>
> He notes that these men were but instruments.
> "Of themselves they were nothing."
>
> He must have been an intellectual type. He not
> only quotes Spencer, but Thoreau: "Most men
> lead lives of quiet desperation."
>
> It was Ray, a recognized artist, who was asked
> to design the dust jacket for the 1st edition
> of the Big Book. He submitted various designs
> for consideration including one that was blue
> and in an Art Deco style. The one chosen was
> red, and yellow, with a little black, and a
> little white. The words Alcoholics Anonymous
> were printed across the top in large white
> script. It became known as the circus jacket
> because of its loud circus colors. The unused
> blue jacket is today in the Archives at the
> Stepping Stones Foundation.
>
> His story was not included in the Second
> Edition of the Big Book but the Spencer quote

DIANE P. WOOD, Circuit Judge, in her explication of the Circuit ruling: The district court thought that the NA program escaped the "religious" label because the twelve steps used phrases like "God, as we understood Him," and because the warden indicated that the concept of God could include the non-religious idea of willpower within the individual. We are unable to agree with this interpretation. A straightforward reading of the twelve steps shows clearly that the steps are based on the monotheistic idea of a single God or Supreme Being. True, that God might be known as Allah to some, or YHWH to others, or the Holy Trinity to still others, but the twelve steps consistently refer to "God, as we understood Him." Even if we expanded the steps to include polytheistic ideals, or animistic philosophies, they are still fundamentally based on a religious concept of a Higher Power. Kerr alleged, furthermore, that the meetings were permeated with explicit religious content. This was therefore not a case (again, on the present record) where the only religious note was struck by the insertion of the words "under God" in the Pledge of Allegiance, or other incidental references that the courts have upheld. See, e.g., *Sherman v. Wheeling School District*, 980 F.2d 437 (7th Cir. 1992). Because that is true, the program runs afoul of the prohibition against the state's favoring religion in general over non-religion.

The Court of Appeals of New York has recently come to the same conclusion we reach today in *Matter of David Griffin v. Coughlin*, No. 73, 1996 WL 317180, 63 USLW 2003 (N.Y. App. Ct. June 11, 1996). In that case, the Court of Appeals held that the Establishment Clause does not permit the state to deprive an atheist or agnostic inmate of eligibility for an expanded family visitation program because of his refusal to participate in the sole alcohol and drug rehabilitation program at his state correctional facility--the same AA and NA programs at issue here. Two federal district courts have also decided similar cases. In *Warner v. Orange County Dept. of Probation*, 870 F. Supp. 69 (S.D.N.Y. 1994), the court decided that the Establishment Clause was violated when the only option available to a convicted motorist for required rehabilitation was the program run by AA.

I'd have to say this topic and the question which raised it have a great deal to do with AA history. The influence of the courts, both mandating AA attendance and then not doing so, have profoundly affected AA groups- at least in the U.S. It brings up issues which go to the heart of our traditions, aspects like affiliation, the "lending" (volunteered or not) of our names and requirements for membership.

--- In AAHistoryLovers@yahoogroups.com, "Mitchell K."

<mitchell_k_archivist@...> wrote:

>

> From Mitchell K. and Bill Middleton

>

> - - - -

>

> From "Mitchell K." <mitchell_k_archivist@...>

> (mitchell_k_archivist at yahoo.com)

>

> It is interesting that this would even be called a

> subject. It sounds like something quoted out of the
> writing of Secret Agent Orange from the Orange-Papers
> or some other AA bashing site.
>
> I would think right off the top of my head that no
> supreme court would ban all literature from any
> publisher regardless whether or not that publisher
> promoted religion. Secondly, despite what those folks
> in AA Basher land would like to think, I do not recall
> any court ruling that AA was a religion. Many courts
> have ruled that AA was religious in nature and a
> religious activity but again, I do not recall any
> ruling stating that AA was a religion.
>
> I don't engage in a debate with AA bashers, especially
> students of Secret Agent Orange. Orange has a great
> Curriculum called "Propaganda and Debating Techniques"
> on how to engage "steppers" in debate with some really
> neat arguments. One will never win with these folks
> (whatever win means) as their agenda is not to debate
> or discuss but to frustrate.
>
> Upon review of the web site of the California Courts
> (<http://www.courtinfo.ca.gov/>) I found nothing about
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> site and again, found nothing relating to this.
>
> Most governmental agencies, bowing to court rulings
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> mandate attendance at meetings or mandating reading AA
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> - The New York State Office of Alcoholism and
> Substance Abuse Services Local Services Bulletin
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>
> It goes into detail about "the providers who mandate
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>
> Simply put according to what I looked at on the net -
> URBAN LEGEND
>
> - - - -
>
> From: William Middleton <wmiddlet44@...>
> ([wmiddlet44 at yahoo.com](mailto:wmiddlet44@yahoo.com))
>
> I "Googled" that sentence and it returned
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> That article said:

>
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 > Without a doubt, that one treatment agency is
 > Hazelden. They so aggressively redistribute
 > A.A. literature that the California Supreme
 > Court ordered all Hazelden and A.A. literature
 > removed from the California schools on the
 > grounds that Hazelden was promoting a
 > religion."
 >
 > May GOD Bless You!
 > Bill
 >
 > - - - -
 >
 > Original message from <jax760@...>
 > (jax760 at yahoo.com)
 >
 > Does anybody have any information on this
 > subject? Thanks
 >
 >the California Supreme Court ordered all
 > Hazelden and A.A. literature removed from the
 > California schools on the grounds that
 > Hazelden was promoting a religion.
 >

=====

+++Message 5033. Re: Question about the circle,
 triangle and other
 From: chief_roger 5/26/2008 10:07:00 AM

=====

General Service Board of Alcoholics Anonymous (Great Britain) Limited publishes much of its own literature. The hard cover Big Book is one of these items (other versions of the BB are purchased from AAWS and imported). Also some pamphlets it has borrowed and "anglecized" and others produced by and for the population they serve. T
 The "circle triangle" is used by the GSB GB (the body who publishes this literature. The circle triangle was not "banned", AAWS chose to drop it as a registered trademark for reasons probably detailed elsewhere on this site and others. The version used on GB literatures has the words unity, service, recovery around the outside of the triangle.
 I served as a conference delegate for the standadrd three years term in GB. during that time, I learned a great deal about AA literature in GB and its conference approval, development, and publication differ significantly from the process in US/Canada.

--- In AAHistoryLovers@yahoogroups.com, "ginnymatthew"

<ginnymatthew@...> wrote:

- >
- > I just received a fourth edition 2001 Big Book
- > printed in Great Britain. The dust jacket and
- > the title page have the AA circle and triangle
- > logo that I thought was 'banned' from being
- > used back in 1996. How is it that they are
- > able to use this logo?
- >
- > Also on the front page is a disclaimer which
- > states "No part of this publication may be
- > reproduced, stored in a retrievable system,
- > or transmitted in any form or by any means
- > without the prior permission of the publisher."
- >
- > U.S. texts don't seem to have this disclaimer.
- > What is that about?
- >
- > Gratefully,
- > Ginny
- >

=====

+++Message 5034. Re: California Supreme Court
From: Charles Grots 5/26/2008 12:25:00 PM

=====

I did a Westlaw search in California reported and unreported cases from 1990-1999 and did not find the word "Hazelden."

In California criminal sentencing law, AA is considered a sectarian group. Attendance at AA can still be made a condition of probation but only if the probationer has an option to attend a non-sectarian self-help group, and only if the probationer does not object to it. Cal. Code of Regulations, Title 9, Section 9860.

=====

+++Message 5035. Re: Big Book cover and Ray Campbell
From: John Lee 5/24/2008 3:21:00 PM

=====

Raymond Campbell also misquoted Thoreau. The correct quote from Thoreau is, "The mass of men lead lives of quiet desperation." The quote can be found in Walden, published 1854.
John Lee
Pittsburgh

See Ray C.'s story, "An Artist's Concept,"
First Edition pp. 380-385, where he alters
that line from Thoreau to say:

"'Most men,' wrote Thoreau, 'lead lives of
quiet desperation.' It was the articulation
of this despair that led to my drinking in
the beginning."

|||||

++++Message 5036. Re: California Supreme Court
From: jenny andrews 5/27/2008 8:59:00 AM

|||||

Circuit judge Diane Wood's ruling would be
incontrovertible if AA members were required
to practice the 12 Steps as a religious
discipline; but as we know, the only require-
ment for AA membership is a desire to stop
drinking (or, as in my case, to stay stopped).
There is no creedal imperative in the AA
program.

Complications arise when, for example, patients
in a treatment centre are indeed required to
practice some or all of the 12 Steps as part
of that institution's regime. As Dave reminds
us, this dissonance goes to the heart of our
Traditions.

Bill W. wrote: "As a society we must never
become so vain as to suppose that we are
authors of a new religion. We will humbly
reflect that every one of AA's principles
has been borrowed from ancient sources."
(Alcoholics Anonymous Comes of Age).

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

AA says it is not a religion and the written
word of AA reinforces this thought, but some
of the religious-minded within AA have
presented AA as a God-based thing. What can
the courts do but react to the vast majority
of the members and their need to expound on
their view of AA?

|||||

alcoholism.

Such contacts, of course, make it necessary for the Al-Anon and Alateen members involved to give their full names. Al-Anon members also give their full names to interested doctors, spiritual leaders, school or industrial personnel.

Anonymity Within Al-Anon

Members use their full names within the fellowship when they wish. The degree of anonymity a member chooses (first name, pseudonym, or full name) is not subject to criticism. Each member has the right to decide. Regardless of our personal choice, we guard the anonymity of everyone else in the fellowship, Al-Anon/Alateen and A.A. This means not revealing to anyone—even to relatives, friends, and other members—whom we see and what we hear at a meeting. Anonymity goes well beyond mere names. All of us need to feel secure in the knowledge that nothing seen or heard at a meeting will be revealed. We feel free to express ourselves among our fellow Al-Anons because we can be sure that what we say will be held in confidence.

84 Al-Anon/Alateen Members' Web site: Digest of Al-Anon and Alateen Policies

At open Al-Anon meetings, group anniversaries, conventions, or workshops where nonmembers are present, Al-Anon and Alateen members are free to decide how much anonymity they prefer. It is well to open such meetings with a brief explanation of the Eleventh and Twelfth Traditions. One suggestion is as follows:

There may be some who are not familiar with our Tradition of personal anonymity at the public level. If so, we respectfully ask that no Al-Anon, Alateen or A.A. speaker or member be identified by full name or picture in published or broadcast reports of our meeting. The assurance of anonymity is essential to our efforts to help other families of alcoholics, and our Tradition of anonymity reminds us to place Al-Anon and Alateen principles above personalities.

At the service level (Group Representatives, District Representatives, World Service Conference members, etc.) it is practical to use full names and addresses to facilitate communication. Letters (including the return address) to an Al-Anon or Alateen member should never have the name Al-Anon or Alateen on the envelope. Letters to The Forum should give full names, addresses and

June 15:

1940 - First AA Group in Baltimore, MD, was formed.

June 16:

1938 - Jim Burwell, "The Vicious Cycle" in Big Book, had his last drink.

June 17:

1942 - New York AA groups sponsored the first annual NY area meeting. Four hundred and twenty-four heard Dr. Silkworth and AA speakers.

June 18:

1940 - One hundred attended the first meeting in the first AA clubhouse at 334-1/2 West 24th St., New York City.

June 19:

1942 - Columnist Earl Wilson reported that NYC Police Chief Valentine sent six policemen to AA and they sobered up. "There are fewer suicides in my files," he commented.

June 21:

1944 - The first Issue of the AA Grapevine was published.

June 24:

1938 - Two Rockefeller associates told the press about the Big Book "Not to bear any author's name but to be by 'Alcoholics Anonymous.'"

June 25:

1939 - The New York Times reviewer wrote that the Big Book is "more soundly based psychologically than any other treatment I have ever come upon."

June 26:

1935 - Bill Dotson. (AA #3) entered Akron's City Hospital for his last detox and his first day of sobriety.

June 28:

1935 - Dr. Bob and Bill Wilson visited Bill Dotson at Akron's City Hospital.

June 30:

1941 - Ruth Hock showed Bill Wilson the Serenity Prayer and it was adopted readily by AA.

2000 - More than 47,000 from 87 countries attended the opening meeting of the 65th AA Anniversary in Minneapolis, MN.

Other significant events in June for which we have no specific date:

1948 - A subscription to the AA Grapevine was donated to the Beloit, Wisconsin, Public Library by a local AA member.

1981 - AA in Switzerland held its 25th Anniversary Convention with Lois Wilson and Nell Wing in attendance.

its own General Service Board, General Service Office, Conference, publishing company, and directory. Each has established its own policies and maintained its own services. This separate functioning has served both A.A. and Al-Anon Family Groups well. A.A.'s policy of "cooperation but not affiliation" was established as long ago as the early 1950s, and both Al-Anon and A.A. recognized at that time the importance of maintaining separate Fellowships. However, from time to time, questions come to both A.A. and Al-Anon General Service Offices indicating confusion as to how A.A. and Al-Anon may best cooperate in the groups, intergroups or central offices, and area and regional conventions and get together. A.A. and Al-Anon have shared on these questions, and A.A.'s General Service Conference approved the following suggested guidelines:

Question: Should a group be affiliated with both A.A. and Al-Anon?

Answer: As the primary purpose of the A.A. group is to help the sick alcoholic to recover and the primary purpose of the Al-Anon Family Group is to help the Al-Anon to live with herself or himself, as well as with the alcoholic, it is suggested they not be combined, but remain separate groups. This enables both Fellowships to function within their Twelve Traditions and to carry their messages more effectively. Thus, the group name, the officers, and the meeting should be either A.A. or Al-Anon, but not both. "The A.A. Group" pamphlet suggests, "Whether open or closed, A.A. group meetings are conducted by A.A. members, who determine the format of their meetings." At open meetings, non-A.A.s may be invited to share, depending upon the conscience of the group. Naturally, all are welcome to open meetings of both A.A. and Al-Anon groups.

Question: Should "family groups" be listed in A.A. directories?

Answer: "After discussion, the Conference reaffirmed A.A. group policy that only those with a desire to stop drinking may be members of A.A. groups; only A.A. members are eligible to be officers of A.A. groups; nonalcoholics are welcome at open meetings of A.A. It is suggested that the word 'family' not be used

in the name of an A.A. group; if A.A.s and their nonalcoholic mates wish to meet together on a regular basis, it is suggested they consider these gatherings 'meetings' and not A.A. groups.

Listing in A.A. directories:

It was the sense of the meeting that the family groups should not be listed under the family group name in the directories.

Question: Should A.A. and Al-Anon have combined central (or intergroup) services and offices?

Answer: Experience and the Twelve Traditions of A.A. and Al-Anon suggest that each Fellowship will function more effectively if each retains separate committees, staffs, and facilities for handling telephone calls, as well as separate telephone answering services, intergroup activities, bulletins, meeting lists, and Twelfth Step services of all types. Also, that the members involved in each service committee or office be A.A. members, if an A.A. facility, and Al-Anon, if an Al-Anon facility.

Question: How may A.A. and Al-Anon cooperate in area and regional conventions and get-togethers?

Answer: In accordance with the Twelve Traditions, a convention would be either A.A. or Al-Anon -- not both. However, most A.A. convention committees invite Al-Anon to participate by planning its own program, and the committee arranges for facilities for the Al-Anon meetings.

Question: When Al-Anon participates in an A.A. convention, what is the financial relationship between the two Fellowships?

Answer: The relationship and the financial arrangements usually follow one of two patterns: When an A.A. convention committee invites Al-Anon to participate with its own program, A.A. may pay all expenses (for meeting rooms, coffee, etc.) and keep all income from registrations, etc., in a single fund used to pay all convention bills, after which any excess income reverts back to A.A. Alternatively, Al-Anon may have a separate registration and pay its own direct expenses, plus a proportionate share of common expenses of the convention. Al-Anon, in this case,

receives its own share of the registration income and also shares in any losses that may be incurred.

A.A.®Guidelines from G.S.O., Box 459, Grand Central Station, New York, NY 10163

A.A. Guidelines are compiled from the shared experience of A.A. members in the various areas. They also reflect guidance given through the Twelve Traditions and the General Service Conference (U.S. and Canada). In keeping with our Tradition of Autonomy, except in matters affecting other groups or A.A. as a whole, most decisions are made by the group conscience of the members involved. The purpose of these Guidelines is to assist in reaching an informed group conscience.

Relationship Between A.A. and Al-Anon

Question: Should an A.A. convention committee make a contribution to Al-Anon from the financial profits of the convention?

Answer: In accordance with the self-support Traditions of both Fellowships and to abide by the concept of "cooperation but not affiliation," it is suggested that A.A. should not make gifts or contributions to Al-Anon. By the same token, A.A. should not accept contributions from Al-Anon.

If separate registrations have been kept for both A.A. and Al-Anon members, however, income may be easily assigned.

Question: How may I get in touch with Al-Anon?

Answer: Check your phone book for local intergroup office, or write: Al-Anon/Alateen Family Group, Inc., 1600 Corporate Landing Parkway, Virginia Beach, VA 23454-5617.
Tel: 800/356/9996;
www.al-anon.alateen.org.

A.A.'s Debt of Gratitude to Al-Anon

The following resolution of gratitude to the Fellowship of the Al-Anon Family Groups was unanimously approved by the 1969 General Service Conference of Alcoholics Anonymous.

The delegates of this, the 19th General Service Conference of Alcoholics Anonymous, meeting in

official session in New York City, this 25th day of April, 1969, do hereby declare:

WHEREAS, it is the desire of this Conference to confirm the relationship between Alcoholics Anonymous and the Al-Anon Family Groups, and WHEREAS, it is the further desire of this Conference to acknowledge A.A.'s debt of gratitude to the Al-Anon Family Groups, therefore,

BE IT RESOLVED, that Alcoholics Anonymous recognizes the special relationship which it enjoys with the Al-Anon Family Groups, a separate but similar fellowship. And be it further resolved that Alcoholics Anonymous wishes to recognize, and hereby does recognize, the great contribution which the Al-Anon Family Groups have made and are making in assisting the families of alcoholics everywhere.

God bless
Dave J.

>
> Mates:
>
> I have been trying to locate in A.A. literature
> the part where "cooperation with Al-Anon and
> Alateen" is encouraged.
>
> We are having a problem with Tradition 6 in that
> some people want to put include ACA (Adult
> Children of Alcoholics) in meetings and meeting
> schedules.
>
> I understand that Tradition 6 should be
> sufficient to cover this matter, but the
> exact wording of the "cooperation with other
> activities" statement would help.
>
> Thanks for your assistance.
>
> Pat Jehn, RN,C
> Legal Nurse Consultant
> MEDICAL-LEGAL CONSULTING, LLC
> 399 S. 12th St.
> DeFuniak Springs, Fl 32435
>
> PatJehn@Embarqmail.Com <mailto:PatJehn%40Embarqmail.Com>
> (PatJehn at Embarqmail.Com)
>
> 850-951-9899
>
>
>

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From the moderator, Glenn C.:

Rajiv, you needed to keep on reading in that document, where Hank went on to say further along:

"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 –

"#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 yourself 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?"

- - - -

These were not "four steps" that you took, in the same sense as the twelve steps of the twelve step program in the Big Book.

- - - -

There is also a mention of "four steps" in Message #2788 from <tcumming@nc.rr.com> (tcumming at nc.rr.com), where it says:

From the end of a 1st edition of the Big Book story titled THE CAR SMASHER, page 369:

- - - -

I have continued to ask for dates and sources.
I asked 300 former and current AI-Anon delegates and the AI-Anon World Service Office (WSO) for the history of the table card.

The saying appears to have originated in AI-Anon in Britain and was brought to the attention of the US WSO in 1973. The WSO found no references to the Manhattan Project in their archives for any reason. As you may know, the entire archive of AI-Anon has been placed into a huge database from which they may find anything in print that originated or passed through their office. It is interesting how quickly the word "who" was changed to "whom".

Below my signature is a copy of the statement I received from the WSO and two long timers.

Sincerely,

Art Boudreault

- - - -

From AI-Anon World Service Archives:

According to existing research, the table card appears to have originated at AI-Anon meetings in Britain, and was then produced by the WSO in 1973. In the August 1973 issue of The Forum, on page 4, in an article titled, "A Delegate Re-Lives World Service Conference," Margaret H., Delegate at the 1973 World Service Conference from South Carolina, wrote:

"The tent-fold card propped up during AI-Anon meetings in Britain, bearing the words: "Who you see here, what you hear here, let it stay here." So that all groups may profit from the British AI-Anon reminder the WSO has also produced these to sell for the 10¢ each, or \$1.00 a dozen; lest our members be tempted to call our attention to the word "Who" as ungrammatical, we hasten to explain in advance that this was done on purpose to make it colloquial and familiar."

The word "who" was replaced by "whom" sometime between the 1978 printing and the 1981 printing, and remains this way today.

one with his hands over his ears, and one with his hands over his mouth).

Even if the Al-Anon organization in the U.S. says that they got it from the Al-Anon organisation in Britain, the overall Manhattan Project involved the U.S., Britain, and Canada all three. British scientists (and research facilities) were very much part of the team that built the bomb. So saying that the statement came originally from Britain does not mean that it could not have had any link to the Manhattan Project.

See the photo, for example, at the bottom of the web page given below, where a prominent road sign along an English highway says:

"Brentwood
Kelvedon Hatch A 128
Industrial Estates
Secret Nuclear Bunker"

This is from
<http://www.patheticphotos.com/pathetic-things.htm>
<http://www.patheticphotos.com/Pathetic-Things/secret-nuclear-bunker.htm>

We've already got the camel as an AA symbol and the mythical bird called the phoenix (rising in flight from the flames of rebirth). But three monkeys as AA symbol? Hmmm. I have been told that a long automobile ride with Frank N., Floyd P., Big Al M., and me all in the same vehicle reminded some people of a trip with the Three Stooges.

But anyway, here are some references, the first one from the excellent website maintained by the Tennessee State AA Archives. They say that the Three Monkeys sign was displayed at Oak Ridge, Tennessee, a major Manhattan Project site, and show us an actual picture of what it looked like:

<http://area64tnarchives.org/whatyouseehere.html>

<<What You See Here, What You Do Here, What You Hear Here, When You Leave Here, Let It Stay Here>>

<http://narademo.umiacs.umd.edu/cgi-bin/isadg/viewseries.pl?seriesid=4110>

<<Included, as well, are numerous close-ups of billboard messages promoting loyalty and security themes (e.g., in Notebook 59, bill-

you'll understand why. But after checking the facts the Listeners Committee of "We The People" decided to grant him time because they feel that if one person is helped by hearing his story, then WE THE PEOPLE will have done a real service. Alright, sir.

ANONYMOUS GUEST:

Six months ago I got out of an insane asylum. I'd been sent there because I was drinking myself to death. But the doctors said they could do nothing for me. And only four years ago I was making 20,000 dollars a year. I was married to a swell girl and had a young son. But I worked hard and like lots of my friends - I used to drink to relax. Only they knew when to stop. I didn't. And pretty soon - I drank myself out of my job. I promised my wife I'd straighten out. But I couldn't. Finally she took the baby and left me.

The next year was like a nightmare. I was penniless. I went out on the streets - panhandled money for liquor. Every time I sobered up - I swore not to touch another drop. But if I went a few hours without a drink - I'd begin to cry like a baby, and tremble all over. One day after I left the asylum I met a friend of mine. He took me to the home of one of his friends. A bunch of men were sitting around, smoking cigars, telling jokes - having a great time. But I noticed they weren't drinking. When Tom told me they'd all been in the same boat as I was - I couldn't believe him. But he said, "See that fellow? He's a doctor. Drank himself out of his practice. Then he straightened out. Now he's head of a big hospital." Another big strapping fellow was a grocery clerk. Another the vice president of a big corporation. They got together five years ago. Called themselves Alcoholics Anonymous. And they'd worked out a method of recovery. One of their most important secrets was - helping the other fellow. Once they began to follow it the method proved successful and helped others get on their feet - they found they could stay away from liquor.

Gradually - those men helped me back to life. I stopped drinking. Found courage to face life once again. Today I've got a job - and I'm going to climb back to success. Recently we wrote a book called "Alcoholics Anonymous".

(twalton at 3gcinc.com)

The Four steps to be taken?

- > From the end of a 1st edition of the Big Book
- > story titled THE CAR SMASHER, page 369:
- >
- > "There are, it seems to me, four steps to be
- > taken by one who is a victim of alcoholism.
- > First: Have a real desire to quit.
- > Second: Admit you can't. (This is hardest.)
- > Third: Ask for His ever present help.
- > Fourth: Accept and acknowledge this help."
- >
- > [That man's story is also on pg 193 of 2nd &
- > 3rd ed, but it was rewritten and renamed to
- > He Had to Be Shown, and does not have the 4
- > Steps.]

I believe we have the precursor to these four items in the story of AA Number 3 (2nd, 3rd, and 4th edits.).

Bill W. and Dr. Bob ask Bill D. the same four questions. I added the numbers for clarity's sake. In Bill D's story they were not referred to as "steps," simply questions. To me the word "steps" seems to imply a bigger or larger than life search as in searching for the holy grail of "who started the term "steps?"

I would see their "steps" as a list of actions which they performed: "the next action is ..." "we took action" etc. "the directions of the actions are ..."

[1] They said to me, "Do you want to quit drinking?"

[2] The next thing they wanted to know was if I thought I could quit of my own accord, without any help, if I could just walk out of the hospital and never take another drink.

[3] The next question, they wanted to know was if I believed in a Higher Power.

[4] The next thing they wanted to know was would I be willing to go to this Higher Power and ask for help, calmly and without any reservations.

P.S. After writing this, I came across a listing for a 1/16th which showed the DJ and it has the printing number on the front flap.

There is a 1st/16th listed on eBay, item #300234353426. It has an original DJ and shows "Sixteenth Printing" on the front flap. Another suggestion that inclusion of the printing number in this location is an indication that the DJ is original and not a facsimile.

Tommy

- - - -

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

Hi Lee,

The publisher of the 14th was Works Publishing and the DJ should say the same and have 14th on the spine and on the top of the front fly page.

You can tell the replicas because they usually have a lighter yellow and the printing # on the spine only. This apart from apparent less wear and tear.

I have a 4th,6th ,15th & 16th with originals, my other ones have replicas.

Regards Dudley

|||||

++++Message 5076. Re: The shift from "Works Publishing" to "AA Publishing"
From: srgntbilko 6/22/2008 3:20:00 PM

|||||

My 11th printing of the Big Book says copyright by Works -- at the bottom of the page it says "By the Cornwall Press Inc. Cornwall, NY -- Printed in the United States of America."

I don't know the business so I don't know what that all means.

Sarge

another plan gone awry.

June 27, 1908, thirty year-old Frank Buchman, a Pennsylvanian Lutheran minister, walked into an afternoon service with 17 other people to hear Jessie Penn Lewis preach on the cross of Christ. And then it happened.

As Buchman sat in that Chapel, "There was a moment of spiritual peak of what God could do for me. I was made a new man. My hatred was gone ... I knew I had to write six letters to those men I hated."

"I am writing," declared Buchman, "to tell you that I have harbored an unkind feeling toward you -- at times I conquered it but it always came back. Our views may differ but as brothers we must love. I write to ask your forgiveness and to assure that I love you and trust by God's grace I shall never more speak unkindly or disparagingly of you."

Those letters of amends spawned a revolution in Frank Buchman, a revolution that led to the birth of Alcoholics Anonymous.

That evening, Frank was introduced to a young Cambridge man, who upon hearing Buchman's tale of moral regeneration made a decision to change his own life. As Buchman described it, "This was the first fellow who I knew that I had ever brought face to face with that central experience." For the next half century Buchman dedicated his life to demonstrating that an experience of God was available to anyone at any time, regardless of race, religion, class or nationality.

From England, Frank returned to the United States where he went to work as the YMCA director at Penn State University. There he had a profound effect on campus life, due in part to the conversion of the campus bootlegger, who during a trip to Toronto with Frank and a group of students from Penn State, made a decision to change his life. After having Frank help him by writing an amends letter to his wife, the bootlegger never drank again and went around the world with Frank talking about his change.

Frank Buchman described the four years that he spent at Penn State as the laboratory in which he developed a practical program of action and

learned how to have honest conversations that led people to make decisions to change their lives.

The formula he developed was:

1. The sharing of our sins and temptations with another Christian life given to God, and to use sharing as witness to help others, still unchanged, to recognize and acknowledge their sins.
2. Surrender of our life, past, present, and future, into God's keeping and direction.
3. Restitution to all whom we have wronged directly or indirectly.
4. Listening to, accepting, relying on God's guidance and carrying it out in everything we do or say, great or small.

Sound familiar?

The application of this course of action revolutionized the spiritual life of the campus, and its success brought Christian evangelists from all over the world to find out what was happening on a backwater campus that had been paralyzed by strife.

After Penn State, Frank went to China in 1917 where an honest conversation with a young Sam Shoemaker helped Sam to tell him, "I have been a pious fraud, pretending to serve God but actually keeping all the trump cards in my own hands. Now I've told Him how sorry I am, and I trust you'll forgive me for harboring ill will against you. This sprang up the moment you used that word sin!"

Buchman said that he freely forgave him. "Now what's the next step?" Shoemaker asked. The next step was making amends to Sam's Bible study class. The trouble was, Shoemaker told his Chinese students, he disliked China. That admission produced such a profound spiritual experience in Shoemaker that it led to his working closely with Buchman for the next twenty-one years and brought the revolution of "First Century Christianity" (later known as the Oxford Group) to people worldwide.

The message of personal revolution was transmitted by one "informed Christian" sharing

with another and by inviting people to "house parties." If you have ever attended an AA convention or round up you have experienced an Oxford Group house party. Speakers were brought in from a variety of places to share their experience, strength and hope in both large speaker meetings and small special interest meetings. Men would tell their stories in men's meetings; women in women's; there were even forums for drug addicts, overeaters, and drunks. At these gatherings, both speakers and experienced members would be available for "personal interviews" where sharing and surrender could take place. Then people would be encouraged to make restitution and have a daily "quiet time" to receive inspiration on how to conduct their lives.

When he was pressed for a definition of sin, Buchman said, "What is a sin for one person may not be a sin for another. The true definition of sin is that it is something that separates you from God or from your fellows."

In 1922, Jim Newton, a young salesman with a taste for fast living, followed a group of attractive young women into a hotel ballroom thinking they were going to a dance. To his dismay he found himself in an Oxford Group house party at the Toy Town Tavern in Winchington, Massachusetts, where he heard a message that changed his life. Buchman referred Newton to Shoemaker who helped Newton take stock of his life, surrender, make restitution, and start to live a "guided life." If you wish to know the Oxford Group technique of guidance read pages 85-87 in the book Alcoholics Anonymous.

A few years later, Jim Newton was trying to help Bud F., the alcoholic son of his employer, Harvey F., to change. Unable to help his friend, Jim introduced Bud to his mentor, Samuel Shoemaker. Sam, who had a remarkable gift bringing people to make a decision, went through the process with Bud who immediately lost his obsession to drink, made amends to his father and wife, and returned to the good graces of his family.

Harvey F. was so impressed with the change in his son that he convinced his fellow industrialists in Akron, Ohio, to help underwrite an Oxford Group house party held in January 1933 at the Mayflower Hotel. Buchman and his team

were welcomed by the Rev. Walter Tunks, a close friend of the F. family; also in attendance were Henrietta Seiberling and T. Henry and Clarace Williams who were to become the founders of the West Hills meeting of the Oxford Group in Akron.

Also in 1933, Shoemaker's ministry at Calvary Church in New York City's Gramercy Park was a hub of Oxford Group activity. There were Oxford Group meetings held three times a week at Calvary Church where people shared the life changes they had discovered from applying the Oxford Group principles. He also founded the Calvary Mission, which was a hostel for indigent alcoholic men.

Many important families had ties to this Calvary Church, among them the H. family whose eldest son Rowland was described by Bill W. as "a business man who had ability, good sense and high character ... who had floundered from one sanitarium to another." Rowland had returned from Europe after another attempt to get his life in order after consulting with Dr. Carl Jung. Rowland was drinking and going to Oxford Group meetings at Calvary Church. Among the people whom he met at Calvary was Vic Kitchen, author of *I Was a Pagan* (published in 1934), which described his release from alcoholism, drug addiction, and "anything that gave me pleasure, power or applause" in the Oxford Group. While on a business trip to Detroit, Rowland read the book, identified at depth, and as Shoemaker said, "had a change right there on the train." Rowland stopped drinking, reconciled with his family, made restitution for questionable business dealings, became active with the Oxford Group businessmen's team, spoke at meetings and encouraged others to find what he had found.

One of the many people Rowland touched was an old childhood friend, Edwin 'Ebby' T., who was about to be locked up as a chronic inebriate. Rowland, whose alcohol problem was well known, convinced the judge to release Ebby into his care. Two weeks later, Ebby was speaking at Oxford Group meetings around Vermont, and after a couple of weeks with Rowland (who had all of six months in the group), the freshly sober Ebby moved into Calvary Mission in New York City and became active there.

Sober six weeks, Ebby was inspired to find another old school friend, Bill W., who was known to be in awful shape. Bill could not get the change in Ebby out of his mind for he knew his friend was a hopeless drunk like himself, yet was sober. A few days after that, Bill went to see Ebby at the Calvary Mission, gave an impassioned, albeit drunken testimony from the podium and soon after landed in Townes Hospital. Ebby visited him there and reacquainted Bill with the steps of the Oxford Group whereupon Bill had his profound white light experience, lost his compulsion to drink and was seized with a desire to pass on his experience to others.

When Bill was released, he and Lois immediately started attending Oxford Group meetings at Calvary Church and had frequent contact with Sam Shoemaker. Lois said that they went to a minimum of three meetings a week and attended house parties during the first three years of Bill's sobriety.

Six months after sobering up, Bill went to Akron, Ohio, on a business venture that failed. When he found himself about to enter the bar at the same Mayflower Hotel where the Oxford Group had met, he started searching for an to help. That moment of desperation led him to the Rev. Walter Tunks and ultimately to Henrietta Seiberling who knew just the man.

A local proctologist, who thought he was a closet drinker, had been attending the West Hill Oxford Group meeting for two years with his wife, his problem becoming progressively worse. The Doctor later described his impression of the West Hills Group, "I was thrown in with a crowd of people I sensed that they had something I did not have, from which I might readily profit. I learned that it was something of a spiritual nature, which did not appeal to me very much, but I thought it could do no harm."

Bill W. met with Bob S. (lovingly referred to as Dr. Bob) on Mother's Day 1935. Bob stopped drinking abruptly. Though he accepted Bill's description of alcoholism as a fatal illness and the Oxford Group steps as the solution, Bob believed that making restitution to those he had harmed would destroy his practice and put his family further at risk.

(byronbateman at hotmail.com)

It should be widely available through A.A. sources. The quality of Dr. Bob's speeches is not very good because the originals were cut on a wire recorder I was told.

Byron

- - - -

From: barefootbill@optonline.net
(barefootbill at optonline.net)

Please go to <http://www.justloveaudio.com>
then click on "store"
then click on "Recovery Audio"
then click on "AA"
then do a search by putting in Dr. Bob in the speaker field.

We have every known talk by Dr. Bob all on one CD.

Thanks & God bless.

- - - -

From: "jfk92452000" <jfk92452000@yahoo.com>
(jfk92452000 at yahoo.com)

Li, Yes there are several recordings of Dr. Bob. His last talk at the Cleveland Convention in 1950 was recorded and is available from "Nova Tapes by Earl" in Cross Junction, Virginia. 540/888/4505 or 800/825/0560. I think there is an on-line site.

These recordings were done originally on spool and are tough to listen to but the message and hearing his voice will send chills up your spine. There are recordings of Bill, Sister Ignatia, Reverend Sam Shoemaker and Ebby and many others. They are great because I feel like I am getting the program right from the horses mouth. Let me know if you have any problem contacting Nova.

John F.Kenney

- - - -

From: James Bliss <james.bliss@comcast.net>
(james.bliss at comcast.net)

message of AA arrived in Cuba in January, 1993. I learned about the program of AA through a friend about 10 years prior to this date in Syracuse, NY. I remember we were eating donuts and drinking coffee after the Service at Unity Church in Syracuse, and timidly I came over to say hello. As I spoke, the first question I was asked by Marti R. was, where was my English accent from, to which even more timidly I responded: from Cuba.

I was surprised to see the brightness in her eyes when she said: from Cuba? How wonderful! From there on I felt very comfortable as if I were home. I could speak about Cuba with someone from the bottom of my heart. I had found a friend.

From Marti R., I learned that AA was her spiritual path. What I heard sounded good. As she explained to me the program I learned to accept the Twelve Steps as a way of life, without ever asking myself the reason why it was so important for her to pass on the message. I never thought to relate the program of recovery with alcohol, primarily because I never saw alcohol anywhere in the ten years that later on we shared an apartment in Miami, Florida, and secondly because I became fascinated with the Twelve Steps. The Twelve Steps of AA appeared to me to be logical, rational, well-thought, with universal characteristics, good for everybody.

I never felt the need to join an Alanon group. I went to the AA open meetings because I liked the people. The idea of bringing the message of AA to Cuba happened on a very hot day of the month of July in one of my trips to Cuba to visit my family. I was walking by a park on Linea Street and saw a man apparently asleep on a steamily hot sidewalk. I wondered what was the matter, and people passing by did not help when realizing the man was drunk. I had never seen before the effects of alcohol so closely. I came back home to Miami with the determination to make the program of recovery of AA to be known in Cuba.

With the assurance of having by my side the support of a well seasoned experienced member of AA, I started talking to my friends from Cuba in transit in Miami about AA. I sent books with them, and encouraged them to open the doors of their hearts and their churches

to meetings for people with problems with alcohol to get together to study the books. By doing this, the idea did not go too far. I thought I should go farther with it.

With the help of my friend and spiritual mentor, Dr. Adolfo Ham, I was able to get an interview with Dr. Silvio Platero, a member of the Office of Religious Affairs of the PCC. I don't remember the date. I left with Dr. Platero the blue book of AA and others. I told him that I wanted to invite a pastor from Cuba to spend 30 days in Miami to go to as many AA meetings as possible in Spanish. The person I was directed to was the Rev. Juan Francisco Naranjo. The Rev. Naranjo and his wife, the Rev. Estela Hernandez, were very active in community services. I talked to them, and pastor Naranjo accepted my invitation to come to Miami in spite of telling him that I did not have any money to pay for his airfare and expenses. I wrote a letter of invitation to him, and with that he was able to obtain a visa to travel from Cuba to the U.S.

When pastor Naranjo returned to Cuba, he brought with him several books and started AA group meetings at his church. Even with this, the idea did not make any progress. Pastor Naranjo was not an alcoholic. The program of recovery only works among alcoholics, sharing, as you say their strengths, hopes and experiences. The Cubans in Miami did not take up the challenge thinking that they had to wait for the revolution to be over before they could bring the message of AA to Cuba.

One day, commenting about my project of bringing the message of AA to Cuba with friends from Peacenet, someone sent me an e-mail from South Africa, I don't remember her name, who gave me the phone number and the address of the organization based in San Francisco, CA, USA, "Creating A Sober World". Without waiting long, Bruce K, their coordinator, and I started planning a trip to Cuba with members of this organization. Bruce K called the Department of State, and there was no need to apply for a special license for the initial group of 6 people to travel to Cuba. We were received by the Rev. Juan Francisco Naranjo and Estela Hernandez at the Havana airport with free visas. We stayed with them, they provided us with a meeting room, took care of the details of a marvelous program of

agnostics widened our gateway so that all who suffer might pass through, regardless of their belief or lack of belief."

Yours in Service
Shakey Mike Gwartz

- - - -

From Glenn C. (South Bend, Indiana)
<glennccc@sbcglobal.net>
(glennccc at sbcglobal.net)

The description of AA as "spiritual" rather than "religious" goes back to the earliest days. See for example this reference from 1940:

Message 381 Possibly the 1st AA Pamphlet
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/381>

From William Lash

THE FIRST "A.A." PAMPHLET
AS DERIVED FROM THE SERIES
OF ARTICLES FROM THE
HOUSTON PRESS

BY
LARRY JEWELL*

(April 1940)

[*Larry Jewell came to Houston from Cleveland with only a Big Book and a Spiritual Experience resulting from having taken the Steps while hospitalized. His Sponsors were Dr. Bob Smith & Clarence Snyder.]

"This approach to alcoholism is squarely based on our own drinking experience, what we have learned from medicine and psychiatry, and upon certain spiritual principles common to all creeds. We think each man's religious views, if he has any, are his own affair. No member is obliged to conform to anything whatever except to admit that he has the alcoholic illness and that he honestly wishes to be rid of it."

"While every shade of opinion is expressed among us we take no position as a group, upon controversial questions. We are only trying to aid the sick men and distracted families

who want to be at peace. We have found that genuine tolerance of others, coupled with a friendly desire to be of service is most essential to our recovery."

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In a message dated 7/6/2008 3:14:43 P.M. Eastern Daylight Time, jax760@yahoo.com writes:

We frequently hear in the rooms that the AA program is "spiritual not religious."

I am aware that Bill W. has been quoted as saying "we are not a religious organization" and that the Big Book says ... "we have written a book which we believe to be spiritual as well as moral."

Does anyone recall seeing in anything in print attributable to Bill W., the first 100 or in Conference literature that says "spiritual not religious"?

Facts only please, no opinions on the topic!

God Bless

John B

=====

+++Message 5094. Re: Set A Side Prayer
From: jm48301 7/6/2008 5:00:00 PM

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In AAHistoryLovers@yahoogroups.com, Alan Spencer <alan.nm46@...> wrote:

- >
- > Some of the Big Book Studies around the country
- > use a prayer called the set-a-side prayer; does
- > anyone have the words?
- >
- > Thanks,
- > Alan in the Desert

The text of the Set-Aside Prayer and an explanation of its source can be found in:

http://www.justloveaudio.com/resources/12_Steps_Recovery/Pre-Step_Work/

Set-Aside_Prayer.pdf [17]

which has always flowed through the Church, is the ultimate foundation on which AA rests. Our spiritual origins are Christian ..."

(2) "... It now occurs to me that it may be profitable if we were to review the origins of AA; to take a look at some of its underlying mechanisms -- an interior look as it were. Of course I am here reflecting my own views, and some of these are bound to be speculative. At any rate, here they are. Though AA roots are in the centuries-old Christian community, there seems little doubt that in an immediate sense our fellowship began in the office of the much-respected Dr. Carl Jung of Zurich ..."

(3) "... Now a final thought. Many a non-alcoholic clergyman asks these questions about Alcoholics Anonymous: "Why do clergymen so often fail with alcoholics, when AA so often succeeds? Is it possible that the grace of AA is superior to that of the Church? Is Alcoholics Anonymous a new religion, a competitor of the Church?"

If these misgivings had real substance, they would be serious indeed. But, as I have already indicated, Alcoholics Anonymous cannot in the least be regarded as a new religion. Our Twelve Steps have no theological content, except that which speaks of "God as we understand Him." This means that each individual AA member may define God according to whatever faith or creed he may have. Therefore there isn't the slightest interference with the religious views of any of our membership. The rest of the Twelve Steps define moral attitudes and helpful practices, all of them precisely Christian in character. Therefore, as far as they go, the Steps are good Christianity; indeed they are good Catholicism, something which Catholic writers have affirmed more than once.

Neither does AA exert the slightest religious authority over its members: No one is compelled to believe anything. No one is compelled to meet membership conditions. No one is obliged to pay anything. Therefore we have no system of authority, spiritual or temporal, that is comparable to or in the least competitive with the Church. At the center of our society we have a Board of Trustees. This body is accountable yearly to

a Conference of elected Delegates. These Delegates represent the conscience and desire of AA as regards functional or service matters. Our Tradition contains an emphatic injunction that these Trustees may never constitute themselves as a government -- they are to merely provide certain services that enable AA as a whole to function. The same principles apply at our group and area level.

Dr. Bob, my co-partner, had his own religious views. For whatever they may be worth, I have my own. But both of us have gone heavily on record to the effect that these personal views and preferences can never under any conditions be injected into the AA program as a working part of it. AA is a sort of spiritual kindergarten, but that is all. Never could it be called a religion.

Nor should any clergyman, because he does not happen to be a channel of grace to alcoholics, feel that he or his Church is lacking in grace. No real question of grace is involved at all - it is just a question of who can best transmit God's abundance. It so happens that we who have suffered alcoholism, we who can identify so deeply with other sufferers, are the ones usually best suited for this particular work. Certainly no clergyman ought to feel any inferiority just because he himself is not an alcoholic! Then, as I have already emphasized, AA has actually derived all of its principles, directly or indirectly, from the Church.

Ours, gentlemen, is a debt of gratitude far beyond any ability of mine to express. On behalf of members everywhere, I give you our deepest thanks for the warm understanding and the wonderful co-operation that you have everywhere afforded us. Please also have my gratitude for the privilege of being with you this morning. This is an hour that I shall remember always ..."

From the Q&A that followed Bill's address:

(4) "... When these Steps were shown to my friends, their reactions were quite mixed indeed. Some argued that six steps had worked fine, so why twelve? From our agnostic contingent there were loud cries of too much "God." Others objected to an expression, which I had included which suggested getting on

one's knees while in prayer. I heavily resisted these objections for months. But finally did take out my statement about a suitable prayerful posture and I finally went along with that now tremendously important expression, "God as we understand Him" - this expression having been coined, I think, by one of our former atheist members. This was indeed a ten-strike. That one has since enabled thousands to join AA who would have otherwise gone away. It enabled people of fine religious training and those of none at all to associate freely and to work together. It made one's religion the business of the AA member himself and not that of his society.

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

(5) From the Foreword to the Second Edition Big Book:

"... Another reason for the wide acceptance of A.A. was the ministrations of friends -- friends in medicine, religion, and the press, together with innumerable others who became our able and persistent advocates. Without such support, A.A. could have made only the slowest progress. Some of the recommendations of A.A.'s early medical and religious friends will be found further on in this book.

Alcoholics Anonymous is not a religious organization. Neither does A.A. take any particular medical point of view, though we cooperate widely with the men of medicine as well as with the men of religion.

Alcohol being no respecter of persons, we are an accurate cross section of America, and in distant lands, the same democratic evening-up process is now going on. By personal religious affiliation, we include Catholics, Protestants, Jews, Hindus, and a sprinkling of Moslems and Buddhists. More than 15% of us are women ..."

(6) From Bill's Story

"... The door opened and he stood there, fresh-skinned and glowing. There was something about his eyes. He was inexplicably different.

What had happened?

I pushed a drink across the table. He refused it. Disappointed but curious, I wondered what had got into the fellow. He wasn't himself. "Come, what's this all about?" I queried. He looked straight at me. Simply, but smilingly, he said, "I've got religion ..."

(7) From *We Agnostics*

"... We, who have traveled this dubious path, beg you to lay aside prejudice, even against organized religion. We have learned that whatever the human frailties of various faiths may be, those faiths have given purpose and direction to millions. People of faith have a logical idea of what life is all about. Actually, we used to have no reasonable conception whatever. We used to amuse ourselves by cynically dissecting spiritual beliefs and practices when we might have observed that many spiritually-minded persons of all races, colors, and creeds were demonstrating a degree of stability, happiness and usefulness which we should have sought ourselves ..."

(8) From *Into Action*

"... We must be entirely honest with somebody if we expect to live long or happily in this world. Rightly and naturally, we think well before we choose the person or persons with whom to take this intimate and confidential step. Those of us belonging to a religious denomination which requires confession must, and of course, will want to go to the properly appointed authority whose duty it is to receive it. Though we have no religious connection, we may still do well to talk with someone ordained by an established religion. We often find such a person quick to see and understand our problem. Of course, we sometimes encounter people who do not understand alcoholics ..."

"... If circumstances warrant, we ask our wives or friends to join us in morning meditation. If we belong to a religious denomination which requires a definite morning devotion, we attend to that also. If not members of religious bodies, we sometimes select and memorize a few set prayers which emphasize the principles we have been discussing. There are many helpful books also.

Suggestions about these may be obtained from one's priest, minister, or rabbi. Be quick to see where religious people are right. Make use of what they offer ..."

(9) From Working With Others

"... Your prospect may belong to a religious denomination. His religious education and training may be far superior to yours. In that case he is going to wonder how you can add anything to what he already knows. But he will be curious to learn why his own convictions have not worked and why yours seem to work so well. He may be an example of the truth that faith alone is insufficient. To be vital, faith must be accompanied by self sacrifice and unselfish, constructive action. Let him see that you are not there to instruct him in religion. Admit that he probably knows more about it than you do, but call to his attention the fact that however deep his faith and knowledge, he could not have applied it or he would not drink. Perhaps your story will help him see where he has failed to practice the very precepts he knows so well. We represent no particular faith or denomination. We are dealing only with general principles common to most denominations ..."

(10) From The Family Afterward

"... Alcoholics who have derided religious people will be helped by such contacts. Being possessed of a spiritual experience, the alcoholic will find he has much in common with these people, though he may differ with them on many matters. If he does not argue about religion, he will make new friends and is sure to find new avenues of usefulness and pleasure. He and his family can be a bright spot in such congregations. He may bring new hope and new courage to many a priest, minister, or rabbi, who gives his all to minister to our troubled world. We intend the foregoing as a helpful suggestion only. So far as we are concerned, there is nothing obligatory about it. As non-denominational people, we cannot make up others' minds for them. Each individual should consult his own conscience ..."

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In just about every mention of "not religious"

so I may have an open mind and a new experience with all of these things. Please let me see the truth."

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+++Message 5098. Re: Fifth steps in early AA
From: Arthur Sheehan 7/6/2008 10:56:00 PM

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The reference on the matter of Step 5 is in the Big Book chapter Into Action (pgs 73 and 74) and The Little Red Book refers the reader to those pages which state:

"... We must be entirely honest with somebody if we expect to live long or happily in this world. Rightly and naturally, we think well before we choose the person or persons with whom to take this intimate and confidential step. Those of us belonging to a religious denomination which requires confession must, and of course, will want to go to the properly appointed authority whose duty it is to receive it. Though we have no religious connection, we may still do well to talk with someone ordained by an established religion. We often find such a person quick to see and understand our problem. Of course, we sometimes encounter people who do not understand alcoholics ..."

To me the emphasis is on: "... Rightly and naturally, we think well before we choose the person or persons with whom to take this intimate and confidential step ..." I believe the Big Book guidance is that you "can" do Step 5 with someone outside of AA not that you "should or must" do it with someone outside of AA. I think over time this has primarily evolved into taking the Step 5 with one's sponsor. I personally know of several disasters that occurred from members not wisely picking someone outside of AA.

There weren't any formal Steps in early AA's 6-Step program. It was all word of mouth and what got passed on varied quite a bit depending on who was doing the passing. That's one of the reasons why the Big Book was written. The Mid-West (re Dr Bob and Earl T) was far more influenced by the Oxford Group than the NY members. What Earl T describes in his story is part of the "Five

C's" of the Oxford Group (Confession). It also seems that in the early days members were walked through the Steps rather quickly.

While The Little Red Book is more explicit and direct in recommending a "clergyman or psychiatrist" that was the interpretation of the 12 Steps based on the viewpoint of the Nicolette Group in Minneapolis, MN not necessarily AA as a whole. I'd strongly recommend first doing the 5th Step with one's sponsor. When I first did it, it was with my sponsor and then I did it again with a Jesuit priest who was an AA member. The priest was my way of admitting it to God while receiving the Roman Catholic sacrament of Confession (today called Reconciliation).

Cheers
Arthur

PS - while on my soapbox I think there is far too much emphasis in AA today on "Step procedure" and it is at the expense of "Step substance." Bill W gave us Steps "which are suggested as a program of recovery" -- they are not the same as Moses giving us Commandments.

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++++Message 5099. Serenity Prayer faces challenge on authorship
From: jblair101 7/11/2008 1:05:00 PM

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By Laurie Goodstein
International Herald Tribune

Friday, July 11, 2008
<http://www.ihf.com/articles/2008/07/11/america/prayer.php>

Generations of recovering alcoholics, soldiers, weary parents, exploited workers and just about anybody feeling beaten down by life have found solace in a short prayer that begins: "God grant me the serenity to accept the things I cannot change."

Now the Serenity Prayer is about to endure a controversy over its authorship that is likely to be anything but serene.

For more than 70 years, the composer was thought to be the Protestant theologian Reinhold Niebuhr, one of modern Christianity's most towering figures. Niebuhr, who died in 1971, said he was quite sure he had written it, and his wife, Ursula, also a prominent theologian,

dated its composition to the early 1940s.

His daughter Elisabeth Sifton, a book editor and publisher, wrote a book about the prayer in 2003 in which she described her father first using it in 1943 in an "ordinary Sunday service" at a church in the Massachusetts town of Heath.

Now, a law librarian at Yale, using new databases of archival documents, has found newspaper clippings and a book from as far back as 1936 that quote close versions of the prayer. The quotes are from civic leaders all over the United States and are always, interestingly, by women.

Some refer to the prayer as if it were a proverb, while others appear to claim it as their own poetry. None of them attribute the prayer to a particular source. And they never mention Niebuhr.

An article about the mystery of the prayer, by Fred Shapiro, associate library director and lecturer at Yale Law School, who edited "The Yale Book of Quotations," will be published next week in the Yale Alumni Magazine, an independent bimonthly publication. It will be followed by a rebuttal from Sifton.

Shapiro said in an interview: "Reinhold Niebuhr was a very honest person who was very forthright and modest about his role in the Serenity Prayer. My interpretation would be that he probably unconsciously adapted it from something that he had heard or read."

But Sifton faults Shapiro's approach as computer-driven and deprived of historical and theological context. In an interview, she said her father traveled widely in the 1930s, preaching in college chapels and to church groups and could have used the prayer then. She said she fixed the date of its composition to 1943 in her book, "The Serenity Prayer: Faith and Politics in Times of Peace and War," because she had relied on her parents' recollections.

Sifton said the newly unearthed quotes were merely evidence that her father's preaching had a broad impact.

And she took greatest umbrage at Shapiro's notion that the prayer was so simple that it could have been written by almost anyone in any era.

"There is a kind of austerity and humility about this prayer," Sifton said, "that is very characteristic of him and was in striking contrast to the conventional sound of the American pastorate in the 1930s, who were by and large optimistic, affirmative, hopeful."

The precise origins of the Serenity Prayer have always been wrapped in a fog. Even in Niebuhr's lifetime, his authorship was challenged.

His response was typically modest. He was quoted in a magazine article in 1950 as saying: "Of course, it may have been spooking around for years, even centuries, but I don't think so. I honestly do believe that I wrote it myself."

One more time, the 83-year-old priest spoke of the symptoms of sobriety - the ways patients know they are getting better. Recognizing that everyone is in pain. The return of one's self-esteem and humanity. No more living a lie. Father Martin spoke of his own drinking, his own "island of pain and self-hatred." He thanked everyone for their prayers. "I'm going to go home shortly now. That took all the steam out of me."

This has been a milestone year for Joseph Martin. Together with his partner, Mae Abraham, they watch over the addiction center they opened 25 years ago this spring.

More than 30,000 people have been treated there, including supermodel Niki Taylor, pro football player Thomas "Hollywood" Henderson, the late Michael Kennedy, the son of Robert F. Kennedy, and the late former White House aide Michael Deaver. Lynda Carter Altman, TV's former Wonder Woman and an Ashley alum herself, performed before 540 guests who paid \$250 a seat to attend a silver anniversary gala last month.

Father Martin marked his own milestone this month: It was 50 years ago that the young Baltimore priest entered treatment. He has congestive heart failure now and endures dialysis three times weekly. His blood pressure sinks dangerously low. Takes a week of energy to decide to belch, as Father Martin says. Public appearances are seldom.

"I pray for him every day," says Mary Royals, 49, of Bethesda. "He has an immense amount of compassion because he is one of us. He gave people back their lives."

In 2003, Royals, once a serious binge drinker, spent a month at Ashley, which is about the prettiest place for the ugly business of getting clean. Bald eagles, wild turkeys and osprey inhabit the grounds of the former estate of Sen. Millard Tydings of Maryland. While there's nothing idyllic about detoxification, a patient's road to recovery is paved with creature comforts at Ashley.

"At Ashley, I found people who had been in situations similar to mine. The disease had no prejudices. It is a great equalizer, whether you are in the public eye or not," Deaver wrote in his book, *Behind the Scenes*.

For \$20,800 for 28 days, patients undergo a regiment of instruction, therapy, fellowship and something about having to get up at 6 in the morning. "This campus is routinely inspected by detection canines," says a sign in the lobby of the nonprofit. The only permitted "contraband" is candy. A media blackout is imposed; no cell phones, no BlackBerries, no TV - except during Super Bowls and World Series. Sixty percent of the patients are men, after all.

Until a few years ago, Father Martin regularly visited and welcomed patients with his trademark: "The nightmare is over." He held court afternoons in the sunny dining room, as patients gathered around.

To know Father Martin is to know his penguin joke: A police officer spots a drunk walking down the street with a penguin. Tells the man to take the penguin to the zoo where he belongs. The next day, the officer sees the same

drunk walking the same penguin. Thought I told you to take him to the zoo. "I did," the drunk said. "He loved it. Today, we're going to the library."

The joke, emblematic of Father Martin's disarming approach to addiction, is immortalized in Ashley's chapel, where a 1-inch figure of a penguin was inserted in one of the stained-glass panels. The penguin is part of a tour of Ashley, as are the hundreds of nametags stuck on the ceiling of a waterfront gazebo by patients on their last day at the facility. Along the fence line above the Chesapeake Bay, markers still remain for Molly and Bonnie, Father Martin's Labs that once escorted patients on walks and chronically retrieved balls.

Adorning the walls of Ashley's rooms, portraits of Father Martin and Mae Abraham hang inseparably. Mae still speaks there every month, while Father Martin has stayed home. He watches the news, waits for her return, and steels himself against more dialysis.

"I live tired," he says.
But he's not alone.

At the Abraham home At Mae Abraham's Havre de Grace home in early June, no one is enjoying the pool - too hot for that. Her manicured gardens feature plants just high enough, as she points out, to avoid the urinary wrath of the Labradors, which her 52-year-old son, Alex, field trains. The home was built out in the back to make a bedroom for Father Martin. A crucifix hangs over his crisply made bed, where a stuffed penguin hogs a pillow.

In the family room, Father Martin sits in what must be his favorite chair. He's watching Fox News. I'm probably a McCain man, he says. Mae sits behind him on the couch and consults the man's biography, *One Step Closer: The Life and Work of Father Joseph C. Martin*. She knows their narrative by heart but the dates get fuzzy. In fact, it was 1958 when Father Martin was admitted to a treatment center. Ordained a decade earlier, he had discovered his taste for alcohol that same year during a Thanksgiving dinner with fellow priests.

"There are people who have to acquire a taste for gin, but I didn't - I loved it immediately. I had two or three doubles that day," he said in his biography. His drinking escalated. "It never occurred to me that perhaps there was something odd about a priest walking toward a garbage dump in the middle of the afternoon carrying two suitcases filled with clanking bottles."

It occurred to his superiors, who noticed Father Martin's careless teaching habits and troubling behavior. In 1956, he was admitted to a psychiatric ward of a California hospital. No one suspected alcoholism, so when Father Martin left the hospital appearing healthier and happy, he also returned to his double martinis and drinking shots of vodka from bottles he kept in his bathroom. By 1958, Joe Martin could no longer keep his drinking and behavior under control, much less a secret. The Archdiocese of Baltimore ordered him into treatment at Guest House, a Michigan treatment center for clergy.

There, he was exposed to the tenants of Bill Wilson's Alcoholics Anonymous program. Wilson, a Wall Street businessman ruined by drink, had developed a

12-step, faith-based program that treated alcoholism as a disease and stressed staying sober and helping others achieve sobriety. Father Martin saved his notes from the lectures and conversations during his time at Guest House. He also got sober.

In the 1960s, Father Martin distilled Wilson's 12 steps into literally a blackboard talk. He made the rounds of AA meetings with his direct, self-referencing lectures on addiction. The U.S. armed services, which had begun mandatory addiction training for servicemen, used Martin's 90-minute Chalk Talk on Alcohol, as did private businesses and rehab centers. Poorly lit and single-angled, the training films featured one bespectacled priest and one chalk board. "No singing or dancing," as the host says. (The films have gained a new audience on YouTube.)

We alcoholics drink because we can't NOT drink.

I must not make myself a part of the destruction of someone I love.

Drug your conscience and see where your behavior goes.

What are you worth?

But why did he drink?

"Oh, a thousand reasons," Father Martin says. "The point is I crossed the line until I could not NOT drink."

Growing up in a Hampden rowhouse, the seven Martin children were exposed to drinking. Father Martin's 81-year-old brother, Edward Martin, says their father drank on Friday, payday. The rest of the week, James Martin, a machinist by trade, was fine, but Friday nights were not pleasant. Three of the four boys developed drinking problems.

"They say children of an alcoholic get used to the idea of drinking," says Edward Martin, who lives in Georgia. He was spared the attraction. "I never had the money to buy the stuff."

His older brother, Joseph, was clearly the popular one, winner of oratory contests at Loyola High School, the gift of gab. He grew up to be a devoted and enormously generous priest - with a quirk to his personality, his only living brother says. In a crowd, Joseph dominated the conversation with his humor, "as if he felt inadequate to socially bond with people or be comfortable in their presence unless he was entertaining them. He doesn't converse; he gives a humorous lecture."

In 1964, Father Martin crossed paths with Lora Mae Abraham, a mother and housewife from Havre de Grace. Her drinking was out of control and threatened to upend her marriage to Tommy Abraham, the owner of a Greek restaurant in Aberdeen. Days after a lost weekend at Rehoboth Beach, Del., Abraham agreed to attend a lecture at the Johns Hopkins University. Former Iowa Gov. Harold Hughes was to talk about his alcoholism. Filling in for the governor, however, was a Catholic priest from Baltimore. Mae looked for the exit.

Hello, I'm Joe Martin, and I'm an alcoholic. ...

Then, the Catholic priest told her, a Southern Baptist, that she wasn't to blame for her drinking. That she wasn't evil.

"He removed the shame from me," she says. "It changed my life forever on."

A lifelong friendship and partnership were born. Mae took everyone she knew with a drinking problem to hear Father Martin's chalk talks. But despite his sobriety and popularity, he was suffering another crisis by the end of the 1960s.

Assigned to St. Mary's Seminary on Paca Street, Father Martin no longer had any assignments or classes, nothing to do anymore. He felt useless. He stayed in his darkened bedroom and became increasingly reclusive and depressed. He turned to Mae. "I'm 45 years old, and all I have to show for my life is the blackboard talk," he told her on the phone in 1970.

They had all become close friends - Father Martin, Mae, her son, Alex, then 14, and Tommy - Father Martin especially liked the babaghanouj Tommy made at his restaurant. So, it wasn't unusual when Tommy and Mae asked Father Martin if he would like to come out to their home in the country and spend a few days resting.

That was 38 years ago.

"He's the man who came to dinner, and he's still eating," she says. He moved in with his German shepherd, Casey. Mae and the dog did not get along, so she sent both dog and priest to canine-training class. That got Father Martin driving and out of the house again. Next, her house guest needed, well, a job. Father Martin went to work for the state of Maryland's new Division of Alcoholism Control. Mae suggested that he also travel the country to give his chalk talks. They started their own production company, Kelly Productions, which offered nearly 40 Father Martin film titles. (In 2007, Mae and Father Martin sold the rights to his books and films.)

In 1978, Mae suggested they open a treatment center.

"You're going to die, and everything you have done will die with you," she told him.

After an initial \$1 million grant, it would take another seven years to raise enough money to open Ashley - named for Mae's father, the Rev. Arthur Ashley. In 1983, the 22-bed facility opened on Oakington Farm, the former estate of Millard Tydings, a native son of Havre de Grace and U.S. senator from Maryland. Six staff members hovered and fussed over all five patients. Expenses were paid from the film profits. And over much time, Ashley built a national reputation as it grew donation by donation, building by building.

Father Martin became a celebrity - his picture was taken with former first ladies Betty Ford and Nancy Reagan. In 1993, he was invited to the Vatican. Father Martin, then 65, helped celebrate Mass with Pope John Paul II. "The most profound experience of my life," he says.

Before he left, the priest from Harford County handed the pontiff a brochure from Ashley.

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From: "terry walton" <twalton@3gcinc.com>
(twalton at 3gcinc.com)

We have many examples in the Big Book of people outside of AA
"hearing our story" or 5th steps.

The first is Bill in his own words:

BB pg 13:3 "My schoolmate visited me, and I fully acquainted him
with my problems and deficiencies."

We also know this done again in AA Comes of Age when Bill meets Father
Ed Dowling.

Both men outside of AA.

In the book Alcoholics Anonymous it suggests using the properly
appointed people.

The list of "proper people" suggested is: page 74:0

1. Those of us belonging to a religious denomination which requires
confession must, and of course, will want to go to the properly
appointed authority whose duty it is to receive it.
2. Though we have no religious connection, we may still do well to
talk with someone ordained by an established religion.
3. Perhaps our doctor or
4. or psychologist will be the person.
5. It may be one of our own family
6. we cannot disclose anything to our wives or our parents which will
hurt them and make them unhappy. (this is saying a family member or wife
is a good candidate as long as what is shared is not at their expense)

The directions for "whom" is to hear this pretty clear:

Notwithstanding the great necessity for discussing ourselves with
someone, it may be one is so situated that there is no suitable person
available. If that is so, this step may be postponed, only, however, if we
hold
ourselves in complete readiness to go through with it at the first
opportunity.

We say this because we are very anxious that we talk to the right person. It
is
important that he be able to keep a
confidence; that he fully understand and approve what we are driving at;

A priest, minister, rabbi, which their duty is to receive this, under
the protection of the right of confession these conversations are
protected by Church law. A doctor or psychologist or attorney all are good
suggestions for the same reason, client confidentiality.

I find it petty convincing the men that wrote this, expected a man or

woman to use a religious person "whose duty it is to receive it. since it is suggested not once, but twice. And backed up again shortly with the 11th step suggestion of "make use of what they offer".

Terry Walton

- - - -

From: Tommy Hickcox <cometkazi1@cox.net>
(cometkazi1 at cox.net)

We have Earl Treat's story of doing the early steps in his story "He Sold Himself Short."The specific passage is on p. 292 in the Third Edition and p. 263 in the current edition. Technically, though, this wasn't a Fifth Step as the program had only six steps at the time.He did it with Dr. Bob. No mention is made of going through the steps with someone outside the program.

Tommy H in Baton Rouge

|||||

+++Message 5103. Big Book concordance index history?
From: diazeztone 7/9/2008 9:56:00 PM

|||||

I am in Dallas for a while and attending a group which is studying the book using the big book study guide by the primary purpose group of Dallas. (available online also)

Is there a concordance index of all the history things in the book as they happen chapter by chapter and line by line?

Example today we are doing the Dr.s Opinion and at the end they were wondering who the two men were mentioned at the end of that chapter. I should know but need to look them up.

Have all the historical references been listed line by line paragraph by paragraph??

LD P sober 13 years since june 15 1995
editor aabibliography.com

|||||

+++Message 5104. Re: Amen in the 7th step prayer
From: grault 7/10/2008 10:53:00 PM

|||||

Or why the 7th Step prayer speaks to God in terms of "you" and "your" but the 3d Step prayer speaks in terms of "Thee" and "Thy"?

- - - -

In AAHistoryLovers@yahoogroups.com, "tomikepete" <mike_petersen@...> wrote:

- >
- > Given all the AA prayers, does anyone know
- > why the 7th step prayer is the only one which
- > ends with "amen" ?
- >

=====

++++Message 5105. Re: Serenity Prayer faces challenge on authorship
From: James Bliss 7/11/2008 8:40:00 PM

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The article appears to be very incomplete. What article (at least one or two) and what book did Shapiro find. Seems that there should be the ability to verify the sources one way or the other and provide additional background as to who, what and where.

Jim

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++++Message 5106. Serenity Prayer article by Fred Shapiro and response by Niebuhr's daughter
From: jblair101 7/12/2008 3:03:00 PM

=====

As a follow-up to the Serenity Prayer news column posted yesterday, here are two links of interest:

"Who wrote the Serenity Prayer?"
by Fred R. Shapiro, Yale University
http://www.yalealumnimagazine.com/issues/2008_07/serenity.html

"It takes a master to make a masterpiece"
by Elisabeth Sifton (Niebuhr's daughter responds.)
http://www.yalealumnimagazine.com/issues/2008_07/serenity.html#sifton

John

=====

Bill W met Father Dowling in December 1940 at the 24th St Club in NY City. He reputedly was Bill W's "spiritual sponsor" throughout his life. Although he was not an alcoholic, to portray Fr Dowling as "people outside AA" is also absurd. He started AA in St Louis, MO.

When Dr Bob had his last drink there was no such thing as "Steps." Both of you seem to be attempting to retrofit what exists today to something that didn't exist back then.

Dr Bob joined the Oxford Group in 1933. This was approximately two years before he met Bill W. During the first few years of its existence, the AA Fellowship was affiliated with the Oxford Group in both NY and Akron. Core Oxford Group principles consisted of the "Four Absolutes" of honesty, unselfishness, purity and love - the "Five C's" (confidence, confession, conviction, conversion and continuance) and the "Five Procedures" (1. Give in to God, 2. Listen to God's direction, 3. Check guidance, 4. Restitution and 5. Sharing for witness and confession).

Dr Bob would certainly not have been a stranger to practicing the principle of "Confession." Henrietta Sieberling organized an OG meeting at the home of T Henry and Clarace Williams in Akron specifically to help Dr Bob with his drinking. Dr Bob confessed openly about his drinking but could not stop.

The OG never had anything that they called or considered to be Steps. The idea and evolution of Steps derived in the latter 1930s from what was called the "alcoholic squads" of the OG in Akron and NY. It initially took the form of a word-of-mouth 6-Step program. Various versions of the 6 Steps can be found in (1) Earl T's Big Book Story "He Sold Himself Short" pg 263 4th edition (2) "AA Comes of Age" pg 160 and "Pass It On" pg 197 and (3) a July 1953 Grapevine Article titled "A Fragment of History" which can also be found in "The Language of the Heart" pg 200. In various forms, up to December 1938, the equivalent of what later became Steps 5 and 10 were stated as either: (1) "Confession" or (2) "We confessed or shared our shortcomings with another person in confidence" or (3) "We got honest with another person, in confidence." There was no "admitted to God" and "to ourselves."

in Keswick, England, hoping to connect with F.B. Meyer, a famous minister he knew, for spiritual help. Meyer was not in attendance; another plan gone awry.

June 27, 1908, thirty year-old Frank Buchman, a Pennsylvanian Lutheran minister, walked into an afternoon service with 17 other people to hear Jessie Penn Lewis preach on the cross of Christ. And then it happened.

As Buchman sat in that Chapel, 'There was a moment of spiritual peak of what God could do for me. I was made a new man. My hatred was gone ... I knew I had to write six letters to those men I hated.'

'I am writing,' declared Buchman, 'to tell you that I have harbored an unkind feeling toward you -- at times I conquered it but it always came back. Our views may differ but as brothers we must love. I write to ask your forgiveness and to assure that I love you and trust by God's grace I shall never more speak unkindly or disparagingly of you.'

Those letters of amends spawned a revolution in Frank Buchman, a revolution that led to the birth of Alcoholics Anonymous.

That evening, Frank was introduced to a young Cambridge man, who upon hearing Buchman's tale of moral regeneration made a decision to change his own life. As Buchman described it, 'This was the first fellow who I knew that I had ever brought face to face with that central experience.' For the next half century Buchman dedicated his life to demonstrating that an experience of God was available to anyone at any time, regardless of race, religion, class or nationality.

From England, Frank returned to the United States where he went to work as the YMCA director at Penn State University. There he had a profound effect on campus life, due in part to the conversion of the campus bootlegger, who during a trip to Toronto with Frank and a group of students from Penn State, made a decision to change his life. After having Frank help him by writing an amends letter to his wife, the bootlegger never drank again and went around the world with Frank talking about his change.

Frank Buchman described the four years that he spent at Penn State as the laboratory in which he developed a practical program of action and learned how to have honest conversations that led people to make decisions to change their lives.

The formula he developed was:

1. The sharing of our sins and temptations with another Christian life given to God, and to use sharing as witness to help others, still unchanged, to recognize and acknowledge their sins.
2. Surrender of our life, past, present, and future, into God's keeping and direction.
3. Restitution to all whom we have wronged directly or indirectly.
4. Listening to, accepting, relying on God's guidance and carrying it out in everything we do or say, great or small.

Sound familiar?

The application of this course of action revolutionized the spiritual life of the campus, and its success brought Christian evangelists from all over the world to find out what was happening on a backwater campus that had been paralyzed by strife.

After Penn State, Frank went to China in 1917 where an honest conversation with a young Sam Shoemaker helped Sam to tell him, 'I have been a pious fraud, pretending to serve God but actually keeping all the trump cards in my own hands. Now I've told Him how sorry I am, and I trust you'll forgive me for harboring ill will against you. This sprang up the moment you used that word sin!'

Buchman said that he freely forgave him. 'Now what's the next step?' Shoemaker asked. The next step was making amends to Sam's Bible study class. The trouble was, Shoemaker told his Chinese students, he disliked China. That admission produced such a profound spiritual experience in Shoemaker that it led to his working closely with Buchman for the next twenty-one years and brought the revolution of 'First Century Christianity' (later known as the Oxford Group) to people worldwide.

The message of personal revolution was transmitted by one 'informed Christian' sharing with another and by inviting people to 'house parties.' If you have ever attended an AA convention or round up you have experienced an Oxford Group house party. Speakers were brought in from a variety of places to share their experience, strength and hope in both large speaker meetings and small special interest meetings. Men would tell their stories in men's meetings; women in women's; there were even forums for drug addicts, overeaters, and drunks. At these gatherings, both speakers and experienced members would be available for 'personal interviews' where sharing and surrender could take place. Then people would be encouraged to make restitution and have a daily 'quiet time' to receive inspiration on how to conduct their lives.

When he was pressed for a definition of sin, Buchman said, 'What is a sin for one person may not be a sin for another. The true definition of sin is that it is something that separates you from God or from your fellows.'

In 1922, Jim Newton, a young salesman with a taste for fast living, followed a group of attractive young women into a hotel ballroom thinking they were going to a dance. To his dismay he found himself in an Oxford Group house party at the Toy Town Tavern in Winchington, Massachusetts, where he heard a message that changed his life. Buchman referred Newton to Shoemaker who helped Newton take stock of his life, surrender, make restitution, and start to live a 'guided life.' If you wish to know the Oxford Group technique of guidance read pages 85-87 in the book Alcoholics Anonymous.

A few years later, Jim Newton was trying to help Bud F., the alcoholic son of his employer, Harvey F., to change. Unable to help his friend, Jim introduced Bud to his mentor, Samuel Shoemaker. Sam, who had a remarkable gift bringing people to make a decision, went through the process with Bud who immediately lost his obsession to drink, made amends to his father and wife, and returned to the good graces of his family.

Harvey F. was so impressed with the change in his son that he convinced his fellow industri-

alists in Akron, Ohio, to help underwrite an Oxford Group house party held in January 1933 at the Mayflower Hotel. Buchman and his team were welcomed by the Rev. Walter Tunks, a close friend of the F. family; also in attendance were Henrietta Seiberling and T. Henry and Clarace Williams who were to become the founders of the West Hills meeting of the Oxford Group in Akron.

Also in 1933, Shoemaker's ministry at Calvary Church in New York City's Gramercy Park was a hub of Oxford Group activity. There were Oxford Group meetings held three times a week at Calvary Church where people shared the life changes they had discovered from applying the Oxford Group principles. He also founded the Calvary Mission, which was a hostel for indigent alcoholic men.

Many important families had ties to this Calvary Church, among them the H. family whose eldest son Rowland was described by Bill W. as 'a business man who had ability, good sense and high character ... who had floundered from one sanitarium to another.' Rowland had returned from Europe after another attempt to get his life in order after consulting with Dr. Carl Jung. Rowland was drinking and going to Oxford Group meetings at Calvary Church. Among the people whom he met at Calvary was Vic Kitchen, author of *I Was a Pagan* (published in 1934), which described his release from alcoholism, drug addiction, and 'anything that gave me pleasure, power or applause' in the Oxford Group. While on a business trip to Detroit, Rowland read the book, identified at depth, and as Shoemaker said, 'had a change right there on the train.' Rowland stopped drinking, reconciled with his family, made restitution for questionable business dealings, became active with the Oxford Group businessmen's team, spoke at meetings and encouraged others to find what he had found.

One of the many people Rowland touched was an old childhood friend, Edwin 'Ebby' T., who was about to be locked up as a chronic inebriate. Rowland, whose alcohol problem was well known, convinced the judge to release Ebby into his care. Two weeks later, Ebby was speaking at Oxford Group meetings around Vermont, and after a couple of weeks with Rowland (who had all of

six months in the group), the freshly sober Ebby moved into Calvary Mission in New York City and became active there.

Sober six weeks, Ebby was inspired to find another old school friend, Bill W., who was known to be in awful shape. Bill could not get the change in Ebby out of his mind for he knew his friend was a hopeless drunk like himself, yet was sober. A few days after that, Bill went to see Ebby at the Calvary Mission, gave an impassioned, albeit drunken testimony from the podium and soon after landed in Townes Hospital. Ebby visited him there and reacquainted Bill with the steps of the Oxford Group whereupon Bill had his profound white light experience, lost his compulsion to drink and was seized with a desire to pass on his experience to others.

When Bill was released, he and Lois immediately started attending Oxford Group meetings at Calvary Church and had frequent contact with Sam Shoemaker. Lois said that they went to a minimum of three meetings a week and attended house parties during the first three years of Bill's sobriety.

Six months after sobering up, Bill went to Akron, Ohio, on a business venture that failed. When he found himself about to enter the bar at the same Mayflower Hotel where the Oxford Group had met, he started searching for an to help. That moment of desperation led him to the Rev. Walter Tunks and ultimately to Henrietta Seiberling who knew just the man.

A local proctologist, who thought he was a closet drinker, had been attending the West Hill Oxford Group meeting for two years with his wife, his problem becoming progressively worse. The Doctor later described his impression of the West Hills Group, 'I was thrown in with a crowd of people I sensed that they had something I did not have, from which I might readily profit. I learned that it was something of a spiritual nature, which did not appeal to me very much, but I thought it could do no harm.'

Bill W. met with Bob S. (lovingly referred to as Dr. Bob) on Mother's Day 1935. Bob stopped drinking abruptly. Though he accepted Bill's description of alcoholism as a fatal illness and the Oxford Group steps as the solution,

>

> Jim

>

Here is what I have--he seems to have the same ones although possibly additional ones as well. The book he mentions I have not seen.

Syracuse (New York) Herald, January 16, 1936: "We need new faith in our highest ideals," says Mildred Pinkerton, executive secretary of the Syracuse YWCA. She calls attention to new determinations, new interests in her annual report just submitted. Quotes the prayer--"Oh God, give us courage to change what must be altered, serenity to accept what cannot be helped, and insight to know the one from the other."

(This is the caption to a photo. The present director of the Syracuse YWCA was able to find the written record of this annual report for me, but Ms. Pinkerton's remarks are not recorded in it.)

Ada (Oklahoma) Evening News, February 19, 1939: Mrs. Edyth Thomas Wallace, home counselor of Oklahoma City's public schools, spoke at a P.T.A. meeting: . . .The prayer, said the speaker, of both parents should be "Oh God , give me serenity to accept that which cannot be changed, give me courage to change that which can be changed and wisdom to tell the one from the other."

Lowell (Massachusetts) Sun, April 16, 1940: At a women's club meeting a speaker, Mrs. Hildreth, ended her remarks with this statement, "God give me serenity to accept things I cannot change; the courage to change those I can; and the wisdom to know the difference."

Valley Star-Monitor Herald, Brownsville, Texas, August 17, 1941:In a talk at a women's club meeting summarizing the 29th annual Farmer's Comprehensive Short Course, a poem said to have been by Miss Mildred Horton, state home demonstration agent,

was
repeated:
"God, give me the courage to change/ What must be altered;/ Serenity to
accept/
What
cannot be helped/ And insight to determine/ One from the other."

Indiana (Pennsylvania) Evening Gazette, December 5, 1941: Rose Cologne,
visiting
professor at Pennsylvania State College, ended a talk with a recommendation
that
college
people try to develop "courage to change that which can be changed, serenity
to
face that
which cannot be changed, and insight to tell one from the other."

Hillsboro (Ohio) Press Gazette, April 24, 1942, in a Sunday School column:
"Oh
God, give
me serenity to accept what cannot be changed, the courage to change what can
be
changed; and the wisdom to know one form the other."

These are from actual photographic copies of the papers--I don't see how
there
could be
any mistake or trickery involved. OTOH, nothing has really changed about the
history of
the prayer, in view of the fact that one biographer is already on record
saying
that Niebuhr
wrote the prayer in 1934.

|||||

++++Message 5117. Which printings of the 1st edition
BB had red covers?
From: shakey1aa 7/15/2008 11:50:00 AM

|||||

In this post it mentions that only the 1st ed
1st printing has a red cover. On e-bay
currently there is a book for sale that says
it has a red cover. Does anyone know if there
were some red covers in this 2nd printing or
if the book was rebound? It also has gold
lettering on the book and the spine???

Shakey Mike Gwartz
Philadelphia, Pennsylvania
going to National Archives Conv in Niagara Falls NY

- - - -

- > Message 2258 from Jim Blair <jblair@...>
- > (jblair at videotron.ca)
- >
- > <http://health.groups.yahoo.com/group/AAHistoryLovers/message/2258>
- >
- > Here are the changes made to the first 16 printings.
- >
- > The Big Book - Alcoholics Anonymous - Changes to the First Edition
- >
- > 1st Edition - 1st Printing
- > - Title states "ONE HUNDRED MEN."
- > - 29 personal stories.
- > - Price 3.50\$.
- > - Cover is red, only printing in red.
- > - Story 'Ace Full - Seven - Eleven' deleted.
- > - Jacket spine and front flap do not have a print number.
- > - Arabic numbers start at 'Doctor's Opinion'.
- > - 400 arabic numbered pages (8 roman).
- > - Stories: 10 East Coast, 18 Midwest, 1 West Coast.
- > - P234-L27, typo. L26 duplicated as L27.
- > - Published by Works Publishing Company.
- >
- > 1st Edition - 2nd Printing
- > - Title states "TWO THOUSAND MEN AND WOMEN."
- > - 28 personal stories
- > - Cover changed to navy blue, some light blue.
- > - Gold lettering deleted from cover, remained on spine.
- > - Added Appendix II - Spiritual Experience, p399.
- > - Jacket spine and front flap has print number.
- > - Stayed at 400 arabic pages (8 roman)
- > - Added footnote "see Appendix II", p35, 38, 72.
- > - P25-L23, 80 of us to 500 of us.
- > - P25-L26, 40-80 persons to 50-200 persons.
- > - P63-L13, 100 people to Hundreds of People
- > - P72-L03, Spiritual Experience to Awakening.
- > - P72-L04, Result of These Steps to Those.
- > - P175-L23, Many Hundreds to 500.
- > - P234-L27, Typo corrected, 126 not repeated.
- > - P391-L01, Added "Now We Are Two Thousand."
- > - P397-L01, Moved "Foundation" here from p399.
- >
- > 1st Edition - 3rd Printing
- > - Title changed - "SIX THOUSAND MEN AND WOMEN."
- > - Personal stories remain the same thru 1:16.
- > - Cover changed to light blue.
- > - Reduced in thickness 1/8 and height 1/16.
- > - P25-L23, 500 of us to 1000 of us.
- > - P27-L01, 100 Men to Hundreds of Men.
- > - P26-L13, Sober 3years to sober 5 years.
- > - P264-L13, (no time) to sober 5 years.
- > - P281-L09, 9 months to past 4 tears.
- > - P391-L01, Now we are 2,000 to 6,000.
- > - P392-L19, 3,000 letters to 12,000 letters.
- > - P393-L06, Increased 20 fold to 60 fold.

- > - P393-L12, 5,000 by 01/42 to 8,000 by 01/43.
- > - P393-L24, 9 Groups in Cleveland to 25.
- > - P393-L24, 500 members in Cleveland to 1,000.
- > - P393-L26, 1,000 Non-A.A. people to 2,000.
- > - P398-L03, Touching to Touching Nationally.
- >
- > 1st Edition - 4th Printing
- > - Title states "EIGHT THOUSAND MEN AND WOMEN."
- > - Cover changed to green, last 1,500 navy blue.
- > - Piv-L03, Post Box 657 to Box 658.
- > - P25-L28, Added foot note "Number of Localities for A.A."
- > - P27-L01, 100s of Men to 1000s of Men and Women.
- > - P59-L25, Added foot note "Please See Appendix II."
- > - P168-L03, 6 years ago to 8 years ago.
- > - P152-L02, have been there to has been there.
- > - P152-L22, The bank were doing to was doing.
- > - P391-L24, Religious content to spiritual.
- > - P393-L12, 8,000 by 01/43 to 10,000 by 01/44.
- > - P398-L09, Works Publishing Company to Inc.
- > - P398-L10, organized to originally organized.
- > - P398-L10, members to older members
- > - P398-L11, Added 49 gave up stock.
- > - P398-L16, this book, to this book.
- > - P398-L16, send money to please send money.
- >
- > 1st Edition - 5th Printing
- > - Title states "Ten Thousand Men and Women."
- > - Cover changed back to light blue, some navy.
- > - Last Big Book in size.
- > - Piv-L04, New York City to New York City (7).
- > - P25-L28, Foot note "A.A. now in 270 localities."
- > - P393-L06, Increased 60 fold to 100 fold.
- > - P393-L12, 10,000 by 01/44 to 12,000 by 01/45.
- > - P394-L14, Last 2 years to last 5 years.
- >
- > 1st Edition - 6th Printing
- > - Title states "TEN THOUSAND MEN AND WOMEN."
- > - Cover changed back to Navy blue. (same as today).
- > - Reduced in thickness by 3/8 inch.
- > - Piv-L04, New York City (7) to (17).
- > - P397-L08, 4 non-A.A. Trustees to 8 non-A.A.
- > - P397-L10, 4 non-A.A. Trustees to 8 non-A.A.
- > - P398-L21, New York City(7) to (17).
- >
- > 1st Edition - 7th Printing
- > - Title states "FOURTEEN THOUSAND MEN AND WOMEN."
- > - Reduced in thickness 3/16 and width 3/8 inches.
- > - Pii-L01, Added "WARTIME PRINTING" notice.
- > - Piv-L02, Works Publishing Company to Inc.
- > - P1-L13, six years ago to 1934.
- > - P07-L29, 2 years ago deleted.
- > - P09-L04, More than 3 years ago to many years.
- > - P25-L28, Foot note "A.A. now in 385 Localities."
- > - P175-L22, "Cleveland" footnote deleted.
- > - P264-L18, 5 years since to in 1937

- > - P273-L22, one year ago to long ago.
- > - P281-L09, Past nine months to few years.
- > - P331-L14, for 13 months to many years.
- > - P392-L19, 12,000 letters to innumerable.
- > - P393-L12, 12,000 by 1/45 to thousands a year.
- > - P397-L07, Trustees to 4 A.A. Trustees.
- >
- > 1st Edition - 8th Printing
- > - Title states "FOURTEEN THOUSAND MEN AND WOMEN."
- > - Reduced thickness ¼, width 1/16, height 1 inch.
- > - P11-L01, Has "WARTIME PRINTING" notice.
- >
- > 1st Edition - 9th Printing
- > - Title states "THOUSANDS OF MEN AND WOMEN."
- > - Increased thickness 1/8, width 1/8, height 3/8 inches.
- > - P323-L20, Two years to several years.
- >
- > 1st Edition - 10th Printing
- > - Title states "THOUSANDS OF MEN AND WOMEN."
- > - P154-L30, Abberations to Aberrations.
- >
- > 1st Edition - 11th Printing
- > - Title states "THOUSANDS OF MEN AND WOMEN."
- > - Increased thickness 1/16, decreased height 1/8 inches.
- > - P28-L22, Ex-Alcoholic to Ex-Problem Drinker.
- > - P30-L06, Ex-Alcoholic to Ex-Problem Drinker.
- > - P178-L20, Him to HIM.
- > - P271-L16, Ex-Alcoholic to Ex-Problem Drinker.
- > - P272-L06, Ex-Alcoholic to understanding
- > - P330-L30, Ex-Alcoholic to Non-Drinker.
- >
- > 1st Edition - 12th Printing
- > - Title states "THOUSANDS OF MEN AND WOMEN."
- > - Decreased height by 1/16.
- >
- > 1st Edition - 13th Printing
- > - Title states "THOUSANDS OF MEN AND WOMEN."
- > - Reduced in width 1/16, height 1/8 .
- >
- > 1st Edition - 14th Printing
- > - Title states "THOUSANDS OF MEN AND WOMEN."
- > - Reduced in thickness 1/16.
- >
- > 1st Edition - 15th Printing
- > - Title states "THOUSANDS OF MEN AND WOMEN."
- > - Increased in height by 1/16.
- > - Published by A.A. PUBLISHING, INC.
- >
- > 1st Edition - 16th Printing
- > - Title states "THOUSANDS OF MEN AND WOMEN."
- > - Increased width 1/16, decreased height 1/16.
- >
- > Last printing of the First Edition.
- >

Comes of Age record the struggles of the early fellowship in finally agreeing the 12 Steps. And even at the end of the process there were dissenters, viz: "For a while it looked as if we would bog down into permanent disagreement. Despairing of satisfying everyone, I finally asked that I might be the final judge of what the book said. Seeing that we would get nowhere without such a point of decision, MOST of the group agreed..." (again, emphasis added).

Is it anywhere recorded that Dr Bob did not agree with the 12 Steps as they were finally agreed? If he concurred then he most surely took Step Five, with or without an AA member, but as I said in my original posting there seems to be no record of it.

The foreword to the first edition of the Big Book (1939) says, inter alia, "The only requirement for membership (of AA) is an honest desire to stop drinking." So there is no requirement on anyone to take any of the Steps, including number five.

- - - -

To: AAHistoryLovers@yahoogroups.com From: ArtSheehan@msn.com Date: Fri, 11 Jul 2008 20:41:38 -0500 Subject: [AAHistoryLovers] Re: Fifth steps in early AA

Dear Laurie and Terry

With all due respect, you are advocating revisionist speculation not AA history. AAHistoryLovers is supposed to focus on fact-based information as opposed to editorial-based imagination. Bill W sobered up in December 1934. Dr Bob sobered up in June 1935. The 12 Steps were first drafted in December 1938. When Bill W sobered up there was no such thing even remotely approaching the notion of doing the equivalent of a "5th Step" with "people outside of AA." There was no AA. The "schoolmate" who visited Bill in the hospital was Ebby T. Bill considered him to be his sponsor throughout his life (even though Ebby had his difficulties staying sober). The idea of alluding to Ebby as "people outside AA" is absurd. Bill W met Father Dowling in December 1940 at the 24th St Club in NY City. He reputedly was Bill W's "spiritual sponsor" throughout his life. Although he was not an alcoholic, to portray Fr Dowling as "people outside AA" is also absurd. He started AA in St Louis, MO. When Dr Bob had his last drink there was no such thing as "Steps." Both of you seem to be attempting to retrofit what exists today to something that didn't exist back then. Dr Bob joined the Oxford Group in 1933. This was approximately two years before he

met

Bill W. During the first few years of its existence, the AA Fellowship was affiliated with the Oxford Group in both NY and Akron. CoreOxford Group principles consisted of the "Four Absolutes" of honesty, unselfishness, purity

and love - the "Five C's" (confidence, confession, conviction, conversion and

continuance) and the "Five Procedures" (1. Give in to God, 2. Listen to God's

direction, 3. Check guidance, 4. Restitution and 5. Sharing for witness and confession). Dr Bob would certainly not have been a stranger to practicing the

principle of "Confession." Henrietta Sieberling organized an OG meeting at the

home of T Henry and Clarace Williams in Akron specifically to help Dr Bob with

his drinking. Dr Bob confessed openly about his drinking but could not stop. The

OG never had anything that they called or considered to be Steps. The idea and

evolution of Steps derived in the latter 1930s from what was called the "alcoholic squads" of the OG in Akron and NY. It initially took the form of a word-of-mouth 6-Step program. Various versions of the 6 Steps can be found in

(1) Earl T's Big Book Story "He Sold Himself Short" pg 263 4th edition (2) "AA

Comes of Age" pg 160 and "Pass It On" pg 197 and (3) a July 1953 Grapevine Article titled "A Fragment of History" which can also be found in "The Language

of the Heart" pg 200. In various forms, up to December 1938, the equivalent of

what later became Steps 5 and 10 were stated as either: (1) "Confession" or (2)

"We confessed or shared our shortcomings with another person in confidence" or

(3) "We got honest with another person, in confidence." There was no "admitted

to God" and "to ourselves." It may sound like AA heresy, but the Big Book is not

the be-all and end-all on the Steps. When Bill W wrote the bulk of the Big Book

basic text in 1938 he was in his fourth year of sobriety, there were approximately 100 members and there were two groups. When Bill wrote the 12&12

in 1953 he was in his 19th year of sobriety, there were approximately 6,000 groups and 128,000 members. That's a great deal of accumulated experience over

time. In the 12&12, on the 5th Step, Bill W suggests: "Our next problem will be

to discover the person in whom we are to confide. Here we ought to take much care, remembering that prudence is a virtue which carries a high rating.

Perhaps

we shall need to share with this person facts about ourselves which no others

ought to know. We shall want to speak with someone who is experienced, who

not
only has stayed dry but has been able to surmount other serious difficulties.
Difficulties, perhaps, like our own. This person may turn out to be one's
sponsor, but not necessarily so. If you have developed a high confidence in
him,
and his temperament and problems are close to your own, then such a choice
will
be good. Besides, your sponsor already has the advantage of knowing
something
about your case."

Cheers Arthur

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+++Message 5119. Hazelden revisions: Little Red Book
and Twenty-Four Hours
From: dave_landuyt 7/18/2008 1:37:00 AM

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Does anyone have information on why, and in
what way, Hazelden revised subsequent editions
of "The Little Red Book" and "Twenty-Four Hours
a Day"?

Thanks for any input
Dave

=====

+++Message 5120. Re: Which printings of the 1st
edition BB had red covers?
From: bikergaryg@aol.com 7/16/2008 1:02:00 PM

=====

From <bikergaryg@aol.com>
(bikergaryg at aol.com)

From my limited understanding I believe that
a few second printings of the first edition
had red covers. the first printing was 1939
and the second printing 1941.

in the wind
Gary Govier

- - - -

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

Hi Mike,

eBay item 150269984282 finished up selling for a good price. Would still like the book to be checked by a professional.

Earl Husband the late archivist from Chicago area had a copy listed a couple of years ago. The only other copy I have heard of was in a Danish collector's possession back in 2001.

The story with the latest edition is that 5000 red bindings were ordered with the First printing and 4,730 were actually used and the remainder used with the Second printing.

I have no way of verifying this. A bookbinding expert would be the only person who could help. The dilemma of course is having one to look at. Perhaps I should mention that I bought my copy of the First from Earl Husband and I have some doubts about whether it has been rebound. It looks too good! But then I remind myself that my middle name is Thomas.

In fellowship - Dudley - From the Emerald Isles

- - - -

Original message #5117 from Shakey Mike Gwartz <shakey1aa@yahoo.com> (shakey1aa at yahoo.com)

Message 2258 from Jim Blair says that only the 1st ed 1st printing has a red cover. On e-bay currently there is a book for sale that says it has a red cover. Does anyone know if there were some red covers in this 2nd printing or if the book was rebound? It also has gold lettering on the book and the spine???

|||||

+++Message 5121. Re: Which printings of the 1st edition BB had red covers?
From: Cherie" H. 7/18/2008 8:05:00 AM

|||||

There is a 50th Anniversary Australian edition that has a red cover and looks like you described. It is a commemorative Edition printed in 1995. I have a copy that was sent to me by a friend in Australia. I am now told that this is a rare book, even though many were printed, not many can be found today, and I have heard they sell for quite a bit

seems

that attempts to draw a distinction between the words "spiritual" and "religious" are flawed and sophomoric. The two words can be used interchangeably

based on just about any dictionary. Do a search on the internet for the text string "definition of spiritual." Almost every return that derives from a dictionary will define the word "spiritual" as "religious" or "of religion"

or

"of the soul" (spirit). Attempts to draw a contrasting distinction between the

two words rest far more in the secularism of contemporary AA rather than in AA's

historical roots. Many of AA's early historical friends were members of the clergy and their influence was profound. Bill W often stated that AA's two best

friends were medicine and religion. Over the past two decades the rise of secularism has spawned the notion of the words "religion" or "religious" to almost be pejoratives. I find this very disturbing. Also be careful to not be

too selective in the sparse citing of Bill W and the Big Book -- both cite many

favorable descriptions of "religion" or "religious." For example: From Bill W's

address to the 1960 National Clergy Conference On Alcoholism:(1)

"Excellencies

and Friends: My thanks to Father Ray for his introduction. He has us off to an

appropriate start. This hour with you is most meaningful to me and I trust it

will be to you and to A.A. as a whole. Every thoughtful A.A. realizes that the

divine grace, which has always flowed through the Church, is the ultimate foundation on which AA rests. Our spiritual origins are Christian ..." (2)

"...

It now occurs to me that it may be profitable if we were to review the origins

of AA; to take a look at some of its under-lying mechanisms -- an interior look

as it were. Of course I am here reflecting my own views, and some of these are

bound to be speculative. At any rate, here they are. Though AA roots are in the

centuries-old Christian community, there seems little doubt that in an immediate

sense our fellowship began in the office of the much-respected Dr. Carl Jung of

Zurich ..." (3) "... Now a final thought. Many a non-alcoholic clergyman asks these questions about Alcoholics Anonymous: "Why do clergymen so often fail with

alcoholics, when AA so often succeeds? Is it possible that the grace of AA is

superior to that of the Church? Is Alcoholics Anonymous a new religion, a competitor of the Church? If these misgivings had real substance, they would be

serious indeed. But, as I have already indicated, Alcoholics Anonymous

cannot in the least be regarded as a new religion. Our Twelve Steps have no theological content, except that which speaks of "God as we understand Him." This means that each individual AA member may define God according to whatever faith or creed he may have. Therefore there isn't the slightest interference with the religious views of any of our membership. The rest of the Twelve Steps define moral attitudes and helpful practices, all of them precisely Christian in character. Therefore, as far as they go, the Steps are good Christianity; indeed they are good Catholicism, something which Catholic writers have affirmed more than once. Neither does AA exert the slightest religious authority over its members: No one is compelled to believe anything. No one is compelled to meet membership conditions. No one is obliged to pay anything. Therefore we have no system of authority, spiritual or temporal, that is comparable to or in the least competitive with the Church. At the center of our society we have a Board of Trustees. This body is accountable yearly to a Conference of elected Delegates. These Delegates represent the conscience and desire of AA as regards functional or service matters. Our Tradition contains an emphatic injunction that these Trustees may never constitute themselves as a government -- they are to merely provide certain services that enable AA as a whole to function. The same principles apply at our group and area level. Dr. Bob, my co-partner, had his own religious views. For whatever they may be worth, I have my own. But both of us have gone heavily on record to the effect that these personal views and preferences can never under any conditions be injected into the AA program as a working part of it. AA is a sort of spiritual kindergarten, but that is all. Never could it be called a religion. Nor should any clergyman, because he does not happen to be a channel of grace to alcoholics, feel that he or his Church is lacking in grace. No real question of grace is involved at all - it is just a question of who can best transmit God's abundance. It so happens that we who have suffered alcoholism, we who can identify so deeply with other sufferers, are the ones usually best suited for this particular work. Certainly no clergyman ought to feel any inferiority just because he himself is not an alcoholic! Then, as I have already emphasized, AA has actually derived all of its principles, directly

or indirectly, from the Church. Ours, gentlemen, is a debt of gratitude far beyond any ability of mine to express. On behalf of members everywhere, I give you our deepest thanks for the warm understanding and the wonderful co-operation that you have everywhere afforded us. Please also have my gratitude for the privilege of being with you this morning. This is an hour that I shall remember always ... "From the Q&A that followed Bill's address:(4) "... When these Steps were shown to my friends, their reactions were quite mixed indeed. Some argued that six steps had worked fine, so why twelve? From our agnostic contingent there were loud cries of too much "God." Others objected to an expression, which I had included which suggested getting on one's knees while in prayer. I heavily resisted these objections for months. But finally did take out my statement about a suitable prayer-ful posture and I finally went along with that now tremendously important expression, "God as we understand Him" - this expression having been coined, I think, by one of our former atheist members. This was indeed a ten-strike. That one has since enabled thousands to join AA who would have otherwise gone away. It enabled people of fine religious training and those of none at all to associate freely and to work together. It made one's religion the business of the AA member himself and not that of his society. That AA's Twelve Steps have since been in such high esteem by the Church, that members of the Jesuit Order have repeatedly drawn attention to the similarity between them and the Ignatian Exercises, is a matter for our great wonder and gratitude indeed ..."(5) From the Foreword to the Second Edition Big Book:"... Another reason for the wide acceptance of A.A. was the ministrations of friends -- friends in medicine, religion, and the press, together with innumerable others who became our able and persistent advocates. Without such support, A.A. could have made only the slowest progress. Some of the recommendations of A.A.'s early medical and religious friends will be found further on in this book. Alcoholics Anonymous is not a religious organization. Neither does A.A. take any particular medical point of view, though we cooperate widely with the men of medicine as well as with the men of religion. Alcohol being no respecter of persons, we are an accurate cross section of America, and in distant lands, the same democratic evening-up process is now going on. By personal religious affiliation, we include Catholics, Protestants, Jews, Hindus, and a sprinkling of Moslems

and
 Buddhists. More than 15% of us are women ..." (6) From Bill's Story"... The
 door
 opened and he stood there, fresh-skinned and glowing. There was something
 about
 his eyes. He was inexplicably different. What had happened? I pushed a drink
 across the table. He refused it. Disappointed but curious, I wondered what
 had
 got into the fellow. He wasn't himself. "Come, what's this all about?" I
 queried. He looked straight at me. Simply, but smilingly, he said, "I've got
 religion ..." (7) From We Agnostics"... We, who have traveled this dubious
 path,
 beg you to lay aside prejudice, even against organized religion. We have
 learned
 that whatever the human frailties of various faiths may be, those faiths
 have
 given purpose and direction to millions. People of faith have a logical idea
 of
 what life is all about. Actually, we used to have no reasonable conception
 whatever. We used to amuse our-selves by cynically dissecting
 spiritual beliefs
 and practices when we might have observed that many spiritually-minded
 persons
 of all races, colors, and creeds were demonstrating a degree of stability,
 happiness and usefulness which we should have sought ourselves ..." (8) From
 Into
 Action"... We must be entirely honest with somebody if we expect to live
 long or
 happily in this world. Rightly and naturally, we think well before we choose
 the
 person or persons with whom to take this intimate and confidential step.
 Those
 of us belonging to a religious denomination which requires confession must,
 and
 of course, will want to go to the properly appointed authority whose duty it
 is
 to receive it. Though we have no religious connection, we may still do well
 to
 talk with someone ordained by an established religion. We often find such a
 person quick to see and understand our problem. Of course, we sometimes
 encounter people who do not understand alcoholics ...""... If circumstances
 warrant, we ask our wives or friends to join us in morning meditation. If we
 belong to a religious denomination which requires a definite morning
 devotion,
 we attend to that also. If not members of religious bodies, we sometimes
 select
 and memorize a few set prayers which emphasize the principles we have been
 discussing. There are many helpful books also. Suggestions about these may
 be
 obtained from one's priest, minister, or rabbi. Be quick to see where
 religious
 people are right. Make use of what they offer ..." (9) From Working With
 Others"... Your prospect may belong to a religious denomination. His
 religious
 education and training may be far superior to yours. In that case he is

going to wonder how you can add anything to what he already knows. But he will be curious to learn why his own convictions have not worked and why yours seem to work so well. He may be an example of the truth that faith alone is insufficient. To be vital, faith must be accompanied by self sacrifice and unselfish, constructive action. Let him see that you are not there to instruct him in religion. Admit that he probably knows more about it than you do, but call to his attention the fact that however deep his faith and knowledge, he could not have applied it or he would not drink. Perhaps your story will help him see where he has failed to practice the very precepts he knows so well. We represent no particular faith or denomination. We are dealing only with general principles common to most denominations ..."(10) From The Family Afterward"... Alcoholics who have derided religious people will be helped by such contacts. Being possessed of a spiritual experience, the alcoholic will find he has much in common with these people, though he may differ with them on many matters. If he does not argue about religion, he will make new friends and is sure to find new avenues of usefulness and pleasure. He and his family can be a bright spot in such congregations. He may bring new hope and new courage to many a priest, minister, or rabbi, who gives his all to minister to our troubled world. We intend the foregoing as a helpful suggestion only. So far as we are concerned, there is nothing obligatory about it. As non-denominational people, we cannot make up others' minds for them. Each individual should consult his own conscience ..."=====In just about every mention of "not religious" it seems that Bill's context was that AA is not affiliated with any specific religious denomination and matters of religion are solely up to each individual member to define for themselves -- Bill very definitely was not attempting to distance himself from religion. Two more citations that might be interesting concerning the Oxford Group and its influence on the principles embodied in the Steps. In a July 14, 1949 letter to the Rev Sam Shoemaker Bill W wrote "So far as I am concerned, and Dr Smith too, the Oxford Group seeded AA. It was our spiritual wellspring at the beginning." In AA Comes of Age (pg 39) Bill also wrote: "Early AA got its ideas of self-examination, acknowledgment of character defects, restitution for harm done and working with others straight from the Oxford Groups and directly from Sam

Shoemaker their former leader in America and from nowhere else."

CheersArthur

|||||

+++Message 5123. How many copies of the Big Book printed in each printing?

From: Dick 7/17/2008 9:35:00 PM

|||||

I know I've seen this before, but I can't find it by searching the archives, and I can't find it anywhere else on line Can anyone tell me the actual sizes of the print runs for each of the printings of the Big Book? Or suggest where I can find them.

Thanx
Dick

|||||

+++Message 5124. Re: Hazelden revisions: Little Red Book and Twenty-Four Hours

From: Tom Hickcox 7/18/2008 5:30:00 PM

|||||

At 00:37 7/18/2008, dave_landuyt wrote:

>Does anyone have information on why, and in
>what way, Hazelden revised subsequent editions
>of "The Little Red Book" and "Twenty-Four Hours
>a Day"?

>
> Thanks for any input
> Dave

>
>
>
>-----

Hazelden took over publication of Richmond Walker's Twenty-Four Hours a Day book, they say, in 1954. My best guess of the number of distinct printings they put out between then and the 1975 copyright is seven. These can be distinguished from each other by the Hazelden's address, what logo they used, and its location(s). None of these had a publication date nor a copyright and all had rounded corners on the covers.

Hazelden came out with a revised edition with a 1975 copyright. Some of these even have printing numbers and some were printed by other companies.

I won't hazard a guess as to why the changes were made. Most changes render the book gender neutral. They also used American English spelling in many cases, correcting Walker's tendency to use British spelling.

I will give a couple of examples.

Entry for April 6, old version: Every alcoholic has a personality problem. He drinks to escape from life, to counteract a feeling of loneliness or inferiority, or because of some emotional conflict within himself, so that he cannot adjust himself to life. His alcoholism is a symptom of his personality disorder. An alcoholic cannot stop drinking unless he finds a way to solve his personality problem. That's why going on the wagon doesn't solve anything. That's why taking the pledge usually doesn't work.

New version: All alcoholics have personality problems. They drink to escape from life, to counteract feelings of loneliness or inferiority, or because of some emotional conflict within them, so that they cannot adjust themselves to life. Alcoholics cannot stop drinking unless they find a way to solve their personality problems. That's why going on the wagon doesn't solve anything. That's why taking the pledge usually doesn't work.

Entry for May 27, old version: In twelfth-step work, the fifth thing is continuance. Continuance means our staying with the prospect after he has started on the new way of living. We must stick with him and not let him down. We must encourage him to go to meetings regularly for fellowship and help. He will learn that keeping sober is a lot easier in the fellowship of others who are trying to do the same thing. We must continue to help him by going to see him regularly or telephoning him or writing him so that he doesn't get out of touch with A.A. Continuance means good sponsorship. Do I care enough about another alcoholic to continue with him as long as necessary?

New version: In twelfth-step work, the fifth thing is continuance. Continuance means our staying with prospects after they have started on the new way of living. We must stick with them and not let them down. We must encourage them to go to meetings regularly for fellowship and help. They will learn that keeping sober is a lot easier in the fellowship of others who are trying to do the same thing. We must continue to help prospects by going to see them regularly or telephoning them or writing them so that they don't get out of touch with A.A. Continuance means good sponsorship. Do I care enough about other alcoholics to continue with them as long as necessary? These are typical of the changes made but Hazelden did not change all the references to male alcoholics. See April 5th for an example of this.

Hazelden took over publishing the Little Red Book some time in the 1960s. The first of the smaller, when compared with the Coll-Webb printings, format had zip codes with Hazelden's address but did not have ISBN numbers. That would place publication in the middle 60s. These had a copyright by Coll-Webb dated 1957. They revised the LRB at that time so the page references corresponded with the new

he composed the prayer in the summer of 1943, but Shapiro has uncovered variations on the theme going back to 1936 in various American publications. (The first printed attribution to Niebuhr is actually from 1942.) Shapiro lays out his evidence in the Yale Alumni Magazine, followed by a rebuttal by Niebuhr's daughter Elisabeth Sifton.

What's particularly fascinating about Shapiro's documentary evidence is how the early citations all fit a general formula and yet show a divergence in phrasing reminiscent of the Telephone game. Regardless of how much claim her father ultimately has to originating the prayer, Sifton is correct to point out that "prayers are presented orally, circulate orally, and become famous orally long before they are put on paper." It's clear that by the time the prayer found its way into print in the '30s and '40s, the oral transmission of the meme was already well under way, as illustrated by the mutations it underwent in the retelling.

Below are ten variants of the prayer cited in Shapiro's article, with the final one from 1943 being Niebuhr's preferred version, according to his daughter. I've arranged them in tabular form so that the formula is more obvious. What God is being asked to grant consists of three noun phrases, which we can label SERENITY, COURAGE, and WISDOM. Note that in a few of these early cases, COURAGE actually precedes SERENITY; I've marked these with (1) and (2) to indicate the actual order of the NPs in the source texts.

O God, give us
 serenity to accept what cannot be helped (2)
 courage to change what must be altered (1)
 and insight to know the one from the other
 1936

we may have
 an understanding and serenity to face what cannot be changed (2)
 the courage to change what should be altered (1)
 and the wisdom to recognize one from the other
 1938

oh God, give me
 serenity to accept that which cannot be changed
 courage to change that which can be changed
 and wisdom to tell the one from the other
 1939

God give me
serenity to accept things I cannot change
the courage to change those I can
and the wisdom to know the difference
1940

we must have
the serenity to accept what we cannot change within ourselves
the courage to attempt to change what we can
and the wit to know one from the other
1941

God, give me
serenity to accept what cannot be helped (2)
the courage to change what must be altered (1)
and insight to determine one from the other
1941

try to develop
serenity to face that which cannot be changed (2)
courage to change that which can be changed (1)
and insight to tell one from the other
1941

O God, give me
serenity to accept what cannot be changed
the courage to change what can be changed
and the wisdom to know one from the other
1942

give me
the patience to accept those things which I cannot change
the courage to change those things which can be changed
and the wisdom to know the difference
1942

God, give us
grace to accept with serenity the things that cannot be changed
courage to change the things that should be changed
and the wisdom to distinguish the one from the other
1943

Given the amount of variation in the prayer's form, it takes a lot of clever searching through enormous databases of digitized texts to trace its early transmission. Shapiro long ago turned this type of linguistic investigation into an art form, as is on display in his masterwork, the Yale Book of Quotations. As databases become more powerful in their search functionality and broader in the scope of their source material, tracking these memetic mutations will increasingly become a game that we can all

My larger point however was to point out that according to Jim Burwell it was Harper & Brothers' idea to include a program of recovery, aka the twelves steps, in the Big Book in order to make the book more marketable.

Also I wanted to make the larger point that the "first 100" may have actually gotten sober before the 12 steps (as such) were written and that writing the steps were an afterthought based on a publisher's suggestion.

Personally I don't know what to believe since alcoholics rarely allow the truth to stand in the way of a good story.

Sincerely, Jim Flynn

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++++Message 5129. Barry L. and Bill W's copy of the Big Book manuscript

From: Kilroy 7/25/2008 6:21:00 PM

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Hi everybody, while on the subject of Barry L., I have heard that Lois gave Barry Bill W's original copy of the Big Book Manuscript. Can anyone tell me where it is now?

Kilroy W.
Philadelphia PA

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++++Message 5130. Re: Barry L. and Bill W's copy of the Big Book manuscript

From: jlobdell54 7/26/2008 3:33:00 PM

=====

From: <jlobdell54@hotmail.com>
(jlobdell54 at hotmail.com)

The corrected multilith copy of the BB given by Lois to Barry L is the copy that was auctioned twice at Sotheby's within the last couple of years, once for more than \$1 million, once for slightly less. Check aaholygrail on the net for details.

- - - -

From: "Arthur S" <ArtSheehan@msn.com>

Hi Jim

The idea that Exman or Harper suggested the Steps has no basis in fact.

The main reason for Harper/Eugene Exman's involvement was due to the search for funds to sustain the book project. In September 1938, board Trustee Frank Amos arranged a meeting between Bill W and Exman (Religious Editor of Harper Brothers publishers). Exman offered Bill a \$1,500 advance (\$21,429 today) on the rights to the book. The Alcoholic Foundation Board urged acceptance of the offer. Instead, Hank P (Parkhurst not Parker) persuaded Bill to form Works Publishing Co. and sold stock at \$25 par value (\$357 today). 600 shares were issued: Hank and Bill received 200 shares each, 200 shares were sold to others. Later, 30 shares of preferred stock, at \$100 par value (\$1,429 today) were sold as well.

In AA Comes of Age (p 155) Bill W writes "Still much disturbed about the whole business, I went back to Gene Exman and frankly explained to him what was about to happen. To my utter amazement, he agreed, quite contrary to his own interest, that a society like ours ought to control and publish its own literature. Moreover, he felt that very possibly we could do this with success. Though Gene's opinion did not register at all when it was transmitted to the Trustees, it did give Henry and me the kind of encouragement we so much needed."

In regards to funds to finance the book, as it turned out, at the urging of Dr Silkworth, Charles Towns loaned Hank and Bill \$2,500 for the book. It was later increased to \$4,000 and that resolved the funding matter. Exman later played a role in the distribution of the 12&12 and AA Comes of Age through retail channels via Harper.

In regards to the so-called "first 100" in December 1938, the Twelve Steps were written at 182 Clinton St (in about 30 minutes). Prior to this, the recovery program consisted of 6 Steps that were passed on by word of mouth to new members. Three differing versions of the 6 Steps are in The Language of the Heart (pg 200), AA Comes of Age (p 160), Pass It On (p 197) and the Big Book Pioneer story He Sold Himself Short by Earl T (p 263 4th ed].

In a July 1953 Grapevine article by Bill W, he credits Dr Silkworth, the Oxford Group and William James as the 3 main channels of inspiration for the Step - he then wrote:

"During the next three years after Dr. Bob's recovery our growing groups at Akron, New York and Cleveland evolved the so-called word-of-mouth program of our pioneering time. As we commenced to form a society separate from the Oxford Group, we began to state our principles something like this:

1. We admitted we were powerless over alcohol
2. We got honest with ourselves
3. We got honest with another person, in confidence
4. We made amends for harms done others
5. We worked with other alcoholics without demand for prestige or money
6. We prayed to God to help us to do these things as best we could

Though these principles were advocated according to the whim or liking of each of us, and though in Akron and Cleveland they still stuck by the O.G. absolutes of honesty, purity, unselfishness and love, this was the gist of our message to incoming alcoholics up to 1939, when our present Twelve Steps were put to paper.

I well remember the evening on which the Twelve Steps were written I was lying in bed quite dejected and suffering from one of my imaginary ulcer attacks. Four chapters of the book, Alcoholics Anonymous, had been roughed out and read in meetings at Akron and New York. We quickly found that everybody wanted to be an author. The hassles as to what should go into our new book were terrific. For example, some wanted a purely psychological book which would draw in alcoholics without scaring them. We could tell them about the "God business" afterwards. A few, led by our wonderful southern friend, Fitz M., wanted a fairly religious book infused with some of the dogma we had picked up from the churches and missions which had tried to help us. The louder these arguments, the more I felt in the middle. It appeared that I wasn't going to be the author at all. I was only going to be an umpire who would decide the contents of the book. This didn't mean, though, that there wasn't terrific enthusiasm for the undertaking. Every one of

us was wildly excited at the possibility of getting our message before all those countless alcoholics who still didn't know.

Having arrived at Chapter Five, it seemed high time to state what our program really was. I remember running over in my mind the word-of-mouth phrases then in current use. Jotting these down, they added up to the six named above. Then came the idea that our program ought to be more accurately and clearly stated. Distant readers would have to have a precise set of principles. Knowing the alcoholic's ability to rationalize, something airtight would have to be written. We couldn't let the reader wiggle out anywhere. Besides, a more complete statement would help in the chapters to come where we would need to show exactly how the recovery program ought to be worked.

At length I began to write on a cheap yellow tablet. I split the word of-mouth program up into smaller pieces, meanwhile enlarging its scope considerably. Uninspired as I felt, I was surprised that in a short time, perhaps half an hour, I had set down certain principles which, on being counted, turned out to be twelve in number. And for some unaccountable reason, I had moved the idea of God into the Second Step, right up front. Besides, I had named God very liberally throughout the other steps. In one of the steps I had even suggested that the newcomer get down on his knees.

When this document was shown to our New York meeting the protests were many and loud. Our agnostic friends didn't go at all for the idea of kneeling. Others said we were talking altogether too much about God. And anyhow, why should there be twelve steps when we had done fine on six? Let's keep it simple, they said.

This sort of heated discussion went on for days and nights. But out of it all there came a ten-strike for Alcoholics Anonymous. Our agnostic contingent, spearheaded by Hank P. and Jim B., finally convinced us that we must make it easier for people like themselves by using such terms as "a Higher Power" or "God as we understand Him!" Those expressions, as we so well know today, have proved lifesavers for many an alcoholic. They have enabled thousands of us to make a beginning where none could have been made had we left the steps just as

I originally wrote them. Happily for us there were no other changes in the original draft and the number of steps still stood at twelve. Little, did we then guess that our Twelve Steps would soon be widely approved by clergymen of all denominations and even by our latter-day friends, the psychiatrists.

This little fragment of history ought to convince the most skeptical that nobody invented Alcoholics Anonymous. It just grew ... by the grace of God."

Cheers
Arthur

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of James Flynn
Sent: Tuesday, July 22, 2008 6:48 PM
To: Glenn Chesnut
Cc: aahistorylovers@yahoogroups.com
Subject: [AAHistoryLovers] Were the 12 steps Harper's suggestion?

Two different accounts of the role of Harper & Brothers in the writing of the Big Book:

FIRST VERSION:

"Pass It On" (the conference biography of Bill W.) pages 193-194 (the Harper offer, which was for \$1,500, was rejected by the AA people)

and pages 196-199 (the writing of the twelve steps came much later and had nothing to do with the Harper & Brothers offer).

"Alcoholics Anonymous Comes of Age" pages 153-155 and pages 159-163 give essentially the same story as the one given in "Pass It On."

SECOND VERSION:

An AA History talk by Jim Burwell in which he gives his own recollections of what happened with regard to Harper & Brothers:
<http://www.xa-speakers.org/pafiledb.php?action=file&id=1663>

DIFFERENCES BETWEEN THE TWO VERSIONS:

According to Jim Burwell the offer was for three thousand dollars. According to Pass It On and AA Comes of Age the offer was for an

What were the first two chapters of the Big Book that Bill W presented to the publishers? I read somewhere that originally the doctor's opinion was the first chapter.

So did they send Harper & Brothers "The Doctor's Opinion" and "Bill's Story"?

- - - -

Message #5128 from James Flynn <jdf10487@yahoo.com> (jdf10487 at yahoo.com)

"Pass It On" (the conference biography of Bill W.) pages 193-194, two chapters of the Big Book were sent to Harper & Brothers.

"Alcoholics Anonymous Comes of Age" pages 153-155 says the same thing.

|||||

++++Message 5136. RE: Barry L. and Bill W's copy of the Big Book manuscript
From: Mel B. 7/31/2008 2:02:00 PM

|||||

Hi Rick,

I was pleased to read this additional information about Barry L., the manuscript, etc. If his heirs made a bundle out of the manuscript, it is probably poetic justice. I think Barry did feel he deserved more pay for what services he had rendered to AA World Services and Lois supported him in this effort. It failed, however, and Barry died without getting any additional bucks (at least to my knowledge). He was virtually a son to Lois and accompanied her or her trips. I took a photo of her greeting Jack Bailey in Akron in 1978, with Barry standing behind her. This is the only photo I have of Barry, and I wish another was available.

Mel

~~~~~  
Mel Barger  
melb@accesstoledo.com  
(melb at accesstoledo.com)

|||||





Lexington, Kentucky. I'm fairly sure that this is the same person ....

This would be the doctor that Bill talks about visiting on his trip south and stopped off at a little town when he closed his talk with the Yale Summer lectures on Alcoholism ....

Peter F., North Carolina

- - - -

Here is the article that Peter F. was asking about. The original can be found at:

<http://www.24-communications.com/072008/072008.pdf>

How Bill W. Learned that  
AA's 12 Steps Work for  
Drug Addicts, Too

by Thomas E. Powers

Dr. Tom M. joined AA in 1939. He was a physician. He was an alcoholic. And he was a narcotics addict — hooked on morphine for twelve years. He read the AA Big Book while he was a patient at the U.S. Public Health Service Hospital in Lexington, Kentucky.

Impressed by the Twelve Steps, and hopeful for the possibility of a new life, Dr. Tom contacted the AA central service office in New York by mail. After his release from the hospital in Lexington, Dr. Tom returned to his home in Shelby, North Carolina, and started an AA group. In the beginning, his contact with other AAs consisted of letters back and forth from the AA central office. But he stayed sober and clean; he never drank or took drugs again.

Bill Wilson called Dr. Tom's story "one of the greatest ever to come out of Alcoholics Anonymous." Bill told part of Dr. Tom's story at a large AA meeting in Memphis, Tennessee, in September of 1947. Here's what Bill said:

- - - -

It was some six years ago. AA had made a good start. We were getting on firmer ground here and there, but nothing was too certain. One day our central office in New York (which is merely a service center where we receive inquiries and one thing and another) — one day that office received a letter from a man who was an inmate of

the Lexington place for drug addicts. This man told us in the letter how he had been a physician, had got onto alcohol, and then onto morphine, and that while there in the asylum someone had written him about AA. He said he had been reading this AA book of ours [Alcoholics Anonymous, the AA Big Book], which is our book of experience.

“Of course, I used to be an alcoholic,” he wrote, “but now I’m an addict of some twelve years standing, and you know how hopeless that is. But I do see hope for me in this philosophy of yours, and when I get out of here I’m certainly going to try it.”

Subsequently our office struck up a correspondence with him as he’d returned home to that little southern hamlet. He told us in his quiet way of the various difficulties he had getting settled again, but never in any complaining sense. The girls in our office would write him occasional letters of encouragement, and little by little he began to describe the formation of an AA group in Shelby. (By the way, this was one of the earliest groups we formed through the mail, without any direct contact.) Well, it was a great thrill to all of us in the office.

Meanwhile, the southern centers had started — Atlanta, Richmond, Jacksonville. In larger places the groups had become larger, and with that a demand had arisen that I get down among the southerners and pay my respects and see if I couldn’t peddle a little of the older AA experience down there.

You see, AA began to look like a success at that time, and as everyone knows, success is a heady wine. I’m afraid that I was a little bit on the “big shot” side, and I spent some little time debating with the folks in the office whether I would stop off at Shelby. I mean, you know, that chap there was a nice chap, and he had done a nice job, but I should get where I could get to a lot of people. After some debating with myself and others, I finally, grudgingly, conceded that I would stop off there at Shelby.

Well, when I got off the train at King’s Mountain, North Carolina, I saw three men approaching me from down the platform a ways. Two of them I spotted as “souses” right off the bat, you couldn’t mistake it — they were sober, you understand, but we drunks know our own quite well. The third one, well I wondered who and what he was. As he drew near I saw some lines in his face that I didn’t quite place, and as he drew nearer I saw his lips were marked in a strange way. I learned later that in the agony of his dope hangovers he had chewed them, leaving scars. He turned out to

be the delightful soft-spoken man we call Dr. Tom. Well, we got in the car and drove from King's Mountain over to Shelby. We were set down at the door of a beautiful, typically southern ancestral home. We went inside, and there I first met Tom's mother, and then his young wife and their new baby. And I could feel the warmth and love and happiness through the atmosphere of that home.

The meal came and went — and from an AA point of view, it was a most unusual meal. I found that Tom was rather reluctant to talk about what he had done in Shelby, so there wasn't much AA "shop talk" at the table (practically unheard-of elsewhere), and I wondered myself if dope had a humbling effect — if so, I think that some of us alcoholics should have taken more of it.

At any rate, presently meeting time came, and we got down there, and the meeting place was right under the hotel — right next to the barbershop — very public. And I said to myself, "Well, now, for a small town that's really going some!" And, yes, even over the door, here were two letters — "AA." And I got in there and here was the usual jolly crowd, and then the meeting started.

Well now, up in New York — incidentally, I'm not from New York, so I can say what I am going to say with impunity; I'm a Vermonter and therefore one of the damndest of all Yankees — our group there is very cosmopolitan. We have vast numbers of what you might call "stumble-bums," and we have a great many sophisticates and very wise people there, or at least we used to until AA tamed them down.

In those days we used to rather have to pussy-foot in New York on the subject of God, lest we scare away some of the intellectuals, so when I got to Shelby and there was a great, long invocation, and a choir girl got up and sang a hymn — well, it was reminiscent of my youth in Vermont, but I said to myself, "Well now, the New Yorkers wouldn't call this AA."

Well, then they called upon me to talk, and I talked (too long — by the way; shut me off anytime you get tired tonight — I have that habit), and then I believe there was another long prayer and the meeting was over. And I began to notice with amazement that there were an awful lot of AAs there. I mean, twenty, thirty of them in this small place, and they told me there was an equal number out in the defense industry nearby.

I was wonderfully and favorably stirred by the whole thing, but the crux of my story turns around what happened the following morning.

I was to leave on an early train, and somebody called up from the lobby and said, “Do you mind, Bill — I’d like to drop up and tell you a few things about Dr. Tom.” And a man came up, and after he re-introduced himself (I remembered him from the meeting the night before), he said, “I’ve got some things you should know. Speaking of myself, I used to be a banker. I once organized a whole string of banks in these southern states. I was on the high road to success. But I was cut down by alcohol, and then I was cut down by morphine. I was in the asylum in Lexington with Dr. Tom once. He knew my story and knew that I couldn’t stay clean. He asked me to come here for a visit, and I ended up staying here to work with him. I have been sober and clean now myself a year, and he about three.”

And he said, “You know, I’m very gladly working as a janitor at the Masonic Temple, just so I can have time to work with my friend Dr. Tom. But enough of me — let me tell you about Dr. Tom.

“Do you realize that when that man came back here to this little town — can you possibly comprehend what the stigma was upon him? The stigma of both alcohol and morphine was on him. He had dishonored his profession of medicine, and disgraced his highly placed family in this community. People were so scandalized that they hardly spoke to him on the street.” And he said, “I’m sorry to say that even the drunks of Shelby were snobbish, saying that they were going to be sobered up by no damned drug addict.

“Well, little by little he began to work, and little by little he began to succeed, and the group grew. “Well, now,” said this man, “you’ve been at Tom’s home — you have seen that happy mother of his, you’ve seen the new wife, and you’ve seen the new baby, but you still don’t know the whole story.

“Tom now has been made the head of our local hospital. He probably has the largest medical practice in this county today. All this was accomplished in just three years, from a start way behind the line. We have a yearly custom in this town in which all the citizens take a vote on which one of them has been the most useful individual to the community in the year past. Last spring Dr. Tom was unanimously nominated as the most useful citizen of the town of Shelby.”

When he had finished his recital, I said to myself, “So you were the man, Bill Wilson, who was too important to go to Shelby.” Indeed, what hath God wrought.

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Three years before Bill gave that talk, Dr. Tom had written a letter which was published in The AA Grapevine. He was answering another letter from “Doc” N. — himself a recovered narcotics addict who had gotten clean in AA. We publish this correspondence from The AA Grapevine issues of August and September 1944, for the interest and help of other recovered and recovering addicts.

The first letter is from “Doc” N. —

- - - -

Dear Grapevine:

Your second issue at hand inspires me to an idea. I’m sure there are other AAs who, like myself, are finding in AA the highway to freedom from narcotics. Why not give us a “hophead’s corner” in The Grapevine? After all, we do have a particular problem.

Even if mine is essentially the same problem of all alcoholics, I occasionally could wish that there were just one other narcotic victim in my AA group with whom I might share experience. And though through the help of the Higher Power and my AA friends I no longer take morphine, I realize I fear it in a way I’ve ceased fearing alcohol.

If I could just share experience with some other “hophead” I know it would be a big help, and among AA’s thousands I’m sure I’ll find my fellows.

Sincerely, “Doc” N.

- - - -

The next issue of The AA Grapevine published an answer to this letter, from “Dr. Tom M., Shelby, North Carolina” —

- - - -

Dear Grapevine:

I noticed recently in an issue of The Grapevine a letter from “Doc” N., who had found release from narcotics addiction through AA.

This letter I was glad to see, and hasten to assure him and others that his experience











him at least once and also talked with him by phone. At one time, he represented his mother at an Akron AA event and told the story of her bringing Bill and Bob together. John had two sisters; I interviewed one in New York back around 1980.

Mel Barger

- - - -

From Glenn C.: see photo of John Seiberling at <http://hindsfoot.org/photos1.html>

- - - -

John F. Seiberling  
From Wikipedia, the free encyclopedia

John Frederick Seiberling (September 8, 1918 -- August 2, 2008) was a United States Representative from Ohio. In 1974, he helped to establish what later became of the Cuyahoga Valley National Park, and served on the House Judiciary Committee that held the impeachment hearings against President Richard Nixon.[1]

Born in Akron, Ohio, Seiberling attended the public schools of Akron, and Staunton Military Academy in Virginia. He received his A.B. from Harvard University in 1941.

During World War II he served in the United States Army from 1942 to 1946. He was subsequently awarded the Legion of Merit for his participation in the Allied planning of the D-Day invasion.[2]

Seiberling received his LL.B. from Columbia Law School in 1949. In 1950, Seiberling was admitted to the New York bar and went into private practice. He became an associate with a New York firm from 1949 to 1954, and then became a volunteer with the New York Legal Aid Society in 1950. He served as a corporate attorney in private industry from 1954 to 1970, including working as a corporate attorney for the Goodyear Tire and Rubber Company.[2] During this time he was a member of the Tri-County Regional Planning Commission in Akron from 1964 to 1970.

Seiberling was elected as a Democrat to the Ninety-second and to the seven succeeding Congresses, serving the 14th district from

January 3, 1971 to January 3, 1987. His political legacy includes enacting bipartisan environmental protections and participating in a 1975 Congressional delegation to the Middle East that helped precipitate the 1979 Israel-Egypt Peace Treaty.[2] Seiberling was not a candidate for reelection to the One Hundredth Congress in 1986.

After his time in Congress, Seiberling served as faculty at the law school of the University of Akron from 1992 to 1996.

On Thursday, October 12, 2006, President George W. Bush signed into law H.R. 6051, which designates the Federal building and United States courthouse in Akron as the John F. Seiberling Federal Building and United States Courthouse.[3] Seiberling died of respiratory failure at his home in Copley, Ohio on August 2, 2008.[1]

John Seiberling's cousin, Francis Seiberling, was also a U.S. Representative from Ohio (Republican).

His mother, Henrietta Buckler Seiberling, was a seminal figure in Alcoholics Anonymous' founding and core spiritual ideals.[4][5] His paternal grandfather was Frank A. Seiberling, founder of the Goodyear Tire and Rubber Company.[4] The family's one-time home, Stan Hywet, is now a national museum.[4]

## NOTES

1. ^ a b Downing, Bob (2008-08-02). "John Seiberling is dead at 89", Akron Beacon Journal. Retrieved on 2008-08-02.
2. ^ a b c Walker Snider (2005).
3. ^ President Designates United States Postal Service, Courthouse and Federal Building Facilities
4. ^ a b c University of Akron (n.d.).
5. ^ www.aabibliography.com (n.d.).

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John F. Seiberling at the Biographical Directory of the United States Congress University of Akron (n.d.).  
Henrietta Buckler Seiberling, 1888-1979. Retrieved 2007-11-20 from "Akron Women's History" at [http://www3.uakron.edu/schlcomm/womenshistory/seiberling\\_h.htm](http://www3.uakron.edu/schlcomm/womenshistory/seiberling_h.htm). [19]



"Without John Seiberling, there would be no Cuyahoga Valley National Park,"  
said U.S. Rep. Ralph Regula, R-Navarre.

"He was a good person . . . and he left a great legacy in the Cuyahoga Valley park.

"He was the original environmentalist. He was green way back when. He really was ahead of his time. . . . He was a man of integrity and made his decisions based on what was right, not for their political value. And he cared deeply for the country and its people."

Mr. Seiberling represented the old Akron-based 14th District in Congress from 1971 through 1986, frequently winning re-election with 70 percent of the vote.

He was a liberal New Deal Democrat, a supporter of wilderness, arms control, free trade, world peace and historic preservation. He was a fan of Shakespeare, poetry and bawdy limericks, as well as an accomplished nature photographer and a lover of *The Wind in the Willows*.

He was soft-spoken and reserved yet strong willed and at times feisty. He looked at the big picture, although he was a man of detail. Known for his calm, statesmanlike approach, he operated with caution and dignity, without flamboyance. He was known for his dry wit, intellect, idealism and integrity.

He was a loner and proudly operated outside the political system, refusing to be one of the boys, to join the congressional club. Behind his back, staff and supporters called him St. John.

Before Congress, during his 17 years as an attorney for the Goodyear Tire & Rubber Co. — the company his grandfather founded — Mr. Seiberling once took a leave of absence to avoid crossing United Rubber Worker union picket lines. That's because he sided with the union at that time.

And in the wake of the May 4, 1970, shootings at nearby Kent State University, Mr. Seiberling ignored the political risks and warnings of advisers to speak at a rally at the University of Akron, advising students there to keep their protests peaceful.

It was his opposition to the Vietnam War that led Mr. Seiberling to run for Congress in 1970, defeating 10-term Republican incumbent William Ayers to

become  
a 51-year-old rookie.

Mr. Seiberling served on the House Judiciary Committee that conducted the  
1974  
impeachment hearings that led to the resignation of President Richard Nixon.

And in his 1986 congressional hearings to probe the proposed takeover of  
Goodyear by raider Sir James Goldsmith, it was Mr. Seiberling who drew the  
loudest cheers from Akron when he confronted Goldsmith with the question:  
"Who  
the hell are you?"

Part of Mr. Seiberling's success as a congressman was attributed to his  
ability  
to work with local and federal officials in a bipartisan effort.

He got Akron a new federal courthouse and a new post office. He twice found  
federal money for the city's now-closed trash-burning power plant, as well  
as  
funds for Quaker Square, the Akron-Canton Airport, the Goodyear Technical  
Center  
and various other projects.

"I'm not sure any of us can adequately measure with words the immense  
contributions John has made," said Akron Mayor Don Plusquellic. "The true  
value of his work will continue to reside in his legacy and will be enjoyed  
by  
and for many, many generations to come. His is the work of a remarkable  
public  
servant with a most generous spirit and creative mind. John Seiberling and  
his  
family have helped build and sustain this city."

"John Seiberling was a darn good congressman," Summit County Republican  
Party  
Chairman Alex Arshinkoff told a reporter after Seiberling retired. "If I  
were a  
liberal Democrat, I'd say he was a great congressman."

Mr. Seiberling also left his mark far beyond Akron, stretching across the  
American West and Alaska.

"John Seiberling stands as a giant in terms of managing public lands . . .  
an  
American hero," said John Debo, superintendent of the Cuyahoga Valley  
National  
Park. "What he did was really extraordinary, and he truly was one of  
America's  
great conservationists."

Right man, right time

He was a key figure in Congress in the 1970s and 1980s and played a key role  
in

preserving America's wild lands — with his constituents not always aware of the issues and what was going on, said Dan Nelson of Bath Township, an emeritus history professor at the University of Akron and author of *A Passion for the Land: John F. Seiberling and the Environmental Movement* (to be published next year by Kent State University Press).

"Getting the Cuyahoga Valley park created in 1974 only whetted his appetite. He got involved in Alaska and wilderness lands. . . . He was the right man at the right time to get a lot accomplished," Nelson said.

Doug Scott of Seattle, a wilderness author and policy director for Campaign for America's Wilderness, said Mr. Seiberling should rank among the very top conservationists in the 20th century. Scott worked with Mr. Seiberling on wilderness measures while with the Sierra Club and wrote *The Enduring Wilderness: Protecting Our National Heritage Through the Wilderness Act*.

"Wilderness was his passion," Scott said. "And that legacy will touch all Americans for generations. . . . He truly was an American giant."

Over the years, Mr. Seiberling served as chairman of the Interior Committee's public lands and national parks subcommittee and pushed 33 bills for 250 new and expanded wilderness areas in 27 states.

In 1980, he and U.S. Rep. Morris Udall, D-Ariz., led the fight to approve federal protection for 103 million acres under the Alaska National Interest Lands Conservation Act.

In all, Mr. Seiberling played a key role in preserving 69 million acres of wilderness — that included 54 million acres in Alaska — in addition to 59 million acres of other federal parks, forests and preserves.

Mr. Seiberling made his first trip to Alaska in 1975 and came away impressed.

In 1977, he held congressional hearings across that state, helping him develop a photo collection of more than 3,000 Alaskan shots. He exhibited his photos in the Capital during the 1978 debate and said the photos helped sway members of Congress.

He was widely saluted by national environmental groups for his efforts to save the American wilderness — efforts that earned him opposition from some Western and Alaskan politicians.

Bruce Hamilton, deputy executive director for the national Sierra Club, compared the significance of Mr. Seiberling's efforts for Alaska to President Theodore Roosevelt's creation of the national forests.

The Alaskan legislation was "a tribute to Seiberling's persistence and statesmanship," he said.

"He was the expert and made quite the difference. . . . Every wilderness advocate in the country knew him and worshipped him," Hamilton said in a telephone interview from San Francisco. "Most considered John Seiberling to be their second congressman."

Conservationist is born

Mr. Seiberling's desire to save wild America may be traced to a childhood experience on a family vacation to an island in Lake Huron. On a return trip, the mainland forest near Hessel, Mich., had disappeared. The giant white pines had been cut to be turned into matchsticks.

Later, in a quote still cited by his ex-staffers, Mr. Seiberling said:

"We will never see the land as our ancestors did. But we can understand what made it beautiful and why they lived and died to preserve it. And in preserving it for future generations, we will preserve something of ourselves. If we all have an interest in this land, then we all have a stake in its preservation. There is no more worthwhile cause."

His associates said the words were reflective of his goals.

But Mr. Seiberling was proudest of spearheading the creation of the Cuyahoga Valley park in 1974.

In 1971, as a rookie legislator, Mr. Seiberling's efforts to help sponsor legislation to create a national park between Akron and Cleveland went nowhere.

In subsequent years, though, he introduced the measure and worked to build public support for saving the Cuyahoga Valley.

Debo, the park's superintendent, said Mr. Seiberling "had the foresight and the ability to galvanize public support to preserve the valley. It was an incredible accomplishment."

Not everyone supported the idea. The National Park Service didn't think the

Cuyahoga Valley deserved federal protection.

And even after winning approval in Congress, the legislation came perilously close to dying. With President Gerald Ford on a ski vacation in Colorado, federal officials, opposed to a high-cost urban park, were urging a veto.

Mr. Seiberling called Regula, who got an emergency phone call placed to Ford by Akron's Ray Bliss, the influential former national chairman of the Republican Party. Other calls went to U.S. Sens. Robert Taft Jr. and Howard Metzenbaum, as well as former Goodyear Chairman E. J. Thomas.

Bliss told Ford that he should sign the legislation if he wanted to win Ohio and to veto it if he wanted to lose Ohio.

Ford signed the bill on Dec. 27, 1974.

Mr. Seiberling called Ford's approval a Christmas gift for people in Northeast Ohio. In later years, he said the park was far more than he ever expected.

Mr. Seiberling also protected the park from Ronald Reagan's secretary of the interior, James Watt, who wanted to eliminate it as a federal park in the 1980s.

Mr. Seiberling also played key roles in the 1977 federal surface-mining reclamation act and a 1976 bill enlarging the federal Land and Water Conservation Fund. He also pushed to eliminate acid rain in clean-air legislation.

He was unsuccessful in an effort to have federal judges selected on merit instead of political appointment, and to create a youth job corps.

He aggressively fought President Reagan over federal budget cuts in the early 1980s.

His influence was felt beyond U.S. shores. He played key roles in Congress in the birth of nations: the Republic of the Marshall Islands, the Republic of Palau and the Federated States of Micronesia.

His staff saw Mr. Seiberling as "this cuddly distinguished college professor whom we all loved," said Andrew Wiessner, a one-time staffer and now a retired public lands consultant in Colorado.

Issues instead of politics

Mr. Seiberling was different: He was the nonpolitical congressman, a good and

dedicated public servant, Wiessner said.

"He looked at the issues, not the politics," Wiessner said "There was a gentle way about him. He was so scholarly and so thorough"

Long-time Seiberling staffer Loretta Neumann added: "He really was a Renaissance man, an amazing man, a giant. . . . Everyone who ever worked for him said it was the best job they ever had, and that was true for me, too. . . . He was the right person at the right place at the right time to do the things he did."

Neumann, who came to Mr. Seiberling's staff from the National Park Service, said he hired her mainly to get the park established.

"At the time, I knew nothing about the workings of Congress," she said. "When I first met him, I told him so. 'Don't worry,' he said. 'I need you to teach me about parks. I can teach you what you need to know about Congress.'"

State Sen. Tom Sawyer, D-Akron, who succeeded Mr. Seiberling in Congress, said he knew Mr. Seiberling "virtually my entire political life."

"He was a commanding figure throughout this community and as soon as I got to Washington, it was clear as it had ever been that he was beloved by the people who knew him best," Sawyer said.

He had an "enormous respect for the rule of law and love of nation," Sawyer said, and his respect for the environment went beyond Northeast Ohio in a way that "will be remembered for generations."

After serving in Congress, Mr. Seiberling returned to Akron to practice law, teach law and direct the University of Akron's Center for Peace Studies for 5 1/2 years, until mid-1996. He also returned to enjoy the Cuyahoga Valley from his long-time home at the edge of the park in Bath Township. He and his wife later moved to a Copley Township condominium.

He earned countless honors over the years, including the Bert A. Polsky Humanitarian Award from the Akron Community Foundation in 1999.

He attributed his love of nature to his father, John F. Seiberling Sr. But he frequently said the most influential person in his life was his mother,

Henrietta, who died in 1979.

His mother was described as a formidable woman of strong moral conviction — a churchgoer who introduced Bill Wilson of New York and Dr. Robert Smith of Akron in 1935. They went on to found Alcoholics Anonymous in Akron.

Getting an education

Mr. Seiberling attended King Elementary School and Buchtel High School in Akron before going to Staunton Military Academy in Staunton, Va.

He graduated from Harvard University in 1941.

During World War II, he served in the Army from 1942 to 1946, fighting in Europe. He enlisted as a private and attained the rank of major. He earned the Legion of Merit, the Bronze Star and three Battle Stars. He also earned the Medaille de la Reconnaissance Francaise (France) and the Ordre de Leopold II (Belgium).

After his discharge, he earned a law degree at Columbia University in New York in 1949.

From 1949 to 1954, he practiced law with Donovan, Leisure, Newton and Irvine in New York City.

He joined Goodyear in Akron in 1954 and remained here until he went to Congress in 1971.

Locally, Mr. Seiberling was a member of the Akron Regional Development Board and the Akron Metropolitan Housing Authority. He was a three-term president of the Akron-based Tri-County Regional Planning Commission.

He was a member of the United Community Council of Summit County, the Stan Hywet Hall Foundation, the United World Federalists of Akron and the Akron Bar Association's World Peace Through Law committee.

He was a founder of the Summit County Committee for Peace in Vietnam and a member of the local Sierra Club and the Cuyahoga Valley Association.

In 1949, he married Elizabeth "Betty" Behr, a Vassar graduate. They shared the same interests, the same priorities, the same outlook for 59 years of marriage.

She actually met her future husband while at Vassar through his sister, who



Thanx!

AlkyAndy aka Anders from Gothenburg, Sweden

|||||

+++Message 5146. . . . . Who wrote the Foreward to the 2nd edit. of the Big Book?

From: bruceken@aol.com . . . . . 7/30/2008 9:12:00 PM

|||||

Who wrote the foreward to the second edition of the Big Book, the longest of the Forewards?

As I understand it, the General Service Structure had been set up by 1955 -- before the second edition of the book was published.

The question has to do with whether or not the Foreward to the second edition was written by Bill Wilson, or by a General Service Committee -- writers other than Bill -- as it was in later editions.

Can anyone answer that question for me?

Bruce Kennedy  
San Francisco

|||||

+++Message 5147. . . . . Re: Dr Silkworth"s signature missing from the 1st edition BB

From: james.bliss@comcast.net . . . . . 7/31/2008 5:58:00 PM

|||||

The first edition of the second printing was when his name appeared:

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/4724>

Yes, it was to avoid the potential issue of having his name associated with Alcoholics Anonymous at that time which prevented it from being printed in the first edition.

- - - -

From: "wantarug" <gttdkt@sbcglobal.net>  
(gttdkt at sbcglobal.net)

The various authors did not SIGN their names and their actual signatures were not





his Writings 3 years ago. I was already a Christian since 1970 and because of the clarities on how faith/truth and charity/good work together, I've moved from a narrower, strident Christianity into Swedenborgian 'faith'. I am also in recovery 8.5 years, and Swedenborg teachings have been helpful past 3 years: such as emphasis on what we in AA call 'service work' & what the New Church calls Uses, or New Church emphasis on what we call 'doing the next right thing'.

Yes indeed there are many interesting parallels between how AA works & Swedenborgian concepts and theology. And interestingly, in my life in first 4 years of recovery, AA meetings and steps helped restructure the bricks of my spiritual/religious foundation into an effective 'faith' within my Christianity that Big Book says many of us return to. In fact I don't think God allowed me to find the Writings UNTIL AA had been able to restructure my views on how He worked with us. I would not have been spiritually fit to grasp the Writings.

After giving the 3 things in Bill Wilson's prayer that may be Swedenborgian, I AM listing some other AA/Swedenborgian quotes side by side. May they bless and intrigue you as they do me.

Anyway to respond to Baileycg23 of June 13 or so, the 3 things that stand out to me that are Swedenborgian in the prayer [posted at bottom] are:

1. the volume Heaven and Hell [probably ES' most read book] discusses all the Societies, Communities in the heavens. Yes there are 3 heavens, and we are grouped according to our Loves and also put with others who are similar to us in spirit, so to speak. So there is that notion of the many mansions being spiritual homes in the heavens, and we have spiritual bodies that inhabit them. Does 'Societies' refer to AA communities here? I have no idea. But it is curious that his prayer references grace to "be discovered by family and friends -- those here and those beyond" - so they would be Societies in the beyond too, wouldn't they?
2. Lois indeed would have loved the end of that prayer (quote: Lois, who remained deeply in love with Bill for her entire adult life, said, years after his death: 'That business about no separation between ourselves is something that I cherish.') as it is an allusion, I believe, to the Swedenborgian teaching that marriage continues after death. [It is suspected by scholars, from my research, that Smith the founder of the Mormons read some Swedenborg, and 'borrowed' this idea. New Thought Movement teachers borrowed from the Writings of Swedenborg too, but didn't keep his intent. A discussion on how and why the New Thought Movement borrowed from and harmed Swedenborg's intent must wait for some other discussion]

Anyway, Swedenborg introduced this concept of a united marriage (of spiritual as well as natural bonds continuing in heaven) in 1700s, and his volume Conjugal Love [not conjugal but 'conjugal'] is a beautiful complex description of love, marriage, unity with God, how God works with mankind and so much more.

(Swedenborg had to, on occasion, invent new words since none existed for

the concepts he had been introduced to in the spirit world.)  
So in summary you see, Lois would have been well-acquainted with, and comforted by this belief in a reunion with Bill, a marriage in heaven since two continue 'to become one' ideally for eternity.

3. This quote 'May we find and do Thy will in good strength, in good cheer today.' could be a reference to being Useful, being of service to others, getting set free from self by being other-directed. It is significant to me that Bill Wilson would insert such a statement into the family prayer.

Swedenborgianism emphasizes changed behavior [reformation] and doing the right thing even if you don't feel like it. When it becomes a part of us, as we get into the later steps, that would equate to Regeneration. We do the right things because we love God and love His freedom. We no longer are doing 'right things' because the sponsor says to, or from fear of consequences, or other 'natural' motives. When we do the right thing in the 'natural' mind and understanding, it opens a reciprocal relationship & flow between me and God. This Reformation evolves into Regeneration in this life as my relationship with God grows and I want to do His Will, rather than having to obey Him [or my sponsor HA].

Now as promised above, here are some Swedenborgian quotes to help you grasp how curiously the AA phrases and concepts mirror what a theologian and seer from 1750 wrote:

=====  
Faith without works is dead. Book of James  
"Faith without love is dead, and faith with love is living." AC9050  
"There is action and more action. 'Faith without works is dead'"  
Big Book, pg 88  
"Faith has to work twenty-four hours a day in and through us, or we perish"  
Big Book pg. 16  
"Now we need more action, without which we find that 'Faith without works is dead'....If we haven't the will to do this, we ask until it comes."  
Big Book pg 76

"He may be an example of the truth that faith alone is insufficient. To be vital, faith must be accompanied by self sacrifice and unselfish, constructive action."  
Big Book, pg 93 last paragraph. (I personally wonder if the term 'faith alone' is put here on purpose, as Swedenborg protested the doctrine as being incomplete without good/charity/uses/love accompanying it. Bill would have known of this technical doctrinal phrase not only from Swedenborg via Lois or his own readings, but by discussions with Shoemaker or the many other Christian leaders that influenced him. He rejects 'faith alone' in a crystal clear way, just as Swedenborg does in his masterpiece 2 volume work True Christian Religion)  
(I'm not trying to stir up any doctrinal debate here; the point is to equate AA literature with literature written 180 years before it)

=====  
.....An easier, softer way.....  
"You cannot have humility when you love only yourself. Self-love

is hard, and love to the Divine is soft. Self-love must be wholly crushed."

Spiritual Experiences 4754 Emanuel Swedenborg

"The delusion that we are like other people, or presently may be, has to be smashed." Big Book, pg. 30

---

....."the drinking life is the only life he can imagine" - AA quote.  
'...the alcoholic life seems to be the only normal one' xxvi

'The real is distinguished from the not real in this--that the real is actually such as it appears, and that the not real is actually not such as it appears.' Arcana Coelestia 4623 [Latin for Heavenly Secrets or Secrets of Heaven]

---

A day at a time:

"When we diligently try to follow the truth, as we are given to see it, the Lord inflows with good and when He is present concern for the future is dissipated. Our fears become replaced with a supreme trust in His providence. A newfound confidence in the Lord's power is born, and that confidence inmosty prevails regardless of the trials and misfortunes by which we may be confronted periodically. A person who tries to do what is good places him or herself into "the stream of providence and is carried along constantly towards happier things. Those in the stream of providence are people who trust in the Divine and ascribe everything to Him." (Arcana 8478)

Altogether different is it with those who trust in the Divine. Though they have care for the morrow, yet they have it not; for they do not think of the morrow with solicitude, still less with anxiety. Whether they get what they wish or not, they are composed, not lamenting over losses, but being content with their lot. If they become rich, they do not set their hearts upon riches. If they are exalted to honors, they do not look upon themselves as worthier than others. If they become poor, they are not cast down. If their condition be mean, they are not dejected. They know that with those who put their trust in the Divine, all things work toward a happy state to eternity.

-- Arcana Coelestia, n.\_ 8478

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GOD - Good Orderly Direction -

"One receives faith by approaching the Lord, learning truths [as if] from the Word, and living according to them."

True Christian Religion 343 Emanuel Swedenborg

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did Dr. Silkworth read Swedenborg? '.....Cannot after a time differentiate the true from the false', pg. xxvi of The Doctor's Opinion:

"I once heard spirits speaking together of the fact that whatever is adopted as a principle, no matter what it may be, can be confirmed by innumerable things, until at length, to the man who has confirmed himself, it appears entirely true even though false; and that men

can be more easily persuaded of a falsity than of a truth." AC 2477

"A persuasion of falsity extinguishes and as it were suffocates everything spiritual and celestial; as everyone may know from much experience, if he pays attention." AC 806

=====

How step 4 works:

"...but as soon as a man on self-examination confesses evils to be sins against God because they are contrary to Divine laws and accordingly resolves to desist from them, the Lord opens the spiritual mind, enters the natural by affections of truth and good, enters the reason, and by the reason puts into order what is disordered below in the natural. It is this that strikes the man as a battle, and strikes those who have indulged much in enjoyments of evil as temptation, for when the order of its thinking is inverted the lower mind suffers pain."

~Divine Providence 147 Emanuel Swedenborg

=====

How step 7 works:

"To the extent that you detest evil, goodness enters you from heaven. To the extent that you detest promiscuity, what is chaste enters; to the extent that you detest frauds and unlawful gains, sincerity and justice enter; to the extent that you detest hatred and revenge, lovingkindness enters; to the extent that you detest lies and blasphemies, truth enters; and to the extent that you detest arrogance, humility before God and love of your neighbor as yourself enter. To shun evil is to do what is good."

Apocalypse Explained 803 Emanuel Swedenborg

"A person who knows all that is good and all that is true – as much as can be known – but does not resist evils, knows nothing."

Apocalypse Explained 1180 Emanuel Swedenborg

=====

"..... afraid I will lose something I have, or not get something I want'.....

from 12x12 on step 7

"It is not contrary to order to look out for one's self and one's dependents. Those have "care for the morrow" who are not content with their lot, who do not trust in the Divine but themselves, and who regard only worldly and earthly things and not heavenly. With such there prevails universally a solicitude about things future, a desire to possess everything, and to rule over all. They grieve if they do not get what they desire, and suffer torment when they lose what they have. Then they grow angry with the Divine, rejecting it together with everything of faith, and cursing themselves."

-- Arcana Coelestia, 8478

=====

Trust God, Clean House, Help Others - Dr. Bob  
Clean House -

"Nothing else is required of man than to sweep the house; that is, to reject the cupidities of evil and the derivative persuasions of falsity [i.e., to clear away the earthly matter that chokes and closes].  
AC 3142

=====  
Defining and 'Doing the Next Right Thing':

". . . charity toward the neighbor extends  
much more widely than to the poor and needy.

Charity toward the neighbor consists in  
doing right in every work, and one's duty  
in every office."

AC 8121 or Arcana Coelestia 8121

[Latin for Heavenly Secrets or Secrets of Heaven]  
=====

WHY THERE IS SATISFACTION IN 'DOING NEXT RIGHT THING':

"It is the very feeling of delight itself, inherent in the love of  
doing good apart from any thought of recompense, that is the reward  
lasting to eternity."

Heavenly Doctrines of the New Jerusalem 236

Friends in AAHL, I could go on and on.

I hope that is helpful to some of you.

Keith Roloson in Hotlanta

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--- In AAHistoryLovers@yahoogroups.com  
<mailto:AAHistoryLovers@yahoogroups.com> ,  
'Russ Stewart' <rstewart@...> wrote:

>  
> 'Pass It On' pages 264 & 265  
>  
> <<During the days of the Oxford Group meetings,  
> Bill and Lois Wilson had started the practice  
> of holding a 'quiet time' each morning ....  
> Lois described these quiet times: 'They'd  
> last 15 minutes or so. We were in bed and  
> we'd get up and I'd make coffee and we'd have  
> coffee in bed, and then we'd say a prayer  
> together .... This is the prayer composed by  
> Bill and recited by the Wilson's at these  
> times:  
>  
> 'Oh Lord, we thank Thee that Thou art, that  
> we are from everlasting to everlasting.  
> Blessed be Thy holy name and all Thy bene-  
> factions to us of light, and of service.  
> May we find and do Thy will in good strength,  
> in good cheer today. May Thy ever-present  
> grace be discovered by family and friends --  
> those here and those beyond -- by our  
> Societies throughout the world, by men and  
> women everywhere, and among those who must  
> lead in these troubled times. Oh Lord, we  
> know Thee to be all wonder, all beauty, all  
> glory, all power, all love. Indeed, Thou  
> are everlasting love. Accordingly, Thou has





Margaret resided at Presbyterian Village North in Dallas at the time of her death.

She was born April 28, 1912 in St. Louis, Missouri, to Mr. and Mrs. F.W. Bettle.

As a young child Margaret and her family moved to Big Spring, Texas, where she grew up and graduated from high school. She was installed into the Order of Eastern Star in Big Spring, Texas in 1944. She was one of the earliest members of the Al-Anon family group.

Margaret was a legal secretary in Big Spring before her marriage to Searcy in 1934. She and Searcy were married for more than 68 years before he passed away in 2003. Both were members of First Baptist Church Dallas.

Margaret is survived by her brother Clayton Bettle and wife Alta Mae, nephew Jim Bettle and wife Deborah of Delaware, nephew Dick Bettle and wife Liz of Texas, niece Kay Beaird of Texas, and niece Doris Jean Yates of California.

A viewing and visitation will be held Friday, August 1 from 12:00 noon until 1:30 PM at Sparkman/Hillcrest Funeral Home.

A brief service at 2:00 PM will follow in the chapel in celebration of Margaret's life. Interment will be at Mount Hope Cemetery in Anson, Texas on Saturday, August 2, 2008, at 10:00 AM

In lieu of flowers, the family suggests that donations be made in Margaret's name to Texas Clinic and Hospital for Alcoholism, PO Box 35865, Dallas, TX 75235.

Yours in the fellowship, Doug Barrie

<http://www.aahistory.com>

- - - -

From the moderator:

For her husband's obituary, see Message 1381  
From Ed Adami <eadami@direcway.com>

Searcy Whaley (1910 - 2003) obituary in the Fort Worth Star Telegram 10/2/2003  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/1381>



One of the recipients, Dr Esther L Richards (of The Johns Hopkins Hospital in Baltimore) in a July 18, 1938 letter wrote a very favorable reply to Bill W regarding the 2-chapter book prospectus. The name given in the prospectus for the book was "Alcoholics Anonymous." Dr Richards also suggested to Bill W "I think you should get an A No. 1 physician who has a wide knowledge of the alcoholics medical and social problems to write an introduction.

Shortly after Dr Richardson's recommendation, Dr William D Silkworth wrote a July 27, 1938 letter of support for use in fundraising for the book. It was later incorporated into the Big Book chapter "The Doctor's Opinion" along with extracts from a medical journal article that Silkworth later published in July 1939 titled "Psychological Rehabilitation of Alcoholics."

Exman met with Bill W in September 1938 so there may have been more material to review but I believe it was still the chapters "There Is A Solution" and "Bill's Story" that Exman read and used to form the basis of his making an advance offer to Bill on the rights to the book.

Cheers  
Arthur

- - - -

From: James Flynn <jdf10487@yahoo.com>  
(jdf10487 at yahoo.com)

I am given to understand based on a talk given by Jimmy Burwell that was recorded in 1957 that the two chapters presented to Harper & Brothers were Bill and Bob's stories. According to Jimmy Burwell these were the first two chapters written. Jimmy Burwell also claimed during this recorded talk that an offer of three thousand dollars was made to complete the book, and that it was suggested by Harper and Brothers that the book should include an outline for a program of recovery (aka How It Works). The AA conference approved literature Pass It On and AA Comes of Age gives a slightly different account of this story and states that an advance of only \$1500 dollars was made to complete the book.





Thank you,

Mike Margetis

|||||

+++Message 5158. . . . . Historical Timeline on AA.org web Site

From: Arthur S . . . . . 8/5/2008 7:57:00 PM

|||||

For the AAHistoryLovers who haven't checked it out yet, please visit the link below and view a very nicely constructed AA history timeline (with images). It also has a search function.

<http://aa.org/aatimeline/>

I believe the work was the brainchild of Amy Filiatreau, past Archives Director at AAWS. The staff that created the timeline have done quite a nice job.

Also check out the link

<http://www.aa.org/lang/en/subpage.cfm?page=6>

Visit the AA.org web site and check it out. There has been a splendid upgrade to the design and aesthetics of the web pages - quite nice.

Cheers

Arthur

|||||

+++Message 5159. . . . . Dr Bob`s Big Book

From: Tommy . . . . . 8/6/2008 7:21:00 AM

|||||

Does anyone know what happened to Dr. Bob's Big Book?

tk  
Tommy

|||||

+++Message 5160. . . . . RE: Larry Jewell - AA in Houston

From: Bill Lash . . . . . 8/5/2008 10:57:00 AM



recovered from d.t.'s, malnutrition, exposure and exhaustion. Told he would be better off where the weather was warmer, he boarded a train for Houston with a copy of Alcoholics Anonymous in hand upon reading it en route, he had a spiritual experience and determined to try to help alcoholics when he arrived.

He sought out Allan C. Bartlett, editor of the Houston Press, and after a two-hour talk, persuaded him to run a series of articles on A.A. which Larry J. wrote anonymously. Impressed by his creative brilliance, Bartlett hired him as an editorial writer. The articles attracted the attention of Bishop Clinton S. Quinn (Episcopal), who became an enthusiastic supporter and immediately arranged for Larry to talk to meetings of church officials in Houston and other towns in his diocese. They also came to the attention of Bill W., who wrote Larry a congratulatory letter from New York. And most importantly, the articles attracted some alcoholics. One of these was Roy Y. from San Antonio, who had recently sobered up in Los Angeles A.A. Another was Ed H., a great help to Larry in getting A.A. started, who was unable to stay sober himself.

The first Houston A.A. meeting was held March 15, 1940, in a room in the YWCA Bldg. The group continued to meet on Tuesdays with as many as 25 attending -- but often a different 25 each time! Ed H. and Roy Y. tried to educate ministers and doctors without much success until they were referred to Dr. David Wade at Galveston State Hospital. Dr. Wade was to remain a good friend of A.A. Later, he and Ed H. were to help found A.A. in Austin (see below). The Jack Alexander article in March 1941 brought in many inquiries, one of them a defrocked preacher, Howell S. and his beloved wife Molly, who also attended the meetings. Another was Ed F. who became particularly active in Twelfth Stepping the flood of prospects, along with Ed H. Early members from that time were:

Clarence "Bull" D., Earl D., Joe F., George P. (who later helped carry A.A. to Albuquerque), and an enthusiastic and energetic woman, Esther E. (who moved to Dallas and helped start A.A. there as well as afterward in San Antonio). By the end of '41, there were 85 members.

Dissension developed when a transplant from Baltimore A.A. told the group that in the East the group elected a steering committee which handled its affairs. Founder Larry J. had been running the Houston group with something of an iron hand, so the group decided to elect a steering committee. Larry, full of resentment, pulled out of the group. Ed H. went with him, "not because I thought he was right -- I thought he was wrong -- but because he needed a friend." Larry slipped and was hospitalized. Soon afterward, Ed H. went back to drinking. But by this time, A.A. was firmly rooted in Houston. Larry came back to the old group in 1943, but died of his old ills later that year [note: Larry died in 1944]. Ed H. went into the Navy, where he stayed drunk as much as he could. Roy Y. went into the Army and was transferred to Tampa, Florida, where he started an A.A. group. He remained sober the rest of his life and was still active and well in 1985. Esther E. took over as leader of the Houston group in 1942, and Hortense L. succeeded her when she moved to Dallas. The group met in the basement of the Ambassador Hotel in 1941. During the war years it met in other places: the M. & M. Building, Franklin St., Milam St., Dooley St., and finally beginning in '46 at 3511 Travis St. where it remained.





|||||

Does anyone know anything, beyond the few details supplied in "Not God," about Margarita L.?

Kurtz describes her as having been a student of Jung and "Wilson's most proximate continuing contact with Jung's thought." Wilson exchanged letters with her, and she is mentioned in a couple of letters to others.

I get the feeling she was American, but am beginning to doubt even that. Most people are findable, in some way, on ancestry.com and under that name I can't turn up a plausible trace of her. The name doesn't match anyone mentioned in Jungian sources, either, but those are of course not comprehensive. There is a "Margaret" who would fit quite well, but no evidence she was ever called "Margarita."

|||||

+++Message 5164. . . . . RE: Dr Bob`s Big Book  
From: rick tompkins . . . . . 8/7/2008 6:10:00 AM

|||||

The Akron Intergroup Archives has one of the final multilith printings of the draft Big Book that was the property of Dr. Bob.

It has no 'red pencil' edits in the fashion of the "printer's manuscript."

Rick, Illinois

- - - -

Subject: [AAHistoryLovers] Dr Bob`s Big Book

Does anyone know what happened to Dr. Bob's Big Book?

tk  
Tommy

|||||

+++Message 5165. . . . . Timeline on Marty Mann and Yale  
From: Ron Roizen . . . . . 8/7/2008 2:35:00 PM

|||||

Arthur posted the following link to an AA chronology web site yesterday:

[http://aa.org/ <http://aa.org/aatimeline/> aatimeline/](http://aa.org/aatimeline/)

I took a look at it. Under the year 1944 is offered, on one panel, a cameo description of the launching of Marty Mann's organization and its relationship to the Yale alcohol science group. The text says in part:

"On behalf of the NCEA [Mann's new organization], Marty embarks on a nationwide tour to tell of her struggle with alcoholism." Cameos, of course, leave out a lot. Yet, this sentence leaves one to wonder why the Yale alcohol science group, which funded Mann's and her organization's activities from 1944-1949, would underwrite her endeavor.

Below is a passage from an essay I published in a book about five years ago, which may clarify the matter a little (the full stand-alone essay is available online at <http://www.roizen.com/ron/postrepeal.htm> ).

Thanks.

Ron Roizen

Wallace, Idaho

In 1942, public relations specialist Dwight Anderson (1942) further developed this alcoholism theme by suggesting that the idea afforded an excellent symbol with which to clarify the differences between the new scientific approach to alcohol and the dry and wet mindsets. Two years later, in October, 1944, E.M. Jellinek and Marty Mann sought to conjoin Anderson's disease concept focus with what the Yale science group regarded as an emergent human resource in AA's potential for rapid, national growth. The Yale-based group's idea was to use the disease concept theme as a means for organizing a national, grassroots organization that would offer information and referral, advice to alcoholics and their families, and -- not least importantly -- generate financial support for new scientific research. AA, and particularly the families of AA members, would thus provide a resource for the emergent alcohol science not unlike the relationship between American Cancer



answer.

Recent research by Amy Colwell Bluhm Ph.D. and Cora Finch has established that Rowland arrived in Zurich in May 1926 (not 1931, the date given in the older AA literature). See Bluhm's article "Verification of C.G. Jung's analysis of Rowland Hazard and the history of Alcoholics Anonymous" in the American Psychological Association's journal History of Psychology in November 2006 and Cora Finch's long account of Rowland Hazard's life and struggles with alcoholism at [stellarfire.org](http://stellarfire.org):

<http://www.stellarfire.org/>

By 1933, Rowland was drinking to the point where he could not cope with even simple everyday life. He sought help from a therapist named Courtenay Baylor, who was associated with the Emmanuel Movement and the Jacoby Club. This was the only early twentieth century group other than Alcoholics Anonymous which had had any notable success in getting alcoholics sober and keeping them sober. Like Alcoholics Anonymous, the EM and JC combined spirituality and psychological help through a simple kind of lay therapy. See Richard M. Dubiel, "The Road to Fellowship: The Role of the Emmanuel Movement and the Jacoby Club in the Development of Alcoholics Anonymous":

<http://hindsfoot.org/kdub2.html>

Baylor pushed Rowland into taking Jung's advice seriously. They were too far from Boston for Rowland to become actively involved in the Emmanuel Movement and the Jacoby Club, so he became actively involved instead in an upperclass Protestant evangelical movement called the Oxford Group, and finally got sober.

Glenn C. (South Bend, Indiana)

P.S. The traditional oversimplified AA account (written in documents coming out of New York AA) ignored the role of the Emmanuel Movement and Jacoby Club in early AA history, and tended to credit the Oxford Group for almost everything that happened, in many situations where there were other important influences and sources involved. The first Boston AA

group began meeting at the home of the Jacoby Club, for example, and was initially bound to the Jacoby Club in the same way that early Akron AA was bound to the Oxford Group.

|||||

+++Message 5167. . . . . Actual date of Bill W's Winchester Cathedral visit.  
From: iouaa . . . . . 8/11/2008 3:02:00 AM

|||||

It must be getting quite close to the 90th anniversary of this event. I know it is not the same gravestone as Bill W saw but it would be nice to walk aaround this cathedral and think "If Bill W had not walked around here 90 years ago today..."

So how close can this date be pinpointed??

Phil

|||||

+++Message 5168. . . . . Tradition 8 and convention speaker "riders"  
From: stockholmfriendship . . . . . 8/9/2008 8:27:00 AM

|||||

In the entertainment business there is a contractual addendum for performance/concert contracts called a "rider". This is the part of the contract that stipulates the special requirement of the performer for that gig. Most famously, many have heard of the bowl of green -- and only green -- M&Ms in the dressing room. Often times it includes certain class of travel, entourage allowances, and a long menu of top shelf liquor for their private backstage bar.

I have done service on many AA conventions in several cities over the years of my sobriety. This past year I have gotten more and more dismayed at the "riders" for AA convention speakers. There have been demands for first-class travel, luxury suite or other expensive hotel accommodations, lofty meal or per diem allowances, several days advance accommodations, entertainment requests, and travel for family members and/or sponsors or sponsees.

The more fancy the demands of a sober member of Alcoholics Anonymous to come to a city to tell their experience, strength and hope, the more I fear "professionalism" and the weakening of our 8th tradition.

----

THE HISTORICAL QUESTIONS I AM ASKING:

What precedent is there for traveling and accommodating speakers for AA conventions? Did Bill W. or Dr. Bob have any special or luxury needs?

Did Lois or Ann have to come with them and, if so, was it in cooperation with them participating in an Al-Anon meeting during the same convention? (A necessary distinction, I feel, from a demand to travel non-Al-Anon family on vacation.)

How does GSO shuttle our Trustees of AA to work conferences?

How do the main speakers for the International Convention travel?

Should/Must all speakers receive the same travel and accommodations?

-----

Please, I do not want to open a discussion into what controversies speakers get into from the podium or anonymity breaks in promoting speakers on posters and such. I would appreciate some background on the balance of Tradition 8 and requests by speakers before they agree to speak at AA conventions.

Thank you for any AA history on this issue.

---

From the moderator:

Please let us confine ourselves to answering the specific historical questions which were asked.

The questions simply concern how things were actually done with Bill W. and Dr. Bob and Lois and Anne, and how things are actually done with AA Trustees, speakers at the International Conventions, and so on. All simply matter-of-fact questions.

General opinions and interpretations of how the AA traditions ought to be interpreted need to be posted in an AA discussion group, such as (for example) the Common Solution AA discussion group:

[http://groups.yahoo.com/group/AA\\_Common\\_Solution\\_Group/](http://groups.yahoo.com/group/AA_Common_Solution_Group/)

We all know how to preach lengthy sermons, and talk about how we think things OUGHT to be done, but please, with 1854 members in the group, nobody would have time to read them all, no matter how inspiring and edifying they all were :-)





|||||

++++Message 5173. . . . . Sample inventory on p. 65 of the Big Book  
From: johnhartie . . . . . 8/16/2008 11:13:00 AM

|||||

Is the inventory real on page 65 of the Big Book? If it is, whose is it?

|||||

++++Message 5174. . . . . Re: Bill W. and Rowland H.  
From: Baileygc23@aol.com . . . . . 8/15/2008 3:12:00 PM

|||||

Wasn't Rowland H the person whom Bill W described as probably having too many sherries at a junior league coalition, or something like that, when he was first introduced to the Oxford group?

|||||

++++Message 5176. . . . . Anne Smith's Journal  
From: Ralph Cova . . . . . 8/9/2008 10:35:00 PM

|||||

Not long ago I was privileged to come into possession of a copy of Anne Ripley Smith's Journal 1933-1939. It is the Journal she kept and shared with Dr. Bob, Bill W., and the early people in the Alcoholics Anonymous movement. It is supposed to have come from AA's General Service Office in New York City. I received 79 pages of which 28 are handwritten, of which some appear to be duplicated. There are 51 typed pages that Dr. Bob and Anne's daughter Sue Smith-Windows typed.

On the written pages I have tried to duplicate it as it was written, but there are some areas that are just not decipherable. When the original Journal was copied, there were pages where some of the information on the pages was cut off during the duplicating process. I have not tried to alter or put in words even when I thought I might know what was intended to be said. I will leave that up to you to fill in the blanks. Eventually I will scan the complete document as I











Our History & Archives Gathering has on a couple of occasions put featured speakers up for a night at a Holiday Inn Express (\$75) or approximate equivalent, and once paid full and once partial expenses for long-distance bus transportation to a couple of far-travelers -- but Mel B. drove himself from Toledo to Harrisburg at his own expense, and Glenn C. twice from South Bend to Lebanon, Pennsylvania.

Back around the end of WW2, Joe F. did offer to fly Bill W. to Karephree in the midst of Bill's depression -- but that would have been Joe's private gift to Bill (who was too depressed to come in any case).

And over the years anecdotal evidence indicates quite a number of travelers have declined to have their ways paid by AA or even by members of AA (except, by richer members, in cases of extreme financial exigency).

- - - -

The original message was 5168  
"Tradition 8 and convention speaker 'riders'"  
from <stockholmfellowship@yahoo.com> at  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/5168>

- - - -

From: charles Knapp <cdknapp@pacbell.net>  
(cdknapp at pacbell.net)

Hello Group,

When Bill came to speak in Southern California, there were any number of members that would have been thrilled to put Bill or Bill and Lois up in their home during their stay. If they were in the San Diego area they oftentime they stayed with Bill's mother or Jimmy and Rosa Burwell.

If in the Los Angeles area in the 1940's they stayed with some of AA pioneers such as Doc H., Pete C., Cliff W., and Barney H. Doc H. had a cabin in the San Bernardino mountains that Bill stayed at on more than one occasion.

Starting around the late 1940's and early 1950's Bill spent most of his visits at Chuck C.'s house. After Chuck got sober he did very well financially and had a big home overlooking the Pacific Ocean in Laguna Beach.



Thanks,

Aloke  
in North India

=====

+++Message 5183. . . . . Re: Bill W. and Rowland H.  
From: corafinch . . . . . 8/19/2008 8:36:00 AM

=====

In Message 5179, Tom White <tomwhite@cableone.net>  
(tomwhite at cableone.net) wrote:

- > No, I think that was OG member "Shep" who
- > visited Bill either in Towns or Brooklyn
- > with Ebby in 1934.
- >
- > Tom W.

Yes, Shep was a much more immediate presence in Bill's Oxford Group life than Rowland, and he was not an alcoholic although he probably did stop drinking out of respect for OG clean-living tradition. There was no specific rule against drinking for OG members. It all depended on their individual guidance.

In her book "Lois Remembers," Lois says she and Bill and Ebby and Shep were regular attenders of the Calvary Church OG meeting. My impression is that Rowland did not attend that meeting. It was for ordinary OGs and not the top team. Shep probably went to support Ebby, Bill and others. I'm not sure how much of Rowland's time was spent in New York in that period -- apparently not very much, as he had residences in Rhode Island, Vermont and California. Shep, on the other hand, was deeply involved in the OG (more so than Rowland) and in New York full-time.

I've read speculation that Rowland visited Bill in Towns hospital the last time Bill was there, but Bill (I'm going primarily on material in Dick B.'s book, "The Conversion of Bill W.") never said so. Also, Rowland had been on a major OG mission to the "West," including Canada, over the previous couple of weeks and there is no evidence he was in New York at the time Bill was in Towns. Rowland did keep in close touch with Ebby from the summer of 1934 through late 1935, and brought him to New Mexico in August 1935. I can't



1938 Bought his first automobile (1929 Model A Ford), Service Manager at the Firestone in Ohio.

September 1, 1939 Germany invaded Poland (Great Britain and France declared war on Germany on Sept. 3)

December 1939 Bill enlisted in the Army Air Force for the first time. (Did not see his family "for almost four years." This put him back in the states on furlough in the summer of 1943.) Army Air Force recruit training at Langley Field, Virginia, in December 1939. Sleeping in tents in the damp and cold. December 24th it started to snow. Then he volunteered to go to Hawaii (via Fort Slocum on a small island near New Rochelle, New York, a troopship through the Panama Canal, and San Francisco).

April 1940 arrived in Hawaii

December 7, 1941 the Japanese attack on Pearl Harbor and Hickam Army Air Base (which was right next to the harbor). Bill runs through the rain of bombs and bullets; his best friends are all killed.

June 13, 1942 Bill was promoted to first sergeant, which at that time was a rank in addition to being a position (at 23 years old, the youngest first sergeant ever in Air Force history), 362nd Material Squadron, Hickam Field.

June 1943 Bill was shipped back to the states in the summer of '43, to go to Aviation Cadet School in LaGrande, Oregon (with courses at Eastern Oregon College beginning July 6, 1943, but washed out of the program as a result of a drinking escapade.

Nov. 26, 1943 transferred to Goldsboro, North Carolina, and shipped to New Guinea. Stationed at Nadzab, New Guinea (where he caught dengue fever and also picked up his malaria). Then the island of Biak, then Mindora in the Philippine Islands.

At some point prior to the Japanese surrender, Bill was shipped back to the United States and sent to Camp Atterbury (about 35 miles south of Indianapolis, Indiana) prior to discharge.

August 14, 1945 Japan accepted surrender terms.

Bill was at Camp Atterbury, on pass to the nearby town of Columbus, Indiana, and was hit on the head and knocked unconscious by an object thrown from a window. (Japan did not actually sign the surrender until September 2.) The death of Bill's stepmother in August 1945 fits in here somewhere.

August 19, 1945 discharged from the service. Worked for General Electric, in the lamp division, eventually fired for showing up drunk for work too many times.

February 1946 the divorce became final, and Bill's first marriage came to an end. There was a daughter whom he only saw once again, many years later. He had gone to work at a General Motors plant, which went on strike at the time he was put in the hospital for malaria (and for his drinking). Wife granted a divorce when the judge found out. Refused admission to a Veteran's Hospital because of the alcoholism. First contact with A.A. His ex-wife eventually told him she would never remarry him even if he did stop drinking. He reenlisted in the Air Force in Toledo, Ohio. His first duty station was Wright-Patterson Air Force base in Dayton, Ohio. Then he was sent to the Reserve Training Base at Romulus, Michigan.

May 2, 1946 married his second wife Ann on May 2, 1946. She already had two children.

May 1947 Ann had become pregnant. Bill quit drinking for a few months, his second contact with A.A.

Ann gave birth in May 1947 to a little boy (who became the third child in their combined family). Summer of 1947, Bill was transferred to Offut AFB in Omaha, Nebraska.

July 5, 1948 got sober in AA while stationed at Mitchel Air Force Base on Long Island, New York. He attended meetings with Yev Gardner, Mrs. Marty Mann's right hand man. Marty pulled strings and got the Air Force to appoint Bill Swegan to work full time with alcoholics at Mitchel AFB. This was the first officially sanctioned AA-related alcoholism treatment program in the U.S. military.

1949 Bill attended the Yale School of Alcohol Studies, where he studied with E. M. Jellinek. Searcy Whaley (who had gotten sober on May 5,

1946, and therefore had two more years of sobriety than Bill) was also a student there, and took young Bill under his wing.

1951-1953 Bill was appointed to teach in the Air Force ROTC program at Kent State University, right outside Akron, Ohio. He spent a year going into St. Thomas Hospital and talking with Sister Ignatia whenever he could get off work, and observing the way her alcoholism treatment program there was run.

1953-1961 at Lackland Air Force Base in San Antonio, Texas, officially assigned by the Air Force once more to work with alcoholics full time. He was initially assigned to the chaplain's office as a "Chaplain's Assistant," but the head of psychiatry at the military hospital there, Dr. Louis Jolyon "Jolly" West, had him re-assigned to psychiatry as a psychiatric social worker.

June 1956 Bill authored (with Dr. West) "An Approach to Alcoholism in the Military Service," in the American Journal of Psychiatry, where he documented the way he had achieved a fifty percent success rate in treating military alcoholics (with others who had gone through his program getting sober later on). Their program emphasized the psychological side of A.A. instead of the spiritual side.

1957-1961 after Dr. West's departure in 1957 (he ended up as head of the Psychiatry Department at UCLA), Bill's position at Lackland began to erode. Bill had to go through three years of continuous struggle, with no support from higher up, before he could in his 21 years of Air Force service and retire.

1961 he retired from the Air Force as a Senior Master Sergeant. He signed a contract to establish a treatment center in Lubbock, Texas, and became the director of the Arnett-Benson Rehabilitation Center as it was called.

Early 1962 his father died, and Bill decided to move back to Ohio. Living in Niles, Ohio with his wife Ann and five boys (David, Robert, Bill, Albert, and Alfonso), working for Sanzenbacher Motors for three months.

1963-1965 Director of the Blood Donor Program

for the American Red Cross in that county.  
They lived in the old homestead.

1965-1971 hired by the San Jose, California, Red Cross Chapter to head their Donor Recruitment Program, and worked there for six years.

1965 Navy Commander Richard Jewell and Captain Joseph Zuska, M.D., founded the world famous Navy alcoholism treatment program at Long Beach, California, in 1965. While they were setting it up, Jewell brought Bill Swegan to Long Beach to tell them how his program at Lackland had been set up in the 1950's (a comparison of the two programs will show the many similarities). The U.S. military had a working, officially sanctioned alcoholism treatment program once again, this time in the Navy.

1971-1978 Bill took up a civil service position as Chief of the Alcoholism Program at Fort Ord in California, attempting to start an alcoholism treatment program in the U.S. Army.

1978-1983 Bill took an EAP position at the Naval Air Rework Facility at Alameda Naval Air Station in California for the last five years of his work career.

1983 He had made a pledge to retire at 65, and when that day finally arrived, retired from his job at the Naval Station. Upon retirement, he received the Meritorious Service Award, the Navy's highest award for a civilian at a duty station.

1993 his second wife Ann began to have difficult mental problems.

January 10, 2000 Ann died from aspiration pneumonia due to cerebrovascular accident. Seven years of difficult times before that: agitated dementia, schizophrenia, and sick sinus syndrome.

March 15-17, 2002 Indiana State A.A. Conference in Columbus, Indiana. Bill began working on his book "On the Military Firing Line" telling the story of his life and describing his alcoholism treatment method.

The last six years of Bill's life: He continued living in Sonoma, California, and traveling around speaking to AA conferences





From: Arthur S . . . . . 8/19/2008 9:58:00 PM

|||||

It was Shep C and he reputedly visited Bill at his home in Brooklyn more than once (together with Ebby).

From my own readings there are documented inferences that the relationship between Bill and Rowland was somewhat more cordial than is reflected in the previous postings on this topic.

Rowland was one of the attendees at Stewarts Cafeteria after Oxford Group meetings (along with Bill W, Ebby T, Cebra G and Shep C). This is a further inference that Rowland was also a meeting attendee.

In his autobiography Bill W notes that Rowland was a regular visitor to the Calvary Rescue Mission (together with Cebra G, Shep C and Ebby T) to help work with alcoholics.

Finally, as noted in a previous post by Jared L, both Bill and Rowland served on the Oxford Group's Businessmen's Team.

Cheers  
Arthur

|||||

+++Message 5188. . . . . Re: Dates in Sgt. Bill Swegan's life

From: Bob Schultz . . . . . 8/20/2008 11:44:00 AM

|||||

1961 he retired from the Air Force as a Senior Master Sergeant. He signed a contract to establish a treatment center in Lubbock, Texas, and became the director of the Arnett-Benson Rehabilitation Center as it was called.

Early 1962 his father died, and Bill decided ....

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Having sobered up in Lubbock in 1976, the Sarge may have been associated with Reese Air Force base West of town that was originally





not have white wine and claret on the table. The family drank sherry now and then – a cordial after dinner. My sister, brother and I liked crème de menthe. However, I never really knew the effects of alcohol because our drinks had very little alcohol in them.

"In fact, it was not until about 1931 that my drinking first caused any comment. After seven years of marriage I decided that I would divorce my husband, Frank. I went home to my parents. We were living in Dallas at the time and it only took one month to get a divorce. Well, I had a time. Finally, I couldn't stand living with my parents any longer – them watching me everything I did – and Frank was coming to see me there. I had such a feeling of insecurity – finally I went back to Dallas and remarried my husband. We left Dallas and moved to Tulsa. That was the period when all the boys and Esther got drunk and the wives didn't and they would talk about it.

"We were in Tulsa for about three years and we moved back to Dallas. I began drinking heavier and heavier. Every night when Frank was in town he would come home to find me passed out. When he went on a trip connected with his work, he would come home to find me passed out. Finally, one morning, he said to me, 'Esther, why do you do this?'

"It was decided that a psychiatrist might help me. I went to talk to the doctor, got drunk again and wound up in a booby hatch where they kept me for seventeen days. I came out of there in worse shape than I went in. And I was very resentful of my husband for putting me in that place. From then on, my drunks ended up with me in a nursing home or at home with a trained nurse to sober me up. This was in 1936 or '37.

"For Christmas that year my husband gave me a dog, a cocker spaniel. We were living in an apartment and, in consideration of the new dog, I found a house and rented it. I began taking the "Samaritan treatment" to sober up. That is an excruciating way to get sober, the "nip" treatment. Nothing helped. The church tried to help me; a doctor in the congregation took an interest in helping me - he thought I had a vitamin deficiency and shot me hill of vitamins, Of course, that did not keep me sober. I would take my vitamins, stop at the Triangle Drug Store and drink two beers, stop by the liquor store and get a pint of gin and go home.

"Finally, in 1940 we went down to Houston. My husband thought a change of scene might help me stay sober. That was my last year to drink – nothing left but to try to stay sober. Nothing really helped. Then in April 1941 I got drunk and decided to take my dog for his daily walk. I staggered down the sidewalk and suddenly the patrol car stopped, drove my dog home and drove me to jail. I was in jail only a few hours when they called my husband to come and get me. That was the day I hit bottom.

"Just a week before that (I later learned) someone had sent my husband the article in the Saturday Evening Post by Jack Alexander about AA. He was afraid to show it to me right then. I was so resentful of everything he did. He waited another week or two while I continued to drink. He was out of town and came home to find me passed out again. The next morning he came to my room and said, "Esther, I'm not going to lecture you or criticize any more, but I want you to read this article about how some people are staying sober in AA." Frank said if I would try this new thing, he would go along with me but if I did not, I would have to go home to my parents... He could not stand by and watch me destroy myself anymore.

"When he left me, I took several drinks to get my eyes to focus and I







Does anyone have information about the origins of AA in New Orleans?

Thanks.

Gerry Rault

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From the moderator:

The first step on this kind of thing is usually to do a search in our past messages, using the little box at the top to look for a specific word or phrase.

The following is what I found. But what else do our historians know about the beginnings of AA in New Orleans?

Glenn C. (South Bend)

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Message 4299

Significant May Dates in A.A. History

May 3, 1941 - The first AA group in New Orleans, Louisiana, was formed (sometimes dated as May 2, 1943)

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[NOTE: but the June 1946 Grapevine said that the New Orleans group was started on March 30, 1943, and the Aug 1947 Grapevine said that they had only about 15 members as of May 10, 1944.]

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Message 3864

Venetian blind salesman Irwin M who was from Cleveland .... was a big man, over 250 lbs. He went to Atlanta, and Jacksonville, New Orleans etc. He had an unorthodox style of 12 stepping and started many AA groups.

Yours in Service  
Shakey Mike Gwartz

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Message 1385

Grapevine, Aug 1947

C. G. K. of the New Orleans Group writes in to say that he went to his first meeting on May 10, 1944, when the membership was about 15. Nobody could have told him then, he writes, that three years later the group would number approximately 150, with another 400 or so A.A.s active elsewhere throughout the state.

- - - -

Message 1347

Grapevine, Feb 1947

Group Branches Out. -- Covington, La. Group has started to include the towns of Hammond, Bogalusa and surrounding rural areas since its founding in November, 1945. After the usual growing pains about a dozen are continuously sober with two new members celebrating their first year at a supper recently. Bogalusa will have its own group in the near future and Hammond is expected to have a separate one soon. The three towns may then hold an open meeting each month with each town holding its own weekly meeting. Much cooperation has been received from the New Orleans Group.

- - - -

[NOTE: Covington and Hammond are about 25 miles (45 km) to the north of New Orleans, on the other side of Lake Pontchartrain. Bogalusa is about twice as far away, on the Mississippi state line.

- - - -

Message 1333

Grapevine, Jan 47

Doctor, Psychiatrist Speak.--Signing the letter "A-lways A-chieving," the A.A. Grapevine correspondent from New Orleans reports Tuesday night open meetings have heard a prominent doctor of psychiatry, who agrees with the A.A. program, and a national business executive who recommends it. Visitors from many places

have visited the club room at 1113 Chartres Street in the basement of General Beauregard's former home and good Louisiana coffee is promised to all who come that way.

- - - -

[NOTE: 1113 Chartres Street is in the old French Quarter of New Orleans, one block away from the Mississippi river, two blocks down from Bourbon Street, and three blocks over from St. Louis Cathedral]

<http://commons.wikimedia.org/wiki/Image:FQ29Jan07ChartresPetitTheater1.jpg>

<http://www.pbase.com/septembermorn/image/58611317>

[http://www.art.com/asp/sp-asp/\\_/pd--10391683/Chartres\\_Street\\_New\\_Orleans\\_Louisia](http://www.art.com/asp/sp-asp/_/pd--10391683/Chartres_Street_New_Orleans_Louisia)

na.htm [20]

<http://picasaweb.google.com/nwweinberg/TheQuarterHouseResortNewOrleansFrenchQuar>

ter/photo#5221590602611018002 [21]

<http://www.foodhistory.com/foodnotes/road/la/no/napoleon/01/>

[http://www.pps.org/great\\_public\\_spaces/one?public\\_place\\_id=790&type\\_id=3](http://www.pps.org/great_public_spaces/one?public_place_id=790&type_id=3)

- - - -

Message 1311

Grapevine, Oct 46

A.A.s from New Orleans addressed the Hammond, La., Group; attending were members from chapters which derived from the original New Orleans Group: Hammond, Covington, and Houma, La.; Tylertown and Gulfport, Miss. Quite a few veterans are coming into the New Orleans chapter, direct from the Veterans Hospital -- where the medical staff is 100% for A.A.

- - - -

Message 1260

Grapevine, June 1946

The New Orleans, La., Group, started March 30, 1943, has grown to an active membership of

almost 200. They have been instrumental in assisting to organize groups in Covington, Abbeville, and Pollack, La.; and Tylertown, Miss. The latest one started on the Mississippi Gulf Coast includes members from Gulfport, Biloxi, and other towns in the vicinity. This group was suggested by the major in charge of the Veterans Hospital at Gulfport, who is interested in A.A. work. The same applies to the Marine Hospital in New Orleans, where the chief psychiatrist is a friend of A.A. and has made some several talks before the group.

- - - -

Message 1229

Grapevine, February 1946

Baton Rouge, La., A.A.s, at their first anniversary meeting, were hosts to representative groups from New Orleans, Covington, Bogalusa, Hammond, Franklinton, Gonzales, Plaquemine, and Tylertown, Miss. One of the guest speakers was the Rev. Henry A. Rickey of Bogalusa, who attended the Yale School of Alcohol Studies last summer; another was Dr. Glenn J. Smith, superintendent of the East Louisiana Hospital at Jackson, who spoke of how much the people of the state were being benefited by the work of A.A.

- - - -

Message 795

From Lois Remembers, various notes on Bill and Lois W's travels .... 1943-4 trip [pg 143-4] .... New Orleans, La

|||||

+++Message 5196. . . . . St. Johnsbury, Vermont -- Dr. Bob's childhood home  
From: Bill Lash . . . . . 8/28/2008 8:28:00 AM

|||||

Friday I went to St. Johnsbury, Vermont, where the childhood home of Dr. Bob is. His childhood home is now a recovery drop-in center open to the public

297 Summer Street, phone 802/751/8520,





>have visited the club room at 1113 Chartres  
>Street in the basement of General Beauregard's  
>former home and good Louisiana coffee is  
>promised to all who come that way.  
>  
>as quoted from AAHistoryLovers Message 1333

- - - -

To locate it a bit more precisely than Glenn did, for the sake of visitors to New Orleans the Beauregard-Keyes house is four blocks up Chartres St. from St. Louis, across the street from the Ursuline Convent. I like to stay in the Hotel Provincial, across Ursuline St. from the convent at 1024 Chartres.

The house is depicted here

<<http://www.prairieghosts.com/beauhouse.html>>

and here

<<http://www.asergeev.com/pictures/archives/compress/2006/544/08.htm>>

I do believe by "basement" they mean the street level story. There are very few underground basements in New Orleans.

Along the line of this thread, the first A.A. meeting in Baton Rouge, about 70 miles as the hurricane wanders NNW of New Orleans, was held on December 10, 1944, at 720 Laurel Street. I'm not real sure when the first group was organized.

Tommy H in Baton Rouge

|||||

+++Message 5199. . . . . Kentucky"s Role in Early AA  
From: Kevin Dew . . . . . 8/30/2008 4:04:00 PM

|||||

Hi Gang,

Don't know if I've ever posted before, but had to send this.

Apparently, Kentucky has more influence on the birth of AA than it just being the state that makes the majority of the bourbon whiskey consumed by qualifying members.







In the sprit of Love and Service to others!

Gerry Winkelman

- - - -

From the moderator: Niacin / nicotinic acid is Vitamin B3, not Vitamin B12, according to the internet reference sources I have looked at.

- - - -

From: "rajiv.behappy" <rajiv.BeHappy@gmail.com>  
(rajiv.BeHappy at gmail.com)

After 1965 Bill W wrote 3 papers for the medical profession on Vit. B3 & nutrition, the last one just before he died published posthumously.

These might have been referred to as the 'yellow papers'. You can find it on pgs 388 to 391 in "Pass it On." Also extracts from the papers can be found in Joan Larson's "Seven Weeks to Sobriety."

Much love,

Rajiv

- - - -

Original message from: "austinjohnl"  
<austinjohnl@yahoo.com>  
(austinjohnl at yahoo.com)

I listened to a recovery talk on eating disorders in recovery. In the talk the speaker spoke about Bill Wilson in his later life started looking for links between addiction and connections to nutrition. I know about the B-12 activities Bill engaged in.

She referenced something she called the "Bill Wilson Yellow Papers". She said these were circulated by Bill but never published.

I did a few searches on Yellow Papers and Bill Wilson but have gotten no hits. Has anyone any knowledge of these papers? Maybe the speaker was using the wrong name? Or maybe these are folklore?



the Spiritual Exercises of St. Ignatius."  
<http://www.barefootsworld.net/aafreddowling.html>

The problem is, how could Bill W. and the other early AA's have known about Ignatian spirituality or been influenced by it, prior to the publication of the Big Book in 1939? After 1939, numerous Roman Catholics began joining AA, so seeing some Catholic influence on AA spirituality after that date would represent no problem.

St. Ignatius of Loyola, the Spanish Roman Catholic who was the founder of the Jesuit order, originally wrote the Spiritual Exercises to provide a system of spiritual training for Jesuit priests. But by the early twentieth century, many other Roman Catholic orders (and monasteries, convents, and seminaries) were using an Ignatian spirituality based on the Spiritual Exercises.

This was certainly true of Sister Ignatia's religious order, and indeed, she was named "Ignatia" after St. Ignatius when she joined the Sisters of Charity. And after she began setting up the alcoholic ward at St. Thomas Hospital in 1939, she gave to each alcoholic (when that person left the hospital) either a booklet containing excerpts from the writings of St. Ignatius of Loyola, or a classic book of Catholic spirituality from a century or so earlier, called *The Imitation of Christ*.

So at first glance, Sister Ignatia would seem an obvious source of Ignatian spiritual ideas in AA thought.

But the present accounts of Sister Ignatia's linkage to AA seem to put the beginning of her serious involvement in 1939, after the publication of the Big Book. So how could her understanding of spirituality influence the ideas in the Big Book?

On the other hand, if what Borchert says (and Lois remembered) is correct, then Sister Ignatia was closely involved in some fashion with the rise of the AA movement right from the beginning in 1935, and becomes the obvious candidate for most likely source of Ignatian spiritual ideas in the spirituality of the twelve steps.

---











"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."

- - - -

More from the moderator:

Senator Joseph R. Biden, Jr. from Delaware and Representative Patrick J. Kennedy from Rhode Island are currently proposing new bills dealing with the U.S. federal government's attempts to aid alcoholism treatment, see:

[http://olpa.od.nih.gov/legislation/110/pendinglegislation/redesignation\\_institute/](http://olpa.od.nih.gov/legislation/110/pendinglegislation/redesignation_institute/)

e.asp [22]

Legislative Updates

110th Congress

Public Laws | Pending Legislation

Redesignation of Institute Names

H.R. 1348/S. 1011

Background

In 1970, the "Hughes Act" established the National Institute on Alcohol Abuse and Alcoholism (NIAAA), which subsequently became an Institute of the National Institutes of Health (NIH) as a result of the Alcohol, Drug Abuse, and Mental Health Administration Reorganization Act of 1992. NIAAA conducts and supports biomedical and behavioral research with respect to the health, social, and economic consequences of alcohol use. It also funds research on the prevention of harmful

drinking patterns and the treatment of alcoholism. NIAAA research includes a focus on the beneficial effects of moderate alcohol consumption for some people as well as the negative effects of excessive alcohol use and alcoholism. We now know that alcohol abuse and alcohol dependence (i.e., alcoholism) are not separate diagnostic categories, but instead exist along a single continuum of alcohol disorders associated with increased frequency of a harmful drinking pattern.

Initially established in 1974, the National Institute on Drug Abuse (NIDA) became an NIH Institute in 1992. NIDA conducts and funds cutting-edge research to improve our national health and well-being by reducing the burden of drug use and addiction on individuals and society as a whole. In addition, NIDA emphasizes addiction as a preventable and treatable disease, working to remove the stigma associated with addiction and underscore that diseases of addiction are critical national health issues.

Two bills have been introduced in the 110th Congress that would recognize addiction as a preventable and treatable neurobiological disease and better identify the role and mission of NIAAA and NIDA. The legislation would change the name of NIAAA to the National Institute on Alcohol Disorders and Health and the name of NIDA to the National Institute on Diseases of Addiction.

These changes would remove the pejorative term “abuse” from the names of the Institutes and link the concepts of addiction and disease in order to diminish the social stigma, discrimination, and personal shame that are often barriers to seeking treatment.

Provisions of the Legislation/Impact on NIH H.R. 1348 and S. 1011 would amend the Public Health Service Act and related enactments to redesignate NIAAA as the National Institute on Alcohol Disorders and Health and NIDA as the National Institute on Diseases of Addiction. Despite the proposed name changes, the mission of NIAAA and NIDA would remain the same.

#### Status and Outlook

H.R. 1348, the NIDA and NIAAA Name Redesignation Act, was introduced by Representative Patrick



Anonymous World Services, Inc. publication).

You will be able to listen to them on-line or download as .mp3 files, along with an index showing where these speakers are featured in the text. Transcripts will be made available as time allows.

Archie T. “The Man Who Mastered Fear”

Sobriety Date: September 3, 1938

Archie came to Akron in September of 1938 and stayed for 10½ months with Dr. Bob and Anne Smith before returning to take A.A. back to Michigan. He appears in “Dr. Bob and the Good Oldtimers” on pages 115-116, 182.

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 in 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.

Danny K.

Sobriety Date: During WWII

A minister's son from Barberton, Ohio and physically handicapped from childhood, Dan describes his journey on the “road to hell”. He came to St. Thomas Hospital under the care of Dr. Bob and Sister Ignatia during WWII. He appears in “Dr. Bob and the Good Oldtimers” on pages 192, 224-225, 233, 275, 281-282, 296.

Ann C.

Sobriety Date: April 1, 1948

The daughter of a lay minister, teetotaling Ann was living in Akron, teaching Sunday School and working as a waitress at the lunch counter of the 2nd National Bank Building. She watched the doctor with a perpetual hangover and wonder why he didn't “just quit drinking”. She saw him again years later at the podium of the King School group, not knowing he was “the” Dr. Bob, co-founder of the program that saved her life. She appears in “Dr. Bob and the Good Oldtimers” on pages 34, 245, 333, 342.

Bruce M.



([http://www.righthealth.com/Health/Pharmacist/-od-definition\\_wiki\\_Pharmacist-s](http://www.righthealth.com/Health/Pharmacist/-od-definition_wiki_Pharmacist-s))

if you are allergic to niacin, aspirin, tartrazine (a yellow dye in some processed foods and drugs), or any other drugs.

\* tell your doctor and [\\_pharmacist\\_](#)

([http://www.righthealth.com/Health/Pharmacist/-od-definition\\_wiki\\_Pharmacist-s](http://www.righthealth.com/Health/Pharmacist/-od-definition_wiki_Pharmacist-s))

what prescription and nonprescription medications you are taking, especially anticoagulants (blood thinners)

such as warfarin (Coumadin), medications for [\\_high blood pressure\\_](#)

([http://www.righthealth.com/Health/High\\_Blood\\_Pressure/-od-definition\\_adam\\_1\\_000](http://www.righthealth.com/Health/High_Blood_Pressure/-od-definition_adam_1_000))

4681-s [23])

or diabetes and other vitamins. If you take insulin or oral diabetes medication, your dose may need to be changed because [\\_niacin\\_](#)

([http://www.righthealth.com/Health/Niacin/-od-definition\\_adam\\_1\\_0024091-s](http://www.righthealth.com/Health/Niacin/-od-definition_adam_1_0024091-s))

may

increase the amount

of sugar in your blood and urine.

\* tell your doctor if you drink [\\_large\\_](#)

([http://www.righthealth.com/Health/Large/-od-definition\\_wiki\\_Large-s](http://www.righthealth.com/Health/Large/-od-definition_wiki_Large-s))

amounts

of alcohol and if you have or

have ever had diabetes; gout; ulcers; allergies; [\\_jaundice\\_](#)

([http://www.righthealth.com/Health/Jaundice/-od-definition\\_wiki\\_Jaundice-s](http://www.righthealth.com/Health/Jaundice/-od-definition_wiki_Jaundice-s))

(yellowing of the

skin or eyes); or gallbladder, heart, or liver disease.

\* tell your doctor if you are pregnant, plan to become pregnant, or

are breast-feeding. If you become pregnant while taking [\\_niacin\\_](#)

([http://www.righthealth.com/Health/Niacin/-od-definition\\_adam\\_1\\_0024091-s](http://www.righthealth.com/Health/Niacin/-od-definition_adam_1_0024091-s)) ,

call your

doctor.

\* if you are having [\\_surgery\\_](#)

([http://www.righthealth.com/Health/Surgery/-od-definition\\_wiki\\_Surgery-s](http://www.righthealth.com/Health/Surgery/-od-definition_wiki_Surgery-s)) ,

including dental surgery, tell the doctor

or dentist that you are taking niacin.

\* you should know that this [\\_drug\\_](#)

([http://www.righthealth.com/Health/Drug/-od-definition\\_wiki\\_Drug-s](http://www.righthealth.com/Health/Drug/-od-definition_wiki_Drug-s)) may make

you drowsy. Do not drive a car or

operate machinery until you know how this [\\_drug\\_](#)

([http://www.righthealth.com/Health/Drug/-od-definition\\_wiki\\_Drug-s](http://www.righthealth.com/Health/Drug/-od-definition_wiki_Drug-s)) affects

you.

\* remember that alcohol can [\\_add\\_](#)

([http://www.righthealth.com/Health/Add/-od-definition\\_adam\\_1\\_0015511-s](http://www.righthealth.com/Health/Add/-od-definition_adam_1_0015511-s)) to

the

drowsiness caused by this drug.

\* you should know that [\\_niacin\\_](#)

([http://www.righthealth.com/Health/Niacin/-od-definition\\_adam\\_1\\_0024091-s](http://www.righthealth.com/Health/Niacin/-od-definition_adam_1_0024091-s))

causes flushing (redness) of the face and

neck. This side effect usually goes away after taking the [\\_medicine\\_](#)

([http://www.righthealth.com/Health/Medicine/-od-definition\\_wiki\\_Medicine-s](http://www.righthealth.com/Health/Medicine/-od-definition_wiki_Medicine-s))

for

a

few weeks. Avoid drinking alcohol or hot drinks around the time you take

niacin

([http://www.righthealth.com/Health/Niacin/-od-definition\\_adam\\_1\\_0024091-s](http://www.righthealth.com/Health/Niacin/-od-definition_adam_1_0024091-s))

. Taking aspirin or another nonsteroidal anti-inflammatory medication such

as

ibuprofen (Advil, Motrin) or naproxen (Aleve, Naprosyn) 30 minutes before

niacin may reduce the flushing

([http://www.righthealth.com/Health/Flushing/-od-definition\\_adam\\_1\\_0032411-s](http://www.righthealth.com/Health/Flushing/-od-definition_adam_1_0032411-s))

.

If you take extended-release niacin at

bedtime, the flushing will probably happen while you are asleep. If you wake

up

and

feel flushed, get up slowly, especially if you feel dizzy or faint.

What SPECIAL DIETARY instructions should I follow?

If you take niacin to reduce the amount of cholesterol

([http://www.righthealth.com/Health/Cholesterol/-od-definition\\_adam\\_1\\_0024721-s](http://www.righthealth.com/Health/Cholesterol/-od-definition_adam_1_0024721-s))

and fats in your

blood, eat a low-cholesterol, low-fat diet. Follow the diet prescribed by your doctor.

What should I do IF I FORGET to take a dose?

Take the missed dose as soon as you remember it. However, if it is almost time for the next dose, skip the missed dose and continue your regular

dosing

([http://www.righthealth.com/Health/Dosing/-od-definition\\_wiki\\_Dosing-s](http://www.righthealth.com/Health/Dosing/-od-definition_wiki_Dosing-s))

schedule. Do not take a double dose to make up for a missed one.

What SIDE EFFECTS can this medicine

([http://www.righthealth.com/Health/Medicine/-od-definition\\_wiki\\_Medicine-s](http://www.righthealth.com/Health/Medicine/-od-definition_wiki_Medicine-s))

cause?

Niacin may cause side effects. Tell your doctor if any of these symptoms are severe or do not go away:

\* itching

([http://www.righthealth.com/Health/Itching/-od-definition\\_adam\\_1\\_0032171-s](http://www.righthealth.com/Health/Itching/-od-definition_adam_1_0032171-s))

,

stinging, tingling, or burning of the skin

\* headache

\* blurred vision

([http://www.righthealth.com/Health/Blurred\\_Vision/-od-definition\\_adam\\_1\\_0030291-s](http://www.righthealth.com/Health/Blurred_Vision/-od-definition_adam_1_0030291-s))

s [24])

\* upset stomach

\* vomiting

([http://www.righthealth.com/Health/Vomiting/-od-definition\\_adam\\_1\\_0031171-s](http://www.righthealth.com/Health/Vomiting/-od-definition_adam_1_0031171-s))

\* diarrhea

\* heartburn

\* bloating

([http://www.righthealth.com/Health/Bloating/-od-definition\\_wiki\\_Bloating-s](http://www.righthealth.com/Health/Bloating/-od-definition_wiki_Bloating-s))

If you experience any of the following symptoms, call your doctor











Phone/Fax: 650 325 5258  
Email: rev.sally@att.net  
(rev.sally at att.net)

|||||

+++Message 5217. . . . . Fred G., "New Vision for a Sculptor," 2nd ed. Big Book  
From: mdingle76 . . . . . 9/16/2008 7:26:00 PM

|||||

2nd edition Big Book story, "New Vision for a Sculptor," is about Fred Ginsberg. Fred was dry (without the aid of AA) 10 years when he met an old friend who was in AA and invited him to his first meeting.

The friend in the story was Devoe Bingham (whose wife was Ann Bingham — Al-Anon's co-founder with Lois Wilson). Devoe owned the Chrysler dealership in Chappaqua (I think on King St.) which is probably where the following story took place:

A week or ten days before Decoration Day, I was having gasoline put into my car and a very dear friend who had gone to school with me and who had a severe alcoholic problem of his own -- he was an A.A., whatever that was -- came up to me and . . . said, "Hello, Fred, how's your alcoholic problem?" I laughed. I said, "I haven't any alcoholic problem. In fact, on Decoration Day my wife and I are going to try a bottle of champagne." He got as white as a sheet, and put his hand on my arm and said, "Look, before you take that first drink will you please come to an A.A. meeting? There's one in town tonight and I'll call for you." I just had to say "Yes." And that was the evening that I was taken into A.A. That man had been wanting to talk to me for ten years about my drinking and never had the courage to mention it. That was about May 20, 1947. (Taken from: New Vision for a Sculptor.)

----

Message 5080

In message 5021, Jared Lobdell  
<jlobdell54@hotmail.com> (jlobdell54 at hotmail.com) commented:

"I'd be interested to know which was the





got published. The interview took place in the early 90s and "TEP" is Thomas E. Powers. I thought it might be of interest to the group and shed a little light on the selection and capturing process of the 2nd edition stories:

Tom Jr.- Bill himself at one point said, in a meeting, that you wrote half of 12&12. Don R. told me that.

Interviewer- I had picked this up too, this is what I am slowly getting to.

Tom Jr.- And you did a lot of the work on 12&12 and you did a lot of work on AA Comes of Age.

TEP- And on the revision of the Big Book I did all the writing. On the revised stories. The actual revision of the Big Book didn't amount to a damn as far as the text was concerned. Almost nothing.

Interviewer- So you did all the editing of the stories?

TEP- No, I did the writing.

Tom Jr.- They came in on tapes.

TEP- They came in on tapes, and I took the tape and wrote the story.

Interviewer- Would those tapes still exist?

TEP- Well they might, I don't know how good the archives are at GS.

Interviewer- Boy, that would be very interesting to hear how they came in . . . and to hear . . . because you actually did the work.

Tom Jr.- Yes.

TEP- Yeah, I did all of it for the new stories and the revision of the old stories. But that's just hack work, for Christ's sake. There's nothing to that. Well that's an art because you got to know how to transcribe and respect the authenticity of the material, and also you got to respect the style of the person. So it's not hack work either.

Interviewer- I don't find it. . . . I mean

this would be the last thing that I would call hack work. I know what you're saying.

TEP- Well I made a mistake.

(Much later in interview)

Interviewer- O.K. Tom, let's go back to the writing. There are two other books that you worked on. The 2nd edition of the BB. Now the story is, the official version is that Bill went around and taped those new stories.

TEP- Bill didn't go around, he had his secretary . . . he had them taped. When he'd decided that Joe Blow had a story, then you would send a person out with a tape to Joe Blow's meeting, even when Joe Blow didn't know it, and tape it, without setting it up. That's how you got. . . .

Interviewer- How you got the good stuff.

TEP- Yeah, if you told them to have Joe Blow talk, that would ruin it. He'd go out until Joe was telling it, say Joe is going to be speaking so maybe. . . . then we would have somebody in there. . . and get the story and come back and you had. . . It was always swell.

(Now there's a lot of talk about how they recorded the talks this way to avoid fiction-alizing.)

TEP- Well that's what we were into, and that was the reasons the stories in that second edition are superb. I don't know whether you know it or not.

Interviewer- So they just have these notions of who they might want to include.

TEP- Oh, you discussed and said, you've got to get Joe Mina's story.

(The ? comes up what is the decision process for stories — the selection process?)

TEP- Wilson and I decided.

Interviewer- Oh that's what I wanted to know.

(More talk)

Interviewer- So you and Wilson decided. So

we're going to use this guy, and let's get this guy and this guy. So you sent somebody out there, and they. . . when they were speaking, and they taped the stories. And that's the way you got it.

TEP- That's the way you got it. You never got the guy to sit down to tell his story. Or you never got him when he knew he was being taped for posterity. And you tried not to get him in a convention. . . . you're on stage!

(More talk)

Interviewer- So that was that was my big question about the 2nd edition, and did you, in order to get the number of stories that you actually . . . and I don't know how many stories are in there. How many did you weed out?

TEP- Well, I suppose, while this went on, selecting materials, you would have a hundred names, right? Somebody liked my name, early on we'd say, that guy would be damned good. And that guy . . . there was nothing preventative. It wasn't easy to go out and get it. It was expensive so you just didn't go out and capture everybody.

- - - -

Message 5021

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/5021>

> Message #5003 from Jared Lobdell  
> jlobdell54@hotmail.com (jlobdell54 at hotmail.com)  
> noted that  
>  
> "the chief editor for the second edition was  
> Edward Hale B."  
>  
> It went on to say that other editors included  
> "Tom (whether P. – of the 12&12 - or Y. - of  
> the Grapevine - I don't know)."  
> \_\_\_\_\_  
>  
> In a further message (18 May 2008) to  
> mdingle76@... (mdingle76 at yahoo.com)  
>  
> Jared Lobdell added the following remark:  
>  
> "Thanks very much. My guess had been it was  
> Tom P (rather than Tom Y) but I wasn't sure.











Bill and "Medicine":

Of all AAs, Bill W. was perhaps the least liable to take someone else's word for something. He was an inveterate experimenter, a true child of the now long-gone age of the "worship of science," if I may call it that. And when he and TEP and others went to California to take LSD it was as an experiment. I doubt any of them would have recommended it to any other AA. It was a group of (then) like-minded close friends. And keep in mind that at that time, pre-Tim Leary, there was not yet any big public hurrah and virtually nothing yet known about LSD that could be called science. None of them ever boomed it later, except maybe A. Huxley, who was involved. I know because I was fairly close to some of the "actors" in that LSD experiment. I suppose, too, Sally Brown, could be got for "practicing medicine." I think there perhaps ought to be a fine for practicing soul-cure without a license, but then that could get complicated. Hohoho. Tom White

- - - -

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

From Pass It On (p369ff):

English psychiatrists Humphry Osmond and Abram Hoffer had used LSD and mescaline to treat schizophrenics and thought it could also help alcoholics. "I (Osmond) told Bill about it and he was extremely unthrilled. He was very much against giving alcoholics drugs..."

Later, however, Bill became interested when he heard the two doctors were getting results...

"So I (Bill) consider LSD to be of some value to some people, and practically no damage to anyone. It will never take the place of the existing means by which we can reduce the ego, and keep it reduced."

Nell Wing recalls LSD being used to treat alcoholics "... and they had about 15 per cent recoveries. This was all a scientific thing.... he (Bill) gave his full enthusiasm to what other people were doing along that line (sic!). That's why he took it himself. He had an

experience that was totally spiritual, like his initial spiritual experience."

... Bill even persuaded Lois to take LSD .... Most AA's were violently opposed to his experimenting with a mind-altering substance. LSD was then totally unfamiliar, poorly researched, and entirely experimental - and Bill was taking it....

"I (Bill) have taken lysergic acid several times, and have collected considerable information about it ... there is the probability that prayer, fasting, meditation, despair, and other conditions that predispose one to classic mystical experiences do have their medical components... It would certainly be a huge misfortune if it (LSD) ever got loose in the general public without careful preparation....I do believe I am perfectly aware of the dangers to AA. I know that I must not compromise its future and would gladly withdraw from these activities if ever this became apparent."

By 1959 Bill had withdrawn from the LSD experiments. He did so gracefully....

=====

+++Message 5227. . . . . Re: Niacin and LSD  
From: Jim S. . . . . 9/21/2008 1:36:00 PM

=====

So true. We don't hear anyone advocating the sauerkraut and tomato treatment, either.

Jim S.

- - - -

AND FROM THE OTHER SIDE:

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

The LSD therapy was not a street drug experience. According to the reports I have read in years past, the doses were very limited, there were no hallucinations and it was an experimental technique that was thought to be a solution for clinical depression. So in all fairness to those who volunteered, I think some of this background

should be shared.

- - - -

RESPONDING TO THE MESSAGE FROM

James Flynn <jdf10487@...> who wrote:

- >
- > Yes Bill also used LSD for its "therapeutic
- > value" but I don't see any oldtimers promoting
- > the use of LSD. (And if I ever do meet any
- > I will run like hell in the other direction.)
- > Bill W. was a remarkable guy with some screwy
- > ideas from time to time.
- >
- > Jim F.
- >

=====

++++Message 5228. . . . . Re: Niacin and LSD  
From: Arthur S . . . . . 9/21/2008 3:13:00 PM

=====

British radio commentator Gerald Heard introduced Bill W to Aldous Huxley and British psychiatrists Humphrey Osmond and Abram Hoffer. 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 California on August 29, 1956. At the time, LSD was thought to have psycho-therapeutic 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 New York (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" (on pgs 368 to 377) reports the full LSD story and notes that there were repercussions within AA over these activities. Lois was a reluctant participant and claimed



God's own time start their own. Ballina, of course, is highly qualified to support a group of its own."

Indeed Sackville - we now have five groups and ten meetings a week in town!

If as previously stated Ignatia had been reared in Shanvilly, Ballyhean then Castlebar would have been her "native" town. Ballina's hinterland encompasses the Laherdane area where Shanvalley, Burren lies.

Ballina in the 1890's, with a population of 5000 was a thriving market town with a port which remained active up until the 1980's. It had flour and saw mills and a rail link to the rest of the country.

Fiona

|||||

+++Message 5231. . . . . Re: Early four step AA program ???  
From: jax760 . . . . . 9/23/2008 12:20:00 PM

|||||

From What is the Oxford Group:

To be spiritually reborn, and to live in the state in which these four points are the guides to our life in God, the Oxford Group advocate four practical spiritual activities:

1. The Sharing of our sins and temptations with another Christian life given to God, and to use Sharing as Witness to help others, still unchanged, to recognize and acknowledge their sins.
2. Surrender of our life, past, present, and future, into God's keeping and direction.
3. Restitution to all whom we have wronged directly or indirectly.
4. Listening to, accepting, relying on God's Guidance and carrying it out in everything we do or say, great or small.

These spiritual activities have proved indispensable to countless numbers who are living Changed lives. They are not new ideas nor inventions of the Oxford Group. They

are the simple tenets of simple Christianity.

John B

--- In AAHistoryLovers@yahoogroups.com, "rajiv.behappy"

<rajiv.BeHappy@...> wrote:

>  
> After reading Hank Parkhurst's proposed outline  
> for the Big book, it seems clear to me that the  
> original program had four steps in 1938 and not  
> the 6 Steps that Bill W wrote about as the  
> original AA's word-of-mouth steps in the July  
> 1953 Grapevine article (and in AA Comes of Age).

>  
> Do any of you know what the original four steps  
> were?

>  
> Much Love

>  
> Rajiv Bhole

>  
> -----

>  
> Message #2567: HANK P.'s FOUR STEP RENDITION

> From: <mertonmm3@...>  
> (mertonmm3 at yahoo.com)

>  
> "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."

>  
> -----

>  
> From the moderator, Glenn C.:

>  
> Rajiv, you needed to keep on reading in that  
> document, where Hank went on to say further  
> along:

>  
> "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 -

>  
> "#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 yourself  
> 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?"  
>  
> - - - -  
>  
> These were not "four steps" that you took, in  
> the same sense as the twelve steps of the  
> twelve step program in the Big Book.  
>  
> - - - -  
>  
> There is also a mention of "four steps" in  
> Message #2788 from <tcumming@...>  
> (tcumming at nc.rr.com), where it says:  
>  
> From the end of a 1st edition of the Big Book  
> story titled THE CAR SMASHER, page 369:  
>  
> "There are, it seems to me, four steps to be  
> taken by one who is a victim of alcoholism.  
> First: Have a real desire to quit.  
> Second: Admit you can't. (This is hardest.)  
> Third: Ask for His ever present help.  
> Fourth: Accept and acknowledge this help."  
>  
> [That mans story is also on pg 193 of 2nd &  
> 3rd ed, but it was rewritten and renamed to  
> He Had to Be Shown, and does not have the 4  
> Steps.]  
>  
> - - - -  
>  
> That was intended for people at the very  
> beginning, when they first came into  
> Alcoholics Anonymous. There were other  
> things that people had to do after that



- - - -

> schaberg43 wrote:

>

>> I went down to Sotheby's today to take a long look at the Original  
>> Manuscript copy that they will be auctioning off on Thursday, June  
>> 21st. This is the OM copy where Hank, Ruth, Bill, and others  
>> recorded ALL of the suggestions that they received for edits  
before

>> actually printing the first edition of the Big Book. It is an  
>> important historical document on many levels, but most  
importantly,

>> I think, because it shows who made some of the suggestions and  
also

>> allows you to see the suggestions that our founders did NOT take  
>> when editing the Big Book.

>>

>> NOTE: I was privileged with a private viewing of this copy of the  
>> Original Manuscript because I had assisted the cataloger in his  
>> write up of the history of the Original Manuscript printings –  
>> which, with the 13 photos, takes up 1 1/2 pages of the catalog.

While

>> I had only 20 minutes to look at this piece when it was first  
>> auctioned off in June of 2004, this time Sotheby's allowed me over  
>> two hours to examine this important copy and it was a truly  
amazing

>> two hours! What a piece of AA history!

>>

>> Just a couple of highlights.

>>

>> The original front cover of this copy is stamped in black  
>> ink: "LOANED COPY" – something I have heard about but never seen  
>> before. {Note: this copy is missing the original back cover along  
>> with the two pages of "Index" usually found in these copies.)

>>

>> The reverse side (verso) of the title page has a long handwritten  
>> note on it (see photo in lower left on page 224 of the Sotheby's  
>> catalog). This note continues onto the verso of another loose  
piece

>> of paper that is also included here (but not pictured in the  
>> catalog).

>>

>> This is the manuscript copy of four paragraphs that were inserted  
>> into "Bill's Story." The paragraphs in question are the first four  
>> complete paragraphs found on page 12 of our basic text – starting  
>> with "Despite..." and ending with "...would!" These additions –  
>> certainly the largest edit to the Big Book immediately before it  
was

>> published – include some extremely important AA precepts, not  
least

>> of which is the italicized quote: "Why don't you choose your own  
>> conception of God?"

>>

>> This manuscript section is not in Bill's hand. I suspect





++++Message 5235. . . . . RE: 2008 National AA Archives  
Workshop?  
From: Arthur S . . . . . 9/21/2008 8:45:00 PM

|||||

Hi Rick

I had the opportunity to be there with good friends, good AA history and Niagara Falls. Overall, it was a wonderful experience. I also had the opportunity to visit with the Akron Archives folks before and after the NAW and they are a treasure. Two PowerPoint presentations on Saturday night highlighted the event for me. Gail LaC of Akron Archives gave a delightful presentation on her mentor Nell Wing (with extended audio of Nell). Then Jay M of Akron Archives gave a presentation on "How Rockefeller Helped AA" that was an absolute tour de force (and will be a future book).

The approximately 1,900 members of this forum should be encouraged to attend and support the NAW. My only gripe (if you could call it that) is that their multiple simultaneous breakout sessions on Archives related topics made me want to be in multiple places at the same time. The NAW has effectively evolved into a unique institution for those having a love of AA History and the AA Archives service function. The next NAW will be in southern California and, the good Lord willing, I hope to be there.

Cheers  
Arthur

PS - the NAW is also an opportunity for the "e-mailers" of this forum to get to see what we look like (smile).

|||||

++++Message 5236. . . . . Dates and printings of various AA books  
From: JOHN WIKELIUS . . . . . 9/23/2008 11:35:00 PM

|||||

I am looking for help regarding dates and printings of various AA books. If you have a library or resource please advise:















Your research at Brown is probably the most comprehensive of any which has been done. Have you found any documentation which differs from my findings? Please let me know.

You are correct that "there are no records" now available because I asked at the office of the current Municipal court in Bennington and they said that no records exist now. Surely there were records kept, but they just have not survived there in Bennington.

Best regards,

Les

- - - -

jlobdell54@hotmail.com

Subject: Ebby before the Magistrate

The transcript of Bill W's 1954 conversation with Cebra G, in the GSO Archives, gives some details on Ebby's "court appearances," and there's material in Mel B's little book on Ebby. The car-in-the-kitchen incident came first and Ebby came up before the District Magistrate, Cebra's father (Cebe's brother Van has said that no written record exists of this and he should know -- he was the Prosecuting Attorney then). Ebby was released on his own recognizance (if that's the right term) pending a full hearing. A little later came the pigeon incident and before he came up before the magistrate on that, Cebe and one of the others visited him and Cebe told him he didn't have to live like this any more. When Ebby came up before the Magistrate for the preliminary hearing on this, the Magistrate (Cebe's father, you recall) sent him to NYC in Rowland's custody (Rowland being 53, while Cebe was only 35 or so), and the rest of the story we know. I believe all the charges lapsed or were nol prossed but Van Graves could probably tell us (though, of course, he is 102-plus and a bit deaf, so conversation is difficult). Both the people I know who have talked to Van recently report his emphasis that his father wasn't a Judge and that when Ebby appeared before him it wasn't a formal judicial hearing -- and thus, I gather, no formal record has survived.







Other books from Charlie's list which ought perhaps to be discussed in this web group are:

Joseph Kessel, *The Road Back: A Report on Alcoholics Anonymous* (Knopf 1962)

Thomas Randall, *The Twelfth Step, A Novel* (Scribner's 1957)

Roger Treat, *The Endless Road* (A. S. Barnes 1959)

*Alcohol, Science and Society: Twenty-nine Lectures with Discussions as given at the Yale Summer School of Alcohol Studies (Quarterly Journal of Studies on Alcohol, 1945)*

James E. Royce, *Alcohol Problems and Alcoholism: A Comprehensive Survey* (Free Press 1981)

Elizabeth Burns [Gertrude Behanna], *The Late Liz: The Autobiography of an Ex-Pagan* (Appleton-Century-Crofts 1957, Meredith Press 1968)

- - - -

Charlie Bishop spent many years assembling a collection of 15,000 books, pamphlets, and other printed materials published by and about the A.A. movement, see Charlie Bishop, Jr., and Bill Pittman, *To Be Continued: The Alcoholics Anonymous World Bibliography 1935-1994* (Bishop of Books 1994).

This became the nucleus of the world famous Chester H. Kirk Collection on Alcoholism and Alcoholics Anonymous at Brown University:

[http://www.aabibliography.com/chester\\_kirk\\_collection.htm](http://www.aabibliography.com/chester_kirk_collection.htm)

[http://www.browncollege.com/march/april\\_2000/archive\\_of\\_recovery.html](http://www.browncollege.com/march/april_2000/archive_of_recovery.html)

<http://dl.lib.brown.edu/libweb/collections/kirk/>

[http://www.brown.edu/Facilities/University\\_Library/publications/Bibliofile/Bibli](http://www.brown.edu/Facilities/University_Library/publications/Bibliofile/Bibli)

[o26/Chester.html](http://www.brown.edu/Facilities/University_Library/publications/Bibliofile/Bibli) [28]



++++Message 5250. . . . . Oldest AA meeting place  
From: tompasek . . . . . 10/4/2008 10:50:00 AM

|||||

Does anyone know what location holds the  
longevity record for holding AA meetings?

There is a place here in Bakersfield,  
California, (106 Lincoln St) that has held  
meetings since 1948.

Is that perhaps the current record?

|||||

++++Message 5251. . . . . Magistrates and Judges  
From: jlobdell54 . . . . . 10/3/2008 9:49:00 PM

|||||

Van was (later) the (Probate) Judge, the only  
official in the Vermont local legal system  
called "Judge" -- What I've seen shows Cebe as  
Prosecuting Attorney (a State, not a local,  
position) before he was State Senator (which  
he was from 1933 to 1935, no?).

The putative date for the Ebby thing is 1934,  
and I'd be surprised if Cebe were still  
actively the State's Attorney in that year,  
but it's possible.

I could be wrong that Van represented the  
State in cases before his father (and that  
may not be the best way to put it), but he  
was licensed to appear in Family Court.

Ebby, of course, was never prosecuted, and  
in fact, if this was, as Van pointed out, a  
Family Court situation, there would be no  
prosecution. If Ebby came up before the  
Family Court Magistrate, it was because the  
FCM has the authority to commit mental cases  
to the State Hospital.

[You know that Cebe had gone down to NYC to  
see Sam Shoemaker in the twelve months before  
Ebby went down with Rowland, and I think Cebe  
went either with Rowland or at Rowland's  
urging. Certainly it was Rowland rather than  
Shep who got Cebe involved with the OG.]

In any case, it looks as though the Magistrate



We have had almost nothing in the AAHistoryLovers about LeClair, in spite of the fact that she was a very important figure. Sally Brown can maybe help us out, because she and David talk about LeClair in the Marty Mann book. LeClair died just a few weeks ago:

<http://www.news-press.com/apps/pbcs.dll/article?AID=/20080827/NEWS0116/808270408>\

/1001/archives [27]

"Retired Sanibel physician LeClair Bissell, an internationally known and much-published expert on addiction, died August 20, 2008. She was 80."

- - - -

From: "Sally Brown" <rev.sally@att.net>  
(rev.sally at att.net)

I was so sorry to hear about LeClair's death. I think I half-believed she was immortal. It's a miracle she lived to age 80. Did you know she suffered much of her life from some kind of rare blood disorder for which she had to take a large number of daily pills in order to stay alive?

LeClair was of absolutely enormous help to Dave and me with constant references, information, and encouragement. Marty's story would never have been written by us without her opening one door after another.

One time I told LeClair she needed to write her own story. Her contributions to the alcoholism movement should be documented. But she said she would leave that to others after she died. I recall her saying once that she'd designated Anne Geller MD as her executor, and that her substantial archives would be housed at a location I don't remember, but Anne would know. I've emailed ASAM for how to contact Anne. Actually, I don't know if she's even alive - though she's younger than LeClair.

Rev Sally Brown  
Board Certified Chaplain  
United Church of Christ

Coauthor with David R Brown:  
A Biography of Mrs. Marty Mann:

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](mailto:rev.sally@att.net)  
([rev.sally at att.net](mailto:rev.sally@att.net))

- - - -

From: Glenn C. <[glennccc@sbcglobal.net](mailto:glennccc@sbcglobal.net)>  
([glennccc at sbcglobal.net](mailto:glennccc@sbcglobal.net))

When (quite a few years ago) Nancy Olson woke up in an emergency room with a deep gash on her forehead, she realized that she had to stop drinking. She was dumped into a near psychotic state once the alcohol left her system, when all the painful thoughts she had been avoiding suddenly came crashing in on her.

LeClair Bissell was the only psychiatrist whom Nancy trusted enough to turn herself over to. And LeClair, by her skill, did get Nancy back to sanity (and sobriety).

Later on, in 2000, Nancy founded the AA history group which is now known as the AAHistoryLovers. So in fact this web group would not have come into existence if it had not been for LeClair's work. Even at the end of her life, LeClair remained one of the handful of people whom Nancy admired and respected and loved and trusted more than anyone else she had ever known.

|||||

++++Message 5253. . . . . Re: Fifty Books Tracing AA's History  
From: John Schram . . . . . 10/3/2008 11:15:00 PM

|||||

In response to Charlie Bishop, Jr.  
<[bishopbk@comcast.net](mailto:bishopbk@comcast.net)> ([bishopbk at comcast.net](mailto:bishopbk@comcast.net))  
and his "Fifty Books Tracing AA's History"  
at <http://hindsfoot.org/fiftybk.html>

- - - -

New to group and glad I found this site.  
Great list to keep and add to my collection.  
I would add four books I found interesting:

William Seabrook, "Asylum"

Henry Hough, "An Alcoholic to his Sons"

Jack London, "John Barleycorn"

Jim Bishop, "The Glass Crutch"

In addition to those four, something in the style of "The Lost Weekend" but a little heavier reading is Malcolm Lowry, "Under the Volcano"

-----

Message 5249 said:

- >
- > Other books from Charlie's list which ought
- > perhaps to be discussed in this web group are:
- >
- > Joseph Kessel, The Road Back: A Report on
- > Alcoholics Anonymous (Knopf 1962)
- >
- > Thomas Randall, The Twelfth Step, A Novel
- > (Scribner's 1957)
- >
- > Roger Treat, The Endless Road (A. S. Barnes
- > 1959)
- >
- > Alcohol, Science and Society: Twenty-nine
- > Lectures with Discussions as given at the
- > Yale Summer School of Alcohol Studies
- > (Quarterly Journal of Studies on Alcohol,
- > 1945)
- >
- > James E. Royce, Alcohol Problems and
- > Alcoholism: A Comprehensive Survey (Free
- > Press 1981)
- >
- > Elizabeth Burns [Gertrude Behanna], The
- > Late Liz: The Autobiography of an Ex-Pagan
- > (Appleton-Century-Crofts 1957, Meredith
- > Press 1968)

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From the moderator:

On Jim Bishop, "The Glass Crutch" (1945) see  
Richard M. Dubiel, The Road to Fellowship:

<http://hindsfoot.org/kDub1.html>

Pages 50-54, 56, 156-158, 174, 176.



++++Message 5255. . . . . Re: Fifty Books Tracing AA's History  
From: jenny andrews . . . . . 10/5/2008 7:41:00 AM

|||||

"Of the making of books there is no end" - Ecclesiastes 12:12.

So, also:

Upton Sinclair, the Cup of Fury;

Thomas B Gilmore, Equivocal Spirits: alcoholism and drinking in 20th century literature;

James Graham, The Secret History of Alcoholism;

James B Nelson, Thirst: God and the alcoholic experience,

and so on and so on.

Apropos: "... in the good time coming, when alcohol is eliminated from the needs and the institutions of men, it will be the YMCA, and similar unthinkably better and wiser and more virile congregating places, that will receive the men who now go to saloons to find themselves and one another..." from

John Barleycorn: "Alcoholic Memoirs", by Jack London, published in 1913 - 22 years before AA.

|||||

++++Message 5256. . . . . Re: Magistrates and Judges  
From: Tom Hickcox . . . . . 10/4/2008 4:46:00 PM

|||||

At 20:49 10/3/2008, jlobdell54 wrote:

- >Van was (later) the (Probate) Judge, the only
- >official in the Vermont local legal system
- >called "Judge" -- What I've seen shows Cebe as
- >Prosecuting Attorney (a State, not a local,
- >position) before he was State Senator (which
- >he was from 1933 to 1935, no?).

I can confirm this part of Jared's post.

My maternal grandfather was a lawyer in Newport, Vermont, the county seat of





to Uncle Tom's Cabin on rural circuits.

|||||

+++Message 5259. . . . . Remembering LeClair Bissell  
From: Audrey Borden . . . . . 10/7/2008 12:57:00 AM

|||||

I was saddened to learn of LeClaire's Bissell's passing last night when I read my email, and thought of her fondly today throughout the day. We never met in person, but she spoke with me when I contacted her by phone in my research for "The History of Gay People in Alcoholics Anonymous." She offered me much useful advice, including telling me about the wonderful book "Dual Identities" by Dana Finnegan & Emily McNally.

She generously agreed to share some of her story with me, which appears in the book under the initials "L.B." During the interview we were interrupted several times by a fierce chihuahua who, she told me, had recently had surgery. It was such a charming part of the interview that I left the interruptions in the final piece. They seemed to reveal her great heart, beneath an intimidating intellect and no-nonsense manner. (She was my very first interview and I wanted to impress her. Boy, did she impress me!

Re: LeClaire's papers, she did mention that day that the Archives of Women in Medicine in Philadelphia has her papers, "easily ninety percent of what I've written, should anybody ever wish to find them and make me immortal."

I will miss LeClaire. It was comforting to know such a mighty force for good was abroad in the world.

Audrey Borden

|||||

+++Message 5260. . . . . Signed "Yours in Christ" --- Bill  
Wilson, 1/13/43  
From: bigbookken . . . . . 10/8/2008 6:21:00 PM

|||||



Shapiro has cast Niebuhr's authorship into question.

When The New York Times published an article about Shapiro's findings in July, it drew the ire of numerous critics, chief among them Elisabeth Sifton, Niebuhr's daughter and the author of "The Serenity Prayer: Faith and Politics in Times of Peace and War." Although Shapiro stressed that he does not think Niebuhr would deliberately plagiarized the prayer, articles by both Shapiro and Sifton in the July-August issue of the Yale Alumni Magazine have only further divided opinion within academic and theological circles.

An influential theologian

Niebuhr, who died in 1971, deeply influenced Christian thought in the latter half of the 20th century. Although he was a prominent figure in liberal politics, Niebuhr broke with the left on the issue of World War II. Despite his German roots, Niebuhr called for action against Hitler and Nazi Germany and later spoke out against communism.

Preaching in Detroit in the 1920s, Niebuhr advocated strongly for the rights of automobile workers. Although he left Detroit in 1928 to teach at the Union Theological Seminary in New York City, Niebuhr remained highly involved in issues of social justice throughout his career.

But the domestic strife and international turmoil of the 1930s compelled the theologian to step up his criticism of the "benign optimism" of mainstream Christian thought. Once World War II erupted in 1939, Niebuhr soon became a proponent of action against Germany, alienating many of his former peers in the process.

In the midst of the turmoil of the war, Niebuhr composed a short prayer for a church service in Heath, Mass., where he preached during the summer of 1943.

Over the past six decades, the prayer's popularity has grown exponentially. The United Service Organizations had distributed the prayer to hundreds of thousands of servicemen by the end of World War II. After years of using the prayer, Alcoholics Anonymous finally credited it to Niebuhr in 1950. By the time Hallmark first featured the prayer in its graduation cards in 1962, it was well on its way toward commercial ubiquity.

Prior to Shapiro's article over the summer, people had attributed the prayer to sources as diverse as the ancient Greeks and obscure 18th-century theologian Friedrich Oetinger, yet no one had ever seriously challenged Niebuhr's authorship.

The controversy

When Shapiro, the editor of "The Yale Book of Quotations," found variants of the Serenity Prayer circulating in newspapers from Massachusetts to Texas as early as 1936 — seven years before Niebuhr wrote it down — the news landed on the front page of The New York Times.

"Sometimes [people] used it as if it was already well known; sometimes they [didn't] even treat it as a prayer," Shapiro told the News. "But people used it without referring to Niebuhr."

Shapiro said almost all of the early references he found were from women, many of them teachers and social workers. He theorized the Serenity Prayer originated in social and church groups staffed mainly by women, in an oral process akin to the evolution of folklore.

The conflicting Alcoholics Anonymous accounts of the origin of the prayer also offered little help.

"Originally, they said that one of their members found it in an obituary in 1939 or 1940, or 1941, or 1942," Shapiro said. "Later, when they heard that Niebuhr wrote it, they were very generous and attributed it to him."

In addition, Shapiro said, Niebuhr's failure to publish the prayer until 1951 casts doubt on authorship.

"It's mysterious," Shapiro said. "It almost seems that other people attributed it to him, and he said, 'Yes, I did write it,' but this was some years after."

Sifton, senior vice president of publishing house Farrar, Straus & Giroux, vehemently contested Shapiro's claims.

"I can start by [saying] that there isn't much controversy except that stirred up by Mr. Shapiro," Sifton said. "It's ludicrous for me to find myself in a position to defend [Niebuhr's] authorship."

She denounced Shapiro's research, which relies on Internet search engines such as JSTOR and LexisNexis. As editor of "The Yale Book of Quotations," Shapiro sifts through the databases to find the first written record of famous quotes.

"I'm a working publisher. I work with writers and authors all the time," Sifton said. "The issue of authorship is a great deal more complex and intricate than that."

Sifton dismissed Shapiro's claim that the prayer originated in women's social circles, even though she said she was not at all surprised that the first citations found were from women, given her father's advocacy for social justice. She said Niebuhr frequently attended YWCA meetings, where he worked with women to address issues of social change.

Sifton said she saw the sentiments expressed in the prayer "reflected in every day of [Niebuhr's] life." She argues that Shapiro's lack of familiarity with the prayer's spiritual context makes his quest to find the origins of the prayer suspect.

"Mr. Shapiro does not know anything about theology," Sifton said. "[He] calls it not intellectually sophisticated. Well, it's very sophisticated if you are acquainted with spiritual literature."

## The wider debate

Several prominent academics and theologians across the country interviewed by the News said that while the prayer was consistent with Niebuhr's theology, the oral nature of a prayer makes it difficult to ascertain authorship.

Niebuhr himself expressed some doubts about his authorship. Late in life he told a magazine in 1950, "Of course, it may have been spooking around for years, even centuries, but I don't think so. I honestly do believe that I wrote it myself."

Sifton attributed the "resigned sadness" of that quotation to Niebuhr's modesty and declining health at the time.

"He was suffering from deep depression after a stroke when he first got a whole lot of mail about [his] authorship," Sifton said.

The Rev. Gary Dorrien, Reinhold Niebuhr professor of social ethics at Union Theological Seminary, said even if Niebuhr unconsciously adapted the prayer, the final product bore the theologian's unmistakable signature.

"Niebuhr would not have asserted something that he knew was not true," Dorrien said. "Its emphasis on humility, on realistic limits — it certainly sounds like Niebuhr to me."

Thomas Ogletree, Frederick Marquand professor of ethics and religious studies at Yale Divinity School, said he was skeptical of Shapiro's research, although he also acknowledged that similar prayers often have arisen out of "the interactions and relationships of diverse faith communities."

"I would not readily concede any suggestions that he deliberately plagiarized this prayer, claiming credit for something that was not his own," Ogletree wrote in an e-mail.

Shapiro emphasized his findings do not disprove Niebuhr's claim to the Serenity Prayer but merely demonstrate the power of current research tools and "cast doubt" on the theologian's authorship.

Whoever might be the author of the 33-word prayer, both Shapiro and Sifton testified to its unique resonance.

"It's probably the most important prayer after the Lord's Prayer," Shapiro said. "I've received numerous messages from people that said that the Serenity Prayer saved their lives, that it's absolutely crucial to their lives."

Sifton said she appreciated Shapiro's gesture, but posed one final question to the librarian.

"I'm glad that he thinks that it's important, but I'm puzzled, as were many of the correspondents that wrote to me, by his eagerness to establish that my father didn't write it," she said.











a.. "The loss of the [Wilson's] Clinton Street house [c June 1939] meant that the AA meeting had to find a new home, too. Marty and Gennie persuaded Anna Wylie, Blythewood's owner, to allow a meeting at the sanitarium [Greenwich, CT, where Marty and Gennie were both still patients]. This was probably the third AA group, after Akron and New York City." (p 121)

b.. By late 1939, there was a noon lunch AA meeting in Greenwich's Bristol Hotel. (p 125) This could have been a relocation of the Blythewood meeting after Marty was discharged.]

c.. The Cleveland meeting, a spin-off from Akron, was founded in late fall 1939.

d.. That fall of 1939 saw the beginning of AA's connection to High Watch (Kent, CT). Presumably, an AA meeting was founded there to accommodate the alcoholism treatment program and the AA retreat center. High Watch could confirm what happened. (pp 125-126)

e.. Also, in late 1939 or very early 1940, Marty met a newly-sober Sylvia Kaufman in Chicago. Sylvia founded AA in Chicago. I assume that was around the same time. Chicago AA archives should have the info. (p 129)

f.. Probably during 1940, Gennie (Grenville) Curtis started the first (intentionally) men's closed AA group (NYC). It disbanded because of men being called to military duty in WWII. (p 122)

g.. Sometime around 1943, Marty and her partner, Priscilla, started the first Cherry Grove meeting (Fire Is, NY). It mainly served the large gay/lesbian population. (p 144)  
Q: Isn't this history - and of all those early AA meetings across the country - in the AA archives?

Finally, apart from all that, Palo Alto, CA's, first meeting was in 1941. It's still going strong.

Shalom - Sally

Rev Sally Brown  
Board Certified Chaplain







it precedes the March 1941 Jack Alexander Saturday Evening Post article and reflects the early groups that were considered well established and those that were emerging.

Cheers  
Arthur

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THE ALCOHOLIC FOUNDATION  
NATIONAL HEADQUARTERS - ALCOHOLICS ANONYMOUS

BOX 658 CHURCH STREET ANNEX NEW YORK CITY  
#1 A.A. Bulletin 11/14/40

We wish to thank our many friends and correspondents all over the country for their cooperation in keeping the national headquarters informed of developments in the various groups. It is through such a central exchange that vital information and contact points can be brought to the attention of those who seek the solution to alcoholism which means so much to us.

This bulletin is an effort to develop a mutual idea exchange sheet to establish a closer feeling of friendship between A.A. groups from the east coast to the west, and we hope it will prevent the secession from the A.A. ranks of our San Francisco group who threatened to call themselves "Dipsomaniacs Incognito" unless they heard from us more frequently. A bulletin has been contemplated for some time but delayed due to lack of sufficient personnel and office facilities. We now have at least the equipment and hope to be able to make this bulletin a periodic spree (not alcoholic).

This office has in the past year handled over 2000 inquiries answering each by personal letter. In addition, correspondence is maintained with about 50 centers "bare A.A. work is in operation, varying from the solitary efforts of single isolated A.A. members to groups of 150.

In view of the fact that in April 1939 there were only about 100 A.A. members, and the fact that there is now a total of approximately 1400, your efforts and ours have been exceptionally worthwhile. Continued A.A. activity will mean a great deal not only to each of us as individuals, but also to the many who are still unaware of the fact that there is an answer to the alcoholic problem which is practicable on a large scale.

Our correspondence reaches not only the four corners of the U.S. but also touches Alaska, Africa, England, France and Australia. Although nothing of consequence has developed as yet in these distant places, nevertheless it is indicative of the widespread interest in Alcoholics Anonymous, of the far reaching results already obtained, and the possibilities for the future. For the general information of all A.A. members, we list below those cities where there are isolated A.A. members who have recovered either through the book alone or through brief contact with established centers.

COHOES, N. Y.  
BURLINGTON, VERMONT  
BUFFALO, N. Y.

BENNINGTONI VERMONT  
DENVER, COLORADO  
NORFOLK, VIRGINIA  
SHELBY, NOHTH CAROLINA  
KANSAS CITY, MISSOURI  
GREENSBORO, NORTH CAROLINA  
ST. LOUIS, MISSOURI  
AIKEN, SOUTH CAROLINA  
KNOXVILLE, TENNESSEE  
BELLINGHAM, WASHINGTON  
EAU CLARE, WISCONSIN  
BISMARCK, NORTH DAKOTA  
PHOENIX, ARIZONA

There are several "working" A.A. members in each of the following cities where meetings are in a get together stage.

PITTSBURGH, PA.  
WALLINGFORD, VERMONT  
BOSTON, MASS.  
SAN DIEGO, CALIFORNIA  
INDIANAPOLIS, IND.

And following is a list of communities where A.A. work is well established and weekly meetings are held:

NEW YORK CITY. N.Y  
EVANSVILLE, INDIANA  
SOUTH ORANGE, N. J.  
LITTLLE ROCK, .ARKANSAS  
WASHINGTON, D.C.  
PHILADELPHIA, PA.  
RICHMOND, VA.  
BALTIMORE, MD.  
DETHOIT, MICHIGAN  
WAUNAKEE, WISCONSIN  
JACKSON, MICHIGAN  
GREENWHICH, CONN.  
COLDWATER, MICHIGAN  
CLEVELAND, OHIO  
CHICAGO, ILLINOIS  
AKRON, OHIO  
HOUSTON, TEXAS  
TOLEDO, OHIO  
LOS ANGELES, CALIF.  
DAYTON, OHIO  
SAN FRANCISCO, CALIF.  
YOUNGSTOWN, OHIO

The secretary or correspondent of each group has the name and address of at least one member in each of the established groups for the use of travelling or visiting ~members. However, at the request of many of those groups may we ask that the New York office be used as a clearing house for all correspondence since but a few local groups are equipped to handle the correspondence now coming to them from so many different directions. We

shall gladly give full particulars about any of the listed communities upon request.

We all know that the A.A. solution really works if followed with patience, honesty and sincerity so we sympathize with the new prospect who said he certainly DID want to stop drinking but after listening a few minutes to our A.A. story said "Oh that! - I tried it for two weeks and it doesn't work".

We shall appreciate receiving ideas, suggestions, criticisms, etc. of general interest for the purpose of this bulletin is to relate the many A.A. groups in a friendly spirit.  
So best regards to all and let us hear from you at any and all times.

[Signed Ruth Hock]  
Secretary

P.S.

Since it is not possible at the present time for us to furnish enough copies for distribution to every A.A. member, perhaps you will find it advisable to read this copy aloud at a meeting.

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-----Original Message-----

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Sally Brown  
Sent: Friday, October 10, 2008 5:26 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] Re: Oldest AA meeting place

Hi, Faithful Folks - Sorry to be so slow in contributing some info about AA's earlier meetings. Here are a few things Dave and I found out when we were researching the Marty Mann bio:

a.. "The loss of the [Wilson's] Clinton Street house [c June 1939] meant that the AA meeting had to find a new home, too. Marty and Grennie persuaded Anna Wylie, Blythewood's owner, to allow a meeting at the sanitarium [Greenwich, CT, where Marty and Grennie were both still patients]. This was probably the third AA group, after Akron and New York City."  
(p 121)

b.. By late 1939, there was a noon lunch AA meeting in Greenwich's Bristol Hotel.  
(p 125) This could have been a relocation of the Blythewood meeting after Marty was discharged.]

c.. The Cleveland meeting, a spin-off from Akron, was founded in late fall 1939.

d.. That fall of 1939 saw the beginning of





The oldest group in New Jersey is the South Orange Group which first met on October 22, 1939 at the Field House in South Orange. This is also the second meeting to be called Alcoholics Anonymous following Clarence S and the Cleveland Group.

Love and Service  
Lester Gother

--- In AAHistoryLovers@yahoo.com,  
Stephen Gentile <sagentile@...> wrote:

- >
- > Church of the Redeemer
- > 26 South Street Morristown New Jersey
- >
- > November 1940 as per archived Redeemer Pamphlet
- > from the church.
- >
- > Sunday night speaker meeting
- > 2nd oldest meeting in New Jersey, oldest in
- > same location.
- >
- > Kindest Regards, Steve G.
- >

=====

++++Message 5278. . . . . Re: Oldest AA meeting place  
From: Mitchell K. . . . . 10/13/2008 5:17:00 PM

=====

Am I reading this correctly - "c.. The Cleveland meeting, a spin-off from Akron, was founded in late fall 1939." ??????

May 1939, after the Big Book was published was the start of the Golrick Group (later called the Cleveland Group) which met at the home of Albert R. Golrick. (2345 Stillman Road, Cleveland Hgts). The meeting was called an AA meeting.

Akron members prior to May 1939 were attending the Oxford Group and during the Summer of 1939, Dr. Bob and others were listed on the group roster for the Golrick/Cleveland Group. It wasn't until the Fall of 1939 that the Akron members broke off officially from the Oxford Group and not the other way around.

How can Cleveland be a spin-off from Akron when Akron didn't meet as AA until late Fall of 1939? Was this a typo or just another

continuation of AA Myth and Folklore?

Also, how about the meetings held at Rockland State Hospital started very early (December 1939) with the help of Dr. Blaisdell (Rockland Superintendent), Bob Valentine (of Monsey NY) and Bill Wilson? Bill and Lois lived for a while in Monsey in Bob Valentine's unheated barn during one of their homeless episodes. Patients were bussed to meetings in NYC and South Orange, New Jersey (meetings started in South Orange in October 1939)

- - - -

On Fri, 10/10/08, Sally Brown <rev.sally@att.net> wrote:

> The Cleveland meeting, a spin-off from  
> Akron, was founded in late fall 1939.

=====

+++Message 5279. . . . . RE: those coffee pots  
From: Chris Budnick . . . . . 10/13/2008 11:48:00 PM

=====

The coffee pot at Brown University is a  
"Wear-Ever Aluminum Coffee Percolator."

I think the number on the bottom of the pot  
reads "N2 5068."

Chris

=====

+++Message 5280. . . . . Re: Oldest AA meeting place  
From: Glenn Chesnut . . . . . 10/15/2008 12:45:00 PM

=====

From: "Art Boudreault" <artb@netwiz.net>  
(artb at netwiz.net)

Dear AA History Lovers,

Seeing Sally's post reminded me to go to the chapter in "Journey to Recovery, a Fifty Year History of Al-Anon in Northern California" that refers to the earliest AA groups in our area. The Oakland AA Group formed in April 1941, followed by several more groups. By September groups had formed in San Francisco, Sacramento,









Marty Mann's discharge date and the hotel meeting which she says was held in Greenwich, Connecticut, in late 1939.

- - - -

The Cleveland Meeting was on May 11, 1939 and was the 3rd AA group.

[?? From the moderator: Arthur Sheehan in Message 5284 gives the date as May 10, 1939 ??]

In June of 39 there was indeed a single meeting held at Blythewood.

My info has Marty Mann attending the meetings in Montclair (May and early June) and in South Orange (June and July) after that.

Sally, do you have Marty's discharge date?

There is no info available that I know of a meeting in a hotel in Connecticut in 1939.

Thanks John B

- - - -

Message 5268 from Sally Brown  
<rev.sally@att.net> says:

Hi, Faithful Folks - Sorry to be so slow in contributing some info about AA's earlier meetings. Here are a few things Dave and I found out when we were researching the Marty Mann bio:

a.. "The loss of the [Wilson's] Clinton Street house [c June 1939] meant that the AA meeting had to find a new home, too. Marty and Gennie persuaded Anna Wylie, Blythewood's owner, to allow a meeting at the sanitarium [Greenwich, CT, where Marty and Gennie were both still patients]. This was probably the third AA group, after Akron and New York City." (p 121)

b.. By late 1939, there was a noon lunch AA meeting in Greenwich's Bristol Hotel. (p 125) This could have been a relocation of the Blythewood meeting after Marty was discharged.]

c.. The Cleveland meeting, a spin-off from









<http://hindsfoot.org/kDub2.html>

which is listed in Bishop's list of  
the top fifty books on AA history:

<http://hindsfoot.org/fiftybk.html>

- - - -

(p. xii) <<The Jacoby Club served to  
nurture the Boston A.A. during the chapter's  
first years.>>

(p. 86) <<"1,400 Rescued From Drink by Jacoby  
Club"; its subheadline read: "Isn't This Some  
Record, Right Here in Boston? Brotherly Love a  
Winner." The lead continued the tone, with a  
reference to Billy Sunday. "How's this Rev.  
William Ashley Sunday? Here's the Jacoby Club,  
right here in Boston, which has rescued 1,400  
men from the grip of John Barleycorn in seven  
years! There's hitting the trail in earnest --  
1,400 trail hitters and all like Billy Sunday,  
fighting the 'booze' curse with the bitterness  
that comes with the experience of the  
'down-and-outer'" (Boston American, Sunday,  
n.d., Nov. 1916).>>

(pp. 109-110) <<During 1940 and 1941, several  
events changed the course of both the Jacoby  
Club and Alcoholics Anonymous. Jack Alexander's  
Saturday Evening Post article in March 1941  
helped spur the growth of A.A. nationwide  
as well as in the Boston area. The Jacoby Club,  
on the other hand, underwent a profound  
reorganization. By July 16, 1942, a swift  
succession of events resulted in the resigna-  
tion of its acting executive secretary and  
the essential end of alcoholism treatment by  
the Jacoby Club.>>

(p. 114) <<this was the exact period (March  
through June of 1941) when Hatlestad was  
actively recruiting alcoholics in the Boston  
area into what was in fact starting to become  
A.A. By March of 1941, Burt C. and Paddy were  
conducting an A.A. meeting on Wednesday nights  
at the Jacoby Club's 115 Newbury Street address  
with Hatlestad's eager backing, and until early  
1942, the Boston A.A. group and the Jacoby Club  
were to some degree intertwined with one  
another and attempting to work together  
cooperatively.>>

(p. 119) <<A month before Cobb recommended he be dismissed, Lawrence Hatlestad submitted a report to the Club covering May 1, 1941–May 1, 1942. Unlike his earlier report to Cobb, Hatlestad here reveals an approach to treating alcoholics that has startling similarities to those adopted by Alcoholics Anonymous. (It should be remembered that the newly formed Boston A.A. group began holding its first meetings at the Jacoby Club in March of 1941.)>>

(pp. 119-120) <<Hatlestad notes that the first year of reorganization was largely involved with the establishment of A.A. in Boston. This was facilitated, he claimed, largely through his own work with Ruth Hock, the A.A. secretary in New York. Hatlestad apparently first wrote to Hock in 1940 with “favorable remarks regarding the book ‘Alcoholics Anonymous.’” Hock responded with a description of the A.A. organization, adding that “only within the last month ... a beginning has been made in Boston.” She mentions that a Mr. Joseph Lyons had visited the New York office and was now attempting to organize a group in Boston. The hope was that Hatlestad would get in touch with him. As will be discussed later, the Jacoby Club essentially nurtured A.A. in Boston at the beginning, with the group locating in the Jacoby Club itself. In June 1941, the two groups agreed that they ought to be separate organizations. Nonetheless, twelve members of the group remained in the Jacoby Club, which then continued its program of treatment.>>

(p. 124) <<A glut of articles in 1940 celebrated the new-found sobriety of Rollie Hemsley, the Cleveland Indians baseball player who became well known as famed pitcher Bob Feller’s favorite catcher.>>

<<Inquiries as to the whereabouts of A.A. activity were directed to the New York office, the visible center of A.A. activity. When inquiries were made by people who lived in Boston, the A.A. office in New York at first directed them, not surprisingly, to the Jacoby Club. As pointed out earlier, Lawrence Hatlestad had made the acquaintance of Ruth Hock, the A.A. secretary in New York, by mid-1940. Whatever one may say of Mr. Hatlestad, he had clearly established himself as a central actor in “alcoholic work” in Boston. So with the New York headquarters of Alcoholics

Anonymous sending Boston-area alcoholics to the Jacoby Club for help, the initial effect of the publicity over the new A.A. movement was to strengthen the Jacoby Club, not diminish its influence and public regard.>>

(pp. 125-126) <<In addition to Hatlestad's contacts with the New York group, Paddy Keegan, one of the two founders of A.A. in Boston, decided to link his newly formed Boston A.A. group to the Jacoby Club's already successful program for helping alcoholics in that city. According to the history of early A.A. in Boston written later on by the Boston A.A. Central Service Committee (CSC), Paddy ventured to New York and met Marty Mann, one of the first women in the program, who apparently helped Paddy get sober in the summer of 1940. "By October Paddy was back in his home town of Boston," knowing about A.A. but without a meeting to attend. The CSC history states that "somehow Paddy found out about a place called the Jacoby Club." He met Hatlestad and worked with him "from October until the first of November, when another alcoholic named Burt C. came to the Jacoby Club looking for help. Doctor Hatlestad put Paddy and Burt together, and they started to help each other." Of course, if Paddy asked anyone in the New York A.A. office about a place to go in Boston alcohol treatment, Hatlestad's name would have come up. Given its ambiance, self-help orientation, and nondenominational orientation, it was the clear choice over a hospital or mission house. Paddy was unable to stay sober for long periods of time, but he did manage to pass on the message of A.A. Whatever his success or lack of it on the personal level, Paddy and Burt C. held the first Boston meeting of Alcoholics Anonymous on Wednesday, November 13, 1940, "both men being sober." It is not known how many people attended the first meeting, nor if they were sober. Burt C. remained sober "from the first meeting until he died." Such was not Paddy's fate. He apparently slipped repeatedly and "finally died of alcoholism." According to the Boston group's history and at least one letter from Ruth Hock, Paddy was a pleasant fellow when sober and did much to carry the A.A. message to New England. When inquiries came to Boston concerning the whereabouts of A.A. following the Jack Alexander article of March 1, 1941, it was Hatlestad, Burt C., and Paddy Keegan who made the contacts. Paddy's picture currently

graces the Central Service Committee office in Boston.>>

(p. 126) <<The first A.A. meetings were held irregularly, but by March of 1941, Burt C. and Paddy had settled on Wednesday nights at the Jacoby Club's 115 Newbury Street address for the official weekly group meeting. The Boston group's history adds that there were then about four or five alcoholics in the group. The history of A.A. and its relationship to the Jacoby Club becomes a bit cloudy at this point. The Jacoby Club archival material supports two basic facts: A.A. and the Jacoby Club were intertwined for a period and then separated. The Boston A.A. group met at the Jacoby Club facilities and was melded with the Club, according to Ernest Jacoby, "for quite a while." But he adds, "Gradually, however, Alcoholics became independent and I think there was some jealousy on Hatlestad's part.">>

(p. 127) <<The clear split at the financial level occurred when the Jacoby Club wrote a letter to Alcoholics Anonymous on May 31, 1941, informing the group that it "regretfully recommends that the management of each group be entirely separate and distinct from that of the other." The letter cited two basic differences. First, the Jacoby Club was a charitable institution, "receiving money from and making appeals to the public." A.A., being self-supporting, did not (a self-imposed rule which would later become A.A.'s Seventh Tradition). Second, the Jacoby Club employed "a salaried man who is not an alcoholic" (Hatlestad), whereas A.A. was operated without paid professionals (the rule which was later formalized in A.A.'s Eighth Tradition). It is interesting to note that already as early as 1941, A.A. members were assuming the absolute necessity of certain organizational principles which would later be formalized in the Twelve Traditions in 1945-6. Although the Jacoby Club letter made it clear that they no longer wanted the A.A. people telling them how to manage their business, nonetheless it was cordial in tone, including an offer to continue allowing A.A. the use of Jacoby Club rooms. The letter ended with a note of thanks to A.A. "for the opportunity [the Jacoby Club] has been given to contribute its small share to their work." According to the Boston A.A. Central Service Committee, A.A. moved to larger quarters at

123 Newbury Street in June of 1941. The nature of the relationship between A.A. and the Club at this point is not entirely clear. Although a basic organizational and financial split is documented in the May 31 letter, the CSC history states that A.A. was “still centered at the Jacoby Club. They were not strong enough to be on their own yet.” Supporting this, the May 31 letter did refer to the willingness of the Club to allow A.A. to continue to use its rooms.>>

(pp. 127-128) <<Since the Hatlestad resignation was not received until July 16, 1942, it is reasonable to assume that some ties between the two groups remained during this 1941–1942 period. This situation lasted until A.A. relocated at 306 Newbury Street in 1942. At this point they had found a home and were unquestionably independent. An A.A. group remained at this Newbury Street address for over twenty years. But between 1942 and September 1945, additional groups were also formed, so that A.A. quickly grew to have thirteen meetings in all, scattered over various parts of the immediate Boston area. Richmond Walker, author of *Twenty-Four Hours a Day*, an early Boston A.A. member about whom we shall speak more later, proposed the establishment of a Boston Central Committee to better coordinate the activities of these thirteen meetings in a letter to the group on 25 October 1945.>>

(pp. 128-129) <<Looking at the geography involved provides one good way of visualizing the continually changing relationships between the organizations during this period. Emmanuel Episcopal Church is located in the heart of downtown Boston at 15 Newbury Street, right where the street ends at the green lawns and colorful flower beds of the Boston Public Garden with its lake and swan boats, with (immediately to the east of that) Boston Common, the grassy knoll where the early colonists used to pasture their milk cows. In March 1941, the little Boston A.A. group had started meeting every Wednesday night at the Jacoby Club’s place at 115 Newbury Street, which was only two city blocks west of the church where the Emmanuel Movement had begun. Everything was still contained within the same tight little geographical area. At the psychological level, Emmanuel Church, the Jacoby Club, and the A.A. group were part of the same small local



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Original message 5279 from Chris Budnick  
<cbudnick@nc.rr.com> (cbudnick at nc.rr.com)

> The coffee pot at Brown University is a  
> "Wear-Ever Aluminum Coffee Percolator."  
> I think the number on the bottom of the pot  
> reads "N2 5068."

- - - -

From: "jfk92452000" <jfk92452000@yahoo.com>  
(jfk92452000 at yahoo.com)

That is funny. When I saw this post I went home to check the pot I use for camping. I got it years ago from my boss's mothers house when she passed away. I have seen the pictures of Dr. Bob's pot and thought it looked similar. I went home a couple of days ago and mine is an Ever Wear Aluminum, Patent 1927. I love it for camping because of its wide base and it makes great Starbucks in the woods. I have been using it for 15 years as a Scout Leader and it helps me remember First Things First! I am so grateful to AA as my service to our youth would never have been possible otherwise.

- - - -

From the moderator:

According to Google, the famous brand of aluminum coffee pot from that period of history, which is now a collector's item, is "Wear Ever," not "Ever Wear."

Just a minor note, but important if you're trying to look it up on the internet or find one in a historical museum of everyday life.

Glenn C.

|||||

++++Message 5290. . . . . Re: Chanting at meetings  
From: jenny andrews . . . . . 10/19/2008 3:10:00 AM

|||||

Message 5282 from Tom Hickcox  
<cometkazie1@cox.net>  
(cometkazie1 at cox.net)

> Over the last several years the chanting of  
< the last phrases of How It Works at meetings  
> in this area has become common.

>  
> Is this practice common in other areas? What  
> is its origin? I have attended meetings in  
> several areas of the United States and Canada  
> and have only heard it here.

>  
> Tommy H in Baton Rouge, Louisiana

-----

Sadly this virus has contaminated meeting in the UK too (and no doubt elsewhere); but since this site is about elucidation rather than condemnation, it would be good, as Tommy asks, to have some information about how and why it (chanting) started. Surely it didn't happen in meetings in Akron and New York in the early days?

Laurie A.

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From: Shakey1aa@aol.com (Shakey1aa at aol.com)

No chanting in Philadelphia, Eastern Pennsylvania meetings. When reading the promises "We think not" is spoken by all.

Shakey Mike Gwartz  
Philadelphia, Pennsylvania

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From: bsdds@comcast.net (bsdds at comcast.net)

We did it in West Texas at a particular club where "C. God could and would if He were sought." The A. and B. portions are not repeated, however. Altho I had never heard that anywhere else and it is not done in the meetings I attend here in Virginia, I personally, like it, but I had never heard the origin.

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From: "Bahh" <jongunnar@kbsu.tv>  
(jongunnar at kbsu.tv)

I have seen this in some meetings in:

Iceland  
England  
Minnesota  
Fargo North Dakota  
Las Vegas  
New Orleans

Different versions of it but some crowd participation at all of them.

JG  
New Orleans

- - - -

From: "Murray Eaton" <meaton1287@rogers.com>  
(meaton1287 at rogers.com)

Chanting has become a disgusting practice here in the Toronto area too. It has come into AA from the NA circle. The same as the holding of hands at the end of our saying the Lord's Prayer here and some people doing some idiotic recital of a "It works if you work it and you're worth it...blah blah blah....." and they won't let go of your hand as they sway back and forth. It's become a cloying ritualistic fetish filled type of AA that you begin to understand why newcomers don't want to come back to. After 30 years, I'm glad I don't have to try and get sober again.

- - - -

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

I got sober in the shadow of Father Martin's Ashley in Maryland. Chanting was not the only thing they were doing in 1989. They used to shout back replies to How it Works:

"What's the Point?" the crowd would say  
They would yell out the ABC's before the reader would read each one.

This stopped there, but I still see it done in other places.

- - - -

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

It's common in SouthEast Texas

Dennis McD

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

It happens here in Bakersfield, California, too!

Clyde G.

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From: "Chuck Parkhurst" <ineedpage63@cox.net>  
(ineedpage63 at cox.net)

The last line of the "A, B, C's," "God could  
and would, if he were sought," is commonly  
"chanted" at almost every AA meetings in the  
Phoenix area.

In Service with Gratitude,

Chuck Parkhurst

-----

From: "Bill Futral" <bfutral@gmail.com>  
(bfutral at gmail.com)

My understanding of this after 20 plus years  
is that it started in NA and has now moved to  
AA. You are right in that it comes I believe  
from treatment centers. I have found it  
upsetting to me as it appears to be from  
another 12 step program. I even said in my  
home group when reading How It Works that I  
didn't need any help with the last sentence.  
Since then I have become a little more  
tolerant. Would love input from others about  
this as well.

regards,

Bill

-----

From: "Hugh M" <humbc@shaw.ca>  
(humbc at shaw.ca)

It is not a practice in the south-eastern part  
of British Columbia. I have been to meetings







Oldtimers" also gives May 11, 1939 as the date of Cleveland's first meeting.

Arthur

|||||

+++Message 5296. . . . . Re: Oldest AA meeting place: Marty Mann, C;leveland  
From: Sally Brown . . . . . 10/19/2008 12:43:00 AM

|||||

Hi, John - Marty's discharge date was Sept 1939. We don't know the exact date because Blythewood's records no longer exist, as far as we could determine, and Marty didn't specify beyond "15 months after admission (end of June 1938)." Her discharge was probably early in Sept, however, since other documented adventures of hers followed during the month.

The identification of Blythewood Sanitarium as the probable site of AA's third meeting came from Alcoholics Anonymous Comes of Age (bottom of p 18). The date could have been anywhere between April 11, 1939, when Marty went to her first AA meeting, and early September, when she was discharged. I didn't know that there was only one meeting held there, but I'm not surprised. Do you know Art's source? AA Archives?

We don't know anything about the establishment of the first Cleveland meeting since we didn't follow a lot of these interesting details in our research. My impression at the time, though, was that while the Cleveland folks had certainly been energetically reaching out to their own community during the spring of 1939, a meeting didn't actually coalesce until the summer of 1939, the date given by Bill Wilson in AA Comes of Age (top of p 20).

Sorry not to be of more help. Happy hunting!

Shalom - Sally

---

Hi, Mitchell - My apologies for being slow in replying. By now you will have seen my response to John. I hope it clarifies at least somewhat my slangy, rather superficial







bringing up anything that was troubling him or just whatever was on his mind. After everyone was through, there were announcements and we held hands and said the Lord's Prayer. There was no clapping. At that kind of a meeting, clapping would have seen out of place.

There was no levity either. We all had our sense of humor, but for us recovery was a life-and-death matter. We were all businessmen, but we had reached our bottom and wanted to restore ourselves to our previous place in business and society.

For the first five years we met in someone's home every night. It was serious business, and we hung on to each other for dear life. We could not afford any failures and so we grew very slowly at first. But we proved that an alcoholic on this program can help another alcoholic as no one else can.

Many AA meetings are very different now, but in the beginning it was absolutely necessary for us to be strict and serious. That is the way Dr. Bob was, gruff and tough. He always put the program on a take-it-or-leave-it basis. Dr. Bob and his wife Annie were both wonderful people. (Annie died in 1949. Bob died in 1950 of cancer. He knew for years that he had it.) He was a great student of the Bible, which he read every night till the wee hours. In that first group, Dr. Bob selected the readings and made all the appointments and all the major decisions. (I was the first secretary of the group and the following year became chairman.) Everyone had to make a complete surrender to join in the first place, and so we had no reservations; we worked the whole program, 100 percent.

Great emphasis was laid on the daily plan of checking ourselves on the Four Absolutes: absolute honesty, absolute purity, absolute unselfishness, and absolute love. The Twelve Steps came from the Absolutes. (The Four Absolutes are very popular to this day in Akron AA. They are mentioned more often than the steps.)

We did not tell our drinking histories at the meetings back then. We did not need to. A man's sponsor and Dr. Bob knew the details. Frankly, we did not think it was anybody else's business. We were anonymous and so was



Cleveland, so we are talking about the same part of northeastern Ohio. But the first AA group in Warren was not a very good one.

(We're talking about back in 1946, not now.)

The authoritarianism, the lack of sympathy and tolerance, and the Bible pounding back in 1946 were a symptom in this case of a small group of alcoholics who were not working the steps, who were miserable and unhappy people, and who were only staying sober themselves by the skins of their teeth.

Early AA was just like modern AA. Some AA meetings were a whole lot better and more effective than others, even in the same part of the country.

(Bill finally got permanently sober on July 5, 1948 in New York, on Long Island, where he experienced some very good AA, and died with 60 years of sobriety.)

(p. 145)

I went to my first A.A. meeting on January 19, 1946. This group met in Warren, Ohio, only four miles from my home. There were still not very many A.A. meetings around, even in my part of the country, and the next closest one was in Youngstown, Ohio, ten miles away in the opposite direction. The people at this A.A. meeting talked about the severity of their drinking and their long history of alcohol consumption. I was at least twenty years younger than the next youngest member. ... as I looked around the room, I kept on telling myself that I could not possibly be an alcoholic, because my experiences were so different from theirs: I was part of a different world, I did not believe that I had drunk the way they did, and above all I was only twenty-seven years old. I guess I felt as though there was some magic number, like forty-five or fifty, where no one could conceivably be an alcoholic until the person was at least that old.

(p. 146)

Some of the people at that A.A. meeting talked about having been skid row bums, and having begged or stolen to get alcohol, and other behavioral traits like that. Again I said

to myself inside my own mind, that I had never done any of these things, so I must not be “one of them.”

(p. 147-8)

The “God talk” at that A.A. meeting in January 1946 also really turned me off. I would start thinking of the strident, hysterical tones of the radio evangelists my parents had made me listen to as a child, and the excessive moralisms and demands for blind faith in what seemed to be total nonsense, and what seemed to me to be the mindlessness of that kind of hyper-religious cant, and this was the only way I could think of to interpret what these A.A. people were saying. And I knew I did not want that, and would never be able to stomach anything like that. One of the things the little A.A. group in Warren failed to teach newcomers was the marvelous spirit of tolerance in A.A., and the way in which the members are allowed to work out their own understanding of spiritual issues and real eternal values and the things which give real meaning to life.

I should also say however, that hating God and being totally hostile to any kind of spiritual concepts at all, is one of the standard symptoms of untreated alcoholism in my understanding of the disease, along with rebelliousness, broken relationships with family and neighbors, antisocial behavior of various sorts, being excluded from all decent society and turned into an outcast, failure to achieve even basic job and educational requirements, and so on. These things all have to be dealt with in order to heal someone’s life in the A.A. program.

But I myself have now been sober, and a continuously active A.A. member, for almost fifty-five years at this point, and I have never ever talked about the spiritual aspects of the program to other people in any kind of preachy religious language. It is not necessary to sound like a radio or television evangelist. And I have not only stayed sober myself, but have helped bring literally thousands of people into the program by talking about it my way, so that is the way I will write about it in this book.

(pp. 149-150)

At any rate, I had gone to my first A.A. meeting on January 19, 1946. Wib, my first A.A. sponsor, was a persistent person who knew my wife and her whole family. He was desperately trying to save our marriage. I went to meetings with him for the next three months.

There were both open meetings (which any person could attend) and closed meetings (for alcoholics only). Most of the meetings were speaker meetings, with a leader and two or three speakers.

The disease concept of alcoholism had not truly percolated into that part of small town Ohio, so the common mode of therapy was simply to deliver “drunk-o-logues,” where those with more time in the program went into long, lurid detail about all the troubles they had gotten into with their drinking, and encouraged the newcomers to start speaking up and doing the same. Members thought of themselves as drunks, sots, dipsomaniacs (a word I have not heard now in many years), or simply as no good down-and-outers, dwelling morbidly on all the guilt and shame which they felt. Alcoholics have to face the bitter reality of what they were actually doing to themselves with their drinking, and the shambles this made of their lives, but if you go no further than that, very little real healing can occur.

There was not much in the way of real therapy in the little Warren A.A. meeting. Newcomers who came in seeking help had it dished out on a contemptuous, rather arrogant take-it-or-leave-it basis. There was also the prevalent feeling that you were a clandestine member of some ultrasecret society, holding little covert meetings while you looked over your shoulder continuously for fear that someone might find out what you were doing. That also is not conducive in the long run to real mental health.

(pp. 150-151)

Frankly, that was not a one hundred percent healthy group of people in the little A.A. group in Warren, Ohio, in 1946. But there were also some good and positive things going on. To begin with, they got the starting point right: they were not drinking.

(p. 151)

But the basic problem I was encountering in that context, was that I could not come up with any idea, from listening to the members of the little Warren group, about how A.A. could actually work. It was a two-step group. They dealt with the first step (powerlessness over alcohol) in their continual drunk-o-logues, and they tried to practice the twelfth step (carrying the message to others), but the other ten steps in the twelve-step program got almost no mention at all. There was very little said for example on the fourth step, that is, identifying and then learning to deal with our crippling resentments and fears, which I badly needed at that time, or on the steps used to heal our sense of guilt, which was almost totally overwhelming me at that time, even if I had great difficulty consciously admitting it.

|||||

+++Message 5302. . . . . Joe & Charlotte T. in Warrenton, Virginia  
From: charlie brooke . . . . . 10/20/2008 8:15:00 PM

|||||

Does anyone have any information concerning Joe and Charlotte Trundle who started meetings in Warrenton, Virginia?

It has been written that Charlotte was a secretary to Bill and Joe was on the Grapevine staff.

Any information will be greatly appreciated as they founded the Clover Group here in Warrenton.

|||||

+++Message 5303. . . . . Re: Bill W. and Time magazine  
From: gault . . . . . 10/22/2008 12:26:00 PM

|||||

The story of how Bill W. declined the offer to be on the front cover of Time magazine is also recounted in "Pass It On," on page 314.

Gerry



because my piece is in the Alabama Archives.

Dale

----

> 2 photos of the coffee pots in Dr. Bobs house  
> - I posted them on our group website:  
>  
> <http://www.theprimarypurposegroup.com/coffeepots.htm>  
>  
> mike  
>

|||||

+++Message 5305. . . . . Re: those coffee pots  
From: DONALD BENNITT . . . . . 10/21/2008 11:30:00 PM

|||||

The coffee pot on the stove is not a replica  
of the one that is at Brown University....the  
one on the stove is Wear-ever 3008. The  
original was Wear-ever 5063.

As you know I was very close friends with  
Sue, I have given several replicas to  
interested, I still have several in my house  
....there is one I donated to Akron Archives  
in the Akron Intergroup office in plain sight.

Don

----

On Mon, 10/20/08, mike  
<mike@theprimarypurposegroup.com> wrote:

2 photos of the coffee pots in Dr. Bobs house  
- I posted them on our group website:  
  
<http://www.theprimarypurposegroup.com/coffeepots.htm>  
  
mike

|||||

+++Message 5306. . . . . AA addresses for Google Earth search  
From: jt092274 . . . . . 10/19/2008 6:32:00 PM

|||||

Does anyone have the kind of addresses which  
could be used for looking at various AA



withdrew this."

By the way, Bill W assigned all author's royalties from the Big Book to the Alcoholic Foundation around September 1938. On April 22, 1940, Bill W and Hank P gave up their stock in Works Publishing Co with a written stipulation that Dr Bob and Anne would receive 10% royalties on the Big Book for life. Bill did not start receiving royalties from Big Book sales until after the US entered World War II in December 1941.

Cheers  
Arthur

|||||

++++Message 5309. . . . . Picking the Delegate at Area Election Assemblies  
From: maxtsuris . . . . . 10/21/2008 11:24:00 AM

|||||

A past Delegate from Area 7 asked me to post this question. The delegate is always elected first at the election assembly. Has there ever been a time when the election of the delegate came last, after all the other area officers were elected? And does anybody know why and when it was set up for the delegate to be elected first? Thanks for any info.

|||||

++++Message 5310. . . . . Re: Bill W. and Time magazine  
From: Ernest Kurtz . . . . . 10/22/2008 1:50:00 PM

|||||

Could anyone please supplement Susan Cheever's claims with source data for these claims: the names of the institutions who inquired about honorary degrees, and a more precise description of the "overtures from the Nobel Prize committee"?

ernie kurtz

- - - -

Message 5298 from Kyle <kodom2545@yahoo.com>  
(kodom2545 at yahoo.com)

>  
> I heard on a tape that Bill Wilson was

- > nominated for Time Man of the Year, and also
- > that he was nominated for a Nobel Prize.
- > The speaker said that he turned down both.
- > Is there any historical record for this or
- > is it just a legend?
- >
- > God Bless,
- > Kyle
- >
- > - - - -
- >
- >>From the moderator:
- >
- > AAHistoryLovers message 1739 from Nancy Olson
- > says that on April 30, 1960 Bill Wilson
- > refused to be on the cover of Time Magazine.
- >
- > Susan Cheever, My Name Is Bill, says on
- > p. 191 that:
- >
- > "By the time he wrote to Mark Whalon about
- > turning down the Yale degree, Bill understood
- > the principle of anonymity in a new way.
- > Later he declined to be on the cover of Time
- > magazine, even, as the editors suggested,
- > with his back to the camera. He also turned
- > down at least six other honorary degrees and
- > a number of overtures from the Nobel Prize
- > Committee."
- >
- > Glenn C. (South Bend, Indiana)

=====

+++Message 5311..... Re: Chanting at meetings  
From: Bill ..... 10/20/2008 4:14:00 PM

=====

Two cents from Northern Illinois.

The chanting is infiltrating the meetings here, some with just the "It works if you work it sober" after the Lords prayer, hands up and down and all. And some with the D. at the end of how it works said out loud by all. As well as "We think not" in response to the question in the promises, are these extravagant promises.

It all has made me a little nuts. It now has given me opportunity to practice patience and tolerance.

Gratefully, Bill

- - - -

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

I live in Sarasota, Florida and go to 3-4 different meetings a week from open discussion to closed step meetings and depending on who is there, there maybe chanting at different points with How it Works, 12 Traditions and most frequently during the Promises.

Went to the 50th State convention a few years ago and after one opening where even the steps were said in unison, people were requested to refrain.

I see it in a couple of meetings in Atlanta, Georgia, and Chevy Chase, Maryland, too.

- - - -

From: Lynn Sawyer <sawyer7952@yahoo.com>  
(sawyer7952 at yahoo.com)

Here in Sacramento, California, at most meetings I attend, the 'C. that God could and would if He were sought' is repeated, as well as the last words of Trad. 12, 'principles before personalities.' We don't read the Promises, or we'd proly chant that, too!

Lynn S., Sacramento, CA

- - - -

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

...wanted to clarify about "chanting" in AA meetings in Philadelphia. There is no "chanting" here in west Philadelphia -- most groups here don't read the Promises out of context from the text that accompanies them (I think GSO has asked the groups to be mindful of this), and there had better not be any nonsense during "How It Works"--the Old Timers would shut that down immediately!

Still, one of the nicest closings I ever heard of went, "will all who care to, join in with us for the Lord's Prayer, followed by a simple "Amen" ....."

- - - -

From: "Theron B." <theronb49@gmail.com>  
(theronb49 at gmail.com)

Haven't encountered this in Michigan yet.  
The meetings I go to are primarily in the  
middle lower peninsula. Occasionally someone  
will call out "What's the point?", which also  
happens to be the name of my home group,  
incidentally.

Theron

- - - -

From: Eddie Abbott <wabbott1@comcast.net>  
(wabbott1 at comcast.net)

My experience in the Houston area is as follows:

It is common for folks to chime in "God could  
and would if he were sought" when someone is  
reading How it Works.

Some meetings (and I've witnessed oldtimers  
do this) chime in "What's The Point" in  
between "we are not saints" and "the point  
is....."

"Keep coming back, it works if you work it"  
is said in unison at the end of the Lord's  
Prayer (usually to close the meeting).

For me, it is important to understand and  
realize that every group is different, made  
up of people "who would normally not mix" and  
I believe these variations are a good tool to  
help us understand tolerance. Of course if  
it really is an issue, take a group conscience  
and address it.

- - - -

From: Downtown Doggie <downtowndoggie@yahoo.com>  
(downtowndoggie at yahoo.com)

In my homegroup we have regular group  
conscience meetings & we decided when at the  
end of the Lord's Prayer, some people would  
say "It works if you work it" & then drop  
holding hands. Our decision was that we did  
not as a group want to continue to participate  
so we do not say it & we immediately drop hands





In the early years of the Conference (particularly during the trial Conferences) the Delegate election usually occurred last.

During November/December 1950, 50,000 copies of a pamphlet titled "Your Third Legacy Will You Accept It?" were distributed. It explained the Conference plans and Assembly election procedures and contained a "Temporary Charter for the Conference" of "Twelve Suggested Principles." Bill also wrote a December 1950 Grapevine article titled "Your Third Legacy."

The Alcoholic Foundation invited one Conference delegate from each of the then 48 States and from the Canadian Provinces. Seven states with large AA populations were assigned additional delegates.

Delegates were divided into two Panels so that half would be elected and half would rotate in odd and even numbered years. Panel 1 areas were asked to form a temporary committee to organize an election assembly no later than March 1951. Bill W traveled across the country attending over two dozen assemblies electing area committees and Conference Delegates.

In the earliest years of the Conference Structure, area assemblies were held primarily to elect new area officers and a new Conference delegate. The 1950 Third Legacy pamphlet offered guidelines for an election assembly. You might find them amusing.

Each group could select one Group Representative to attend an assembly. Group Representatives later (1954) came to be called General Service Representatives or GSRs. At the assembly, they placed an "A" next to their name on the assembly registration form to indicate that they were available to serve on the area committee. This determined the pool of nominees for elections. Nominations were not allowed from the floor and all voting was by written ballot.

The first item of assembly business was to create an area map divided into districts. This determined the number of Committeemen to be elected - one for each district. Committeemen later came to be called Committee

Members and then District Committee Members  
or DCMs.

The entire assembly voted in the election of  
Committeemen. Elections were by plurality and  
ended when a nominee received at least 25% of  
the total votes cast. The first three  
Committeemen elected automatically became  
the Area Chair, Area Treasurer And area  
Secretary in that order.

The delegate election required a 2/3 majority  
of the total votes cast. If a 2/3 majority  
could not be obtained, the delegate was chosen  
by lot from among all the Committeemen whether  
they were standing for the delegate election  
or not. Each area determined the number of  
times to vote prior to settling the election  
by lot. Needless to say, much has changed since  
then.

Cheers  
Arthur

|||||

+++Message 5314. . . . . Re: Sample of Herb D's handwriting?  
From: John Barton . . . . . 10/22/2008 5:45:00 PM

|||||

In message 5286, I said that "Herb was a  
slipper who had been around since 1935 (see  
Pass it On p.162)."

- - - -

My mistake! I have found this to be incorrect.  
Herb D came in according to a survey of the  
New Jersey Group conducted on Jan 1, 1940  
(Document in Jersey Archives) earlier in 39.  
Survey said he had 9 months. I suspect this  
is also wrong unfortunately as I have found  
other errors on this survey i.e. lists Hank P  
as having "5 years", unlikely since that  
would pre-date Dr Bob.

For example many of the "Pioneer Lists" on  
the internet ( see below) are in error. Under  
1935 they show Bill R. Pass it On says "Bill  
and his wife non-alcoholic Kathleen.... "This  
is Bill Ruddell who came in Feb 1937. Documents  
in the New Jersey Archives confirm Bill Ruddell  
and his wife Kathleen in letters from Ruth  
Hock. Herb D and Earnest M are both listed in

the 1940 survey as having 9 months. Although as I said I do question this. These guys attended the meetings at Clinton Street but not in 35 as indicated on these Pioneer Lists. I have a strong suspicion (but unconfirmed) at this point that Earnest M is "Mac". Earnest's last name is MacKenzie. Recall Mac was found drunk in Bill's office when A LeRoy Chipman from the Rockefeller foundation visited on Vesey Street. Circa 1939/40.

I am trying to chase this down, but we should not read anything into Pass it On page 162 to indicate that the people who attended the Tuesday meetings at 182 Clinton Street were all attending in 1935. The meetings on Tuesday went from Fall of 1935 until April of 1939. Pass it On says Lois remembers so and so etc, could have been that many names mentioned attended in later years, as is definitely the case with Bill R. I must admit that I too originally read that page in Pass it On with tunnel vision.

I hope more will be revealed.

God Bless

John B

- - - -

Pioneers of Alcoholics Anonymous – 1934 – 1939

All Below Achieved At Least Some Period of Sobriety.  
Some who failed may have achieved permanent sobriety later.  
Bolded Names Achieved Permanent Sobriety.

1934

Name

Location

Comment/Big Book Story

Dec 11

Bill Wilson

New York

Co-Founder of AA – Bill's Story

1935

Jun 10

Dr. Bob Smith

Akron

Co-Founder of AA – Dr. Bob's Nightmare

June

Eddie Reilly

Akron

Sobered in 1949

June

Dr. McK.

Akron

Failed to gain long term sobriety

June

Bill Dotson

Akron

Alcoholics Anonymous No.3 – 2nd Ed

July

Ernie Gailbraith

Akron

The Seven Month Slip – (An In-and-Out Slipper)

Aug

Wes Wyman

Akron

Sobered in 1949

Sept

Hank Parkhurst

New York

The Unbeliever – 4 yrs. Sober  
Drunk Sept 1939

Sept

Phil Smith

Akron

Oct

John Henry "Fitz" Mayo

New York

Our Southern Friend

1935

Freddie B.

New York

Failed to gain long term sobriety

1935

Brooke B.

New York

Failed to gain long term sobriety

1935

Bill R. ERROR

New York

Failed to gain long term sobriety

1935

Ernest M. ERROR

New York

Failed to gain long term sobriety

1935

Herb D. ERROR

New York



Father Dowling talking Bill W into taking royalties?

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In a message dated 10/22/2008 1:42:17 P.M. Eastern Daylight Time, ArtSheehan@msn.com writes:

... Bill W assigned all author's royalties from the Big Book to the Alcoholic Foundation around September 1938. On April 22, 1940, Bill W and Hank P gave up their stock in Works Publishing Co with a written stipulation that Dr Bob and Anne would receive 10% royalties on the Big Book for life. Bill did not start receiving royalties from Big Book sales until after the US entered World War II in December 1941.

Cheers  
Arthur

=====

++++Message 5316. . . . . Re: Oldest AA meeting place:  
Morristown, New Jersey  
From: John Barton . . . . . 10/22/2008 10:20:00 PM

=====

According to documents in the GSO archives (copies in NJ archives) Dr Malcolm T. wrote to the Foundation office on 3/18/41 requesting to start a meeting in Morristown, New Jersey. Ruth Hock put him in touch with Bill Ruddell. Group is listed in June 1941 correspondence from Ruth Hock with 10 members, Mark D. was the contact. Meeting would appear to have started sometime between 3/18/41 and 6/41.

Best Regards

John B

-----

--- On Fri, 10/10/08, Stephen Gentile <sagentile@hotmail.com> wrote:

Church of the Redeemer  
26 South Street Morristown New Jersey

November 1940 as per archived Redeemer Pamphlet from the church.

Sunday night speaker meeting



### A.A. on the Job

A word of praise is in order for the contribution which alcoholics Anonymous, Inc., is making to the war effort.

Conservative efforts show that Akron district men whose habits have been improved through this remarkable organization are putting in at least 536,000 man hours of productive work a year.

Members believe that if they were still addicted to constant overindulgence in alcohol, at least 40 per cent of this time would be entirely lost while the remainder would be less useful.

Thus, a double purpose is served by the help-one-another principle of Alcoholics Anonymous – health and happiness are being restored to members and the war effort is being materially aided.

### Editorial

Akron (Ohio) Beacon Journal

Feb. 14, 1944

### What Others Think of A.A.

You are reading this pamphlet because, somewhat reluctantly, you are becoming convinced that you or someone you know, may be an alcoholic. You are faced with the necessity of doing something constructive about this condition. Some person, no doubt a member of Alcoholics Anonymous, has talked to you. He has explained our program in part and has interpreted it in terms of what it has done for him.

He is enthused, naturally so, because he has profited mentally, physically, socially and financially, by applying our principles to his own life. He feels that you need the program or he wouldn't be wasting his time and yours

by telling you these things. He knows, too, that if you need it, you can profit just as he has profited.

However, if you are an alcoholic you have the typical alcoholic's doubts about yourself and about the sincerity of purpose of anyone trying to help you. In your book "It just doesn't add up."

You may say to yourself: "Sure, this fellow thinks this program is great, because he's a member. He's trying to sell me a bill of goods. But what do

other people think about A.A.? I've never even heard about A.A. until now. What's it all about?"

With this thought in mind, we have collected and reprinted the following editorial opinions, news clippings from newspaper files and comments from people in all walks of life. Much has been written by Alcoholics Anonymous members about our program. But these are opinions of non-alcoholics about the works and workings of this group.

In some cases, articles have been cut down to conserve space. In no way, however, has the text been altered.

### Anonymously, They Help

Sometimes drunks are jovial and hilarious; sometimes they are depressed and morose. Whatever their state of mind, they would seem unlikely persons to enter wholeheartedly into a help-one-another movement, especially if it meant giving up alcohol completely.

Yet this is exactly what has happened within the growing ranks of Alcoholics Anonymous within the last five years. One "rummy" has helped another – and in so doing has helped himself – until literally hundreds of

lives have been reclaimed from the ravages of liquor.

These men and women weren't just social drinkers, who sometimes took one too many and woke up the next morning with a slitting headache and foggy memory. They were true alcoholics – to whom liquor once seemed more essential than food or air. Many of them knew and regretted their weakness, but it possessed them like a disease.

They found a new life, based on the premise that they have a responsibility to help others in the same plight. A few have slipped, but the proportion that have so far been able to put liquor out of their lives is far greater than has ever been attained by any other method.

Other Akronites can't exactly pride in something with which they had no connection, but it is worthy of note that the movement was born in this city and that two of its three founders were prominent Akron persons. In five years (A.A. is seven and one-half years old at this printing), the organization has become nationwide in scope. Its success is a testimonial to the innate desire of all men and women to help one another.

Reprinted from the  
Akron Beacon Journal  
Oct. 7, 1941

“Alcoholics Anonymous” Co-Founder Tells of Breaking 35-Year Drunk

By A.D. Le Monte

Gratefully sober, and about as cheerful as any group that ever gathered in Youngstown, local members of Alcoholics Anonymous met Sunday night to hear one of the co-founders of the movement speak.

In the room were nearly 100 well-dressed, clear-eyed, determined men who once were kings of the bottle and masters of building a hangover. With them were about 50 wives and sisters – who had put up with them in the old days and helped them on their way to recovery – and myself, one of the few non-Alcoholics ever to attend a meeting.

My passport Sunday night consisted of an impossible memory for names and an uncanny ability to forget a face 17 seconds after I've seen it. Under those

conditions I met former heavy drinkers who now are militantly ready to prove that happiness, peace of mind and a working religion are adequate substitutes for alcoholism.

Alcoholics Anonymous has captured the attention of psychiatrists and physicians to the extent that many large hospitals and clinics now offer free beds to prospective converts.

Not Offered as a Cure

Not a cure, it is offered only to drunks who honestly want to quit drinking. It is successful only when the “patient” can accept the fact that

there is a divine power ready to help him, and is willing to continually sell the method to himself by selling it to others.

There's nothing holier-than-thou about the organization, and there's no preaching. Neither do the members condemn drinking. They merely accept the fact that while some men can drink, liquor is poison to others and must not be touched.

The speaker told how he ended 35 years of steady drinking after trying various methods that included hospital and sanitariums. Ardent reading of the Bible and an earnest desire to stay sober also failed. He still got drunk every night. Then he met the other founder-to-be, who had been sober

for four months and had learned that the way to convince himself was to convince some other drunk. They began working on a third alcoholic and this practical cure for drunkenness was born.

#### Begin with Prayer

Members of Alcoholics Anonymous begin the day with a prayer for strength and a short period of Bible reading. They find the basic messages they need in the Sermon on the Mount, in Corinthians and the Book of James.

“But that is not enough,” the speaker said, “for you cannot honestly accept

what you read without also putting it into practice, and that means you must help someone else.”

Local members, some of them ex-can gangers, others business and professional men, have experienced probably every form of drunkenness. Some were alcoholics for as long as 45 years, others for a comparatively short time. Some lost their jobs and families; one man said that he was drunk every day for years and never lost a job or got into any trouble.

Several stay sober by praying each morning for the strength to stay away from liquor for the next 24 hours.

“We don’t worry about yesterday or tomorrow,” one said. “We just concentrate on today.”

Reprinted from the  
Youngstown, O., Vindicator

#### Article Worth Reading

Editor Beacon Journal:

I hope all Sunday readers of the Beacon Journal read the article in the November 23 editorial section entitled “I Am An Alcoholic.” The article is

well and interestingly written and very illuminating as to the technique employed by Alcoholics Anonymous in winning converts to their cause. This article should provoke thought and interest among friends and families of alcoholics, among physicians and psychiatrists, judges, social workers, ministers and clergy, employers and among alcoholics themselves.

Alcoholism is definitely a disease with many persons. Incarceration is no solution or cure. Even medical and institutional care fail to keep the alcoholic sober when he is set adrift again by himself. That’s the different and wonderful thing about A.A. – it does provide an abiding anchorage, a new courage and hope – yes, a new world is opened up to the individual and a new individual is born into this new world.

THOMAS M. POWERS,  
Municipal Judge

An Open Letter to the Editor  
Of The Beacon Journal, Nov. 27, 1941

Alcoholics Anonymous Lauded by McFarland  
By Dr. W. W. McFarland

Alcoholics Anonymous! A group of individuals who are sponsoring and accomplishing a wonderful task of rehabilitation among others who have fallen by the wayside.

Chronic alcoholism in its various stages is a mental disease characterized

by lack of will power, inspired by a desire to forget unpleasant things, terminated in a mental breakdown.

Long continued excessive use of alcohol, eventually results in a complete mental and physical collapse. Constitutional damage progressively increases, and the chronic alcoholic finally becomes a family or community charge.

Is there a cure for this disease? Possibly yes, if taken before the physical and mental collapse is complete and before the individual has lost his mental ability to sincerely co-operate in his own rehabilitation.

#### Will Power Vital

Will power, the desire to get well is the most powerful personal factor in promoting recovery from many illnesses, and in no other disease is will power more important than in recovery from chronic alcoholism.

Medicine, nursing, hospitalization, all serve a useful purpose in the treatment of alcoholism, but if the individual's will to recover is weak or

lacking, all supplementary help is of little value.

And so we arrive at Alcoholics Anonymous, a group of men and women organized for the charitable purpose of aiding unfortunate alcoholics to strengthen and regain that failing but essential factor for complete recovery – will power. That they have accomplished wonders in but little over a year is substantially proven by their own records attested to by medical groups in New York City and elsewhere.

#### Co-Operation Is Needed

Working anonymously and without material funds, Alcoholics Anonymous have built up a membership of over 5,000 recovered individuals, all ex-alcoholics and all sincerely co-operating in an effort to rehabilitate their unfortunate brethren.

What can we do for the Pittsburgh branch of Alcoholics Anonymous? Can't we give them local hospitalization in institutions equipped to handle alcoholics? Each individual will be recommended by the local group, and certified as still retaining that essential factor for complete recovery – inherent will power.

Will Pittsburgh co-operate? Will the citizens of this community lend a helping hand to those who are attempting, under the name of Alcoholics Anonymous to restore men and women to useful lives?

Reprinted from the  
Pittsburgh, Pa., Sun-Telegraph

#### A.A. Homerun

One of the things that makes baseball so intriguing is the way a man can be transformed from a hero to a bum overnight or vice versa.

But there's more than just that in the case of Rollie Hemsley, fired by the

Cincinnati Reds on Friday and the hero of the New York Yankees' double victory on Sunday.

Hemsley was one of the best catchers and hardest drinkers in the American League. He would have been out of baseball long ago, if it hadn't been for Alcoholics Anonymous, the organization which believes that the best way for a chronic alcoholic to cure himself is by helping others.

It was right here in Akron that Hemsley got a grip on himself and extended his baseball life by several years. But age crept up; he hadn't batted

well

this year with the Cincinnati Reds, so he was given his unconditional release.

Did that cause him to go on an alcoholic bender? No. He may have been flabbergasted but at least he was sober when Manager Joe McCarthy, in dire need of a catcher, reached him by telephone to offer him a chance with the Yankees. Off to New York he flew, to catch two full games and lead the batting for his new teammates on Sunday.

Maybe clean living isn't always rewarded but it's plain enough to be seen

that Hemsley would not now be on the New York Yankees' roster and headed for

a slice of World Series money if he were still up to his old tricks. Score another homerun for Alcoholics Anonymous!

An Editorial, July 21, 1942

Akron Beacon Journal

Alcoholics Anonymous

By Regine Kurlander

Several months ago, there appeared in this column a piece attempting to interpret and explain the woman's sector of the Cleveland group of Alcoholics Anonymous. In that story I told of lost people who had found themselves ... of men and women, not hard drinkers in the usual sense of the word, but actual dupes of the fruitful grape and grain. And I tried to set forth the difference between the former and those for whom alcohol is a poison creating a compulsive neurosis (and subsequent allergy) that drags them into degradation, illness, insanity and death.

Faith

Here, too, it was stated, that this nation-wide group, now numbering nearly 7,000, were never so foolish as to imagine they had the strength and the power to achieve miracles alone. But that they had, with directness and simplicity, reached for divine guidance with one hand (proclaiming that intention) while stretching the other hand to their equally unfortunate brothers and sisters.

Last Wednesday night, here in Manhattan I attended the first annual dinner of the New York group of Alcoholics Anonymous. Here, among members of the New York press (invited for the first time by the A.A.'s) together with about 450 ex-alcoholics, accompanied by their wives and husbands, victims of alcohol once removed, I heard Father Vincent Donovan (vigorous brother of vigorous "Wild Bill") magnificently extol the A.A. movement from the standpoint of religion.

I also heard Dr. L. R. Silman of the psychiatric department of Columbia University praise it in the name of science and humanity, and wistfully suggest A.A. permit its ideology to be spread over a non-alcoholic world as well. And I listened to Dr. W. D. Silkworth, physician in a sanitarium for dipsomaniacs, maintain the A. A. principle is the first in the entire history of alcohol's Machiavellian grip on humanity, that has exercised it, even in passing.

Taken from the column,

"THIS - AND GLAMOUR, TOO",

Cleveland Plain Dealer, Saturday, June 20, 1942

“What Makes An Alcoholic An Alcoholic?” was the question discussed by a prominent New York businesswoman at an open meeting of Alcoholics Anonymous Thursday night in United church. The answer, according to the speaker, lies in the old adage, “one man’s meat is another man’s poison.”

“Alcoholics,” the speaker said, “are not confined to ‘stumble bums’ but all

alcoholics share one thing in common: an allergy to alcohol. Alcoholism, therefore, should be treated as a disease rather than as a moral offense.”

Among non-members present were Mayor Jasper McLevy, Dr. Fred Hoskins, of United church, the Rev. A. Lester M. Worthey, of Christ church, and representatives of the personnel offices of several was plants.

The work being done throughout the country by Alcoholics Anonymous has been approved and encouraged by medical men and psychologists. Additional recognition was given the organization recently in the form of an invitation to participate in a study of alcoholism made at Yale University. The Bridgeport address of the organization is P.O. Box 1006.

Bridgeport (Conn.) Post  
September 24, 1943

All Things Considered  
By Howard Vincent O’Brien

The publishers of “The Lost Weekend,” a book by Charles Jackson, call it “one of the great pieces of modern writing.” So sure are they of its success that their first printing was 20,000 copies – ten times the normal.

I am sure they are right, I think it will go into more than one printing and will be widely discussed.

It is not a pleasant book. It is, in fact, one of the most horrible books I ever read – and its horror is not the synthetic sort. It is as real and as terrifying as the clinical report on a patient in an asylum. Indeed, that is precisely what it is – the story of five days in the life of an alcoholic.

Lost Weekend

It is a hideous story, as it must be; for the life of an alcoholic is a hideous thing. I cannot imagine anybody who is not an alcoholic or is not interested in some alcoholic, reading it for amusement. On the other hand, I cannot imagine anyone who has experienced alcoholism, personally or as a spectator, pulling it down once he has started to read it.

Alcoholism is one of the most widespread of diseases. It attacks the most gifted and charming people, and is no respecter of race, creed, color, age, sex, or social standing. It is a mystery form which hardly the outer veil has been lifted.

No alcoholic, apparently, has ever been helped by threats or moralizing or “treatment.” The most successful attack on alcoholism, so far as I know, is

that of “Alcoholics Anonymous” – an informal organization of alcoholics, one

of whose tenets is that nobody can understand an alcoholic but another alcoholic.

The fundamental thesis of “Alcoholics Anonymous” is that a man can save himself only by saving others. And therein is the paradox of alcoholism:

the alcoholic is what he is because his soul is turned in upon itself.

### Irony

If you think the problem of the alcoholic is a simple one – that all you need say to free him of his incubus is: “snap out of it” – then read the grim pages of “The Lost Weekend” – and weep! You will dream no more of scolding the alcoholic back to normalcy; for you will have a picture that you can’t forget of the torture that the alcoholic inflicts upon himself.

What fools, at best, we human beings are! Here we are, busy at the task of mutual extermination; but not too busy to be planning a warless world. And as we face hopefully up to the mystery of war, confident that it can be abolished, we have on our own doorsteps the equally great mystery of alcohol – with hardly a glimmer of an idea what to do about it.

Well, the first step toward the solution of a problem is to state it, and this “The Lost Weekend” does – with unshrinking ruthlessness, with a fidelity to fact that will stun anyone who has not seen these things himself.

Chicago Daily News,  
February 16, 1944.

### A Dramatic Success

No organization in America has made more dramatic success in dealing with victims of the drink than Alcoholics Anonymous, a society that has no formal membership, no regular dues, no by-laws, and no dogmatic creed except the “twelve steps to recovery.” The unsalaried head of the movement is known as

“Bill” to the more than 10,000 men and women who are affiliated in the fight for freedom from alcohol. Only the other day “Bill” announced that more than 5,000 “ex-drunks” had been given back to the nation as sober men, and employed in one way or another in the war effort.

For every one of these liberated individuals we are profoundly grateful. But we cannot refrain from observing that for every sober worker Alcoholics Anonymous has added to the roll of the nation’s workers, the liquor traffic has subtracted an uncounted number. The labor loss due to the use of liquor constitutes a damning indictment of the traffic wherever the true facts are brought to light.

Christian Advocate,  
July 1, 1943

### Progress Through A.A.

...Many of our patients are making splendid progress in readjusting their lives on a non-alcoholic basis through association with a group of ex-alcoholics known as “Alcoholics Anonymous.” They stress the spiritual values of life and offer to each other a fellowship of sympathetic understanding and helpfulness which we believe to be sound and worthy of the

highest praise...

One of our patients in particular who was a heavy drinker for twenty years and finally found himself upon the brink of destruction is now accomplishing a wonderful “come back” to a normal, happy and successful life through his association with “Alcoholics Anonymous.” He has taken up an early hobby, long neglected through alcoholic indulgence, of collecting a scrapbook of inspirational gems in literature... We have reprinted it for the use of our convalescing patients.

Reprinted from literature of the Samaritan Treatment, nationally known treatment for alcoholics.

### An Open Meeting

For the first time invited guests were admitted yesterday to a joint meeting of the 39 Cleveland area groups of Alcoholics Anonymous, remarkable fellowship which is credited with restoring to useful and happy lives thousands of admitted victims of extreme alcoholism.

Object of the gathering was to give friends of A.A. members a chance to gain a better understanding of the fellowship's work.

To even the keenest observer it would have been nearly impossible to distinguish among the 800 persons who assembled in the ballroom of Hotel Cleveland those who were former two-quart-a-day imbibers and those who were merely guests.

### At Ease in A.A.

Perhaps the only tipoff was that the A.A. members knew each other and greeted each other enthusiastically and were completely at ease, while the nonmembers stood silently by apparently somewhat uncomfortable.

The meeting opened with the chairman, who in deference to the fellowship's principle of anonymity shall be nameless in this story, describing A.A.'s work and aims.

:Our growth,” he explained, “has been phenomenal, and this has resulted in misconceptions in many minds.

“We ask you to remember this: We can help only those who sincerely and honestly want help.

“We cannot hold as members men and women who do not accept without reservation, our simple program for living. We are not uplifters or reformers. We do not try to sell A.A.

“The individual, plus a power greater than himself, can become a successful member. We understand him; we can encourage and help him.

### Outsiders Amazed

“Most outsiders are amazed when we tell them that it is possible to stop drinking entirely and enjoy life. Nevertheless, that is a fact. And we are having a swell time.”

The principle speaker was the man who formed the first A.A. group in Cleveland five years ago. There are today more than 1,600 members in this area.

This speaker assured the guests that A.A. had no desire to reform the world, that it was not “prohibitionist” or against social drinking by persons who could do such drinking without becoming alcoholics. Alcoholism he described as “a disease that takes away the finer things of

life,” and he explained: “We are interested only in persons who have definite alcoholic problems and wish to overcome them.”

The A.A. program, he went on, is based on spiritual principles, and new members are told that they “must put a dependence in God.” The program includes 12 steps, the first three of which are for the development of intellectual humility, the next six for self-analysis or “housecleaning” of

the personality and the last three for the maintenance of a state of mind leading to “dryness” of thought.

Cleveland area members include representatives of nearly all professions.

Cleveland Plain Dealer,

March 3, 1944.

Sports Writer’s View

By BILL CUNNINGHAM

Not as a suppliant, thank God, but out of reportorial curiosity I attended the other night a meeting of that unique brotherhood and sisterhood known as Alcoholics Anonymous. My previous relations with it had been entirely second hand. They began two or three years ago when I wrote that, at the time, seemed to be the eerie story of the enlistment in the cold water army of Rollie Hemsley, the Cleveland catcher, and, until then one of baseball’s

leading Admirals of the Red, a gent who swacked it down raw and unmarried, and then went looking for action, cops and managers preferred...

(Editors note: Cunningham here tells at length how Hemsley was sobered up in an Akron hospital and remained sober through Alcoholics Anonymous.)

...the founder of Alcoholics Anonymous was here the other night and I decided

to go hear him speak...Instead of “jittery neurotics” there were probably a

hundred of as nice looking and important looking people as you could gather together in any town. There were several intensely interested looking clergymen in their cloth. I recognized a couple of the town’s leading doctors. They were obviously there for information, some possibly as endorsers, or “next friends,” as the organization calls them, a category in

which they apparently have placed me.

The founder, we’ll call him Bill, was a tall, easy-to-take sort of fellow with a good sense of humor and an easy way of talking. He told the story of the founding of the movement, which was really the story of his life, and how liquor had him down and out in 1934. He used such terms as “we drunks”

and “we alcoholics” and the audience, including many of the women, would smile and nod their acceptance of the fraternal classification, the experience he was describing, and the point he was making...

...The basic theory seems to be that nobody but an ex-drunk can really help a

drunk. Teetotalers, or people who haven’t been in the depths themselves, can’t really appeal to an alcoholic, but if a man goes to one and says,

“Listen, no matter how low you are, how you are suffering, I was once lower

and suffered even more; I pulled myself out of it and so can you,” there is

a solid taking-off point.

All they ask is that a man admit he is otherwise licked, that he wants help, and that he believes or even will try to believe in God, or at least in some power, however vaguely conceived, that is bigger and stronger than himself. He's got to have something to reach for and to hook to. They rationalize his problems, help him straighten out his maladjustments find him a new interest to replace the bottle, and that new interest in many cases is working on other drunks in the same shape that he was...

This doesn't apply naturally to those who can take it or leave it alone, but to those who can't take it and can't leave it alone.

Boston Post,  
February 28, 1943.

And the Ladies

NEW YORK, March 18 – We have to face the unpleasant fact that drinking to excess has increased among us women lately – due, probably, to the almost unbearable stress of the times and because so many are lonely or worried about their men at the wars, or often both. As is the case with men, most of the girls can control their elbow bending, but there is the fatal and tragic few who became in time what are technically called chronic alcoholics, but often labeled problem drinkers.

You have probably heard of the remarkable crowd of men and women who call themselves Alcoholics Anonymous – people who have managed to haul themselves

out of the alcoholic swamp by main strength and spiritual horsepower. The latter is the keynote of their salvation – an inner strength and belief that

has nothing to do with formal creed.

First feminine member of the local A.A. club has just appealed to all women rum victims to get together with their home town groups. One of the secrets of the considerable A.A. success lies in frequent meetings.

Though I am practically a teetotaler, I have been to one of these get-togethers. The men and women play cards, talk, eat snacks, have a very pleasant time, I needn't say that they are what are usually called "nice people," for one of the great tragedies of liquor addiction is that it so often claims the cleverest, the most intelligent, the most sensitive. I know one fine Washington girl who has been off the stuff about a year, and goes to A.A. meetings there. And you'd be surprised as I was at the identity of many of the people trying to lick the old enemy in the capital.

By Alice Hughes in article syndicated by  
King Features, March 19, 1944

Psychology Helps

CASE C-255: Henry D., aged 35, is a talented dentist.

"My wife is about to divorce me, however," he spoke gloomily over the telephone, "because I can't let whiskey alone. It is ruining my home as well as my practice. I used to think I could quit the drink habit if I wanted to, but I guess I was wrong. Dr. Crane, what would you recommend?"

DIAGNOSIS: I told Henry I would refer his case to our Chicago branch of the society called "Alcoholics Anonymous," made up of former drunkards from all

walks of life.

That same afternoon two men walked into Henry's dental office and introduced themselves. One was a doctor and the other a lawyer. They belonged to "Alcoholics Anonymous." They bundled Henry into their auto and

headed for Oak Park, a suburb of Chicago, where their weekly meeting was to be held that night.

Henry had called his wife just before he left the office, but she upbraided him for not coming home, alleging that he was simply going on another spree. So he took some pamphlets home with him as evidence, and is now headed back to normalcy and freedom from the drink habit.

"ALCOHOLICS ANONYMOUS" employs several sound psychological principles in curing chronic drunkards.

First, it gets them to confess that they are helpless victims of alcohol.

As long as a man tries to kid himself along by saying he can always quit liquor, as well as tobacco, whenever he wants to do so, he will rarely be able to break the dominance of such bad habits.

But as soon as he openly admits that he is a slave to these chemical agents, there is hope of helping him. He is then told that chronic alcoholism is a disease.

Moreover, he associates with others who have previously sunk to the depths of degradation and poverty because of liquor. They match his story with their own autobiographies, for they have "testimonial" and "confessional"

periods at every meeting.

THESE ASSOCIATES keep telling him not to worry, for he'll be cured. This is excellent positive suggestion and re-stimulates him to renewed courage.

As such, it is far superior to the criticism of the wife or family who tell him "I knew you couldn't quit."

As soon as the victim is cured, then he is immediately made sponsor of some other newcomer to the organization. This responsibility for setting an example to his protégé; thus helps inspire the cured members and keep him on

the right track.

-DR. GEORGE W. CRANE.

Hopkins Syndicate,  
Published Nation-wide,  
May 29, 1944.

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Post Office Box 932, Akron, Ohio

Gentlemen:

Enclosed find \$\_\_\_\_\_. Send me postage prepaid \_\_\_\_\_ copies of your booklet, "What Others Think of A.A."



## Minister

by the name of Frank Buchman, who had started a “First Century Christian Fellowship” which was to play a major role in the Social Phenomenon which was to

become Alcoholics Anonymous.

In Part II, we learned that the Oxford Group and their life changing program of

recovery had sobered, Rowland Hazard and Ebby Thatcher who brought the message

of recovery to Bill Wilson. Bill had a sudden spiritual experience in Towns Hospital and never drank again. In May of 1935, Bill brought the message of recovery to Dr. Robert Smith and in June of 1935 the first group of recovering

alcoholics had formed in Akron, Ohio, though no one knew it at the time.

In August of 1935 Bill Wilson left Akron and returned to New York. Not long after Bill found his first New York prospect at Town’s Hospital. Most historians

date it as September when Bill first began working with Henry P Parkhurst.

Henry

(Hank) had been an executive with the Standard Oil Co. and was fired for his drinking. Hank was to become Bill’s first New York “sponsee” and was from

Teaneck, New Jersey.

New Jersey A.A. can trace its roots to this event.

In October of 1935, Bill got his second recruit from Town’s hospital, Fitz Mayo.

In the fall of 1935, a little band of recovering drunks had formed and began attending Oxford Group meetings in Brooklyn at Bill & Lois’s house at 182 Clinton Street. These meetings included Bill and his wife Lois, Hank and his wife Kathleen, Fitz Mayo, Bill R. and his wife Kathleen, and two other New Jerseyites, Herb Debevoise and his wife Margaret from South Orange and Ernest

McKenzie from Westwood. Hank (The Unbeliever) and Fitz (Our Southern Friend) had

their stories included in the first edition of the Big Book. Pass it On indicates that there were other attendees at these Tuesday night meetings including Ebby Thatcher who had moved in with the Wilson’s, Shep Cornell, Freddie B (The Chemistry Professor) Brooke B. (from Calvary House) and Alec who

had also moved in with the Wilson’s.

At the close of 1935, there were two growing bands of sober alcoholics within

the Oxford Groups. The Akron contingent consisting of Dr. Bob, Bill Dotson and

third recruit named Phil Smith. The New York contingent consisted of Bill Wilson, Hank Parkhurst and Fitz Mayo. Other members in both contingents had not

yet achieved sobriety or were continuously slipping.

At the close of 1935 there were three New Jersey members of A.A., Hank Parkhurst

of Teaneck, Herb Debevoise of South Orange, and Ernest McKenzie of Westwood.

Moving forward to 1937, on February 13th the Alcoholic Squadron of the New York

Oxford Group held a meeting in New Jersey at Hank Parkhurst's Teaneck home. It

was the first time the group of drunks met here in New Jersey to conduct an Oxford Group meeting. Hank and Kathleen would later move (during 1937) to Montclair, New Jersey

In 1937, New Jersey added additional members to its ranks. In February Bill Ruddell of Hackettstown joined the growing band of nameless drunks. Bill's story

appeared in the first edition of the book *Alcoholics Anonymous (A Business Man's*

*Recovery)*. In March of 37 Florence Rankin joined the growing band of recovering

drunks and was the first woman to achieve any sobriety time. Florence hailed from Westfield, New Jersey. Florence's story appeared in the first edition of

the "big book" (*A Feminine Victory*). In July of 37, Paul Kellogg of Roselle

achieved sobriety.

In August of 1937, the New York alcoholics split from the Oxford Group. Bill and

Lois were frequently criticized by OG members for concentrating too much on reforming drunks rather than carrying on Oxford Group work. The alcoholics in

New York also had difficulty complying with some of the Oxford Group principles

such as the Four Absolutes and receiving "guidance" from other group members.

The group in Akron would continue its affiliation with the Oxford Group until

late in 1939.

In October of 1937, Bill returned to Akron on a business trip. Visiting with Dr

Bob one afternoon they "counted noses" of the alcoholics staying sober in both

New York and Akron. They realized that some forty, formerly medically hopeless

alcoholics were recovering as the result of the life changing program undertaken. More than half of these cases had more than one year of continuous

sobriety. Bill and Bob realized they need to make this program of recovery available to as many alcoholics as possible. They convince the Akron contingent

to support the idea of building hospitals to rehabilitate alcoholics, hiring paid missionaries to carry on the life changing work in conjunction with the hospitals, and to write a book outlining the life changing program.

Bill returns to New York and receives an enthusiastic response to the ideas he

had proposed in Akron. Bill and Hank begin trying to raise funds for the

book

project. They have little success over the next two months and Bill is quite dejected.

In December of 1937, Bill visits his brother-in-law Dr. Leonard Strong.

Leonard

calls an old friend, Willard Richardson who is the manager of John D.

Rockefellers philanthropies. Bill meets Richardson who is interested in the work

being done by the recovering alcoholics and arranges for second meeting held in

January which included Bill W, Dr Bob, Hank P, Fitz M, Paul Stanley and Ned

P (a

new man). Other attendees were Dr Silkworth, Richardson, Frank Amos, A LeRoy Chipman and Albert Scott.

In January of 1938, Hank Parkhurst opened an office in Newark New Jersey located

at 9-11 Hill Street. Hank later moved the office to 17 William Street. The

office was "the headquarters for a rapidly failing business," according to

Bill. The "rapidly failing business" was Honor Dealers, which Hank had conceived, according to one source, as a way of getting back at Standard

Oil,

which had fired him. His plan was to provide selected gasoline stations with

the

opportunity to buy gasoline, oil, and automobile parts on a cooperative

basis.

Hank hired a secretary, Ruth Hock and Bill Wilson was hired to be a salesman for

the company. Ruth remembered very little gasoline business being conducted

there. A lot of people dropped in to discuss their drinking problems, and on

more than one occasion she observed Bill and Hank kneeling in prayer by the side

of Hank's desk with one of these visitors, an Oxford Group custom when

seeking

God's guidance. It was here in the offices of Honor Dealers that the book

Alcoholics Anonymous was to be written.

In February, Willard Richardson asked Frank Amos to visit Akron and make a

report on the Fellowship. Amos wrote a very favorable and glowing report

that

Richardson sent to John D Rockefeller Jr. urging a donation of \$5,000 a year

for

1 or possibly 2 years (the equivalent of \$71,4290 a year in today's

dollars).

Rockefeller replied to Richardson that it was contrary to the policy of his

philanthropies to fully fund a charitable enterprise unless it was decided

to

carry it indefinitely. Rockefeller declined to make a donation for the

second

year but did provide \$5,000 to be held in a fund in the Riverside Church

treasury. Much of the fund was used to immediately assist Dr Bob by paying

off

the mortgage to his home. The remainder was used to provide Bill and Dr Bob,

who



## The History of Alcoholism and Alcoholics Anonymous in South Orange, New Jersey

### Section 2 (of 3)

During an early Fall meeting of the trustees, Frank Amos popped up with the idea that one of his friends—Gene Exman—one of the religious editors of Harpers Magazine, might be interested in the book project. (Bill went to meet Exman, who was quite pleased with what Bill had written and said he could probably get an advance of \$1,500 "If it could help things along." This would be deducted from the sale of the books when finished. Bill was uneasy with the thought that an outsider might end up in control of the group's major asset. He reported the offer to the trustees and they were very happy, but they could not understand Bill's conclusion and dismay. They pointed out authors very seldom publish their own works, a well-known fact. The meeting ended with no conclusion. Hank Parkhurst asked Bill, "Why do we bother with those trustees, they have not raised a cent and they are not going to, either. Let's put this proposed book on a business basis and form a stock company. We'll sell shares to our own folks." Still, the trustees were skeptical, so Bill went back to see Exman who agreed the membership should print its own book. The New York Group and Dr. Bob agreed but the rest of the Akron Group was skeptical.

Hank worked out a prospectus for the new publishing company, which they called "The 100 Men Corporation." They would offer 600 shares for sale at \$25 par value [\$25 for each share]. Hank went down to a stationary store, bought blank stock certificates, typed in his full name, followed by the title "President." The name of the publishing company was "Works Publishing Co.," but the corporation was not registered until several years later. Hank and Bill were each to keep 200 shares for their work on the book, the balance of the 200 shares would be sold for \$25 per share. This would raise the \$5,000 needed to publish the book. Hank button-holed every member in New York, persuading and brow beating them one-by-one, while Bill followed him around trying to smooth things over, but with all their expertise they still could not sell the certificates.

Then Hank had another idea: Why not get a magazine to do an article about the book and the group? Dr. Silkworth was renting a house from the publisher-owner of the Reader's Digest, a Mr. Williams. Every month Dr. Silkworth sent his rent to Mr. Walters, who was president of the magazine – which had a circulation of 12 million readers at that time. So Bill and Hank prevailed upon Dr. Silkworth to send copies of the first two chapters of the Big Book to Walters with a recommendation of the new organization and its founders. That is how they got in touch with Kenneth Payne, the managing editor of the Reader's Digest. So Bill and Hank sped off to see Payne, who seemed quite interested -- and assured them the magazine would want to run an article when the book was ready to hit the streets.

Now they had some real ammunition to drum up support for the book, something to really sink their teeth into. Now the former doubters began to sign up—but nearly everyone was broke, so they offered the stock on the installment plan, \$5 a month for five months. Most could only afford a single share. When the trustees were informed of the good luck, they signed up, too. Dr. Silkworth and Dr. Tiebout pitched in, and a few of Bill's Wall Street friends chipped in a little. Charles Towns loaned them \$2,500. But he would not buy stock, he wanted a note for security! Eventually, the 200 shares were sold. Finally, the subscribers felt they would eventually get their money back, so everyone got behind the deal. Bill began writing the remainder of the book, making notes on legal pads, and dictating to Ruth Hock in the little office room 601 at 17 William Street.

With the writing of the Chapter to the Agnostic and How it Works the fight in New York was on. Bill favored writing a spiritual book that was filled with references to God. Hank Parkhurst led the fight along with another new comer named Jimmy Burwell, to keep the book psychological in nature and no religion. Fitz and the Akron members also favored a spiritual book. The fight almost broke up the little fledging fellowship and Bill eventually compromised including such expressions as “higher power” and God “as we understood him” in the book. Several of the steps were re-written in the process. The original version of the Twelve Steps is shown below:

1. We admitted we were powerless over alcohol - that our lives had become unmanageable.
2. Came to believe that God could restore us to sanity.
3. Made a decision to turn our wills and our lives over to the care and direction of God.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves and to another human being the exact nature of our wrongs.
6. Were entirely willing that God remove all these defects of character.
7. Humbly on our knees asked Him to remove these shortcomings - holding back nothing.
8. Made a complete list of all persons we had harmed and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our contact with God, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual experience as the result of this course of action, we tried to carry this message to others, especially alcoholics, and to practice these principles in all our affairs.

In January of 1939 the first draft of the Big Book was complete. Four hundred multilith copies were produced and distributed to the shareholders and interested parties for review. One of those to review the book was reportedly the “Chief Psychiatrist of NJ” “Dr. Howard” from Montclair, New Jersey who suggested softening the tone of the book to make it appear more suggestive. Dr. “Howard” is considered to be an alias and may have actually been Dr. Marcus A. Curry, Chief at the NJ State Asylum for the Insane at Greystone Park during the years 1936-40.

In April of 1939 the Big Book is published with the name “Alcoholics Anonymous” Bill had credited a New York member (and psychiatric patient) Joe W with the name.

On April 26, 1939 Bill and Lois were evicted from their home at 182 Clinton Street in Brooklyn. They moved in with Hank and Kathleen Parkhurst who were now living in Montclair, New Jersey.

On April 29, 1939 New Jersey member Morgan Ryan of Glen Ridge (former advertising man, asylum patient and friend of Gabriel Heatter) appeared on

Heatter's 9:00 PM radio program "We the People." He told his story and made a pitch for the newly published Big Book. Morgan had been sequestered at the downtown Athletic Club for a number of days to ensure his sobriety remained intact for the program.

On May 11, 1939 the first meeting of "Alcoholics Anonymous" using the name "Alcoholics Anonymous" was held in Cleveland. The group had been forced to split from the Akron Oxford Group due to its Catholic members having trouble within their churches regarding attendance at Oxford Group meetings. Although non-denominational, the Oxford Group had its roots in Classical Liberal Protestantism.

On May 14, 1939, a Sunday afternoon, the very first meeting of what was to become the New Jersey Group of Alcoholics Anonymous took place in the home of Hank and Kathleen in Montclair. Meetings that had been formerly held in Brooklyn were held in New Jersey for the next 5 or 6 weeks. The meetings began at 4:00 and went most of the night. They rotated speakers for the first portion according to Jim Burwell who was probably living at Hank and Kathleen's home as well at that time. These were dinner meetings with Herb Debevoise from South Orange paying for a "big spread". The wives always attended these along with their spouse's. At the May 14th, meeting they voted in the Bill and Lois Home replacement fund and each pledged different amounts of which none of them paid more than a few months. They wrote up a document with this information which is in the GSO archives. (Bill and Lois were doing an errand when they voted this Home Replacement Fund in - they arrived shortly thereafter and Lois wrote in her diary that they were thrilled.) Marty Mann was still a Blythewood Sanitarium patient and she took the train to the meeting from CT. to NJ.

In the early summer of 1939 there was a falling out between Bill and Hank. Hank wanted to leave his wife and marry Ruth Hock, the secretary from Honor Dealers. She refused his proposal and Hank felt that Bill had interfered. In late June Hank and Kathleen would split up. Hank moved to East Orange, Bill and Lois left to stay at the Bungalow owned by Horace Crystal (a New York member) in Green Pond, New Jersey. Green Pond was in the remote wilderness and Lois loved it. Her diary entries from that time, many of which are in Lois Remembers, are the longest and happiest of that first 5 year period.



on  
Sunday evening at 5:30 PM and marked the start of regular Sunday night meetings.  
This could be considered the actual anniversary date of the South Orange Sunday Night Group that currently meets at 111 Irvington Ave. It was this group, then known as the New Jersey Group, that would become the “mother group” for all of New Jersey.

On January 1, 1940 the group produced a membership roster that is housed in the GSO archives. The survey was probably conducted in preparation for the Rockefeller dinner held in February. The member list shows forty-one names, but indicates seven are no longer group members. Of the active members, there are several pioneers of A.A. and five people with between one and three years of continuous sobriety. Another nineteen members have between three months and one year and six are working on ninety days.

The group claims an overall success rate of 73% with 46% getting and staying sober on the first try. These were consistent with the fellowship’s report to the Rockefellers and the press. A.A. would continue to use the 50-25-25% figures quoted in the foreword to the second edition of the Big Book for many years to come. The membership of the New Jersey Group represented more than twenty-three towns including, South Orange, East Orange, Orange, West Orange, Bogota, Jersey City, Caldwell, Newark, Montclair, Upper Montclair, Irvington, Glen Ridge, Bloomfield, Westwood, Millburn, Verona, Plainfield, Ridgewood, Hoboken, Hackettstown and Roselle and two upstate New York towns.

Two of the newcomers with less than one year, Gordon MacDougall and Helen Penhale would become active in group affairs and later appeared in one of the photographs in the Jack Alexander article of the Saturday Evening Post, March 1, 1941. Both would hold trusted servant positions in the early years of the group. Lois’s diary, indicates that she and Bill attended the South Orange meeting on February 18, 1940 and then spent the night at the MacDougall’s East Orange home. As the membership in New Jersey grew many changes occurred. The New Jersey Group actually became a legal business entity with its incorporation in 1941. It was then legally know as A.A of New Jersey, Inc. This is of course prior to the traditions being written and the incorporation of the NJ Group was done to

allow

it to conduct real estate transactions, purchase property, sign leases and contracts, etc. Activities somewhat incompatible with today's A.A. traditions

In 1941, the New Jersey Group began to give birth to its children. The first group to come out of South Orange was the Bloomfield Group via a tiny meeting on Washington Street in Newark. Next came Morristown followed by groups in Camden, Englewood and Fairlawn. The South Orange group also began holding a Tuesday Luncheon meeting at the Howard Johnson's in East Orange.

The New Jersey Group held an anniversary dinner on March 14, 1942 at the Hotel Suburban, 141 South Harrison Street in East Orange, NJ. The featured speaker was none other than Bill Wilson and the cost was a very pricey \$2.50.

By 1943, there were growing groups in Newark and Montclair, and in 1944 the Newark/Roseville group in association with dozens of A.A. members from local groups formed a corporation called the Alanon Association and purchased a building owned by the Roseville Athletic Association (Roseville A.A.) There was no need to change the name on the building! This is the beloved Alanon Club that we have today on 7th Avenue in Newark.

Growing A.A. in New Jersey led to the formation of New Jersey Intergroup which had its first offices at the Alanon Club. The Intergroup Committee of A.A. of New Jersey, Inc became official at a meeting held in May 1945 when the Articles of Association were adopted by the delegates representing sixteen A.A. groups in New Jersey. The first Intergroup office was some space set aside on the 2nd floor of the club. It was a small office provided rent free by the club. The only furnishings were a small desk, a few chairs and a telephone. The secretary of Intergroup became a full time employee receiving \$35.00 per week. Keeping with the tradition that groups should be self-supporting, Intergroup requested a monthly contribution of \$.50 per member per month. Even though many groups numbered over thirty members, Intergroup received only \$5 – \$10 monthly from the groups.

Intergroup originally held meetings twice a month, then switched to a monthly meeting being held on the first Monday of each month. New Groups in New Jersey would be asked to join and participate in the monthly meeting. Intergroup was responsible for booking the speaker commitments for the various institutions

such as Lyons, Greystone and the Essex County Penal Institute. Intergroup published a booklet listing the different meetings available in New Jersey. The meeting book today still looks very much like the original except of course in the number of meetings.

In April of 1948, the Intergroup office was moved to bigger quarters at 944 Broad Street in Newark. Future moves of the office included Clinton Street and Maplewood, New Jersey.

In October of 1948, a pamphlet entitled “Facts about Intergroup” was written which described the formation of an Intergroup Committee and sold for \$.10. The draft for this pamphlet was sent to the Alcoholic Foundation and the response was favorable that this type of system within A.A. was workable. The pamphlet was circulated by the Alcoholic Foundation to different parts of the world and served as a guide for the formation of other Central Offices and Intergroups. The Intergroup Committee can be considered the original central office concept within A.A.\*

\*Note: The above narrative was taken from a document titled Early History of Intergroup which was found in the New Jersey Archives. It was written during the time period when Intergroup was located in Maplewood. At the time it was written, the early history of A.A. was not sufficiently documented. The first Central Office of A.A. was actually formed in Cleveland in August of 1941 by Clarence Snyder and Abby Goldrick in response to Cleveland’s explosive growth.

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6. Pass it On - AAWS
7. Not God – Ernest Kurtz
8. Nancy Olsen
9. How it Worked – Mitchell K
10. Twelve Steps and Twelve Traditions – AAWS
11. The Varieties of Religious Experience – William James
12. History of the Big Book – Don B.
13. Lois Remembers
14. Various Postings on AA History Lovers Group – Yahoo
15. Various writings of Bill W. AA Grapevine.





[FULL TEXT of Glenn C.'s talk at:  
<http://hindsfoot.org/pflou1.html>  
<http://hindsfoot.org/PfLou2.html>  
<http://hindsfoot.org/PfLou3.html>  
Given in Clarksville, Indiana (across the  
Ohio River from Louisville, Kentucky) on  
September 29, 2001.]

He mentions Father Ralph's Golden books and his three other books called "Sobriety and Beyond," "Sobriety Without End" and "Prodigal Shepherd."

Does anyone know why there were 2 companies pressing these excellent talks? I recently read another book by the Father titled "Contact with God" and not too much is reported on this book. It was published in 1959 by SMT (Society of Matt Talbot) at the Box 1194 address. It is 93 pages covered in blue velvet. Each page is a different story or topic dealing with Alcoholism/Recovery.

I know at least one of you knows the answer.

ODAAAT  
Shakey Mike Gwartz  
Hardcore Group of AA

\*\*\*\*\*

From <glennccc@sbcglobal.net>  
(glennccc at sbcglobal.net)

Mike,

Several years ago, Frank Nyikos and I did a long interview in Indianapolis with one of Father Ralph's nieces.

The SMT Guild (Society of Matt Talbot) was simply Father Ralph.

(Just as "Coll-Webb Co., Publishers" was just Ed Webster, who wrote the Little Red Book, and his fellow AA member Barry Collins.)

- - - -

From the talk at the NAW:

"Chaplain of the Good Shepherd Convent in Indianapolis from 1950 till his death in 1967."

"Ralph finally found a truly ideal base of operations there in Indianapolis, where he could continue his speaking and writing, and his spiritual retreats, with a support staff and no outside distractions. In the Spring of 1950, he moved into the Good Shepherd Convent in Indianapolis. His ostensible title was chaplain, which meant that he was supposed to say masses for the nuns and hear confessions, but they allowed him to travel as much as he wanted to. Mother Austin, the mother superior, assigned three of the Magdalen nuns (who were cloistered and could not leave the convent grounds) to become his secretaries, file clerks, printers, and shipping clerks. She gave him a three-room suite: one was a large office for general purposes, another served as the printing room, and the smallest served as Ralph's private office during the day and his bedroom at night."

- - - -

Ralph's niece said that he had some of the Golden Books printed at St. Meinrad Archabbey in southern Indiana, but I got the impression from her that he had used more than one printing facility over the years. I would presume that each time he looked at the piles of books, pamphlets, and phonograph records piled up in his rooms at the convent, and decided that he needed to restock one or more items, he looked around for the cheapest price and the best deal. But the last of the three nuns who were his helpers died several years ago, so I am not sure who we could ask. I have so far been unable to locate any collection of his papers. I don't know where they went. The Indianapolis diocesan archives has only a relatively few items pertaining to him, and no collections of correspondence.

- - - -

I am not a collector, so I have never gone through trying to tabulate these things. But the pre-Hazelden printings of the Golden Books which I have in my possession all give the P.O. Box 313 address, over a wide range of different dates: 1973, 1974, 1975, and even 1989, 1991, and 1994.

The largest collection I have seen of Father Ralph's works is in the archives at the Indianapolis intergroup office. Perhaps someone there can give us more information

(including the issue of the two different post office box numbers).

And in general, I am sure that there are lots of people who know a whole lot more than I do about the things you want to find out.

- - - -

Another of Father Ralph's nieces took over distributing the books and pamphlets and so on after his death in 1967, but she eventually grew too old to handle it, and made arrangements for Hazelden to take over the printing and distribution of her uncle's works.

Hazelden has the phonograph recordings still available, but as tape cassettes instead of phonograph disks.

- - - -

I saw a copy of "Contact with God" once in an archivist's collection, and tried to get him to let me make a photocopy of the book, but to no avail. I would deeply appreciate anyone who could obtain a photocopy of it for me to use in my research. Again, I'm not a collector. A readable photocopy works just fine for my purposes.

Indiana Glenn

P.S. Mike, there's a good photo of me, hard at work moderating this group, at the top of this webpage, for any who are interested: [http://en.wikipedia.org/wiki/Indiana\\_Jones](http://en.wikipedia.org/wiki/Indiana_Jones)

|||||

+++Message 5327. . . . . 4th edition authors  
From: Patricia . . . . . 10/26/2008 12:41:00 AM

|||||

Where can I find a list of the authors of the stories in the 4th edition of Alcoholics Anonymous?

Patricia

|||||

+++Message 5328. . . . . Re: Oldest AA meeting place:



Subject: [AAHistoryLovers] Bill W.'s royalties from the Big Book

Thanks for that information, Arthur. I thought Bill W was making money off the book from the start.

How authentic do you think was the story of Father Dowling talking Bill W into taking royalties?

- - - -

In a message dated 10/22/2008 1:42:17 P.M. Eastern Daylight Time, ArtSheehan@msn.com writes:

... Bill W assigned all author's royalties from the Big Book to the Alcoholic Foundation around September 1938. On April 22, 1940, Bill W and Hank P gave up their stock in Works Publishing Co with a written stipulation that Dr Bob and Anne would receive 10% royalties on the Big Book for life. Bill did not start receiving royalties from Big Book sales until after the US entered World War II in December 1941.

Cheers  
Arthur

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Yahoo! Groups Links

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++++Message 5330. . . . . Early AA Group Start Dates  
From: jax760 . . . . . 10/23/2008 9:30:00 PM

|||||

Can anyone provide substantiation for group start dates as follows:

- Arkansas: Little Rock (April 19, 1940)
- Virginia: Richmond (June 6, 1940)
- California: San Francisco (1940)?
- Ohio: Dayton (July 8,1940)
- Ohio: Toledo (Sept 1940)

Thanks in advance for any help provided.

John B

|||||



to a swell girl and had a young son. But I worked hard and like many of my friends - I used to drink to relax. Only they knew when to stop. I didnât.

And pretty soon I drank myself out of my job. I promised my wife Iâd straighten out. But I couldnât. Finally she took the baby and left me.

The Next year was like a nightmare. I was penniless. I went out on the streets - panhandled money for liquor. Every time I sobered up - I swore not to touch another drop.

But if I went a few hours without a drink - Iâd begin to cry like a baby, and tremble all over. One day after I left the asylum I met a friend of mine. He took me to the home of one of his friends. A bunch of men were sitting around, smoking cigars, telling jokes - having a great time. But I noticed they werenât drinking. When Tom told me theyâd all been in the same boat I

was  
- I couldnât believe him. But he said. âSee that fellow? Heâs a doctor.

Drank himself out of his practice. Then he straightened out. Now heâs head of a big hospital.â Another big strapping fellow was a grocery clerk. Another the vice-president of a big corporation. They got together five years ago. Called themselves Alcoholics Anonymous. And theyâd worked out a method of recovery. One of their most important secrets was helping the other fellow. Once they began to follow it the method proved successful and helped others get on their feet - they found they could stay away from liquor.

Gradually - those men helped me back to life. I stopped drinking. Found courage to face life again. Today Iâve got a job - and Iâm going to climb back to success.

Recently we wrote a book called âAlcoholics Anonymousâ. Working on that book made me realize how much other people had suffered - how they had gone through the same thing I did. Thatâs why I wanted to come on this program.

I wanted to tell people who are going through that torment - if they sincerely want to - they can come back. Take their place in society once again.

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Among the many listeners to that show across the country was a woman, Mrs. Gordon Oram, a non-alcoholic, who ran a boarding house at 51 Potomac street in San Francisco.

Mrs. Oram had a boarder, a salesman, named Ted C. She liked him, but was concerned about him. He had been in and out of state hospitals and jails

because of his drinking. He considered himself one of the worst alcoholics in California.

After hearing the Heatter radio program Mrs. Oram wrote to the New York office of Alcoholics Anonymous and obtained a copy of the book, Alcoholics Anonymous for Ted. Others in the Bay Area had also heard the program or read an article, "Alcoholics and God", in the Liberty Magazine September 30, 1939 issue and they too had contacted AA's New York office.

So it happened, that when an AA member from New York, Ray W., came to San Francisco for a sales training course in November of that year he brought with him a list of those who had made inquiries. Among them was Mrs. Oram's boarder, Ted.

From his room in the Clift Hotel on Geary Street, Ray called those on his list. He finally arranged for some of them to meet with him in his room on Tuesday, November 21, 1939 -- a beautiful evening much like today

It was there that the first meeting of Alcoholics Anonymous on the West Coast was held. Aside from Ray and Ted, there were two others present, Don B. and Dave L. and the meeting lasted about two hours.

Ray then turned his local contacts over to the three local men and the four of them began to contact the people on the list. Aside from San Francisco, some of the contacts were from the East Bay, specifically Berkeley, Oakland and Alameda.

Ray reported back to New York on that first meeting:

The Clift  
SAN FRANCISCO

Nov. 23-39

Works Publishing Co.  
17 Williams St.  
Newark, N.J.  
Miss R. Hock, Secy -

Dear Miss Hock -

You probably think I am an awful piker for not having acknowledged your letters sooner.

As a matter of fact I have seen quite a number of individuals whose names you sent - some of them several times. I won't go into detail here except

to say that I had three (3) of the best "bets" - Ted C , Dave L , and Don

B for several hours with the result that they are going to start a group here and start in by taking care of all the others who wrote you. Dave had



Street. These meetings included Bill and his wife Lois, Hank and his wife Kathleen, and John Mayo. Hank (The Unbeliever), and Fitz (Our Southern Friend) had their stories included in the first edition of the Big Book. Pass it On indicates that there were other attendees at these Tuesday night meetings including Ebby Thatcher who had moved in with the Wilson's, Shep Cornell, Freddie B (The Chemistry Professor) Brooke B. (from Calvary House) and Alec (The Finn) who had also moved in with the Wilson's.

In later years, Jerseyites Bill Ruddell and his wife Kathleen, Herb Debevoise and his wife Margaret from South Orange and Ernest McKenzie from Westwood would also attend the Tuesday night meetings. At the close of 1935, there were two growing bands of sober alcoholics within the Oxford Groups. The Akron contingent consisting of Dr. Bob, Bill Dotson and third recruit named Phil Smith. The New York contingent consisted of Bill Wilson, Hank Parkhurst and Fitz Mayo. Other members in both contingents had not yet achieved sobriety or were continuously slipping.

- - - -

>  
> From "John Barton" <jax760@...>  
> (jax760 at yahoo.com)  
>  
> AA in South Orange, New Jersey (1 of 3)  
>  
> The History of Alcoholism and Alcoholics Anonymous  
> in South Orange, New Jersey  
>  
> Section 1 (of 3)

In the fall of 1935, a little band of recovering drunks had formed and began attending Oxford Group meetings in Brooklyn at Bill & Lois's house at 182 Clinton Street. These meetings included Bill and his wife Lois, Hank and his wife Kathleen, Fitz Mayo, Bill R. and his wife Kathleen, and two other New Jerseyites, Herb Debevoise and his wife Margaret from South Orange and Ernest McKenzie from Westwood. Hank (The Unbeliever) and Fitz (Our Southern Friend) had their stories included in the first edition of the Big Book. Pass it On indicates that there were other attendees at these Tuesday night meetings including Ebby Thatcher who had moved in with the Wilson's, Shep Cornell, Freddie B (The Chemistry Professor) Brooke B. (from Calvary House) and Alec who had also moved in with the Wilson's.

At the close of 1935, there were two growing bands of sober alcoholics within the Oxford Groups. The Akron contingent consisting







now that the Big Book of Alcoholics Anonymous is the second most sold book of all time, second only to the Bible. If this was true, I would think that this status may have changed by now because of the popularity of the Harry Potter books & mega-selling authors like Eckhart Tolle. Does anyone have any statistical proof or articles about whether it was true that the Big Book was or is the second most sold book of all time? Thanks & God bless.

Just Love,  
Barefoot Bill

|||||

++++Message 5339. . . . . Re: AA addresses for Google Earth search  
From: Pete . . . . . 10/30/2008 10:23:00 PM

|||||

Just a thought I've been rolling around for a while. Seems to me a number of us interested in the history and historical sites of AA would enjoy having a Google Earth map with all the significant AA places marked and properly identified for AA interest. Then when any of us are traveling we could be aware of sites to perhaps visit on our trips.

I made the trip to East Dorset and then to Stepping Stones and 182 Clinton St. and the AA offices in New York but missed other points I wished I had know about and included in that trip. The tombstone in London, Jung's practice site, etc. in Europe and many other places could keep others interested in more travel to eyeball the actual places so intertwined in our history.

Any such web site started or planned?

Pete K.

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

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++++Message 5340. . . . . RE: Big Book Sales  
From: Arthur S . . . . . 11/1/2008 5:52:00 PM

|||||

Bill - do a Google search on the string "all time best-selling books."

Wikipedia, among others, has an interesting list but the Big Book has been omitted. I can't vouch for the accuracy of the Wikipedia numbers stated but in relative order the books listed are probably correct.

From information derived from all the final General Service Conference reports from 1951 to 2008, there were approximately 229,700 Big Book distributed prior to 1952 and a total of approximately 28,376,000 Big Books distributed from 1935 through 2007. The term "distributed" is used by GSO since some portion of the totals are given away as opposed to being sold.

So the Big Book is way down the list of all-time bestsellers - roughly somewhere between the 45th to 50th all time best seller. The Big Book did not reach the 1 million mark until 1973.

From the Wikipedia numbers it also looks like Chairman Mao (of the People's Republic of China) is the all-time bestselling author. With a captive audience (quite literally) of a few billion, it looks like no one will ever come close to beating him (3 titles with an estimate of 1 to 6.5 billion). His most popular title is oddly enough called "The Little Red Book" (Quotations of Chairman Mao).

Cheers  
Arthur

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Bill Lash  
Sent: Thursday, October 30, 2008 9:45 AM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] Big Book Sales

Good morning. I have heard for many years now that the Big Book of Alcoholics Anonymous is the second most sold book of all time, second only to the Bible. If this was true, I would think that this status may have changed by now because of the popularity of the Harry Potter books & mega-selling authors like Eckhart Tolle. Does anyone have any statistical proof or articles about whether it was true that the Big Book was or is the





Below is a comparison of the two lists that exist detailing what AA considered to be the first locations where meetings were being held or "groups" established. From this, we have worked to establish a timeline of the first 25 AA groups.

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In an October 1, 1940 report to the Trustees, Bill W. estimated the A.A. membership as follows:

Akron, Ohio 200  
Jackson, Mich. 15  
Baltimore, Md 12  
Little Rock, Ark. 27  
Camden, NJ. 5  
Los Angeles, Cal. 100  
Chicago, Ill. 100  
New York City 150  
Cleveland, Ohio 450  
Philadelphia, Pa 75  
Coldwater, Mich. 8  
Richmond, Va. 20  
Dayton, Ohio 6  
San Francisco, Cal. 15  
Detroit, Mich. 30  
Toledo, Ohio 6  
Evansville, Ind. 24  
Washington DC 100  
Greenwich, Conn. 25  
Waunakee, Wis. 20  
Houston, Texas 30  
Youngstown, Ohio 15

22 Cities 1433 Total

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The following is a list of communities where A.A. is well established and weekly meetings are held: (11/14/1940)  
A.A Bulletin # 1

Akron, Ohio  
Jackson, Michigan  
Baltimore, MD  
Little Rock, Arkansas  
(Camden, NJ, include with Philadelphia)  
Los Angeles, Calif.  
Chicago, Illinois  
New York City (and South Orange, NJ)  
Cleveland, Ohio  
Philadelphia, PA.

Coldwater, Michigan  
Richmond, VA.  
Dayton, Ohio  
San Francisco, Calif  
Detroit, Michigan  
Toledo, Ohio  
Evansville, Indiana  
Washington, D.C.  
Greenwich, Conn.  
Waunakee, Wisconsin  
Houston, Texas  
Youngstown, Ohio

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Please note that Wisconsin & Coldwater remain unsubstantiated by research. Jackson Group # 1 disbanded according to Area 33 History site.

Notes related to the formation of the groups.

A.A. Group # 1 Akron, Ohio

"The spark that was to flare into the first A.A. group was struck at Akron, Ohio in June 1935, during a talk between a New York stockbroker and an Akron physician."  
(AABB 2nd Edition, p.xv)

Hence the two men set to work almost frantically upon alcoholics arriving in the ward of the Akron City Hospital. Their very first case, a desperate one, recovered immediately and became A.A. number three." (AABB 2nd Edition, p.xvii)

This refers to Bill's and Dr. Bob's first visit to A.A. Number Three. See the Pioneer Section. This resulted in A.A.'s first group, at Akron, Ohio, in 1935. (AABB 2nd Edition p.156)

"Before our visit was over, Bill suddenly turned to his wife and said, "Go fetch my clothes, dear. We're going to get up and get out of here." Bill D. walked out of that hospital a free man never to drink again. A.A.'s Number One Group dates from that very day." - Bill W.(AAB 2nd Edition p.189)

"He came out of the hospital on the Fourth of July, 1935." (DBGO p.85)

Author's Comments: If you read the Original Manuscript of the book Alcoholics Anonymous, it becomes abundantly clear in Chapter 11,

"A Vision for You" that the "Fellowship" of Alcoholics Anonymous was alive and growing in January of 1939.

"Then, in this eastern city there are informal meetings such as we have described to you, where you may see thirty or forty, there are the same fast friendships, there is the same helpfulness to one another as you find among our western friends. There is a good bit of travel between East and West and we foresee a great increase in this helpful interchange. Some day we hope that every alcoholic who journeys will find a Fellowship of Alcoholics Anonymous at his destination. To some extent this is already true." (BBOM p.130)

The first 100, obviously considered themselves part of the A.A. fellowship whether or not they were specifically calling their "informal meetings" A.A., OG, Drunk Squadrons, etc. We think any debates whether the eastern and western cities mentioned are or are not the first "A.A." groups are pointless. Bill Wilson and Bob Smith obviously considered their respective groups to be numbers 1 & 2 and that should set the standard by which we apply our analysis.

The anniversary date for Akron Group # 1 seems questionable. Bill however, tagged it as the day that Bill Dotson was discharged from the hospital. DBGGO says this was July 4, 1935.

A.A. Group # 2 Brooklyn, New York  
A second small group promptly took shape at New York... (AABB 2nd Edition, p.xvii)

In the fall of 1935, Bill and Lois began to hold weekly meetings in their home on Clinton Street. (PIO p.162)

"...At this juncture, the meeting -- the first meeting of the Manhattan Group, which really took place in Brooklyn -- stopped, and it stopped for a very good reason. That was that the landlord set Lois and me out into the street, and we didn't even have money to move our stuff into storage. Even that and the moving van -- that was done on the cuff. Well, it was then the spring of 1939. Temporarily, the Manhattan Group moved to Jersey. It hadn't got to Manhattan yet .... Meanwhile, the Manhattan Group moved to Manhattan for the first time. The folks over here started

a meeting in Bert T.'s tailor shop. Good old Bert is the guy who hocked his then-failing business to save the book Alcoholics Anonymous in 1939. In the fall, he still had the shop, and we began to hold meetings there. Little by little, things began to grow. We went from there to a room in Steinway Hall, and we felt we were in very classic and good company that gave us an aura of respectability. Finally, some of the boys -- notably Bert and Horace -- said, "A.A. should have a home. We really ought to have a club." And so the old 24th Street Club, which had belonged to the artists and illustrators and before that was a barn going back to Revolutionary times, was taken over. I think Bert and Horace signed the first lease. ("The Road from the Table on Clinton Street": Bill Wilson's Talk to the Manhattan Group, NYC, 1955)

Author's Comments: This group was actually what this writer terms "The Bill & Lois Wilson Road Show." After being evicted from 182 Clinton Street the New York contingent met everywhere and anywhere over the next several months; including Montclair, NJ, South Orange, NJ, Flatbush in Brooklyn, Bert Taylor's Shop, Bert Taylor's Loft, an apartment on West 72nd Street, Blythewood, Rockland State Hospital, Steinway Hall and finally the 24th Street Clubhouse. (See PIO p.216-217) Based on Lois's comments, Pass it On describes these as "At least a dozen A.A. groups had evolved in the New York Metropolitan area..." Unfortunately, this passage is misleading. We can see that this was actually a dozen different meeting locations for the same group of 30 – 40 alcoholics. This is clarified in Bill's talk to the Manhattan Group in 1955. The previous paragraph in Pass it On explains it better when it says: "When they lived at Clinton Street, A.A. meetings had been held there. A.A. followed Bill and Lois wherever they went."

The New Jersey "contingent" split off from the New York Group and remained in New Jersey when the Montclair meeting ended in mid June of '39. The NY contingent crossed the river back to Manhattan and the Jerseyites began meeting in South Orange at the home of Herb Debevoise continuing what had been started in Montclair.

A.A. Group # 3 Cleveland, Ohio  
On May 11, 1939, one month after the book had been published, a meeting was held. It was a

meeting of "Alcoholics Anonymous." It was a meeting held by, and for alcoholics and their families only. Historian Mary C. Darrah wrote:

"In the years 1935-1939, the Oxford meetings provided a group experience for the early alcoholics. A.A. did not meet as a separate group officially named Alcoholics Anonymous until May 1939 at the home of Abby G. in Cleveland." (HIW p.141)

A.A. Group # 4 The New Jersey Group  
Lois's diary entry for May 14, 1939 indicates they went to the meeting at the Parkhurst's. (PIO p.217)

AACOA p.11, "We attended New Jersey's first AA meeting, held in the summer of 1939, at the Upper Montclair home of Henry P..." (AACOA p.11)

A.A. Group # 5 Greenwich Connecticut  
Marty pioneered a group in Greenwich so early in 1939 that some folks now think this one should carry the rating of A.A.s Group Number Three. Backed by Dr. Harry and Mrs. Wylie, owner of Blythewood, the first meetings were held on the Sanitarium's grounds. (AACOA p.18-19)

In the summer of 1939 our New York member Marty had sponsored a prospect named Nona. (AACOA p.181)

"While Marty and Grenny were patients at Blythewood Sanitarium in Greenwich, Connecticut, the two of them together with Bill persuaded Mrs. Wylie, the owner to let them hold meetings there. (PIO p.216)

The first year was the hardest. I had plenty of prospects but few results. All that long hot summer I went into New York once a week to the meeting, hoping a woman might appear, find me, know that she was not alone and unique, and stay .... Finally, in October, came Nona, whom I had met when I entered the sanitarium nearly two years before. She came in wholeheartedly, a quiet girl not wanting to be noticed, but she was there. Written by Marty Mann - (For Men Only? Anonymous Grapevine - June 1960)

Author's Comments: It is questionable whether or not this was actually a "group" and not just a meeting. The date is questionable as

well. Marty indicates in her GV article that she was on the road attending meetings that long hot summer; not exactly substantiating a group resident in Greenwich at the time. In AACOA Bill calls this meeting "a group" so who are we to dispute that. This one may be subject to further discussion.

#### A.A Group # 6 Chicago, Illinois

According to member list index cards kept by the Chicago group, Sylvia's date of sobriety was September 13, 1939 (www.barefootworld.net, Sylvia K.)

"He wrote to New York in September 1939 that the A.A.s in Chicago were organizing a group and would have regular meetings." (DBGO p.181)  
Referring to a letter written by Earl T.

#### A.A. Group # 7 Cleveland, Ohio - Borton

Group Number Two in Cleveland was called the Borton Group. This group met at the home of T. E. Borton, a non-alcoholic friend of the A.A. fellowship. The meeting was located at 2427 Roxboro Road in Cleveland. Its first meeting was held on Thursday, November 16, 1939. (HIW p.150)

#### A.A. Group # 8 Cleveland, Ohio – Orchard Grove

Almost immediately thereafter, in another show of what Clarence sarcastically called A.A. "unity," they split again on November 20th. Out of the Borton group was born the Orchard Grove Group. The Orchard Group met on Monday nights at 15909 Detroit Avenue. The Orchard Group later changed its name to the Lakewood Group. (HIW p.151-152)

#### A.A. Group # 9 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.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."

Sources:

"Alcoholics Anonymous", "Pass It On", "Bill W." by Francis Hartigan, "History of AA in Maryland" from the website of the West Baltimore AA Group, private communications from Lee C. Compiled by Nancy O.

Author's Comments: Based on the comments of Bill A. this group would be December of 1939. Arrival of Ned F. 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 as the first group of December 1939.

A.A Group # 10 San Francisco, California  
So it happened, that when an AA member from New York, Ray W., came to San Francisco for a sales training course in November of that year he brought with him a list of those who had made inquiries. Among them was Mrs. Oram's boarder, Ted.

From his room in the Clift Hotel on Geary Street, Ray called those on his list. He finally arranged for some of them to meet with him in his room on Tuesday, November 21, 1939.

It was there that the first meeting of Alcoholics Anonymous on the West Coast was held. Aside from Ray and Ted, there were two others present, Don B. and Dave L. and the meeting lasted about two hours.

As Ray mentioned, it had become clear that they would need to form an AA group in San Francisco, where they all could meet regularly. Mrs. Oram offered her kitchen as a meeting place. So shortly before Christmas, 1939, the first AA group, the "San Francisco Group" began meeting in Mrs. Oram's kitchen, and later in various members' homes. In October of 1940 they found a more or less permanent site for their meetings in the Telegraph Hill Community House at 1736 Stockton Street in North Beach. (www.aasf.org) AA's First Meeting on the West Coast(Adapted from C.N.C.A History, prepared by the CNCA Archives Committee,

September 1984)

A.A. Group # 11 Los Angeles, California  
She and Chuck came to Los Angeles just in time to attend the first so-called "home" meetings. This particular gathering was held at Kaye's place on Benecia Avenue on December 19, 1939. It included Kaye and Johnny, Lee and Chuck and a number of prospects. (ACOOA p.92)

A.A. Group # 12 Rockland State Hospital, NY  
First A.A. Group in mental institution, Rockland State Hospital, NY (AACOA p.viii)

A.A. Group # 13 Detroit, Michigan  
Archie T. went to Akron and spent ten and one-half months living with Dr. Bob S. and his wife. He says he got his AA direct from one of the founders. Archie read Emmet Fox's Sermon on the Mount, and he said it changed his life.

In December, 1939, the first meeting of AA in Michigan was held in Arch T.'s room on Merrick Avenue in the Art Center in Detroit. Present, besides Archie, were Mike E., who became member #2 in Michigan, another alcoholic, and Sara Klein, a non-alcoholic. (Copyright© 1999-2006 Alcoholics Anonymous General Services of Southeast Michigan) <http://www.aa-semi.org/>

A.A. Group # 14 Philadelphia, Pennsylvania  
On February 13, 1940, with about two years of sobriety, Jim and Rosa moved to the Philadelphia area and started a group there.  
([www.barefootworld.net/aaburwell.html](http://www.barefootworld.net/aaburwell.html))

A.A. Group # 15 Houston, Texas  
The first Houston A.A. meeting was held March 15, 1940, in a room in the YWCA Bldg. The group continued to meet on Tuesdays with as many as 25 attending -- but often a different 25 each time! Ed H. and Roy Y. tried to educate ministers and doctors without much success until they were referred to Dr. David Wade at Galveston State Hospital. Dr. Wade was to remain a good friend of A.A. (Bob P. Unpublished AA History Manuscript)

A.A Group # 16 Little Rock, Arkansas  
The first meeting of the three men - Sterling C, Harlan N, and Bud G - as an AA group was in late May 1940 in the insurance agency office in the Wallace Bldg, Markham and Main

Streets. The group ran ads in the newspaper as they continued to meet, and began to grow. (Bob P. Unpublished AA History Manuscript)

A.A. Group # 17 Evansville, Indiana  
J. D. Holmes and the First A.A. Group in Indiana: Evansville, April 23, 1940. The man who started A.A. in Indiana was a man named James D. "J. D." Holmes. He was one of the original Akron A.A. group. He got sober in September 1936: if we count Bill W. and Dr. Bob as numbers one and two, J. D. was A.A. number ten. On May 30, 1938, he and his wife Rhoda moved to Evansville, Indiana, which is in the extreme southwestern part of the state, on the banks of the Ohio River. He was unable to get any other alcoholics in Evansville to join him until the Big Book was published in 1939. Dr. Bob sent him a copy of the Big Book the minute it came off the press, and with this new aid, he was able to reach out to a local surgeon, Dr. Joe Welborn, after Dr. Joe's drinking finally landed him in the county jail in April of 1940. Dr. Joe brought in other alcoholics who were patients of his, and the first A.A. group in Indiana met on Tuesday evening, April 23, 1940, in J. D. and Rhoda's home at 420 S. Denby St. in Evansville. (<http://hindsfoot.org/nfirst.html>)

A.A. Group # 18 Cleveland, Ohio  
- West 50th Street  
On May 1, 1940 the West 50th Street Group broke away from the Orchard Grove Group taking four members with them. The West 50th Street Group had their first meeting on May 8th. By the end of its first year, that group had eighty-seven members. They met at 3241 West 50th Street on Wednesday evenings. Its name was later changed to the Brooklyn Group. (HIW p.169)

A.A. Group # 19 Richmond, Virginia  
In the spring of 1940, Ted C from Richmond, Virginia, was undergoing treatment at Rockland State Hospital in New York - "the first [hospital in the East) to enter into full scale cooperation with AA." So the New York office of AA, learning that Ted C was returning to Richmond with a new business connection, asked him to serve as the AA contact there. One of the first referrals was McChee B, who was helped by Ted. The two men now hoped to start a group. The first AA meeting in Virginia was held June 6, 1940 at McChee's apartment with 12 present. However,

as Bill W later recalled, they "believed in getting away from their wives and drinking only beer." It didn't work, and the group fell apart almost immediately. (Bob P. AA History Manuscript)

Authors Comments: This group disbanded and re-started the following year. We carry this group here because it was listed in A.A. Bulletin # 1, 11/14/1940, as an active location.

A.A Group # 20 Baltimore Maryland  
Jimmy (Burwell) was also responsible, later, for the start of A.A. in Baltimore. The second Baltimore meeting, held in June of 1940, was attended by six people; (PIO 258N)

On June 16, 1940, the two Jims met with three other men at Ridgely's home on St. Paul Street. Several days later, Burwell received a letter in Philadelphia from a Baltimore lawyer who wanted to help his alcoholic brother and offered his office in the Munsey Building on Fayette Street as a meeting place. On June 22, 1940, the six men held the second Baltimore AA meeting in that office. (Nancy Olson- History of AA in Maryland)

A.A. Group #21 Dayton, Ohio  
Authors Comments: See note for Group # 25.  
Trying to substantiate this date for Dayton.

A.A. Group # 22 Cleveland, Ohio – Berea Group  
On August 27th, the Berea Group formed and met at the home of Bob J. It had nine members and at the end of its first year, had grown to thirty members. On September 3rd, the group moved from the home of Bob J. to St. Thomas Episcopal Church Parish Hall in Berea. (HIWp.170)

A.A. Group # 23 Cleveland, Ohio – Westlake Group  
On September 20th the Westlake Group branched off from the Orchard Grove Group and began meeting at the Hotel Westlake. When the Westlake Group left Orchard Grove, it took thirty members with it. The group later became the Lake Shore Group. (HIW p.170)

A.A. Group # 24 Toledo, Ohio  
Duke never did pick up another drink. A few months later, in September of 1940, he and the other Toledo members started their own group. (DBGO p.254)





upon a solution. He tried to pass it along to other chronic alcoholics, and after several failures, he "clicked" with a man. He continued his efforts, in spite of other failures, until a third "man" got it. After a year of what might be called cutting and fitting a pattern, there were three men who had recovered. The next year added ten to the first three. The third year found the thirteen increased to over thirty with a rising percentage of recoveries as they developed a procedure. At the end of the fourth year over 150 chronic alcoholics were doing no drinking whatsoever. Today, in the fifth year, the number is increasing rapidly, with over fifty percent success of those approached.

These people, who dub themselves Alcoholics Anonymous, try to keep their anonymity because they could not carry on the business of earning a living if presented with an overwhelming flood of appeals for personal assistance.

However, they have written a book called "alcoholics Anonymous" in which they give a precise picture of their procedure. The book is published by the Works Publishing Company, organized and financed mostly by small subscriptions from the members themselves. The profits from the book are being used at present to extend the work and to liquidate indebtedness incurred in bringing the work to its present status.

The men concerned are not prohibitionists. However, they know that they, and many others like them, are unable to take so much as one drink without disastrous results. Neither do they claim any mystic healing methods.

We have gone into detail because, having suffered the torments of the



AACOA has the post office box moving in 1940.  
But according to this letter it moved in 1939.  
This explains Hank's meltdown in June of 39  
and his subsequent relapse in September of 39.

Is the date in Pass it On for the office move  
still correct as 3/16/1940? How was this  
established?

Best Regards

John B

--- In AAHistoryLovers@yahoogroups.com, "rick tompkins"  
<ricktompkins@...> wrote:

>  
> (typed letter to Solway, N.J., 25 miles northeast of Philadelphia,  
> Pennsylvania; it's probably still a small crossroads town.)  
>  
> \_\_\_\_\_  
>  
>  
>  
> WORKS PUBLISHING CO.  
>  
> Church Street Annex, Post Office Box 657  
>  
> New York City  
>  
>  
>  
>  
> May 4, 1939  
>  
>  
>  
> Dear Sir:  
>  
>  
>  
> Thank you for your inquiry regarding our  
> book "Alcoholics  
> Anonymous".  
>  
> The story behind this book is briefly as follows:  
>  
>  
>  
> Over 150 chronic alcoholics have rehabilitated themselves from what  
>  
> They have come to regard as an illness. These men and women, who  
> had be-  
>

> lieved themselves weak-willed or victims of a habit, realized that  
society  
>  
> does not shun a diabetic.doesn't blame a cripple.doesn't scorn a  
blind  
>  
> man.and from that standpoint they began.  
>  
>  
>  
> Approximately five years ago, a man pronounced  
incurably  
> alcoholic  
>  
> began desperately to seek an answer. Through a lucky circumstance he  
> stumbled  
>  
> upon a solution. He tried to pass it along to other chronic  
alcoholics, and  
>  
> after several failures, he "clicked" with a man. He continued his  
efforts,  
> in  
>  
> spite of other failures, until a third "man" got it. After a year  
of what  
>  
> might be called cutting and fitting a pattern, there were three men  
who had  
>  
> recovered. The next year added ten to the first three. The third  
year found  
>  
> the thirteen increased to over thirty with a rising percentage of  
recoveries  
>  
> as they developed a procedure. At the end of the fourth year over  
150  
> chronic  
>  
> alcoholics were doing no drinking whatsoever. Today, in the fifth  
year, the  
>  
> number is increasing rapidly, with over fifty percent success of  
those ap-  
>  
> proached.  
>  
>  
>  
> These people, who dub themselves Alcoholics  
Anonymous, try  
> to keep  
>  
> their anonymity because the could not carry on the business of

earning

>

> a living if presented with an overwhelming flood of appeals for personal

>

> assistance.

>

>

>

> However, they have written a book called "alcoholics

> Anonymous" in

>

> which they give a precise picture of their procedure. The book is published

>

> by the Works Publishing Company, organized and financed mostly by small sub-

>

> scriptions from the member themselves. The profits from the book are being

>

> used at present to extend the work and to liquidate indebtedness incurred in

>

> bringing the work to its present status.

>

>

>

> The men concerned are not prohibitionists.however, they know

> that

>

> they, and many others like them, are unable to take so much as one drink

>

> without disastrous results. Neither do they claim any mystic healing > methods.

>

>

>

> We have gone into detail because, having suffered the

> torments of the

>

> malady of alcoholism ourselves, the extension of this work is of paramount

>

> importance. The book is a sound starting point for the alcoholic who sin-

>

> cerely wants to recover. Furthermore, the book is helpful to the family and

>

> those in contact with the alcoholic, for it is necessary that they also





friends of his victim, 33-year-old Uriel Noriega, who packed one side of a Long Beach Superior Courtroom.

"He was always interested in helping people from day one," Ulysses Noriega told the court in an emotional victim impact statement.

"He found his calling (with AA), he felt fulfilled," the brother said.

Reynolds claimed he planned to kill himself Sept. 2, 2006, in view of his fellow AA members in front of St. Luke's Episcopal Church, 525 Seventh St.

Instead, he turned the gun on his sponsor once he saw Noriega's face, emptying the weapon and shooting the victim repeatedly.

"People refer to this as a murder, but in my opinion it was an assassination," said Eddie Milton, the victim's uncle.

Reynolds told the jury that he snapped after the victim told other members in AA the defendant was gay, a secret he claimed he had told only to his mother and to Noriega.

"None of that was substantiated in court," Deputy District Attorney Patrick O'Crowley said Thursday.

O'Crowley said the victim's sponsor testified that Noriega had come to him for help in dealing with Reynolds, but that the information never went any further than the two men.

Under the rules of the program, information shared between a sponsor and their sponsee is confidential. New sponsors, such as Noriega, who are in training can also go to their sponsors for help if needed, O'Crowley said.

The defense also claimed Reynolds was mentally ill, saying he was diagnosed with bipolar disorder just prior to the slaying.

Neither defense argument worked and Reynolds was convicted on all counts, including first-degree murder and the personal use of a firearm, resulting in a 50 years to life sentence.

A charge of criminal threats added 8 months to

his sentence, which his attorney - Natasha Khamashta - asked be served concurrently.

Long Beach Superior Court Judge Jesse Rodriguez denied the request, tacking the extra time onto the life sentence to be served consecutively.

He told the defendant that he had destroyed the lives of two families, that of the victim's and his own, and that he had sympathy for both families, but primarily for the victim's family.

"You will always have Mr. Reynolds to talk to, to look at, to help him as much as you can," the judge said to Reynold's family.

"Mr. Noriega's family, you have a void that you will never be able to fill... The most empty feeling is the loss of a child."

Rodriguez did grant the defense's request to strike one point from the record made by a probation officer in a report filed at the time of Reynold's arrest.

In the report, the officer stated that the slaying was a crime of extreme violence, that the defendant used a gun in the killing and that he took advantage of a position of trust with the victim in order to commit the murder.

Khamashta argued the information should be removed from the record so that it would not be there in 50 years when her client becomes eligible for parole.

"Everything (the probation officer) wrote in here is true. This was a crime of great violence, he shot him ... I lost count of how many times," the judge responded.

But Rodriguez agreed to remove just one point, that the murderer used a position of trust to carry out the crime, then ordered the defendant to pay close to \$4,000 in restitution for the cost of the victim's funeral.

The judge's decision came after the victim's brother delivered an extremely emotional victim impact statement to the court.

Speaking on behalf of his family, Ulysses Noriega lashed out at Reynolds and his attorney, saying their accusations that his





the time.

Still, in my view Hank remains one of our pivotal AA Pioneers despite his personal conduct (not judgin' here too much, just seein'). AA seems to have had a few Pioneer scoundrels.

Not a saint either,

Rick, Illinois

- - - -

Message 5346 from John B.  
<jax760@yahoo.com> (jax760 at yahoo.com)  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/5346>

This answers a lot of questions:

AACOA has the post office box moving in 1940.  
But according to this letter it moved in 1939.  
This explains Hank's meltdown in June of 39  
and his subsequent relapse in September of 39.

Is the date in Pass it On for the office move  
still correct as 3/16/1940? How was this  
established?

Best Regards

John B

- - - -

"rick tompkins" <ricktompkins@...> wrote:  
WORKS PUBLISHING CO.  
Church Street Annex, Post Office Box 657  
New York City  
May 4, 1939

|||||

+++Message 5351. . . . . Walt Whitman's novel about  
alcoholism  
From: Dirk Dierking . . . . . 11/10/2008 7:59:00 PM

|||||

Does anyone have any information about Walt  
Whitman's novel on the alcoholic? Unfortun-  
ately, I cannot remember the name, (I think  
it was called the Inebriate) but I know he  
wrote one; it was not very popular, but I am  
wondering if it is worth looking for.





contempt of Congress. In one form or another, it ran from the mid-1930s to mid-1970s before being abolished.

McCarthy later adopted the methods used by HUAC in his Senate committee hearings during the early to mid-1950s. After the infamous Army-McCarthy Hearings of the mid-1950s, he was ultimately discredited and censured by the Senate. He was very likely an alcoholic and likely died from it in the late 1950s at a relatively young age.

Cheers  
Arthur

P.S. I certainly could be wrong, but as a postscript to this message, I believe the largest external threat to AA is alcohol.

According to the World Health Organization and NCADD, alcohol is the third leading cause of preventable deaths world-wide.

- - - -

-----Original Message-----

I'm involved in a Big Book/AA History Study. Last week we were looking at some of the external historical issues that have affected our fellowship (and its survival of them) -- wars, complications by association with the Oxford Groups, Katrina/New Orleans, etc.

One newcomer in the Group was wondering whether any known effects or difficulties were caused to the fellowship during the McCarthy investigations of the 1950s?

- - - -

From the moderator:

See <http://en.wikipedia.org/wiki/McCarthyism>

"McCarthyism is a term describing the intense anti-communist suspicion in the United States in a period that lasted roughly from the late 1940s to the late 1950s .... Originally coined to criticize the actions of U.S. Senator Joseph McCarthy, 'McCarthyism' later took on a more general meaning, not necessarily referring to the conduct of Joseph McCarthy alone."











Joe McCarthy, except that he could have used AA) would be that a number of those black-listed in the entertainment industry died alcoholic deaths -- but whether they came to AA is doubtful.

As far as guilt by association with the Left, Bill Wilson was scarcely anywhere left of political center, the Oxford Group was pro-Capitalist and even in some minds Right-wing, and the only Left-winger I know of involved with AA in the early days (and she mostly with Al-Anon) was Dr. Ruth Fox, a non-Communist Socialist like her husband, Mac Coleman, who died in 1950. Of the messengers to Ebby, for example, Rowland H. was a Republican State Senator in Rhode Island during WW1, Cebra G. a Republican State Senator in Vermont in the 1930s, and Shep C. ran for Congress as a Republican in 1940.

|||||

+++Message 5364. . . . . Re: from Works Publishing Co.  
From: rick tompkins . . . . . 11/13/2008 10:28:00 PM

|||||

And, researching to find Church Street, it's in lower Manhattan's financial district, a few blocks from Wall Street.

Rick, Illinois

- - - -

From: schaberg43

Regarding the dates for the start of the post office box numbers, the documents in the GSO Archive provide the following information: The ad for the Big Book that was run in the New York Times on April 11, 1939 is the first instance of the 657 post office box number being used:

Have you an  
ALCOHOLIC PROBLEM?  
ALCOHOLICS ANONYMOUS - the story of precisely how more than 100 men have recovered from alcoholism.  
For information write  
WORKS PUBLISHING COMPANY  
Church Street Annex P. O. Box 657, New York, N.Y.  
[Archive 1939-192, Box 59, Folder C(1)]  
Presumably, this post office box was contracted











The A.A. Triennial Membership Surveys for 1977 through 1989 show that, of those people who are in their first month of attending A.A. meetings, 26% will still be attending A.A. meetings at the end of that year.

Of those who are in their fourth month of attending A.A. meetings (i.e., those who have completed their initial ninety days, and have thereby demonstrated a certain willingness to really try the program), 56% will still be attending A.A. meetings at the end of that year.

For growth of AA sobriety ranges, the 1983 Survey showed 25% of AA members sober over 5 years and the 2004 Survey showed 50% of AA members sober over 5 years.

For growth of AA sobriety averages, the 1983 Survey found the average AA member sober for 4 years and the 2004 Survey found the average AA member sober for more than 8 years.

In 2002, global AA membership was around 2.1 million (1.2 million of that in the US). These membership numbers are likely understated; even so, it is a substantial quantitative indicator of AA success:

AA was helping 1 alcoholic for every 7 active alcohol dependent adults. If we consider alcohol abusers to be potential members then it is 1 AA member for every 15 problem drinkers.

Corresponding research in the 1991-1992 NIAAA "National Longitudinal Alcohol Epidemiologic Survey" (NLAES) showed similar numbers. There was 1 AA member for every 7 alcohol dependent people and 1 for every 12 either alcohol dependent or alcohol abusers.

The authors state in conclusion: "The above are not measurements of failure."

- - - -

FROM THE INTRODUCTION:

This paper addresses an erroneous myth that AA is experiencing a 5% (or less) "success rate" today as opposed to either a 50%, 70%, 75%, 80% or 93% (take your pick) "success

rate” it once reputedly enjoyed in the 1940s and 1950s. The term “myth” is used to emphasize that the low “success rates” promulgated are a product of imagination, invention and inattention to detail rather than fact-based research.

Also noteworthy in the derivation of the mythical percentages, is the absence of fundamental academic disciplines of methodical research, corroborating verification and factual citation of sources. Regrettably, some of the advocates who are propagating the myth are AA members who purport to be “AA Historians” and appear to be advocating agendas that portray fiction as fact and hearsay as history ....

Claims of a 10%, 5% or less success rate for contemporary AA are erroneous and rest largely and misguidedly on the misinterpretation of data in a 1989-1990 internal AA General Service Office report on “AA Triennial Membership Surveys.”

The assertion of a 50-75% success rate in AA is derived from various AA literature sources and other written sources, but is not explicitly demonstrated except in one instance. That instance pertains to the AA members who had their personal stories printed in the first edition “Big Book” ....

Over the years, the internet has provided an international forum for anyone who can access it. A number of so-called “recovery” or “AA history” or “AA archives” web sites have proliferated. Many teem with personal grievances, screeds, and widely varying (and revisionist) interpretations of AA history and the AA program of recovery. An abundance of academic and medical special interest web sites have materialized as well.

The erroneous 10%, 5% or less success rate myth for contemporary AA has proliferated without as much as a token challenge to its veracity or investigation of its origin. The topic of AA success or failure outcomes suffers from a great deal of anecdotal misinformation, misinterpretation and editorializing ....

Based on research discoveries to date, it is believed that the 50% + 25% success rate is in all probability a very reasonable “best







rustic retreat owned and managed by a saintly old woman who had chosen the name Sister Francis in honor of her favorite saint ... from then on High Watch was essentially an AA retreat and detox center ... High Watch Farm is still (2001) a functioning retreat primarily for AAs and an important part of AA history." (pp124 ff).

- - - -

Original message: garylock7008 wrote

>  
> In the Big Book story "A.A. TAUGHT HIM TO  
> HANDLE SOBRIETY" Bob Pearson said [page 558  
> in the 4th edition] that "Within a few days  
> I found myself drying out on a drunk farm."  
>  
> Given that it was Dr. Tiebout who persuaded  
> him to seek help - is it possible that the  
> help came from High Watch Farm?  
>  
> We were reading this story in our meeting  
> here in Welland, Ontario, Canada and I found  
> that not one person in the meeting had ever  
> heard of this place. Over the next week or  
> so, I could not find one person in our local  
> area who knew about it.  
>  
> AH! we have so much history to pass on. A  
> check on the High Watch Farm web-site shows  
> that it is still carrying the AA message  
> very well. Do any of the group members have  
> additional information on this? Gary  
>  
> - - - -  
>  
>>From the moderator:  
>  
> If you go to our Message Board and search for  
> "High Watch" in quotation marks, you will  
> discover that we already have a little bit  
> posted about the place.  
>  
> Also see:  
>  
> <http://www.highwatchfarm.com/index.php?pageid=9>  
>  
> "It all began in 1939 when Etheldred Folsom,  
> better known to her friends as Sister Francis,  
> invited a group of recovering alcoholics to  
> her 200 acre farm in Kent, Connecticut. She  
> wanted to learn more about a new movement  
> she had heard about which had begun in 1935  
> called Alcoholic Anonymous (AA). Among the







but not the hospitals and paid missionaries.  
In a meeting at T. Henry Williams home, Bill's ideas narrowly passed by a single vote among 18 Akron members. The NY group was more enthusiastic. This historic milestone marked the decision to write the Big Book.(AACOA vii, 76-77, 144-146, BW-RT 239-243, DBG0 123-124, NG 56-57, PIO 180, LOH 142)

Warm Regards

--- In AAHistoryLovers@yahoo.com, "victoria callaway" <victoria006@...> wrote:

- >
- > A younger member wanted to know if I could
- > find anything out about where the idea of a
- > group conscience grew from, and how it became
- > a part of AA.
- >
- > Thanks so much
- > vicki

=====

+++Message 5377. . . . . Re: Group conscience  
From: Ben Humphreys . . . . . 12/5/2008 10:10:00 AM

=====

I have an old pamphlet dated 1946 called The Twelve Points to Ensure our Future (the forerunner of the twelve traditions) which includes group conscience, which was one of the earliest mentions of the Group Conscience.

=====

+++Message 5378. . . . . RE: Group conscience  
From: LES COLE . . . . . 12/5/2008 10:13:00 AM

=====

Hello Vicki:

Although the Oxford Group was the first organized program/group dealing with moral/spiritual guidance that Ebby and Bill attended prior to the development of the AA program, we can recall that Ebby, Bill, Dr. Bob (and other AA pioneers) were products of the New England culture. In many of the early Colonies important decisions governing the group were made in Town Meetings. Therein anyone and everyone had a voice which was respected. People interacted with ideas and viewpoints

which led to consensus. That approach to problem solving was a natural and inherent part of Bill's personal makeup and surely (perhaps unconsciously) he invested that system in the organization of AA and the Fellowship.

Likewise, Bill's wife Lois, was raised within a family which believed in the Swedenborgian religion having moral principles of charity, respect for others, and divine guidance. She had a large and continuing influence on Bill as he came to rely on the group conscience as he gradually moved away from self indulgence. Similarly, Dr Bob had a long connection with the Oxford Group gatherings as did Henrietta Sieberling, prior to even meeting Bill.

When we think of all those very early influences (prior to AA) it is a fair assumption that it was the combination which was the base for articulating the 12-Steps, 12-Traditions, and Fellowship practices.

Les C

|||||

++++Message 5379. . . . . Re: Bob P. and High Watch Farm?  
From: Sally Brown . . . . . 12/5/2008 12:27:00 AM

|||||

Dave and I are happy to announce that all our research materials for the Marty Mann bio have now been sent to the addiction archives at Brown University, thanks to the good offices of Dr. David Lewis. Included are extensive paper files, tapes of interviewees and of Marty, and pictures.

One of the items was shared with us by Lyn Harbaugh (Vanderbilt University). It is a transcript of the keynote talk by Marty at the celebration of High Watch's 25th anniversary of its being "handed over" to AA by Sister Francis. Marty, who was there at the beginning of that association, and became a long-time Board member, recounts the history of High Watch. I believe Lyn wrote her senior thesis on High Watch Farm, so she could be a very good resource in addition to whatever records High Watch itself has.

Shalom everyone - Sally





two versions was that the first copies off the press were found on careful inspection to have a minor typesetting error (a segment of text inserted upside down) on one page. Not many copies of the faulty version actually got out to the public, but a few did. The type was corrected, and the majority of the surviving copies of the 1949 printing were then run off, assembled, and bound without that printer's error.

JAYSON S. HAS NOW WRITTEN AND CONFIRMED THIS:

"I noticed on your site it mentions that there might be a printing variation of the 1949 version of The Little Red Book with a typesetting error. I can verify that this is correct. I own a copy having the error. On page 62 the top two lines ARE upside down on my copy. Just thought you'd like confirmation of this."

Many thanks to Jayson for this information.

Tommy H. in Baton Rouge says that the 1950 edition says that it was the sixth printing, the 1951 edition says that it was the seventh printing, and so on. So it seems clear that Ed Webster did not regard the two versions which came out in 1949 as separate "printings" or "editions" in the full sense. Perhaps the best way of putting this, therefore, would be to list the editions as follows:

---

1st edition August 1946

2nd edition January 1947 (distinctively red cover)

3rd edition later in 1947 (dull maroon cover)

4th edition 1948

5th edition 1949 (extant in two versions, with a typesetting error in the top two lines on page 62 in the earlier version)

6th edition 1950

7th edition 1951 (and so on)

---

Jack H. argued that the 1949 edition should be taken as a kind of benchmark version for many







++++Message 5387. . . . . Earliest Public Service video?  
From: mrpetesplace . . . . . 12/8/2008 11:49:00 AM

|||||

I'm trying to find out what the earliest video about AA for the public was available.

I just came across a full length version of this news reel from 1946. I'd only seen 15 second clips in email until now. This version is 5 minutes, 40 seconds long.

Is this the earliest P.I. type project?

And does anyone know who helped (for example Bill W. or others) with this project?

Here are the details:

March of Time: Alcoholics Anonymous - 1946 news reel featuring a dramatic reenactment of a newcomer's experience of AA.

I have this posted at aastuff.com right now. Hope you all enjoy.

Peter F. - NC

|||||

++++Message 5388. . . . . Trust God, clean house, help others  
From: Ernest Kurtz . . . . . 12/8/2008 2:55:00 PM

|||||

Hi All --

I have been asked: Where and when is the first citation for Dr. Bob's "prescription," or six-word summary treatment of the program of Alcoholics Anonymous as:

- 1. Trust God
- 2. Clean house
- 3. Help others

???

I am not even certain that its originator is Dr. Bob. To me, this sounds very Oxford Group. But anyway: can any of you out there help on the question[s] here?

With gratitude,



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, DBG0 77-81, 85, NG 37, 319, PIO 151-152, AAGA 184, CH 5-6)

## 2. WILLIAM RUDELLE GOT SOBER IN FEBRUARY 1937

William Ruddell's story, "A Business Man's Recovery," can be read in Experience, Strength & Hope: Stories from the First Three Editions of Alcoholics Anonymous. On pages 30-31, William Ruddell talked about meeting the AA people and deciding to try their method of turning to God in order to get sober. Then in the middle of page 31, he said "That was in February, 1937, and life took on an entirely new meaning."

---

---

---

### ORIGINAL MESSAGE:

>  
> Message 4413 from Alope D. in India gave a  
> list which was supposed to be the first twelve  
> members of AA, and asked which ones failed  
> to stay sober:  
>  
> Bill Wilson  
> Dr. Bob Smith  
> Bill Dotson  
> Eddie Reilly  
> Dr. McK.  
> Bill Dotson  
> Ernie Galbraith  
> Hank Parkhurst  
> Phil Smith  
> Wes Wymans  
> Fitz Mayo  
> Freddie B. NY  
> Brooke B. NY  
>  
> -----  
>  
> From: "greg merkel"  
> <gregandkathy41385@comcast.net>  
> (gregandkathy41385 at comcast.net)

>  
> Hank Parkhust was one and so was Ernie Galbraith.  
> He showed up sober at Dr. Bob's funeral.  
>  
> -----  
>  
> From the moderator, Glenn C. (South Bend, IN):  
>  
> That's not a very accurate list, to begin  
> with. You've somehow or other got Bill Dotson  
> on there twice, as was noted in messages sent  
> in by:  
>  
> "John J. Clark" <johnnyclark@...>  
> (johnnyclark at sbcglobal.net)  
>  
> "M.Eaton" <meaton1287@...>  
> (meaton1287 at rogers.com)  
>  
> Shakey1aa@...  
> (Shakey1aa at aol.com)  
>  
> Comments were also sent in suggesting that  
> we can get too negativistically focused on  
> failure, from  
>  
> Bill Lash <barefootbill@...>  
> (barefootbill at optonline.net)  
> "There is no such thing as a failure."  
>  
> "David Johnson" <cresteddave@...>  
> (cresteddave at yahoo.com)  
> "Failure is such a loaded word (pardon  
> the inadvertent pun)."  
>  
> HERE IS A LIST OF EARLY AA MEMBERS which I  
> assembled as part of a Big Book study.  
> I cannot 100% guarantee the accuracy of this  
> list, but I think it is nevertheless a more  
> useful list than the list of twelve names  
> which you have, for various reasons.  
>  
> (Big Book p. 159) Bill Wilson "leaving behind  
> his first acquaintance [Dr. Bob], the lawyer  
> [Bill Dotson], and the devil-may-care chap  
> [Ernie Galbraith]" left Akron and took a  
> train back home to New York in late August 1935.  
> He had been in Akron a little over three months,  
> most of it living in Dr. Bob and Anne Smith's  
> home, where Bill and Dr. Bob had worked out  
> the basic modifications which were going to  
> have to be made to the Oxford Group methods so  
> they would work better with alcoholics.  
>  
> (Big Book p. 159) "A year and six months later

> these three had succeeded with seven more,"  
> that is, by the end of February 1937, there  
> were a total of ten people in the Akron AA  
> group. Among the early Akron AA's, some or  
> all of the following people may have been  
> included in that "seven more." For those  
> whose stories appeared in the first edition  
> of the Big Book, the title of the story is  
> also given.  
>  
> We need to remember that at any given time,  
> the count would have included people who had  
> gotten sober but were not going to stay sober,  
> and also people who got permanently sober in  
> Akron but who then left to found AA groups  
> in other cities, so it is probably impossible  
> to completely reconstruct the list of seven  
> people whom the Big Book authors were thinking  
> of at this point.  
>  
> AKRON:  
>  
> Ernie Galbraith, "The Seven Month Slip," first  
> got sober September 1935, but had continual  
> trouble staying sober.  
>  
> Phil S., AA No. 5, sober September 1935,  
> first AA court case.  
>  
> Tom Lucas, sober November 1935,  
> "My Wife and I."  
>  
> Walter Bray, sober February 1936,  
> "The Backslider."  
>  
> Joe Doppler, sober April 1936,  
> "The European Drinker."  
>  
> Paul Stanley, sober April 1936,  
> "The Truth Freed Me."  
>  
> Dick S. was regarded as AA No. 7.  
>  
> Bill V., Bob E., and Ken A. were all  
> sober by 1937.  
>  
> James D. "J.D." Holmes, who founded the first  
> AA group in Indiana, got sober in Akron in  
> September 1936, and said that he was AA No. 10.  
> But he had left Akron and gone to Evansville,  
> Indiana, by the time the Big Book was written,  
> so although he stayed sober till the end of  
> his life, he was probably not counted among  
> the seven people mentioned on page 159 of  
> the Big Book.



righteousness' sake: for theirs is the kingdom of heaven.

---

#### THE "BEGATS":

A typical example can be found in the Gospel of Matthew 1:1-16 of the long genealogies that can be found in various places in the Bible. In seventeenth century English, "begat" meant "fathered." (Other examples of these long genealogies can be found in Genesis 5, 10, 11, and 25; Ruth 4; and 1 Chronicles 1, 2, 4, 6, 8, and 9.)

---

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; 3 and Judah begat Pharez and Zerah of Tamar; and Pharez begat Hezron; and Hezron begat Ram; 4 and Ram begat Ammin'adab; and Ammin'adab begat Nahshon; and Nahshon begat Salmon; 5 and Salmon begat Boaz of Rachab; and Boaz begat Obed of Ruth; and Obed begat Jesse; 6 and Jesse begat David the king. And David the king begat Solomon of her that had been the wife of Uri'ah; 7 and Solomon begat Rehobo'am; and Rehobo'am begat Abi'jah; and Abi'jah begat Asa; 8 and Asa begat Jehosh'aphat; and Jehosh'aphat begat Jeho'ram; and Jeho'ram begat Uzzi'ah; 9 and Uzzi'ah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezeki'ah; 10 and Hezeki'ah begat Manas'seh; and Manas'seh begat Amon; and Amon begat Josi'ah; 11 and Josi'ah begat Jeconiah and his brethren, about the time they were carried away to Babylon. 12 And after they were brought to Babylon, Jeconiah begat She-al'ti-el; and She-al'ti-el begat Zerub'babel; 13 and Zerub'babel begat Abi'ud; and Abi'ud begat Eli'akim; and Eli'akim begat Azor; 14 and Azor begat Zadok; and Zadok begat Achim; and Achim begat Eli'ud; 15 and Eli'ud begat Ele-a'zar; and Ele-a'zar begat Matthan; and Matthan begat Jacob; 16 and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are



but also in the beginning of Matthew (echoing Genesis) --

"and [so-and-so] lived [so many] years, and he begat [son of so-and-so], and after he begat [son of so and so] he lived [so-many-more] years, and all the days of [so-and-so] were [x hundred, x-ty, and x] years, and he died."

I am told there was an old New England expression, "He can't see the Beatitudes for the begats" (in other words, he gets involved in unimportant details and can't see the essential truth), but I haven't traced it back.

----

From: James Bliss <james.bliss@comcast.net>  
(james.bliss at comcast.net)

The beatitudes are the list of 8 blessings at the beginning of the sermon on mount .... The begats would be a reference to the various lists of the families 'Abraham was the father of Isaac, Isaac the father of Jacob ....'

My reading of the statement is that we knew the words of the Bible but not the true meaning of the words. In my words, we knew the Bible in our heads but not our hearts.

Jim

----

From: Sober186@aol.com (Sober186 at aol.com)

What Bill was saying was that many alcoholics would not wade through the boring stuff -- the begats -- to learn the really important lessons found in the beatitudes.

Love and serve  
Jim

----

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

My understanding of this quote is that we can't see the important things in life or the bible (like the Beatitudes) because we cannot get past the unimportant things (like the begats).

Another similar saying is "Can't see the forest for the trees."

-----

From: S Sommers <scmws@yahoo.com>  
(scmws at yahoo.com)

The way I've understood the expression about "couldn't see the Beatitudes for the begats" is that Bill W is combining the joke about "not being able to see the forest for the trees" with alliteration using a couple words found nowadays almost exclusively in the Bible. Bill is saying that we modern sophisticated types get tangled in the language and don't see the larger spiritual truths in scripture.

Like most wordy jokes, it loses much in the explanation.

Thanks for everything.

Sam Sommers

-----

From: "elg3\_79" <elg3\_79@yahoo.com>  
(elg3\_79 at yahoo.com)

This dichotomy is in the Twelve Steps & Twelve Traditions, in my humble opinion, to distinguish the parts of the Bible with positive exhortations toward spiritual living from those which are historical or negatively charged, and so encourage those (like myself) who come to sobriety with an allergy to religious literature.

YIS  
Ted G.

-----

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

Simply, it means we were clueless as to what the verses meant in a spiritual sense. We could cite chapter and verse but did not have the ears to hear or the eyes to see ..... was blind but now I see .....

-----

From: "Mitchell K."  
<mitchell\_k\_archivist@yahoo.com>  
(mitchell\_k\_archivist at yahoo.com)

Like not seeing the forest for the trees. There are those who memorize the Big Book and can cite it chapter and verse. But how many of those who can tell you on what line, page, chapter in all four editions a certain phrase can be found, still do not live the principles of recovery in all their affairs?

- - - -

From: "hartsell" <hartsell@etex.net>  
(hartsell at etex.net)

As with many such, this has entered into the public conscience and is used for many purposes other than its original intent -- as I read it -- to indicate the author's confusion and, at the time, disdain for, according to his then present perception, contempt for the hypocrisy of "religionists," only to come to understand that his own hypocrisy was even worse.

sherry

- - - -

ORIGINAL MESSAGE:

Message #5386 from "K G Jacob"  
<tvmdeps@gmail.com>  
(tvmdeps@gmail.com)

In Twelve Steps & Twelve Traditions on page 30 we have the following quote:

"We were plumb disgusted with religion and all its works. The Bible, we said, was full of nonsense; we could cite it chapter and verse, and we couldn't see the Beatitudes for the 'begats.'"

I find it impossible to understand the meaning of "we couldn't see the Beatitudes for the 'begats.'"

I shall be most grateful if you could kindly explain its meaning for me. Kindly note that I am not a native English speaker.









document finally convinced Dilworth Lupton that AA finally was independent of the Oxford group.

This may be incorrect and there might be more to the story. Would some of you oldtimers care to enlighten me?

Thank you, and thank you all for this wonderful group.

Loving greetings Claus.

--  
Knus.

Claus Rask Larosse  
Stubdrupvej 211.  
7100 Vejle  
Tlf. 23252344

Reminder from GOD.

Practice Love, It is the great lesson. Do all you can and leave the rest to Me. Fear not I am your Advocate.

- - - -

From the moderator:

Nancy Olson's biography of Joe says that he was from Cleveland and was probably the first Roman Catholic in AA. We know that large numbers of Roman Catholics in Cleveland became interested in AA at a very early date, but that most felt that they could not join as long as AA was part of the Protestant Oxford Group.

Clarence Snyder finally had to go to Dr. Bob and insist that the Akron AA group make an official break with the Oxford Group, for the sake of these Roman Catholic alcoholics in Cleveland.

But it was not just Roman Catholics who had problems with the Oxford Group because of its strong Protestant evangelical style. There were Protestant denominations which had problems with that kind of belief, including of course the Unitarians.

Nancy Olson tells us that the Rev. Dilworth Lupton, of the First Unitarian Church in

Cleveland, felt so negatively about the Oxford Group and its practices, that he wanted nothing at all to do with AA as long as it was part of the Oxford Group.

(Richmond Walker, the author of *Twenty-Four Hours a Day*, was from a Unitarian background. His son told me that Rich continued to attend the Unitarian Church all his life. Rich tried to get sober in the Oxford Group, but only lasted two and a half years before he relapsed. It was too alien to his religious background. His father had been an extreme Unitarian who had been one of the signatories of the Humanist Manifesto. Rich was only able to get permanently sober after he joined the AA group in Boston in May 1942, and began working out his own kind of spirituality, which in many ways had closer ties to the old New England Transcendentalists than to any kind of Jesus-oriented, bible-quoting, heavily evangelical style. The Transcendentalists -- Ralph Waldo Emerson, Henry David Thoreau, Orestes Brownson, William Henry Channing, Bronson Alcott, and so on -- had been part of the same world as the early Unitarians.)

The Unitarians (like the Southern Methodists who published the *Upper Room*) felt very strongly that good spirituality had to practice a spirit of tolerance, where men and women of all sorts of different religious traditions could learn to respect one another and work with one another, as long as their hearts were filled with love for their fellow human beings. Good spirituality should be inclusive instead of exclusive, reaching out to our fellow human beings in love, instead of mounting continual attacks on everybody who did not believe exactly as we did. There was too much in the Oxford Group, they believed, of excluding people who were "not maximum" (as they did with Bill Wilson in New York) and other kinds of exclusiveness in their approach.

Glenn C., South Bend, Indiana, USA

- - - -

[http://www.a-1associates.com/westbalto/HISTORY\\_PAGE/Authors.htm](http://www.a-1associates.com/westbalto/HISTORY_PAGE/Authors.htm)

NANCY OLSON'S BIOGRAPHY

The European Drinker -- Joe Doppler (Doeppler?),

Cleveland, Ohio. Original Manuscript, p. 206  
in 1st edition, p. 230 in 2nd and 3rd editions

Beer and wine were not the answer

Joe's date of sobriety was April 1936. He was 12th stepped by Dr. Bob, and was probably the first Roman Catholic in A.A.

He was born in Germany and grew up on "good Rhine wine of song and story." His parents wanted him to become a priest and he attended a Franciscan school at Basle, Switzerland. But although he was a good Catholic, the monastic life did not appeal to him, so he became a harness-maker and upholsterer.

He drank about a quart of wine a day, which was common in his part of the world. Everybody drank wine.

He did his compulsory military service, and took part in the Boxer Rebellion in China. There he experimented with more potent beverages. When he returned to Germany he resumed his wine drinking.

At age twenty-four, he came to America and settled in Cleveland where he had relatives. He founded a mattress factory and was doing well with his general upholstering work, and there was every indication that he would be financially independent by the time he was middle aged. By this time he was married and was paying for a home.

He thought American wine inferior to German so drank beer instead. When Prohibition became law he quit drinking altogether, since he couldn't get what he liked. He hardly tasted anything for two years.

Soon like his friends, he began to drink home-brew, which was a lot stronger than he had been used to. More and more he started doing some of his business in the speakeasy. There he could buy whiskey, which was easier to transport than beer or wine, and he developed a taste for hard liquor.

It soon became obvious that he had a problem with alcohol. He became a periodic drinker, and was eased out of the business he had founded and was reduced to doing general upholstery in a small shop at the back of his house.

His wife complained about his drinking, so he hid bottles all over the house. At times he would resolve never to drink again and pour out full pints and smash the bottles, only to find himself frantically searching for any he missed so

he  
could have a drink.

He began to absence himself from the church where he had formerly been a member of the choir. He never asked the priest to give him the pledge like many other Catholic alcoholics did. (It was common at that time for Roman Catholics who had problems with alcohol to pledge to a priest that they would stop drinking. It usually didn't work if the man was an alcoholic.)

Then occurred the event that saved him. Dr. Bob visited him. He did not ask any questions except whether he was definite about his desire to quit drinking. There were no more than four or five in Dr. Bob's group at the time, but they befriended him. He was advised "You've been trying man's ways and they always fail. You can't win unless you try God's way."

He had no problem with what they were teaching him because his church taught the same thing. He put into practice what he was being taught and soon Dr. Bob sent him to talk to other alcoholics.

The first few months were hard: business trials, little worries, and feelings of general despondency nearly drove him to the bottle, but he made progress in the spiritual life.

"As I go along I seem to get strength daily to be able to resist more easily. And when I get upset, cross-grained and out of tune with my fellow man I know that I am out of tune with God. Searching where I have been at fault, it is not hard to discover and get right again, for I have proven to myself and to many others who know me that God can keep a man sober if he will let him."

Dorothy Snyder, the wife of Clarence Snyder ("The Home Brewmeister"), was eager to help this group reach other alcoholics. She approached Rev. Dilworth Lupton, of the First Unitarian Church in Cleveland, concerning the group, but he was negative about the Oxford Group and wanted nothing to do with it. After the Cleveland members broke away from the Oxford Group, she approached him again, this time with a copy of the book and with the names of some Roman Catholics who were members. Among the names was that of Joe Doppler. The fact Joe Doppler





The inside of the dust jacket of the 2nd edition states "Of course, the basic text itself, page 1 to page 165 [sic], remains substantially unchanged. To the minds of most AAs, this should stand as first written."

The page numbering of the 1st edition basic text was 1 to 179 not 1 to 164. "The Doctors Opinion" was originally page 1. "Bill's Story" became page 1 in the 2nd edition. Nobody really knows why Bill W renumbered the pages but there is much creative and entertaining speculation.

The 2006 Conference passed an advisory action to add the word "largely" to the 2nd sentence of the 2nd paragraph of the Preface to the 4th edition so that it reads "Therefore, the first portion of this volume, describing the AA recovery program, has been left largely untouched in the course of revisions made for the second, third and fourth editions." The 2006 Conference also made a similar change to the introduction in the book "Experience, Strength and Hope."

There have been many wording changes over the years to the basic text (including two changes to Step 12). The wording of Step 12 was first changed in the 2nd printing of the 1st edition. The term "spiritual experience" was changed to "spiritual awakening" and "as the result of these steps" was changed to "as the result of those steps." Appendix II "Spiritual Experience" was added. Father Ed Dowling expressed his dissatisfaction with the change in his address to the 1955 International Conference (see "AA Comes of Age" pg 256). The wording of Step 12 was changed back to "as the result of these steps" in 1956 in the 2nd printing of the 2nd edition (there was no Conference advisory action on this).

A number of web sites have tables that detail the wording changes from edition to edition.

Several Conference advisory actions related to the 4th edition specified that no changes were to be made to the forewords, basic text, appendices and "Dr. Bob's Nightmare." They were to "remain as is." This pretty much represents the ongoing sentiment of the AA membership that emerged with 2nd edition (1955).

In the 4th edition, punctuation changes were

made to "Dr. Bob's Nightmare." It appeared that the Trustee's Literature Committee was non-responsive to the Conference's advisory actions that the story "remain as is." It was likely an honest mistake since there were so many Conference advisory actions on the matter. In two of those advisory actions, the Conference authorized the Literature Committee to make punctuation changes if they were done to correct errors. On the other hand "remain as is" means "remain as is." The 2003 Conference let the changes stand. The 2004 Conference passed a floor action to restore the original punctuation.

One more interesting change made by the Conference was a statement in the 1st printing of the 4th edition "Foreword to the Fourth Edition" that read "Fundamentally, though, the difference between an electronic meeting and the home group around the corner is only one of format." This didn't go over well and the sentence was eliminated by advisory action of the 2002 Conference.

Cheers  
Arthur

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Tom Hickcox  
Sent: Friday, December 12, 2008 8:55 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] Re: Who are you to say there is no God?

At 07:38 12/10/2008, Steve Stevenson wrote:

> I was informed on this forum that Bill W.  
> was the one who moved the Dr.'s Opinion to the  
> Roman numeraled pages without Conference  
> approval.  
>  
> If that is true, then changing some fonts  
> would also seem to be well within Bill's scope  
> of authority.  
>  
> So, my question becomes, did the Conference  
> need to approve any changes in the book while  
> Bill was still alive?  
>  
>

I believe there were ninety-odd changes made from the First Printing of the First Edition thru the Sixteenth Printing of the First Edition.





- > Were there any other organizations or groups
- > prior to the beginning of the AA movement
- > which had similar principles of public
- > anonymity or statements about the need for
- > public anonymity?

- > For example, like the Emanuel Movement,
- > Washingtonians, Oxford Group, etc., etc.

- - - -

I don't know about the Washingtonians, but I do have some impressions of the other two groups you mention. The Emmanuel movement was really not a "movement" in the organizational sense, really just the religious healing philosophy of Elwood Worcester. He was the rector of Emmanuel Episcopal church in Boston and the main author of the two associated books.

<http://hindsfoot.org/kDub2.html>

McComb was his assistant, Peabody and Baylor and others were trained by them. There were spin-off clinics in New York and California, possibly elsewhere, but none with a formal or legal connection to the main clinic in Boston. Peabody became independent, but that can't really be called anonymity. He just wasn't working for Worcester any more.

The Oxford Groupers, on the other hand, had a somewhat deceptive form of anonymity which they used when trying to get new people to come to meetings. I've had a chance to read through the papers of a few people who were active members in the 1920s and 1930s, and there is a pattern to the letters they sent to old friends and acquaintances.

They would start out like an ordinary letter, mentioning the last time they saw the person or something about the family, then say something like "You know, I've been thinking. . ." about how important it is for people of conviction to live their convictions, etc., then say that they'd just recently been invited to attend a meeting with some nice people who had some of the same questions . . ."I'm a pretty skeptical guy of course, so I didn't expect to be impressed . . . But you know, I got to thinking. . . Could there actually be something to this? So I wondered what you would think . . . I'm sending some of the written material they gave me . . .

would appreciate your reaction . . . ."

This is all a paraphrase, of course, but you get the idea. It is being written by someone who is in fact deeply immersed in the group, pretending to be "just checking them out," for purposes of recruitment. And these were people who were scrupulously ethical in every other respect. It isn't too hard to see how the OG got a bad name.

|||||

+++Message 5402. . . . . Re: Other organizations using an anonymity principle?  
From: John Lee . . . . . 12/14/2008 1:46:00 PM

|||||

Secret societies and fraternities have existed in America since the early 1700s. Many of the Founding Fathers were Freemasons. Skull and Bones was formed at Yale in the early 1830s. The "Know Nothing" Party was quite influential in pushing a nativist agenda in the 1850s. Rituals and teachings were secretive in these organizations, limited to the initiated.

Alcoholics Anonymous has never been a secret society; rather, it's always been a spiritual service movement. Anonymity is cherished in AA for purposes of service, equality and humility, rather than for secrecy.

The 11th Tradition of AA requests anonymity AT the level of press, radio and films, indicating the exact point at which AA members are anonymous. Co-founder Doctor Bob is quoted in Doctor Bob and the Good Old Timers as indicating that AA members shouldn't be so anonymous that drunks can't find help. AA's emphasis on the spiritual benefits of anonymity is AA's distinctive contribution.

John Lee  
Pittsburgh

|||||

+++Message 5403. . . . . Bill R  
From: jlobdell54 . . . . . 12/14/2008 5:45:00 PM

|||||

Bill R died sober 9 June 1961 (tape by Kathleen





> The Oxford Groupers, on the other hand, had  
 > a somewhat deceptive form of anonymity which  
 > they used when trying to get new people to  
 > come to meetings. I've had a chance to read  
 > through the papers of a few people who were  
 > active members in the 1920s and 1930s, and  
 > there is a pattern to the letters they sent  
 > to old friends and acquaintances.  
 >  
 > They would start out like an ordinary letter,  
 > mentioning the last time they saw the person  
 > or something about the family, then say some-  
 > thing like "You know, I've been thinking. . ."  
 > about how important it is for people of  
 > conviction to live their convictions, etc.,  
 > then say that they'd just recently been  
 > invited to attend a meeting with some nice  
 > people who had some of the same questions  
 > . . . "I'm a pretty skeptical guy of course,  
 > so I didn't expect to be impressed . . . But  
 > you know, I got to thinking. . . Could there  
 > actually be something to this? So I wondered  
 > what you would think . . . I'm sending some  
 > of the written material they gave me . . .  
 > would appreciate your reaction . . . ."  
 >  
 > This is all a paraphrase, of course, but you  
 > get the idea. It is being written by someone  
 > who is in fact deeply immersed in the group,  
 > pretending to be "just checking them out,"  
 > for purposes of recruitment.

=====

++++Message 5408. . . . . Thomas H. Uzzell's later life  
 From: Glenn Chesnut . . . . . 12/15/2008 2:54:00 PM

=====

Thomas H. Uzzell was a former editor of  
 Collier's magazine, taught for a while at  
 New York University, etc. He did the some  
 important editing on the Big Book manuscript  
 in Janury 1939, as we know.

See for example Message 2590:  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/2590>

What information do we have about his LATER  
 life?

That is, in the years AFTER his work on the  
 Big Book manuscript in 1939?





++++Message 5410. . . . . prayer request for Ray G.  
From: Mitchell K. . . . . 12/16/2008 10:42:00 PM

|||||

Just got an e-mail message that Ray G. is going in for surgery tomorrow (Wednesday) in Florida. Please keep Ray in your thoughts and prayers for a speedy recovery if that be God's will.

Mitchell

|||||

++++Message 5411. . . . . Medical study, emotionally immature and grandiose  
From: edgarc@aol.com . . . . . 12/16/2008 4:56:00 AM

|||||

In discussion of Step 12 in the Twelve and Twelve, the text talks on page 123 of a medical study that found AAs were in general ". . . childish, emotionally immature, and grandiose . . ."

Any idea about who was involved in the study, who underwrote it, where its results were published, size and methodology of the subject base, etc.?

Edgar C, Sarasota, Florida

- - - -

From the moderator: that phrase is taken from the following passage from the Twelve and Twelve Traditions, pp. 122-124:

But not so with 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.



1947, so Harry B's date of sobriety would have to be either pre-1940 or post-1947 and make the statement "more than twenty years sobriety" an error.

>Bill and Kathleen's daughter was the first  
>"AA baby" and btw there was an interesting  
>Grapevine article by Bill's nephew down in  
>Huntsville, Alabama a couple of years ago.

Grapevine articles are now available online, although a subscription is required. Could you give us some more specific info on the article so those of us interested could look it up?

Tommy H in Baton Rouge

=====

++++Message 5413. . . . . Re: Amend vs. amends, and Grammar  
From: Edie Stanger . . . . . 12/15/2008 10:24:00 PM

=====

In my 2,046-page Webster's New Twentieth Century Dictionary, published in 1966 (but I don't think changed since 1904), there is no noun usage for amend, only a verb.

Actually, when you find you are wrong, you can promptly admit it, more in the spirit of the 10th step.

Edie Stanger

- - - -

From the moderator:

The verb is to "amend."

The noun is "amends" with an "s" on the end, whether we are talking about correcting one harm or many.

It's strange, since I have often heard AA people talk about "making an amend" with no "s" on the end, but in all the English dictionaries I have checked (and also in all the dictionaries which the other people below have looked at) there is apparently no such word in good English usage.

The noun is "amends" with an "s" on the end,



To better one's conduct; reform.

[Middle English amenden, from Old French amender, from Latin "mendare  
: "mendare",  
ex-, ex- + mendum, fault.]  
amend'ablej., amend'ern.

amends Usage Examples

Preposition: on

\* minute: He made amends on 30 minutes with a carbon copy move.

Noun used with modifier

\* clause: This clause amends section 63 of the 1983 Act.

\* section: This section amends section 30 of the 1998 Act.

Adjective modifier

\* direct: Made direct amends to such people wherever possible, except when  
to

do so would injure them or others.

\* full: By this, I was sure his wife had made him full amends for once.

\* necessary: To those advertisers whose targets were missed, we will make  
the  
necessary amends.

\* such: If they failed to make such amends, they were not only damned by  
society but damned in the next world.

\* partial: So I set off to The Shepherds Bush Empire the other day to make  
partial amends.

Converse of object

\* make: I hope to make amends early in the New Year.

Modifies a noun

\* regulation: Regulation 10 amends regulation 44, which defines an eligible  
child for the purpose of children's pension rights.

\* section: Section 1 of the Act amends section 61 of the 1991 Act.

\* paragraph: Paragraph 3 of Schedule 4 amends paragraph 6(2 ) of Schedule 3  
of  
the DDA 1995.

\* rule: Paragraph 13 amends rule 5 of those rules to apply the provisions  
about

answers to applications under Schedule 6 to the 2004 Act.

\* part: Schedule 1 amends Part I of the 2002 Act to effect this transfer of  
functions.

\* minute: The re-signing did make amends minutes later, however, when diving  
to  
deny Edwards.

Preposition: in

\* minute: Jensen more than made amends in the 12th minute when a quick  
one-two  
with Graham Stuart set him free on the left of goal.

Preposition: for

\* mistake: Making amends for the mistakes in the last 10 years will mean  
hard

work & bridge building.

\* defeat: Rotherham were quick out the blocks, looking as if they were eager  
to  
make amends for defeats in their last two games.

\* harm: We also expect the young person to take action to make amends for  
the



The date of May 1938 cannot be accurate since the Alcoholic Foundation wasn't established until August 5, 1939. An end note in "Not God" (pg 330 ref 24) states "On AACA p 152 Wilson dates the actual Foundation as from 'May 1938': erroneous, and another example of his lack of memory for dates."

"Pass It On" (pg 188) states: "It was finally agreed that the trust would be called the Alcoholic Foundation. Its board of trustees was formally implemented on August 11, 1938, with five members, three of whom were nonalcoholics: Richardson, Amos and John Wood. The alcoholic members were Dr Bob and Bill R of the New York area. The trust agreement stipulated that an alcoholic trustee would have to resign immediately if he got drunk. (This actually happened in the case of the New York member, and he was replaced forthwith)."

The text of Bob P's "unofficial" history of AA states: "One of the provisions of the trust agreement stipulated that an alcoholic trustee would have to resign immediately if he drank. Unfortunately, this happened within a few months to Bill R."

I'm in possession of two lists naming the board Trustees up to 1990. One list is in alphabetic sequence, the other in chronological sequence. They were prepared in 1990 by GSO for incoming Trustees (one of which was a past Delegate from my Area who had been elected Trustee-at-large). Both lists indicate that Bill R served on the board from 8/11/38 to 2/39 when he resigned. He was almost immediately allowed to serve on the "Advisory Committee" (with Bill W, Hank P, Morgan R and others) and continued on the Advisory Committee from 2/39 to 4/42. Both lists state that Bill R died in 1962 (which appears to be another date error based on the references stated below).

Both lists show alcoholic Harry B (Big Book story "A Different Slant) as taking office on 6/39 and resigning in 12/39 (he got drunk as well). This gave impetus to the practice of having a nonalcoholic board chair ever since. (Although that might change sometime in the future based on a recent Conference advisory action).

Cheers  
Arthur











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> future based on a recent Conference advisory  
> action).

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> Cheers  
> Arthur

>  
> -----Original Message-----  
> From: AAHistoryLovers@yahoogroups.com  
> [mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of jlobdell54  
> Sent: Sunday, December 14, 2008 4:45 PM







To The Trustees  
The Alcoholic Foundation  
New York City

Gentlemen;

To facilitate the trustees meeting projected for the middle of October I think it may prove helpful to review the work of A.A. from April 1939, when our book "Alcoholics Anonymous" appeared, down to the present moment. From such a record, together with running comment thereon, we may be able to draw some conclusions as to our future requirements and policy.

Let us first consider the growth of the work by numbers and by new localities to which it has spread.

(Begin Text)

When the book appeared in April of last year we had approximately one hundred 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. It had been satisfactorily demonstrated that at least two out of three alcoholics who wished to get well could apparently do so, notwithstanding the fact that their chance of recovery upon any other medical or spiritual basis had been almost nil—perhaps not more than two percent..

Publication of the book, which set down our experience and technique at length, brought us into a new and unexplored phase which meant an attempt to carry the work to other localities, widespread publicity, and the exposure of our methods to the test of approval or disapproval by religion, medicine, and the general public—an uncharted field indeed. Would theologians complain of our lack of orthodoxy? Would physicians frown upon the idea of banding together swarms of neurotic alcoholics for mutual aid through a religious common denominator? Would reviewers and columnists ridicule the religious content of the work, thus prejudicing the men and women we were trying to help? Would alcoholic men and women and their families be convinced by the book and the attendant publicity that here at last was a solution? Such were the uncertainties of April 1939.

NOW WE ARE THOUSANDS. — p.391

WHEN this book appeared in April 1939 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. It had been satisfactorily demonstrated that at least two out of three alcoholics who wished to get well could apparently do so,



discovered that the passages that had caught my eye came from the conference pamphlet on "The A.A. Group." This can be read online at:

[http://www.aa.org/en\\_pdfs/p-16\\_theaagroup.pdf](http://www.aa.org/en_pdfs/p-16_theaagroup.pdf)

The conference pamphlet on "The A.A. Group"

pages 13-14

The A.A. Home Group

Traditionally, most A.A. members through the years have found it important to belong to one group which they call their "Home Group." This is the group where they accept service responsibilities and try to sustain friendships. And although all A.A. members are usually welcome at all groups and feel at home at any of these meetings, the concept of the "Home Group" has still remained the strongest bond between the A.A. member and the Fellowship.

With membership comes the right to vote upon issues that might affect the group and might also affect A.A. as a whole—a process that forms the very cornerstone of A.A.'s service structure. As with all group-conscience matters, each A.A. member has one vote; and this, ideally, is voiced through the home group.

Over the years, the very essence of A.A. strength has remained with our home group, which, for many members, becomes our extended family. Once isolated by our drinking, we find in the home group a solid, continuing support system, friends and, very often, a sponsor. We also learn firsthand, through the group's workings, how to place "principles before personalities" in the interest of carrying the A.A. message.

Talking about her own group, a member says:  
"Part of my commitment is to show up at my homegroup meetings, greet newcomers at the door, and be available to them—not only for them but for me. My fellow group members are the people who know me, listen to me, and steer me straight when I am off in left field. They give me their experience, strength and A.A. love, enabling me to 'pass it on' to the alcoholic who still suffers."

page 28

A.A. Business Meetings

In most groups, the chairperson or another officer



<mailto:jblair%40videotron.ca> ca> wrote:

Edgar wrote

In discussion of Step 12 in the Twelve and Twelve, the text talks on page 123 of a medical study that found AAs were in general ". . . childish, emotionally immature, and grandiose . . ."

This is transcribed from a talk given by Bill W.

Some years ago the doctors began to look at Alcoholics Anonymous and they got about thirty of us together and they said to themselves "Well, now that these fellows are in A.A., and they won't lie so badly, and maybe for the first time we'll get a good look at what the interior of a drunk is like." So a number of us were examined at great length by psychiatrists, and all sorts of tests taken, and the object of this particular inquiry was to see whether alcoholics as a class differed from other people, and if they did, just why and how much.

A number of us were invited to attend the conclave, and a number of learned papers were read, and finally one of these physicians (a very noted one - the meeting took place at the New York Academy of Medicine) began to sum up what he thought the conclusion which they had arrived at was this: that the alcoholic is emotionally on the childish side. That the alcoholic is a person who is more sensitive emotionally than the average person. And then, they ascribed another quality to us - they used the word "grandiosity, " they were grandiose (meaning by that that as a type we were what you might call "All or nothing people.") Someone once described it by saying all alcoholics hanker for the moon when perhaps the stars would have done just as well. As a class, we're like that, said the doctors. (Memphis, Tenn., Sept.18-20, 1947)

The paper by Howard W. Haggard, The Physician and the Problem of Alcoholism  
Bull.N.Y. Acad Med 1945 Sept, 21 (9) 451-466

Can be read here:

<http://www.pubmedcentral.nih.gov/articlerender.fcgi?artid=1870440&tool=pmcentrez>

Jim



"He further says, 'The whole book needs the final shaping of a professional hand', and then goes on in considerable length into mechanical details with which I will not bother you.

"But it is interesting that he ends his letter as follows: 'I understand better now the enthusiasm you revealed in your talks with me about this work. I thought you were exaggerating somewhat, but now I have joined the choir invisible.

"If I were you I would be intensely proud of that opinion."

[stop]

- - - -

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

He was paid what would be about \$4500 in today's money to edit the book. There is nothing to indicate he was an alcoholic. The fact that he had to be paid to edit the book, together with the nature of his statements in this letter (Hank Parkhurst to Bill 1939) show he was not an AA member.

Regards

John

- - - -

From: J. Lobdell <jlobdell54@hotmail.com>  
Subject: RE: Thomas H. Uzzell's later life  
To: aahistorylovers@yahoogroups.com  
Date: Monday, December 15, 2008, 10:16 PM

From CULTURE ALCOHOL & SOCIETY QUARTERLY  
newsletter of Kirk/CAAS Collections at Brown  
(Vol. 3 no. 6):

Notes: Early AA: Thomas Hayes Uzzell.

Thomas Hayes Uzzell (b. Denver Oct 25 1884  
d. Los Angeles Nov 11 1975, who m. Camelia  
Waite) had two children, one of whom,  
Camelia Uzzell Berry, published a book OKLAHOMA  
PRAIRIE PLOWED UNDER (Cortez CO: Mesa Verde  
Press -- I think around 1998).

Uzzell was the son of Charles S Uzzell, the "Rocky Mountain Evangelist" (1853-1890), who d. in CA, and Estella Alexander Uzzell (b. 1861?), who remarried, a man named Frank May (or Nay?), the same age she was: they had children Lucile (b. 1893), Lloyd B. (b. 1896?), and John (b. 1899?), and lived in Calumet IL in 1910, Tom Uzzell living with them at that point.

(Charles S. Uzzell's older brother, converted with him in 1871, was also Thomas H. Uzzell.)

Our Thomas H. Uzzell graduated Phi Beta Kappa from the University of Minnesota, did graduate work at Harvard and Columbia, was an editor with the government in DC in 1917, living with his wife at 4421 15th St, traveled to Europe on economic investigation in 1919-20 and again in 1920-21, was later with Collier's in NYC, then ran a writer's school, the Thomas H. Uzzell School (actually run, according to Mary Cheever, who was briefly her secretary, by his wife).

He wrote a number of books, including NARRATIVE TECHNIQUE (1923), (ed) SHORT STORY UNITS (2 vols 1933/34), TECHNIQUE OF THE NOVEL: A HANDBOOK (1947, 1959), TWILIGHT OF SELF GOVERNMENT (1961/2), and a novel GRANDEE JIM (1973).

I ... emailed Clancy I in Long Beach/LA to see if he knows if Bill W visited Tom Uzzell at the time of the 1960 Convention [he doesn't]. What I [also] don't know is whether there was any particular personal connection between Bill or any of the other early AAs and Tom Uzzell, though Jim B's history suggests it was Hank P. who brought Tom into the equation.

As far as later life is concerned, I haven't been able to find out much -- Good luck!

=====

+++Message 5429. . . . . Re: Bill R  
From: John Barton . . . . . 12/18/2008 9:04:00 PM

=====

The minutes of the Alcoholic Foundation dated 2/14/39 contain the following in the second paragraph.



- P391-L24, Religious content to spiritual.
- P393-L12, 8,000 by 01/43 to 10,000 by 01/44.
- P398-L09, Works Publishing Company to Inc.
- P398-L10, organized to originally organized.
- P398-L10, members to older members
- P398-L11, Added 49 gave up stock.
- P398-L16, this book, to this book.
- P398-L16, send money to please send money.

- - - -

The word "religious" was actually changed to "spiritual" TWICE, not just once, on page 391.

- - - -

The text for "Now We are Thousands" was inserted as page 391 in the second printing of the first edition Big Book:

"WHEN this book appeared in April 1939 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. It had been satisfactorily demonstrated that at least two out of three alcoholics who wished to get well could apparently do so, notwithstanding the fact that their chance of recovery upon any other medical or spiritual basis had been almost nil - a small percentage at best."

"Publication of the book, which set down our experience and methods at length, opened a new and unexplored phase which meant an attempt to carry the work to other localities, widespread publicity, and the exposure of our methods to the test of approval or disapproval by religion, medicine, and the general public - an uncharted field indeed. Would theologians complain of our lack of orthodoxy? Would physicians frown upon the idea of banding together great numbers of alcoholics for mutual aid through a religious common denominator? Would reviewers and columnists ridicule the religious content of the work, thus prejudicing the men and women we were trying to help? Would alcoholic men and women and their families be convinced by the book and the attendant publicity that here at last was a solution? Such were the uncertainties



says "Mac".

Does anyone know who owns this original autographed book?

I have deciphered the names for numbers 25 and 32 (left blank in the book notations as ?) as well as the name for the crossed out (13).

Best Regards

John B

--- In AAHistoryLovers@yahoo.com, John Barton <jax760@...> wrote:

>  
> In message 5286, I said that "Herb was a  
> slipper who had been around since 1935 (see  
> Pass it On p.162)."  
>  
> - - - -  
>  
> My mistake! I have found this to be incorrect.  
> Herb D came in according to a survey of the  
> New Jersey Group conducted on Jan 1, 1940  
> (Document in Jersey Archives) earlier in 39.  
> Survey said he had 9 months. I suspect this  
> is also wrong unfortunately as I have found  
> other errors on this survey i.e. lists Hank P  
> as having "5 years", unlikely since that  
> would pre-date Dr Bob.  
>  
> For example many of the "Pioneer Lists" on  
> the internet ( see below) are in error. Under  
> 1935 they show Bill R. Pass it On says "Bill  
> and his wife non-alcoholic Kathleen.... "This  
> is Bill Ruddell who came in Feb 1937. Documents  
> in the New Jersey Archives confirm Bill Ruddell  
> and his wife Kathleen in letters from Ruth  
> Hock. Herb D and Earnest M are both listed in  
> the 1940 survey as having 9 months. Although  
> as I said I do question this. These guys  
> attended the meetings at Clinton Street but  
> not in 35 as indicated on these Pioneer Lists.  
> I have a strong suspicion (but unconfirmed)  
> at this point that Earnest M is "Mac".  
> Earnest's last name is MacKenzie. Recall  
> Mac was found drunk in Bill's office when  
> A LeRoy Chipman from the Rockefeller founda-  
> tion visited on Vesey Street.Circa 1939/40.  
>  
> I am trying to chase this down, but we should  
> not read anything into Pass it On page 162 to  
> indicate that the people who attended the  
> Tuesday meetings at 182 Clinton Street were  
> all attending in 1935. The meetings on Tuesday  
> went from Fall of 1935 until April of 1939.

- > Pass it On says Lois remembers so and so etc,
- > could have been that many names mentioned
- > attended in later years, as is definitely the
- > case with Bill R. I must admit that I too
- > originally read that page in Pass it On with
- > tunnel vision.
- >
- > I hope more will be revealed.
- >
- > God Bless
- >
- > John B
- >
- > - - - -
- >
- > Pioneers of Alcoholics Anonymous – 1934 – 1939
- >
- > All Below Achieved At Least Some Period of Sobriety.
- > Some who failed may have achieved permanent sobriety later.
- > Bolded Names Achieved Permanent Sobriety.
- >
- >
- > 1934
- >
- > Name
- >
- > Location
- >
- > Comment/Big Book Story
- >
- >
- > Dec 11
- >
- > Bill Wilson
- >
- > New York
- >
- > Co-Founder of AA – Bill's Story
- >
- >
- > 1935
- >
- >
- >
- > Jun 10
- >
- > Dr.Bob Smith
- >
- > Akron
- >
- > Co-Founder of AA – Dr. Bob's Nightmare
- >
- >
- > June
- >

- > Eddie Reilly
- >
- > Akron
- >
- > Sobered in 1949
- >
- >
- > June
- >
- > Dr. McK.
- >
- > Akron
- >
- > Failed to gain long term sobriety
- >
- >
- > June
- >
- > Bill Dotson
- >
- > Akron
- >
- > Alcoholics Anonymous No.3 – 2nd Ed
- >
- >
- > July
- >
- > Ernie Gailbraith
- >
- > Akron
- >
- > The Seven Month Slip – (An In-and-Outer Slipper)
- >
- >
- > Aug
- >
- > Wes Wyman
- >
- > Akron
- >
- > Sobered in 1949
- >
- >
- > Sept
- >
- > Hank Parkhurst
- >
- > New York
- >
- > The Unbeliever – 4 yrs. Sober
- > Drunk Sept 1939
- >
- >
- > Sept
- >

> Phil Smith  
>  
> Akron  
>  
>  
>  
> Oct  
>  
> John Henry "Fitz" Mayo  
>  
> New York  
>  
> Our Southern Friend  
>  
>  
> 1935  
>  
> Freddie B.  
>  
> New York  
>  
> Failed to gain long term sobriety  
>  
>  
> 1935  
>  
> Brooke B.  
>  
> New York  
>  
> Failed to gain long term sobriety  
>  
>  
> 1935  
>  
> Bill R. ERROR  
>  
> New York  
>  
> Failed to gain long term sobriety  
>  
>  
> 1935  
>  
> Ernest M. ERROR  
>  
> New York  
>  
> Failed to gain long term sobriety  
>  
>  
> 1935  
>  
> Herb D. ERROR  
>





At 20:09 12/17/2008, jax760 wrote:

>Interestingly enough I have found the source  
>of the text for "Now We are Thousands" which  
>was inserted as page 391 in the second printing  
>of the first edition Big Book. It was taken  
>from an eighteen page letter Bill wrote to  
>the trustees in October of 1940. Below are the  
>first few paragraphs of Bill's letter to the  
>trustees and the original text which appeared  
>in the second and third printings on page 391.

[snip]

>  
>NOW WE ARE THOUSANDS. - p.391  
>  
>WHEN this book appeared in April 1939 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  
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>been satisfactorily demonstrated that at least two out of three  
>alcoholics who wished to get well could apparently do so,  
>notwithstanding the fact that their chance of recovery upon any other  
>medical or spiritual basis had been almost nil-a small percentage at  
>best.  
>  
>Publication of the book, which set down our experience and methods at  
>length, opened a new and unexplored phase which meant an attempt to  
>carry the work to other localities, widespread publicity, and the  
>exposure of our methods to the test of approval or disapproval by  
>religion, medicine, and the general public-an uncharted field indeed.  
>Would theologians complain of our lack of orthodoxy? Would physicians  
>frown upon the idea of banding together great numbers of alcoholics for  
>mutual aid through a religious common denominator? Would reviewers and  
>columnists ridicule the religious content of the work, thus prejudicing  
>the men and women we were trying to help? Would alcoholic men and women  
>and their families be convinced by the book and the attendant publicity  
>that here at last was a solution? Such were the uncertainties of April  
>1939.  
>  
>(End Text)  
>

I would note that the the word "religious" in the  
third and fourth sentences was changed to  
"spiritual" in the Fourth and subsequent  
printings. This change is noted in A.A.H.L. message #2258.

Tommy H







â b. Improvement in health, recovery. Obs.

5. Comb. amends-making.

(The Oxford English Dictionary is the internationally recognized authority on the evolution of the English language from 1150 to the present day. The dictionary defines over 500,000 words and traces their usage through 2.5 million illustrative quotations from a wide range of literary and other sources. It is an unsurpassed guide to the meaning, pronunciation, and history of the English language.)

- - - -

From the moderator:

So if I understand this properly, the OED (Oxford English Dictionary), which is the great authority on the history of English usage since the Norman Conquest, did find places where amend was used (without an s on the end) as a singular noun, but refers to this usage as both rare and obsolete.

|||||

+++Message 5435. . . . . Re: Amend vs. amends, and Grammar  
From: wil antheunis . . . . . 12/19/2008 11:43:00 PM

|||||

The most recent quotation for the singular given by OED is dated in the late sixteen hundreds.

- - - -

In the original message

[From: wil antheunis  
Subject: Re: Amend vs. amends, and Grammar]

the moderator commented:

So if I understand this properly, the OED (Oxford English Dictionary), which is the great authority on the history of English usage since the Norman Conquest, did find places where amend was used (without an s on the end) as a singular noun, but refers to this usage as both rare and obsolete.



New York Medical Society, the actual studies of the alcoholics was done on the Yale campus. Yale University eventually dropped applied research, and the School of Alcohol Studies was moved to Rutgers University in 1962. [I've parked next to the Brinkley Smithers School of Alcohol Studies while attending basketball games at Rutgers].

John Lee  
Pittsburgh

--- On Wed, 12/17/08, James Blair <jblair@videotron.  
<mailto:jblair%40videotron.ca> ca> wrote:

Edgar wrote

In discussion of Step 12 in the Twelve and Twelve, the text talks on page 123 of a medical study that found AAs were in general ". . . childish, emotionally immature, and grandiose . . ."

This is transcribed from a talk given by Bill W.

Some years ago the doctors began to look at Alcoholics Anonymous and they got about thirty of us together and they said to themselves "Well, now that these fellows are in A.A., and they won't lie so badly, and maybe for the first time we'll get a good look at what the interior of a drunk is like." So a number of us were examined at great length by psychiatrists, and all sorts of tests taken, and the object of this particular inquiry was to see whether alcoholics as a class differed from other people, and if they did, just why and how much.

A number of us were invited to attend the conclave, and a number of learned papers were read, and finally one of these physicians (a very noted one - the meeting took place at the New York Academy of Medicine) began to sum up what he thought the conclusion which they had arrived at was this: that the alcoholic is emotionally on the childish side. That the alcoholic is a person who is more sensitive emotionally than the average person. And then, they ascribed another quality to us - they used the word "grandiosity, " they were grandiose (meaning by that that as a type we were what you might call "All or nothing people.") Someone once described it by saying all alcoholics hanker for the moon when perhaps the stars would have done just as well. As

a class, we're like that, said the doctors.  
(Memphis, Tenn., Sept.18-20, 1947)

The paper by Howard W. Haggard, The Physician  
and the Problem of Alcoholism  
Bull.N.Y. Acad Med 1945 Sept, 21 (9) 451-466

Can be read here:

<http://www.pubmedcentral.nih.gov/articlerender.fcgi?artid=1870440&tool=pmcentrez>

Jim

-----

Yahoo! Groups Links

|||||

++++Message 5437. . . . . Online AA meetings  
From: Charlie Gallie . . . . . 12/14/2008 4:09:00 PM

|||||

When was the first online AA meeting where  
people used webcams to see one another?

When was the first online Alcolthon?

(We are getting ready now to do an online  
webcam Alcolthon at <http://www.SoberFolk.org> )

Charlie Gallie  
charliegallie@comcast.net  
(charliegallie at comcast.net)  
<http://www.SoberFolk.org>

|||||

++++Message 5438. . . . . The doctor in paragraph 3 of The  
Family Afterward  
From: stuboymoreman81 . . . . . 12/15/2008 8:05:00 AM

|||||

At the beginning of Chapter 9, "The Family  
Afterward," in paragraph 3 on page 122, it says:

"A doctor said to us, 'Years of living with  
an alcoholic is almost sure to make any wife  
or child neurotic. The entire family is, to  
some extent, ill.'"

I was wondering if any of you had any



> sober (after the 1940 slip) and moved from the South Orange Group in  
> 1941 to being one of the founding members of the Bergen County Group  
> (along with Tom Powers) on July 29, 1941.

>  
> In the 1st Big Book sold, which was autographed by all the founding  
> members, there is a notation next to Ernest Mackenzies name that  
> says "Mac".

>  
> Does anyone know who owns this original autographed book?

>  
> I have deciphered the names for numbers 25 and 32 (left blank in the  
> book notations as ?) as well as the name for the crossed out (13).

>  
> Best Regards

>  
> John B

>  
> --- In AAHistoryLovers@yahoogroups.com, John Barton <jax760@...>  
> wrote:

>>  
>> In message 5286, I said that "Herb was a  
>> slipper who had been around since 1935 (see  
>> Pass it On p.162)."

>>  
>> - - - -

>> My mistake! I have found this to be incorrect.  
>> Herb D came in according to a survey of the  
>> New Jersey Group conducted on Jan 1, 1940  
>> (Document in Jersey Archives) earlier in 39.  
>> Survey said he had 9 months. I suspect this  
>> is also wrong unfortunately as I have found  
>> other errors on this survey i.e. lists Hank P  
>> as having "5 years", unlikely since that  
>> would pre-date Dr Bob.

>>  
>> For example many of the "Pioneer Lists" on  
>> the internet ( see below) are in error. Under  
>> 1935 they show Bill R. Pass it On says "Bill  
>> and his wife non-alcoholic Kathleen.... "This  
>> is Bill Ruddell who came in Feb 1937. Documents  
>> in the New Jersey Archives confirm Bill Ruddell  
>> and his wife Kathleen in letters from Ruth  
>> Hock. Herb D and Earnest M are both listed in  
>> the 1940 survey as having 9 months. Although  
>> as I said I do question this. These guys  
>> attended the meetings at Clinton Street but  
>> not in 35 as indicated on these Pioneer Lists.  
>> I have a strong suspicion (but unconfirmed)  
>> at this point that Earnest M is "Mac".  
>> Earnest's last name is MacKenzie. Recall  
>> Mac was found drunk in Bill's office when  
>> A LeRoy Chipman from the Rockefeller founda-  
>> tion visited on Vesey Street. Circa 1939/40.  
>>

>> I am trying to chase this down, but we should  
>> not read anything into Pass it On page 162 to  
>> indicate that the people who attended the  
>> Tuesday meetings at 182 Clinton Street were  
>> all attending in 1935. The meetings on Tuesday  
>> went from Fall of 1935 until April of 1939.  
>> Pass it On says Lois remembers so and so etc,  
>> could have been that many names mentioned  
>> attended in later years, as is definitely the  
>> case with Bill R. I must admit that I too  
>> originally read that page in Pass it On with  
>> tunnel vision.  
>>  
>> I hope more will be revealed.  
>>  
>> God Bless  
>>  
>> John B  
>>  
>> - - - -  
>>  
>> Pioneers of Alcoholics Anonymous – 1934 – 1939  
>>  
>> All Below Achieved At Least Some Period of Sobriety.  
>> Some who failed may have achieved permanent sobriety later.  
>> Bolded Names Achieved Permanent Sobriety.  
>>  
>>  
>> 1934  
>>  
>> Name  
>>  
>> Location  
>>  
>> Comment/Big Book Story  
>>  
>>  
>> Dec 11  
>>  
>> Bill Wilson  
>>  
>> New York  
>>  
>> Co-Founder of AA – Bill's Story  
>>  
>>  
>> 1935  
>>  
>>  
>>  
>> Jun 10  
>>  
>> Dr.Bob Smith  
>>  
>> Akron

>>  
>> Co-Founder of AA – Dr. Bob's Nightmare  
>>  
>>  
>> June  
>>  
>> Eddie Reilly  
>>  
>> Akron  
>>  
>> Sobered in 1949  
>>  
>>  
>> June  
>>  
>> Dr. McK.  
>>  
>> Akron  
>>  
>> Failed to gain long term sobriety  
>>  
>>  
>> June  
>>  
>> Bill Dotson  
>>  
>> Akron  
>>  
>> Alcoholics Anonymous No.3 – 2nd Ed  
>>  
>>  
>> July  
>>  
>> Ernie Gailbraith  
>>  
>> Akron  
>>  
>> The Seven Month Slip – (An In-and-Out Slipper)  
>>  
>>  
>> Aug  
>>  
>> Wes Wyman  
>>  
>> Akron  
>>  
>> Sobered in 1949  
>>  
>>  
>> Sept  
>>  
>> Hank Parkhurst  
>>  
>> New York  
>>

>> The Unbeliever – 4 yrs. Sober  
>> Drunk Sept 1939  
>>  
>>  
>> Sept  
>>  
>> Phil Smith  
>>  
>> Akron  
>>  
>>  
>>  
>> Oct  
>>  
>> John Henry "Fitz" Mayo  
>>  
>> New York  
>>  
>> Our Southern Friend  
>>  
>>  
>> 1935  
>>  
>> Freddie B.  
>>  
>> New York  
>>  
>> Failed to gain long term sobriety  
>>  
>>  
>> 1935  
>>  
>> Brooke B.  
>>  
>> New York  
>>  
>> Failed to gain long term sobriety  
>>  
>>  
>> 1935  
>>  
>> Bill R. ERROR  
>>  
>> New York  
>>  
>> Failed to gain long term sobriety  
>>  
>>  
>> 1935  
>>  
>> Ernest M. ERROR  
>>  
>> New York  
>>  
>> Failed to gain long term sobriety

>>  
>>  
>> 1935  
>>  
>> Herb D. ERROR  
>>  
>> New York  
>>  
>> Failed to gain long term sobriety  
>>  
>>  
>> 1935  
>>  
>> Alec  
>>  
>> New York  
>>  
>> Failed to gain long term sobriety  
>>  
>>  
>> 1935  
>>  
>> Russ R.  
>>  
>> New York  
>>  
>> Failed to gain long term sobriety  
>>  
>>  
>> 1935  
>>  
>> Bill C.  
>>  
>> New York  
>>  
>> Failed to gain long term sobriety  
>>  
>>  
>> 1935  
>>  
>> Victor (Akron)  
>>  
>> New York  
>>  
>> Failed to gain long term sobriety  
>>  
>>  
>> 1935  
>>  
>> Lil (Akron)  
>>  
>> New York  
>>  
>> Failed to gain long term sobriety  
>>

|||||

+++Message 5440. . . . . The Doctor's Opinion  
From: jenny andrews . . . . . 12/24/2008 6:16:00 AM

|||||

"Though the aggregate of recoveries resulting from psychiatric effort is considerable, we physicians must admit we have made little impression on the problem [of alcoholism] as a whole."

(William D. Silkworth in the Big Book in "The Doctor's Opinion," page xxix, fourth edition).

Was that just the doctor's opinion, an anecdotal generalisation, or based on what had been a recent survey? Did the authorities record such data in the 1930s?

|||||

+++Message 5441. . . . . Christmas greetings from Bill W. in 1944  
From: DudleyDobinson@aol.com . . . . . 12/24/2008 3:22:00 PM

|||||

The following is a Christmas greeting from Bill W. and others in 1944.

- - - -

TO ALL MEMBERS

Greetings On Our 10th Christmas

1944

Yes, it's in the air! The spirit of Christmas once more warms this poor distraught world. Over the whole globe millions are looking forward to that one day when strife can be forgotten, when it will be remembered that all human beings, even the least are loved by God, when men will hope for the coming of the Prince of Peace as they never hoped before. But there is another world which is not poor. Neither is it distraught.

It is the world of Alcoholics Anonymous, where thousands dwell happily and secure. Secure because each of us, in his own way, knows a











Harold Morrow Sherman, "You can stop drinking,"  
(Frederick, Maryland: Creative Age Press, Wonder  
Book, n.d.).

- - - -

----- Original Message -----

From: jenny andrews

To: aahistorylovers@yahoogroups.com

Sent: Saturday, December 20, 2008 3:42 AM

Subject: [AAHistoryLovers] RE: A group may request that only home group  
members vote

I've just flicked through the Grapevine  
compilation, "The Home Group; heartbeat of AA".  
There's not much information on membership  
rules and procedures, which, since AA as such  
ought never be organised, and as each group is  
autonomous, is perhaps unsurprising.

#### THE EARLY LITTLE ROCK MEMBERSHIP RULES

An article from September 1947 headed "Little  
Rock plan gives prospects closest attention"  
describes that group's rigorous membership  
rules.

It records, "It is not easy to become  
a member of this group. When a person has  
expressed a desire to achieve sobriety and  
has a sponsor appointed for him, he must  
leave his work or position for two weeks.  
Usually the prospect is required to spend  
the entire time within the confines of the  
club rooms, studying, preparing a case  
history, meeting and filling assignments laid  
out by the sponsor.

If, after two weeks, he has discharged his  
assignments to the satisfaction of his  
sponsor, he is brought before the executive  
committee and here his request for membership  
is presented by his sponsor in his presence.

In some instances ... he may not be admitted  
for varying periods as high as six months...  
However, if he is deemed eligible by the  
committee, he is brought before the next  
meeting, receives a warm welcome, is handed  
a copy of the 'Approach Program' (sic) and  
the 12 Steps.

This not all, however ... we give him a diary  
and ask that each day for 28 days he record









New book just out:

Annette R. Smith, Ph.D., "The Social World of Alcoholics Anonymous: How It Works," December 2007, ISBN 978-0-595-47692-3, xx + 150 pp.

<http://hindsfoot.org/kas1.html>

With an introduction by Linda Farris Kurtz, DPA, Professor Emeritus, Eastern Michigan University School of Social Work, author of "Self-Help and Support Groups: A Handbook for Practitioners."

<http://hindsfoot.org/kas2.html>

In the Preface to her book, Annette Smith describes how she became involved in this research:

Although I am not myself a member of A.A., I have been intimately involved with the program and its membership for many years. In 1969, while I was working as a clinical social worker on the alcoholism treatment unit at a state mental hospital in California, the local A.A. Hospital and Institutions Committee asked to hold a meeting at the hospital. However, the administration said there were no rooms available. So, I arranged for the patients to be bussed to my house every Thursday night, where the meetings were held in my living room. This went on for almost a year until the hospital finally made a room available. During this initial exposure to A.A., I developed a close association with the fellowship, and through the years I have continued to attend open meetings and participate in many informal A.A. social activities.

In 1982, I returned to graduate school at the University of California, San Diego, to pursue my Ph.D. in sociology. As I developed my sociological interests, it seemed almost a natural progression in my involvement with A.A. to be able to look at it from the new perspective of scholarly research. The primary content of this book, including the data and references, was originally part of the dissertation submitted in 1991 in partial fulfillment of my Ph.D. in Sociology.

The theoretical and methodological approaches

are those of symbolic interaction and qualitative field study. The focus is on interactive processes, which are not captured by survey research. Therefore, research efforts require the kind of intimate familiarity that can only be achieved through participant observation and other qualitative methods. The supportive data has been drawn primarily from participant observation over a twenty-three-year period in which I was associated with A.A. and from in-depth interviews with fifty-one members conducted in the course of the dissertation and previous research (Smith, 1986). Examples and citations presented included statements heard during several hundred open A.A. meetings in several geographic areas of the U.S. and abroad, and both professional and personal conversations with A.A. members. Additional material and interpretive insights have been drawn from the A.A. literature and referenced secondary sources. Interview subjects were initially recruited by placing notices on bulletin boards at four local A.A. social clubs and in chapter newsletters of the National Council on Alcoholism and the Employee Assistance Professionals Association. Interviews were limited to those with at least two years of continuous sobriety in an effort to provide some protection against harmful emotional effects to which those in early sobriety are vulnerable. As patterns of experiences began to emerge, additional subjects were sought through snowball sampling that focused on the need for stories reflecting these patterns.

The total interview sample consisted of twenty-eight men and twenty-three women, with ages ranging from nineteen to seventy. Length of sobriety ranged from two to over twenty years. All interviewees could be categorized as low middle to middle class, with occupations ranging from skilled labor to technical and professional. Three women and two men were unemployed at the time of the interview. Only one of the women categorized herself as a homemaker, and none of the subjects were retired. Ethnically, most were Caucasian, although one black male, one Native American male, and one Hispanic female were also in the sample. These variations did not appear to affect the general pattern of experiences reflected for those constructs under study.

A topic guide was used for interviews that established demographic information on age



At 2:14 MST this morning, January 1, 2008, Bob Pearson departed this life at the age of 90, sober for the final 46-1/2 years. Born February 19, 1917, Bob leaves behind a loving wife of 63 years and a family of children, grandchildren and great-grandchildren, along with a countless host of alcoholics ever indebted to his life of love and service.

- - - -

At the suggestion of Carter E., I wanted to share my tiny bit of AA history with this group. The following is a tribute to a dear friend that I posted to the NRV AA listserver:

For several hours yesterday afternoon, I once again found myself blessed by sobriety and the fellowship of Alcoholics Anonymous. Along with a dozen AA's and several other friends, I was invited by the family of Robert G. Pearson to attend the celebration of a life well lived.

Crowded into a small bedroom at his home in Bellevue, Idaho, we were given the opportunity to sit with Bob and express our love, sadness and gratitude in a way rarely seen outside of our program and, certainly, in a manner never before experienced by this servant.

I first met Bob P. in May 2004 at a meeting in a room typical of many AA meetings, a tiny confine in the basement of a church hall in Hailey, Idaho. Outwardly, this man appeared no different from any other drunk I've met in many other meetings over the past quarter century, though a bit older than most. He began his share with "My name's Bob and I'm a happy alcoholic," as he would each and every time he spoke in AA. His precise words of that day are lost with the passing of time but I'm certain his theme was as it always was: the joys of a sober life and the fact that AA does not teach us how to stop drinking, but how to live life without drinking.

At the end of the meeting, Bob asked if anyone in the room would be attending the upcoming Spring Assembly in Pocatello. As newly appointed GSR for my group, I had been looking for someone to share the three-hour ride. I introduced myself to him and was immediately invited to drive him and his wife, Betsy, to

the conference. Along the way, I learned much about the amazing life of this wonderful couple.

Previously of Greenwich, CT, Bob had worked for the Grapevine, later becoming its editor. It was during this time that he met Bill W. Bob often related the tale of their first meeting, Bob gushing all over Bill and Bill replying with the simple phrase "Pass it on." From 1974 to 1984, Bob served as General Manager of the G.S.O. and was its Senior Adviser from 1985 until his retirement in 1987. As Bob napped along the way, Betsy regaled me with stories of the times they had shared with Bill and Lois.

By the end of the trip we had become fast friends. I've since often been invited to house sit for the couple and entrusted with the care of their pets during their frequent travels about the country. I have shared many a Tuesday afternoon lunch with them after the noon meeting of the Wood River "To Handle Sobriety Group," Bob's home group. Bob and Bets, along with their sons (Brad and Ridley) and daughter (Wendy) have become, in their words, a surrogate family for me here in Idaho.

Though I never heard Bob tell his entire story at an AA meeting, I was privileged to again drive him to Pocatello where he was to be the featured speaker for a group anniversary. After his introduction, he asked those in attendance if we would mind if he did not share his E, S & H, rather telling us stories of his time in New York, of (previously, to me) nameless characters from the Big Book and a bit of the history of Alcoholics Anonymous. Of course, no one minded and Bob captured this group of drunks for more than an hour with a chronicle of AA brought to life.

Sadly, we have lost a connection to our legacy. At 2:14 MST this morning, Bob Pearson departed this life at the age of 90, sober for the final 46-1/2 years. Born February 19, 1917, Bob leaves behind a loving wife of 63 years, a family of children, grandchildren and great-grandchildren, along with a countless host of alcoholics ever indebted to his life of love and service.

Goodbye, Cap'n.. you will be missed









- - - -

Mark F. just sent me an email in which he said:

To Whom it May concern: I received a Little Red Book from my sponsor after he passed away, the cool thing is it is a 1949 First Printing. To verify the two top sentences on pg 62 are upside down. So I can see why they decided to produce a second printing that year. Thanks for the information.

- - - -

So based on what Mark has now verified about the 1949 printing, together with the information we already had posted from Jack H. (Scottsdale, Arizona) and Tommy H. (Baton Rouge, Louisiana), we can lay out a fully verified time line and description for all of the early printings of The Little Red Book.

1st edition August 1946

2nd edition January 1947 (distinctively red cover)

3rd edition later in 1947 (dull maroon cover)

4th edition 1948

5th edition 1949 had two print runs. In the first print run, the two top sentences on pg 62 were upside down. This was corrected in the second print run.

6th edition 1950

7th edition 1951 (and so on)

- - - -

Ed Webster kept on making changes in the book during that period from 1946 to 1949, and in fact kept on making changes in the book all the way to the end of his life in 1971.

We should remember that numerous changes were also made in The Little Red Book after Ed Webster's death on June 3, 1971, by editors at the Hazelden Foundation who believed that they "could write better" about alcoholism than Ed Webster. But they did not make changes that fundamentally changed any of the basic material, so the version of The Little Red



writing hundreds of grade-specific papers for fellow students in dozens of classes and seven universities. His writing led him to New York City where he went to work for the Shell Oil Co. in public relations, and later met his wife of 63 years, Betsy Dodge.

With the advent of World War II, Bob enlisted as an officer in the U.S. Navy, and was assigned aboard a destroyer escort as the ship's gunnery officer. He participated in numerous missions in convoys across the Atlantic. Bob wrote speeches for the admiral of the Navy, as well as for two presidents, Franklin D. Roosevelt and Harry Truman. His destroyer escort was part of the historic capture of a German U-boat, north of the Azores. It was the first submarine ever boarded and taken prior to the destruction of any of its hardware or its Enigma radio codes — only days prior to D-Day, later immortalized in the motion picture "U-571." In 1945, he was honorably discharged, holding the rank of lieutenant commander.

Following the war, Bob and Betsy eventually settled in Riverside, Connecticut, where Bob was an avid runner and skier and served as senior deacon in the First Congregational Church of Greenwich. In his 38 years with Shell Oil, Bob's most notable accomplishments involved that company's sponsoring of major sports. Working with the NBC television network, Bob was instrumental in popularizing golf by bringing the sport to live television for the first time in "Shell's Wonderful World of Golf." He also participated in Shell's sponsorship of Craig Breedlove's pursuit of the world land speed record in a jet-propelled car, on the Bonneville Salt Flats in the mid-1960s.

But it was Bob's personal crisis that would prove to define his life. Beginning with his service in the Navy, Bob had grown addicted to alcohol and, some 20 years later, nearly died of alcoholism. He was encouraged by physicians to join a fledgling group called Alcoholics Anonymous, in Greenwich, Connecticut, in 1961. Bob P., as he was known in that organization, found sobriety and dedicated himself to AA service, even working on occasion with its co-founder, Bill W. He served on local and national boards of AA, and eventually was appointed general manager of





At 14:35 1/4/2008 , Glenn Chesnut wrote:

- >
- >1st edition August 1946
- >
- >2nd edition January 1947 (distinctively red cover)
- >
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- >
- >4th edition 1948
- >
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- >first print run, the two top sentences on
- >pg 62 were upside down. This was corrected
- >in the second print run.
- >
- >6th edition 1950
- >
- >7th edition 1951 (and so on)

A nice summary, Glenn. However, I would note that these early Little Red Books are usually referred to by printing number, not edition. That said, these numbers were not assigned until the 11th printing in 1954.

I believe the more proper descriptive word would be edition as you use it as changes were made for the different printings. Use of the word printing implies that the content is the same, but we know that to be different in this case.

For those interested, the copyrights are as follows:

Printings 1-5 1946  
6 1946-1950  
7 1950  
8-9 1951  
11-14 1951  
15-25 1957

There are no copies of the 10th printing that I am aware of and I don't know the story. Any info on this would be greatly appreciated.

I would also like to point out that this information is for the Coll-Webb editions of the Little Red Book and they are in a larger format book than the Hazelden printings which started some time in the 1960s. There are at my count seven different types published by Hazelden in the smaller format with the 1957

Coll-Webb copyright.

Glenn C. went on to say:

>Ed Webster kept on making changes in the book  
>during that period from 1946 to 1949, and in  
>fact kept on making changes in the book all  
>the way to the end of his life in 1971.

>  
>Jack H. argued that the 1949 edition should  
>be taken as a kind of benchmark version for  
>many purposes, since this was the last edition  
>where Dr. Bob had had any input into the book.  
>I can see a kind of sense in what he said.

>

I think Jack is correct. It would be interesting to tabulate the changes from the first printing in 1946 thru the fifth in 1949.

Tommy H in Baton Rouge

|||||

+++Message 4786. . . . . AA Recovery Outcome Rates  
From: Glenn Chesnut . . . . . 1/6/2008 8:03:00 PM

|||||

Alcoholics Anonymous (AA) Recovery Outcome Rates: Contemporary Myth and Misinterpretation

January 1, 2008

By Arthur S. (Arlington, Texas),  
Tom E. (Wappingers Falls, New York),  
and Glenn C. (South Bend, Indiana)

See <http://hindsfoot.org/archive3.html>

This article cannot be sent out in email format, because of all its charts, graphs, notes and so on.

It can be read as an Adobe PDF file:  
<http://hindsfoot.org/recout01.pdf>

Or as an MS Word DOC file:  
<http://hindsfoot.org/recout01.doc>

The A.A. Triennial Membership Surveys for 1977 through 1989 show that, of those people who are in their first month of attending A.A. meetings, 26% will still be attending A.A. meetings at the end of that year.



It was not yet illegal, nor had its potential for misuse and harm been discovered yet.

#### MARIJUANA:

In the 1920s and 30s, musicians like Louis Armstrong and Bing Crosby were using marijuana (just as later on, Bob Dylan, John Lennon, Paul McCartney, and John Denver used it).

In 1936, the movie "Reefer Madness" (originally financed by a church group) portrayed high school students being lured into marijuana usage leading to a hit and run accident, manslaughter, suicide, rape, and the descent into madness:

[http://en.wikipedia.org/wiki/Reefer\\_Madness](http://en.wikipedia.org/wiki/Reefer_Madness)

Franklin D. Roosevelt's administration criminalized marijuana in the United States in 1937.

I have never found any reference however to early AA members being involved specifically with marijuana, or making any specific mention of it, so I do not know whether it was an issue to them or not.

#### OTHER DRUGS:

As far as I can tell, when early AA people referred to "drug addicts," they seem to have been referring mostly to opium smokers and people who injected heroin or snorted cocaine. As the old jazz lyrics went, "Honey, take a whiff on me":

<http://sniff.numachi.com/pages/tiWHIFFME.html>

<http://www.cocaine.org/cocaine-habit.html>

<http://www.traditionalmusic.co.uk/folk-songs-with-chords/Take%20A%20Whiff%20On%20>

0Me.htm [1]

Early AA people were a different social class (doctors, lawyers, stock brokers, business people, newspaper people, and so on) from the jazz musicians and people from the urban slums who were involved in drugs of that sort back in the 1930s and 40s.

Most Americans were not exposed to these



prints: The Little Red Book. Page three states The Little Red Book An Orthodox Interpretation of The Twelve Steps Of The Alcoholics Anonymous Program 1970 Hazelden Center City, Minnesota 55012. Page four states: Copyright 1957 International Copyright 1957 By Coll-Webb Company. Also on this page:

Twenty Printings from 1946-1966

21st printing 1967

22nd printing 1968

23rd printing 1969

24th printing 1970

4. A Large 1996 50th Anniversary by Hazelton/Pittman

5. A Small edition. Page one (unnumbered) reads: THE Little Red Book. Page three states: The Little Red Book An Orthodox Interpretation of The Twelve Steps of The Alcoholics Anonymous Program Hazelden Center City, MN, 55012 Page four is limited to Copyright 1957 International Copyright 1957 By Coll-Webb Company. (No printing Date or number) Also page four has ISBN 0-89486-004-6 Printed and Manufactured in the United States of America.

6. A Small Revised Edition Inside unnumbered page three reads: The Little Red Book. Inside unnumbered page five states: The Little Red Book Hazelden (only) Inside unnumbered page six: First published 1957 Revised Edition, Copyright 1986 Hazelden Foundation. Printed in the United States of America. Also has Editor's note: proclaiming it's disclaimer. Author's Note is numbered 1.

All these books have statements of Rights Reserved on page four.

Rick S. Wapakoneta, OH

--- In AAHistoryLovers@yahoo.com, Tom Hickcox <cometkazi1@...> wrote:

>

> At 14:35 1/4/2008 , Glenn Chesnut wrote:

>>

>>1st edition August 1946

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- > esting to tabulate the changes from the first
- > printing in 1946 thru the fifth in 1949.
- >
- > Tommy H in Baton Rouge
- >









the jog into New Jersey, but I don't know. Never went there much myself except by ferry to Hoboken (5 cents) to have some early a.m. beers, because they opened early or never shut, I forget which.

Mind you the whole thing from Brooklyn to Jersey would have taken but minutes. Some old-timer may know just how many. 13 miles is a hop skip and a jump. It was then, and should be now, but we have forgotten how it to do it. Get your car out and expect it take two hours, maybe more. Progress: the deepest illusion of Americans.

Tom W. Odessa, TX

- - - -

From: "tommy" <fulmertr@etown.edu>  
(fulmertr at etown.edu)

The DeCamp bus line started in 1870 and is still running today from New York to New Jersey.

web site <<http://www.decamp.com/about.htm>>

Hope this helps, Tommy

- - - -

From: "Lee Nickerson" <snowlily@megalink.net>  
(snowlily at megalink.net)

Bus: Brooklyn Bridge to Canal St., thru Holland Tunnel to Jersey City, north two miles or so to Newark. Probably 10 cents each way.

- - -

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

I've asked myself the same question, having crossed from Manhattan to New Jersey hundreds of times, both drunk and sober. My speculation is that Hank Parkhurst drove Bill to New Jersey regularly, but not daily.

Bill took the subway from Brooklyn Heights to Lower Manhattan. Hank lived in Montclair, a nice suburb of Newark. Hank would have likely driven to Lower Manhattan, picked up Bill, and gone either to Newark or Towns Hospital on Central Park West. The two of

them were visiting Towns weekly, trying to save drunks.

There were no PATH trains from New Jersey to the World Trade Center at that time. Bill could have taken a bus from Lower Manhattan through the Holland Tunnel to Newark, but the trip from Brooklyn to Newark would have taken a half day.

There's always been the Main Line of the Pennsylvania Railroad from Pennsylvania Station to downtown Newark, but that would have involved numerous subway transfers.

I suspect that Bill only went to the Newark office once or twice a week, and tried to dovetail those visits with 12th Step work with Hank.

Bill was undoubtedly eager to move the office to Lower Manhattan, the location of his past glories.

\*\*\*\*\*

Original message 4792 from  
<schaberg@aol.com> (schaberg at aol.com)

> Research tells me that Bill Wilson lived at  
> 182 Clinton Street in Brooklyn NY in 1938 and  
> that, during that year, he dictated chapters  
> of the Big Book to Ruth Hock in the Newark,  
> New Jersey, offices of Honor Dealers at  
> 17 Williams Street.

>  
> Bill did not have a car, (nor, to my knowledge,  
> did he have a friend with a car), so how did  
> he get from the borough east of Manhattan to  
> Newark, New Jersey, with some regularity?

>  
> I have asked older New York friends and they  
> have not been able to recall what forms of  
> public transportation might have been in  
> place at that time for such an extensive  
> trip (according to Google Maps over 13 miles  
> -- 10 of those in New Jersey).

>  
> AND, if anyone does have an idea of how Bill  
> might have accomplished this, can you estimate  
> the time it might have taken and how much it  
> might have cost?

>  
> Best,  
>





the 1952 Conference recommending literature that should be retained and future literature items that would be needed. Bill W also reported on the literature projects he was engaged in.

In 1952, Panel 2 (consisting of 38 additional delegates) joined with Panel 1 for the first Conference of all Delegates attending. Seven Conference Committees were formed (or renamed) as "Nominating," "Finance," "Literature," "Policy," "Agenda," "Trustees," and "Conference Report."

Among the 1952 Conference Literature Committee's approved recommendations were:

1. That the report of the Foundation's Committee on Literature, together with Bill's report of his proposed program of activity be approved.
2. That the following be incorporated on all literature published by the Works Publishing, Inc: "Issued by Works Publishing, Inc., sole publishing agency of the Society of Alcoholics Anonymous. Approved by the General Service Conference of AA."
3. That this conference reaffirm the stand taken by the 1951 Conference as follows: "This conference has no desire to review, edit, or censor non-Foundation material. Our object is to provide, in the future, a means of distinguishing Foundation literature from that issued locally or by non-AA interests."

By approving the Trustee's (or Foundation's) Committee recommendations for literature to be retained, the 1952 Conference retro-actively approved the Big Book and several existing pamphlets which included the long form of the Traditions. Bill's approved "program of activity" resulted in later publication of six Conference-approved books:

\*\*The 12&12 published in 1953

\*\*The 3rd Legacy Manual published in 1955 - renamed "The AA Service Manual" in 1969

\*\*The 2nd edition Big Book published in 1955

\*\*AA Comes of Age published in 1957

\*\*The 12 Concepts for World Service published in 1962

\*\*The AA way of Life published in 1966 - renamed As Bill Sees It in 1975

From perusing the final reports, it seems that the terms "Conference-approved" or "Conference approval" were well seeded (not necessarily frequently stated) in the Conference vocabulary in 1951 and 1952. While neither term appeared in the 1953 Conference report, the 1954 report was quite another matter and included the term "Conference-approved" numerous times throughout the report.

Cheers  
Arthur

- - - -

Message 4793 from <chief\_roger@yahoo.com>  
(chief\_roger at yahoo.com)

#### History of the term Conference Approved

In diner discussion recently following a meeting the question was raised, when did we begin to use the term conference approved AA literature to separate it as different from central office publications and other material related to alcoholism or recovery?

I searched the many postings on conference approved, have the Box 459 article explaining what is meant and not meant and discovered that the very first GSC Literature Committee Advisory Action in 1951 was "In future years, A.A. textbook literature should have Conference approval (Agenda Committee). Prior to the vote on this subject, it was pointed out that the adoption of the suggestion should not preclude the continued issuance of various printed documents by non-Foundation sources. No desire to review, edit or censor non-Foundation material is implied. The objective is to provide, in the future, a means of distinguishing Foundation literature from that issued locally or by non-A.A. interests."

This seems the beginning of AA practice in separating literature.

Anyone know how the term "conference approved"

evolved into the AA lexicon?

Roger W.

Yahoo! Groups Links

|||||

++++Message 4799. . . . . Father Martin: heart attack  
From: Mike Custer . . . . . 1/16/2008 4:44:00 AM

|||||

Last Thursday, Father Martin was hospitalized after experiencing a heart attack. To date, he is still hospitalized, however stable.

In keeping with our belief that prayer works, join us in praying for his continued recovery.

Email us at [fathermartin@fathermartin.com](mailto:fathermartin@fathermartin.com) your words of encouragement and well wishes. Although Father Martin is unable to read your message himself, Mae, Micki or another family member will read your message to him.

Cards can be mailed to:

218 Fulford Ave  
Bel Air, Maryland 21014

|||||

++++Message 4800. . . . . Extremely long early Big Book draft?  
From: Tom Hickcox . . . . . 1/15/2008 11:40:00 PM

|||||

I have seen references in accounts of the writing of the Big Book to an early draft that yielded a book three to four times the length of the one that was printed. The story goes that the draft was put out for comment and a number of persons said it was entirely too long so it was cut back to its present form, or close to it.

Manuscripts that are close to what was printed survive. Indeed, they are available on eBay for modest sums, usually.

My question to the group is how much of this story about an extremely long early draft is based on fact? If the story is generally accepted as true, why did none of the original



I've found only two references to the reputed drastic editing and paring of the original Big Book manuscript. One is in "Bill W" by Francis Hartigan (pg 126) the other in "Pass It On" (pg 204). Both references are sustained solely by anecdote and quite frankly I question their accuracy (although, among a number of fables in AA, it makes for entertaining legend).

"AA Comes of Age" is silent on the matter. If such a severe paring did occur I find it hard to believe that Bill W would have forgotten to mention it (he colorfully discusses the editing done to the personal stories and member reaction to it).

The editing and paring was done by Tom Uzzell in February/March 1939. 400 copies of the manuscript had been distributed the prior January (1939) for review and comment. The version of the manuscript distributed, as you note, clearly did not have a page count that some attribute to it (i.e. 600 to 1200 pages). Uzzell did his editing after those review copies were returned.

The mark-up master manuscript, delivered to Cornwall Press for creation of galley proofs, was a copy of the manuscript distributed in January 1939.

Check the links below for some fascinating info and pictures:

<http://aaholygrail.com/3.html>  
(very nice capsule history)

<http://aaholygrail.com/1.html>  
(magnificent photos)

My guess is that claims of a 600-1200 page manuscript serve to provide color but do not accurately tell the Big Book story.

Cheers  
Arthur

- - - -

From: John Lee <[johnlawlee@yahoo.com](mailto:johnlawlee@yahoo.com)>  
([johnlawlee at yahoo.com](mailto:johnlawlee@yahoo.com))

The stories were edited severely, not the first eleven chapters. The surplusage was



JOHN:

There were no PATH trains from New Jersey to the World Trade Center at that time.

- - - -

JARED:

It's true the lines were not called PATH and the WTC didn't exist in the 1930s, but the H&M (now PATH) lines between Hudson Terminal (the WTC location) and Newark were in fact opened in 1911 and were certainly in operation in the 1930s.

- - - -

JOHN:

While it is physically possible to travel by subways from Brooklyn to Newark, I can't see Bill Wilson making that daily commute. Bill was enthralled with Manhattan, and his enthusiasm for Honor Dealers car wax was tepid at best. Hank, Bill and Ruth were crowded into a hole-in-the-wall office on William Street, Newark after being evicted from a larger suite in the same building.

The better view is that Bill bounced into the Newark office once or twice a week to give dictation to Ruth on Honor Dealers or AA issues. Mitchell K's book, *How It Worked*, indicates that "Bill was met at the train station in New York by Hank P...." upon returning from Akron with approval for the book project and chain of hospitals [p.90]. That would have been Penn Station in Manhattan.

Susan Cheever thinks it's possible to take a train from Grand Central to Akron, but everyone else would have departed from Penn Station, the magnificent work of McKim Mead [see Cheever at p.131].

- - - -

JARED:

Not only physically possible (if we count the H&M "tubes" as a "subway" -- though in fact to Newark they used the Pennsy track past Manhattan Transfer), but in fact the most





Hey Tom

"AA textbook" "basic text" and "text" are terms that seemed to be well-seeded. My sense is that the terms were initially used generically early in AA history and over time came to signify the Big Book pages numbered 1 thru 164 (previously 1 thru 174 in the 1st edition).

In AA Comes of Age" (pg 219) Bill W describes the 12&12: "One more noteworthy event marked this period of quiet: the publication of A.A.'s Twelve Steps and Twelve Traditions in 1953. This small volume is strictly a textbook which explains A.A.'s twenty-four basic principles and their application, in detail and with great care."

On page 154, Bill refers to the Big Book: "Suppose our embryo book were someday to become the chief text for our fellowship."

Further Big Book references:

On page 162: Akronites like Paul and Dick S. liked the new steps very much. As the remainder of the book text developed, based on the Twelve Steps, they continued to report their approval.

On page 164: "We had not gone much farther with the text of the book when it was evident that something more was needed. There would have to be a story or case history section."

[... also ...]

"It was felt also that the story section could identify us with the distant reader in a way that the text itself might not.

[... also ...]

"The cries of the anguished edited tale-tellers finally subsided and the story section of the book was complete in the latter part of January, 1939. So at last was the text."

On page 165: "Had we not better make a prepublication copy of the text and some of the stories and try the book out on our own membership and on every kind and class of





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On page 165: "Had we not better make a prepublication copy of the text and some of the stories and try the book out on our own membership and on every kind and class of person that has anything to do with drunks?"

On page 167: "One of them came from Dr. Howard, a well-known psychiatrist of Montclair, New Jersey. He pointed out that the text of our book was too full of the words "you" and "must." [... also ...] "To make this shift throughout the text of the book would be a big job."

On pages 200-201: At Oslo, we hope our Big Book will soon be published in Norwegian. Because of the language similarity, the Danes and the Swedes will also be able to read our basic text when it appears in Norwegian.

On page 220: "Everyone here at St. Louis knows that we have just published the second edition of the book Alcoholics Anonymous. Many of you have it in your hands already. Today as we pass A.A.'s twentieth milestone, it is quite fitting that this long-pondered edition is now in readiness for the future. The scope and power of its case history section has been increased, but of course the old familiar text of the book stands unchanged."

On pages 315-316: "The first half of the book is a text aimed to show an alcoholic the attitude he ought to take and precisely the steps he may follow to effect his, own recovery."

Cheers  
Arthur

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Tom Hickcox  
Sent: Tuesday, January 15, 2008 5:12 PM  
To: AAHistoryLovers@yahoogroups.com



So it would seem that this statement that you have heard at meetings is untrue.

Jay

-----

Message #4805 from <tsirish1@yahoo.com>  
(tsirish1 at yahoo.com)

I have heard for years in meetings the claim that Dr. Bob never got over his mental obsession to drink until the day he died.

If that is true, where is that statement written?

Thanks,  
BB Tim

|||||

+++Message 4809. . . . . Employees paying back for alcoholism treatment  
From: flat412acrehouse . . . . . 1/19/2008 10:06:00 AM

|||||

Big Book pages 142-143

Dear Glenn

I hope that you are keeping well.

With regards to the above pages from To Employers it states, "For most alcoholics who are drinking, or who are just getting over a spree, a certain amount of physical treatment is desirable, even imperative...If you propose such a procedure to him, it may be necessary to advance the cost of treatment, but we believe it should be made plain to him that any expense will later be deducted from his pay."

One of our group wished to know where the idea that your employee would pay back for any of his medical treatment came from.

Thanking you in anticipation  
Gentle blessings  
Leah

-----

From the moderator:

I'm going to ask some of our group who know more about the history of employee medical and health insurance programs in the United States if they can tell us more about what it was like in 1939, when the Big Book was published.

My father told me that the railroads had railroad doctors back then, who would saw off your leg if you were a railroad worker who got your leg crushed between two couplers. But do any of the people in our group know if even that was common?

There were a few places in the U.S. by 1939 where employees could pay for medical or hospitalization insurance, but this was not widespread or common, to the best of my knowledge.

And the problem with alcoholism was that this was regarded by most people as a moral failing, which should simply be treated punitively. Just fire him! Or throw him in jail. That was what most people would have said.

So even the very few people who had some kind of medical or hospitalization insurance in 1939 would not have been able to use it for alcohol-related problems.

The disease concept of alcoholism was introduced in an attempt to get medical treatment provided for alcoholics when they needed it (for detoxing for example).

But in the U.S. in 1939, the idea that an employer might advance money to an employee to go into a hospital to detox (even if the employee paid the money back afterwards) was a quite radical new idea. To the best of my knowledge anyway.

Who in our group knows more about employee health benefits (if any) and how they were handled in the U.S. back in the 1930's?

Glenn Chesnut (South Bend, Indiana)

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their approval. On page 164: "We had not gone much farther with the text of the book when it was evident that something more was needed. There would have to be a story or case history section." [... also ...] "It was felt also that the story section could identify us with the distant reader in a way that the text itself might not. [... also ...] "The cries of the anguished editors finally subsided and the story section of the book was complete in the latter part of January, 1939. So at last was the text." On page 165: "Had we not better make a prepublication copy of the text and some of the stories and try the book out on our own membership and on every kind and class of person that has anything to do with drunks?" On page 167: "One of them came from Dr. Howard, a well-known psychiatrist of Montclair, New Jersey. He pointed out that the text of our book was too full of the words "you" and "must." [... also ...] "To make this shift throughout the text of the book would be a big job." On pages 200-201: At Oslo, we hope our Big Book will soon be published in Norwegian. Because of the language similarity, the Danes and the Swedes will also be able to read our basic text when it appears in Norwegian. On page 220: "Everyone here at St. Louis knows that we have just published the second edition of the book Alcoholics Anonymous. Many of you have it in your hands already. Today as we pass A.A.'s twentieth milestone, it is quite fitting that this long-pondered edition is now in readiness for the future. The scope and power of its case history section has been increased, but of course the old familiar text of the book stands unchanged." On pages 315-316: "The first half of the book is a text aimed to show an alcoholic the attitude he ought to take and precisely the steps he may follow to effect his, own recovery." Cheers Arthur-----Original Message-----From: AAHistoryLovers@yahoogroups.com[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Tom Hickcox Sent: Tuesday, January 15, 2008 5:12 PM To: AAHistoryLovers@yahoogroups.com Subject: [AAHistoryLovers] Re: the phrase AA textbook Message 4798 from "Arthur S" <ArtSheehan@msn.com> (ArtSheehan at msn.com) on "History of the term Conference Approved"> I love getting into these kind of AA history> fragments.>> There were only 37 US and Canadian Panel 1> Delegates (1/2 the planned number) at the> first General Service Conference in 1951, but> they passed quite a few advisory actions (16)> all of which were passed unanimously.>> Among them was one that read "This Conference> feels that in future years AA textbook> literature should have Conference approval." - - - I love reading your contributions to this forum, Arthur! Did that panel define the

term

"A.A. textbook"? I look in the two books that I consider to be A.A. textbooks, the Big Book and the 12x12, and the term textbook is used exactly once, in the 12x12, and refers to school and medical textbooks. Tommy H in Baton Rouge Yahoo! Groups Links

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+++Message 4816. . . . . Re: the phrase AA textbook  
From: dino . . . . . 1/22/2008 11:09:00 AM

=====

Ditto to everything said by Mitch and Bill. Nowhere in the Big Book does it say that it's a text book. It says: "Because this book has become the Basic text for our society..."

I think the key word here is basic (i.e. the number 1, fundamental, main book used to convey the story of how the first 40 members recovered from alcoholism.)

In the 12&12 pg. 17 Bill states "When published in 1939 the book Alcoholics Anonymous became the basic text of our society and still is the purpose of this present volume (the 12&12) is to broaden and deepen our understanding of the steps as first written in the earlier work.

I would imagine(who knows?) that on pg. 219 of AACOA that Bill is intending the 12/12 to instruct the (oftimes reluctant)fellowship at large about the spiritual and practical dimensions of the traditions and how they complement and reinforce one another.

The Conference itself has never to my knowledge referred to the 12/12 as a textbook.

THANKS

- - - -

--- In AAHistoryLovers@yahoogroups.com, "Mitchell K." <mitchell\_k\_archivist@...> wrote:  
>  
> Comments from Mitchell K. and Bill Lash:  
>  
> From: "Mitchell K."  
> <mitchell\_k\_archivist@...>





sending to you."

The 1953 final Conference report, under Literature Committee recommendations, noted "Ask the Delegates to weigh this question for submission to the 1954 Conference: Does the Conference feel it should depart from its purely textbook program by printing non-textbook literature such as the 24 Hour Book of Meditation?" The 12&12 was introduced at the 1953 Conference so it seems that it was considered a part of the "purely textbook program" as were the rest of Bill's literature projects approved by the 1952 General Service Conference.

My impression is that the terms "text book" and/or "basic text" generically applied to any book that explained AA's principles (the Steps, Traditions and later the Concepts). Terminology can either illuminate or obfuscate. Please see the embedded replies below and make your own judgment:

-----  
Subject: [AAHistoryLovers] Re: the phrase AA textbook -- Comments from Mitchell K. and Bill Lash:

From: "Mitchell K."

Comment 1: While the textbook defining continues, the book Twelve Steps and Twelve Traditions is and has been identified as an interpretive commentary written by a co-founder. If the 12&12 is a textbook by virtue of giving information, The Little Red Book is also a textbook of equal value and validity.

Reply 1:

Identified by whom and when and by what authority? In AA Comes of Age" (pg 219) Bill W describes the 12&12 with the statement: "One more noteworthy event marked this period of quiet: the publication of AA's Twelve Steps and Twelve Traditions in 1953. This small volume is strictly a textbook which explains AA's twenty-four basic principles and their application, in detail and with great care." The 1952 final Conference report noted that Bill W identified his plans for what became the Steps portion of the 12&12 with a

description of it being "A series of orderly, point-by-point essays on the Twelve Steps." The 1952 final Conference report further noted that "Bill exhibited to the Conference a sample copy of 'Twelve Steps and Twelve Traditions,' his first full-length commentary on AA since the writing of The Big Book." The statement seems to also describe the Big Book as a "full-length commentary" (which takes nothing at all away from the Big Book).

Comment 2: The description given by Alcoholics Anonymous World Services, Inc. in the Conference-Approved book Alcoholics Anonymous is, once again -- an interpretive commentary written by a co-founder.

Reply 2:

All editions of the Big Book are silent on the 12&12. Can a specific source reference be provided so that what is cited can be verified? The 2007 Conference-Approved Literature Catalog describes the 12&12 with the statement: "Bill W's 24 essays on the Steps and the Traditions discuss the principles of individual recovery and group unity." The AA.org web site description is "Twelve Steps and Twelve Traditions (192 pages) Published in 1953, this book contains a detailed interpretation of principles of personal recovery and group survival by Bill W, co-founder of the Fellowship." It doesn't seem appropriate to me to trivialize the 12&12 with the rubric "interpretive commentary by a co-founder." The 12&12 was a major and important work and a very deliberate follow-on work to the Big Book to explain the 12 Steps (and Traditions) in detail.

Comment 3: The 12&12 is not THE program. It is a commentary ON the program. If the fact that Bill and Tom Powers and probably Dr. Harry T. wrote the book gives it validity, the fact that Dr. Bob had a great deal of input into the writing of The Little Red Book gives it equal validity.

Reply 3:

The attempted semantic distinctions of uppercase "THE" and "ON" are fatuous and absurd. The 12 Steps are the principles of AA's program of recovery. Both the Big Book and 12&12 provide "basic text" (i.e. "the







Fitz M identified her in the morgue.

Arthur

- - - -

From: "Robert Stonebraker"  
<rstonebraker212@insightbb.com>  
(rstonebraker212 at insightbb.com)

Who was first, Jane or Florence?

Both Florence Rankin (New York) and Jane S. (Cleveland) came to AA in 1937, but I have not been able to discover which was first to join AA or, of course, the Oxford Group as it was then.

This humorous story is from Pages 122 & 123 from Dr. Bob & The Good Oldtimers:

Word of Akron's "not-drinking-liquor club" had already spread to nearby towns, such as Kent and Canton, and it was probably early 1937 when a few prospects started drifting down from Cleveland. In the beginning, it was in twos and threes. (By 1939, there were two carloads.)

Bob E. remembered that Jane S. was making the 35-mile trip to the meeting at T. Henry's in 1937, about the same time he started. Colorful and vivacious, with a fine sense of humor, Jane is said to be the first woman in the area to have attained any length of sobriety - meaning a few months.

Oldtimers long remembered her story of being left unattended by her husband to supervise the wallpapering of a room. Trouble was, she and the paperhanger started drinking. Each time he began to hang a roll of paper, one or the other would walk into it. When her husband came home that evening, both Jane and the paperhanger had passed out, surrounded by empty bottles (as her husband told her later) and all bound up in shredded paper and waste.

- - - -

Sylvia Kauffmann got sober in September of 1939 in Chicago and, so far as I can find, stayed sober till she died. At any rate, she was credited having the longest uninterrupted sobriety of any woman in AA.



and the Good Oldtimers pgs 97-98, 109, 241).  
"Lil" reputedly sobered up outside AA. However,  
it is said she never got far enough along to  
attend a meeting.

"Dr Bob and the Good Oldtimers" provides  
Jane S' relative dry date through old-timer  
Bob E. On pg 101 it states "Bob E who came  
into AA in February 1937" (then on pg 122)  
"remembered that Jane S was making the  
35-mile trip to the meeting at T Henry's in  
1937, about the same time he started" [Jane's  
trip was from Cleveland to Akron]. Pg 241  
later indicates that Jane was the wife of  
a "vice-president of a large steel company."

The key words in her relative dry date are  
"about the same time" [relative to February  
1937]. I can't find a hard written reference  
to confirm it, but sources I trust for  
credibility indicate that Jane S stayed sober  
for only a few months.

"Pass It On" mentions Florence R. On pg 202 it  
states "The name 'One Hundred Men' fell by the  
wayside because of objections of Florence R,  
at that time the only female member." It's odd  
that Jane S' name isn't also mentioned as a  
female member "at that time." Is it possible  
that that she had already fallen off the wagon  
and departed?

The edited story section of the Big Book was  
completed "in the latter part of January 1939"  
(re "AA Comes of Age" pg 164). The mark-up of  
the manuscript was likely completed in the  
latter part of March (the book was published  
April 4, 1939).

Florence R, states in her story "... The  
drinking ended the morning I got there ..."  
["there" was Bill and Lois' home for the 2nd  
time]. She then later states "That was more  
than a year ago." In manuscript versions,  
circulating around the internet, the sentence  
read "That was several years ago" which is  
quite obviously wrong. The key words in her  
relative dry date are "more than a year ago"  
[but from when?].

So how to do the reckoning to establish female  
member primacy? It seems to be a contest  
between the precision inherent in the relative  
values denoted by "about" or "more than."

Did Jane S' dry date of "around February" fall on February 1st or 28th (that's almost a month's difference) or February 14 (to split the difference) or could late January (31st) or early March (1st)?

Is Florence R's dry date of "more than a year ago" relative to late January 1939 (when the edited stories were completed) or mid to late March 1939 when the mark-up was completed? If it is March 1939, then Jane S may have primacy (and that is only a "may have"). If "more than" is relative to January or February 1939 then Florence R has primacy or perhaps it's a tie. The problem is does "more than" mean a day, a week or weeks, a month, 365 days + 1, 13 or 14 months or what?

So which is earlier? I'm sticking with Florence. Why? Florence stayed dry for over a year. Jane S lasted for a few months. If it's mainly about when they showed up then legendary "Lil" beats them both. If the elapsed time before they returned to drinking doesn't factor in, then by that logic, Ebby T is the first male member of AA and should be a founder.

- - - -

Message 3132 from: "mertonmm3"  
<mertonmm3@yahoo.com>  
(mertonmm3 at yahoo.com)  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/3132>

Women in the plural because, I believe in the NY/NJ/CT area (which functioned as one during most of the time) they began with one woman (Florence R. of Westfield N.J.), and around the time of the release of the book Marty M., then a patient of Blythewood Sanitarium, became number 2.

- - - -

Message 3112 from "Sally Brown"  
<rev.sally@worldnet.att.net>  
(rev.sally at worldnet.att.net)

Still another was Mary Campbell, from somewhere in the South, I believe. Dave and I don't know her sobriety date or when she arrived in AA, but it was before April 1939 when Marty Mann went from Blythewood to her first AA meeting, held at the Wilsons' home in Brooklyn. Mary actually visited Marty at Blythewood. She relapsed in 1944, then returned to AA and stayed sober until she died in the 1990s.



The edited story section of the Big Book was completed "in the latter part of January 1939" (re "AA Comes of Age" pg 164). The mark-up of the manuscript was likely completed in the latter part of March (the book was published April 4, 1939).

Florence R, states in her story "... The drinking ended the morning I got there ..." ["there" was Bill and Lois' home for the 2nd time]. She then later states "That was more than a year ago." In manuscript versions, circulating around the internet, the sentence read "That was several years ago" which is quite obviously wrong. The key words in her relative dry date are "more than a year ago" [but from when?].

So how to do the reckoning to establish female member primacy? It seems to be a contest between the precision inherent in the relative values denoted by "about" or "more than."

Is Jane S' dry date of "around February" fall on February 1st or 28th (that's almost a month's difference) or February 14 (to split the difference) or could late January (31st) or early March (1st)?

Is Florence R's dry date of "more than a year ago" relative to late January 1939 (when the edited stories were completed) or mid to late March 1939 when the mark-up was completed? If it is March 1939, then Jane S may have primacy (and that is only a "may have"). If "more than" is relative to January or February 1939 then Florence R has primacy or perhaps it's a tie. The problem is does "more than" mean a day, a week or weeks, a month, 365 days + 1, 13 or 14 months or what?

So which is earlier? I'm sticking with Florence. Why? Florence stayed dry for over a year. Jane S lasted for a few months. If it's mainly about when they showed up then legendary "Lil" beats them both. If the elapsed time before they returned to drinking doesn't factor in, then by that logic, Ebby T is the first male member of AA and should be a founder.

However, it probably boils down to "truth by choice." In any event the matter is not by any means certain.

Cheers  
Arthur

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Robert Stonebraker  
Sent: Friday, January 25, 2008 3:24 AM  
To: AA HistoryLovers; MuncieAA@yahoogroups.com  
Subject: [AAHistoryLovers] Re: First woman in AA?

From Arthur S. and Bob S.

Florence Rankin (New York), Jane S. (Cleveland),  
Sylvia Kauffmann (Chicago), Ethel Macy (Akron)

- - - -

David L. asked: A question came up in my group.  
Who was the first woman to join AA and when did  
she join?

- - - -

From: "Arthur S" <ArtSheehan@msn.com>  
(ArtSheehan at msn.com)

The first woman member was Florence R  
(from NY). Her 1st edition Big Book story is  
"A Feminine Victory." She relocated to the  
Washington DC/Baltimore area.

Sadly she died drunk in the early 1940s (a  
possible suicide).

Fitz M identified her in the morgue.

Arthur

- - - -

From: "Robert Stonebraker"  
<rstonebraker212@insightbb.com>  
(rstonebraker212 at insightbb.com)

Who was first, Jane or Florence?

Both Florence Rankin (New York) and Jane S.  
(Cleveland) came to AA in 1937, but I have  
not been able to discover which was first  
to join AA or, of course, the Oxford Group  
as it was then.

This humorous story is from Pages 122 & 123  
from Dr. Bob & The Good Oldtimers:

Word of Akron's "not-drinking-liquor club" had  
already spread to nearby towns, such as Kent  
and Canton, and it was probably early 1937  
when a few prospects started drifting down  
from Cleveland. In the beginning, it was in  
twos and threes. (By 1939, there were two  
carloads.)

Bob E. remembered that Jane S. was making the  
35-mile trip to the meeting at T. Henry's in  
1937, about the same time he started. Colorful  
and vivacious, with a fine sense of humor,  
Jane is said to be the first woman in the  
area to have attained any length of sobriety -  
meaning a few months.

Oldtimers long remembered her story of being left unattended by her husband to supervise the wallpapering of a room. Trouble was, she and the paperhanger started drinking. Each time he began to hang a roll of paper, one or the other would walk into it. When her husband came home that evening, both Jane and the paperhanger had passed out, surrounded by empty bottles (as her husband told her later) and all bound up in shredded paper and waste.

- - - -

Sylvia Kauffmann got sober in September of 1939 in Chicago and, so far as I can find, stayed sober till she died. At any rate, she was credited having the longest uninterrupted sobriety of any woman in AA.

I believe that Ethel Macy, who wrote "From Farm To City," was the first lady to join AA at Akron (May, 1941). She remained sober till she died (April 1963).

Bob S.

Yahoo! Groups Links

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++++Message 4824. . . . . Re: First woman in AA? Sylvia K.  
From: Mitchell K. . . . . 1/25/2008 7:04:00 PM

|||||

Point of information - As far as I know, Sylvia K. got sober in Cleveland and Clarence was her sponsor. Her name appears on a meeting roster from the original Golrick group along with Dr. Bob, Warren C. and others.

|||||

++++Message 4825. . . . . Spiritus contra spiritum in Eastern Orthodox Christianity  
From: Glenn Chesnut . . . . . 1/26/2008 6:46:00 PM

|||||

The Akathist Hymn and the story of the Icon of the Inexhaustible Cup

Translated by Sister Dorofea (Mirochnitchenko) and Katherine Szalasznyj

From the Eastern Orthodox Christian tradition

<http://www.antiochian.org/1103412970>

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From Glenn C., a brief comment:

You can see a photo of the icon which is described (it is the second one down) at:

<http://rusmonastery.org/eng/chasha.html>

This is an Eastern Orthodox Christian tradition which sees in the Holy Mother the revelation of the feminine aspect of God. She is the Theotokos, the one through whom God comes to birth in our souls. She is the Gate of Heaven, the Bridge to Heaven, and so on, and in this case, she is the one who extends to us the sacred chalice from which we can drink the true healing Spirit, instead of seeking to drown ourselves in the false spirit of alcohol.

It is very much the same idea that Carl Jung tried to explain to Rowland Hazard: spiritus contra spiritum.

Now let us give the traditional story, as it appears on that web site:

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A peasant from the Efremovskii district of Tula province, a retired soldier, was an alcoholic, and a drunkard. He would drink away all his pension, everything that he possessed, anything that could be found in his house, and eventually he was ruined and literally became a beggar. From excessive drinking, his legs became paralysed, but still he continued drinking.

One day, the man, who seemed to have hit rock-bottom, had an unusual dream. In it a venerable old man came to him and said:

"Go to the city of Serpoukhov, to the monastery of the Theotokos. There you will find an icon of the Holy Mother called The Inexhaustible Cup. Have a moleben [a formal religious service of intercession or supplication] before it, and you will be healed, both spiritually and physically."

Without a penny to his name, and having no use of his legs, the man did not dare to go on a journey. But the holy man came to him a second and then a third time, and was so adamant in his admonition to obey his instructions, that the poor drunk did not dare to disobey any more, and he set off as quickly as he could, dragging himself on all fours.

In one of the neighbouring villages where he stopped to rest, an old woman took him in for the night. To ease his pain, she massaged his legs, and put him to rest on top of the clay oven, a customary place for the old or sickly, because of the warmth. During the night the travelling man felt a pleasant sensation in his legs, and discovered that he was able to stand. On the following nights his legs became even stronger. And so, first with two walking-sticks, and then with just one, he arrived in Serpoukhov.

Once in the monastery, he told about his visions, and asked to have the moleben served. But nobody there had ever heard of such an icon. They started to search for it, and noticed one that was hanging in the passage to the sacristy, that bore an image of a chalice. On the back of it, to their surprise, was written "The Inexhaustible Cup".

In the icon of St Varlaam, the disciple of the holy bishop Metropolitan Aleksii, the man immediately recognised the face of the holy elder who had appeared to him in his dreams.

From Serpoukhov the man departed, completely healed. The news about the miraculous icon spread quickly through the city, the region, and all of Rus. Alcoholics (those bound by the passion of drink) and their families and friends, were coming to pray before the Mother of God for healing, and in time many came back to thank the all-merciful Theotokos for her speedy help.

Let it be known that this akathist service came to us in Canada in 1994, and we perceive that this is God's will and from the compassion of the Theotokos. In these times there is the renewal of the Church's life in the lands of Rus, and the rediscovery of God's mercy and tender care. This akathist has been redis-

covered and is now frequently served, although the current service of which we have a photocopy was printed in only 4,000 copies. We pray that by offering these translations many souls in North America may be healed and saved.

+ + +

#### KONTAK 1

A wonderful and marvellous healing has been given to us by your holy icon, O sovereign Lady Theotokos. By its appearance we have been delivered from spiritual and physical ills, and from sorrowful circumstances. So we bring you our thankful praise, O all-merciful Protectress. O sovereign Lady, whom we call "The Inexhaustible Cup": bend down your ear and mercifully hear our lamentation and tears that we bring to you, and give your healing to those who suffer from drunkenness, so that we may cry out to you with faith: "REJOICE, O INEXHAUSTIBLE CUP THAT QUENCHES OUR SPIRITUAL THIRST!"

#### IKOS 1

Angelic powers and multitudes of saints continually glorify you, the Theotokos, Queen of all, the intercessor for us sinful Christians wallowing in lawlessness and remaining in sins. It is for our consolation and salvation that you in your mercy gave us your miraculous icon, so that looking upon it, as at the one and only star among a multitude of stars on a starlit night, we may prostrate ourselves, shouting from the very depths of our heart:

REJOICE, dwelling-place of the unapproachable God.

REJOICE, our constant wonder.

REJOICE, you make our sorrow wipe away our sins.

REJOICE, you make our grief heal our ills.

REJOICE, through your miraculous icon, you bring us your heavenly mercy.

REJOICE, O joy of our grieving heart.

REJOICE, our wonderful reconciliation with God.

REJOICE, O Theotokos, the Inexhaustible Cup that quenches our spiritual thirst!

Etc., etc.

Sent to me by "John Blair"









The big book says, this book is meant to be suggestive, only. Page 164.

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FROM: Jon Markle <serenitylodge@bellsouth.net>  
(serenitylodge at bellsouth.net)

While it is true that the front of the jacket cover contains that statement, the inside flap, apparently continues to defer to the more definitive language thus: "The basic text, pages I - 164, . . ."

Also, if the jacket cover is removed, which many people do, do we find that statement repeated elsewhere in the book? If not, then how important could this assumption be?

So, perhaps it is simply a matter of extrapolating what exact meaning these two instances hold for us. If any.

I like the inclusion of Bill Wilson's statement on the inside flap. However that cannot be brought forward to today's Book, because the stories are not the same. His observations can only be applied to the book at the time of his writing that letter. We can only assume that idea might also apply to the current edition.

Of course . . . I don't look at the book as a sacred work, so it doesn't make so much difference to me. Except as it's an interesting observation.

All good text books are revised from time to time. Good information and instruction never remains stagnant.

Hugs for the trudge.

Jon (Raleigh)  
9/9/82

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

"I would imagine Bill is intending to instruct the Fellowship..." I doubt it. Bill was always careful not to instruct ("Our book is meant to be suggestive only.") The various AA texts



The family immediately moved to California.

Sybil felt like a misfit in Los Angeles. She affected the flapper makeup popular at the time: heavy white powder on her face, and two big red spots of rouge on her cheeks and lots of lipstick and black eyebrows.

"I must have looked like a circus freak or something like that," she wailed. "I was in eighth grade out there in Los Angeles, and the other kids laughed at me. I had trouble making friends, being shy and timid by nature, but also my papa wouldn't let boys even walk home with me, let alone go to parties. I just wasn't allowed to do anything, and I knew I didn't belong anywhere."

"So naturally I started drinking at a very early age, against my better judgment, full of shame and remorse because of Papa's teachings. He was a good man. When I was fifteen, I got drunk one night, passed out, and had to be carried home and put to bed in my mother's bed. I cried the next day and promised that it would never happen again -- and I meant it. But I didn't know myself, I didn't know the disease of alcoholism. The next Saturday night the kids handed me a bottle and I drank it. And I continued to do that through a couple of semesters of high school, and I stayed drunk through seventeen years of failed marriages and more jobs than I can count."

Sybil dropped out of high school and took a secretarial course and was hired as a secretary. It was the first in a long list of jobs. At various times she was a real estate broker, a taxi driver, a bootlegger, an itinerant farm worker, the editor of a magazine for pet owners, and a salesperson. "I didn't mind working," she said, "but I never seemed to get anywhere. I was just on a treadmill because of booze."

She had a child by her first husband, a sailor. She thought having the child would prevent her drinking, but she drank more than ever, and her parents eventually took the child from her.

She and her husband hitchhiked out of town to find grape picking jobs. They thought getting away from their city friends would help them

quit drinking, but she soon was drunk again. During one of her drunks she heard music. At first she thought she was hallucinating, but she followed the sound and wandered into a tent where a revival meeting was in progress. The preacher asked for anyone to come forward who wanted to be saved.

"Well, that was me," Sybil told A.A. members. "I went all the way down while the people were singing. The preacher put his hand out and placed it on my head, and I threw up all over him. It was so terrible! I was so ashamed, I couldn't bring myself to tell anyone about it until I got into Alcoholics Anonymous eleven years later."

She left her sailor husband and hitchhiked back to Los Angeles to her mother's house. Her brother, Tex, now had a speakeasy on skid row, and to make money to take to her mother to support the child, she went into the bootlegging business with him. Eventually the speakeasy was raided and they were out of business. Then she went to work in a taxi-dance hall.

Little is known of her second husband, but she met her third husband, Dick Maxwell, while working in the taxi-dance hall. One night a rich, handsome stranger walked in and bought dance tickets with Sybil for the whole night. During intermission he bought several pitchers of beer (the girls got a dollar for every pitcher their partner bought), and she told him her sad story. He offered to marry her and adopt her child if she would promise not to drink any more.

Now she had a wonderful husband, a home, a housekeeper, and a car. But she couldn't stop drinking.

In 1939, while visiting her mother, she read the Liberty magazine article called "Alcoholics and God." She thought the story fascinating but did nothing about it and her downward spiral continued.

Eighteen months later God gave her another chance, when she read the Saturday Evening Post's March 1, 1941 issue which contained the famous Jack Alexander article about A.A.. She wrote to New York and received a reply from Ruth Hock, then Bill Wilson's secretary, who

told her that there were no women members in California, but that Marty Mann was sober in New York. Ruth referred her to the small group of men then in the area.

On Friday, March 23, Sybil's nonalcoholic husband, Dick Maxwell, drove her to the meeting. They found ten or twelve men seated around a table and three or four women seated against the wall. When the chairman began the meeting he announced "As is our custom before the regular meeting starts, we have to ask the women to leave." Sybil left with the other women but her husband stayed and the members assumed he was the alcoholic. When he rejoined Sybil he said "They don't know you're alive. They just went on and on bragging about their drinking until I was about to walk out, when they jumped up and said the Lord's Prayer, and here I am." Sybil headed for the nearest bar and got drunk.

But she remembered that Ruth Hock had written, "If you need help, call Cliff W." and had given her his phone number. He explained: "You didn't tell us you were an alcoholic. We thought you were one of the wives. If you had identified yourself as an alcoholic, you would have been welcome as the flowers in May."

When she returned the following week, Frank R. brought in a large carton full of letters bundled into bunches of twenty to fifty. He explained that they were all inquiries and calls for help from people in southern California. "Here they are! Here they are! If any of you jokers have been sober over fifteen minutes, come on up here and get these letters. We've got to get as many of these drunks as we can in here by next Friday, or they may die."

The last bundle was of letters from women. Frank said: "Sybil Maxwell, come on up. I am going to put you in charge of all the women."

Sybil liked the idea of "being in charge" but replied, "I can't, sir. You said I have to make all those calls by next Friday, or somebody might die. Well, I'll be drunk by next Friday unless you have some magic that will change everything so I can stay sober."

Frank explained that everything she needed to

know was in the Big Book. "And it says right in here that when all other measures fail, working with another alcoholic will save the day. That's what you will be doing, Sybil, working with other alcoholics. You just get in your car and take your mind off yourself. Think about someone sicker than you are. Go see her and hand her the letter she wrote, and say: 'I wrote one like this last week, and they answered mine and told me to come and see you. If you have a drinking problem like I have, and if you want to get sober as bad as I do, you come with me and we'll find out together how to do it.' Don't add another word to that, because you don't know anything yet. Just go get 'em."

It worked, and she never had another drink.

When Bill and Lois Wilson made their first visit to Los Angeles in 1943, Sybil was one of the delegation of local A.A.'s who met them at the Town House hotel. Later she met Marty Mann.

But Dick Maxwell began to feel abandoned and lonely. He urged her to cut down on her A.A. activities so that they could have more of a home life. He had grown to hate A.A. and refused to read the Big Book or discuss the Twelve Steps. Finally he suggested that the solution to their marriage problems was for her to go back to drinking and he would take care of her.

Sybil quickly packed a bag and left. She left her lovely home and rented a housekeeping room with a gas hotplate and a bath down the hall for nine dollars a week and went to work for the L.A. Times to support herself. "A.A. just had to come first with me," she explained.

Her brother, Tex, joined the week after she did. He started the second A.A. group in the area, and appointed Sybil coffeemaker and greeter for the new group, and finally made her deliver her first shaky talk.

When Tex died in 1952, Sybil was devastated. She wrote Bill Wilson, pouring out her grief and asked, "What am I going to do, Bill? I don't crave a drink, but I think I'm going to die unless I get some answers." She said Bill's answer saved her life. He wrote:

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November 6, 1952

My dear Sybil,

Thanks for your letter of October 21st - it was just about the most stirring thing I have read in many a day. The real test of our way of life is how it works when the chips are down. Though I've sometimes seen A.A.s make rather a mess of living, I've never seen a sober one make a bad job of dying.

But the account you give me of Tex's last days is something I shall treasure always. I hope I can do half as well when my time comes. I am one who believes that in my Father's house are many mansions. If that were not so there couldn't be any justice. I can almost see Tex sitting on the front porch of one, right now, talking in the sunlight with others of God's ladies and gentlemen who have gone on before. I certainly agree with you that little was left in Tex's grave. All he had was left behind in the hearts of the rest of us and he carried just that same amount forward to where he is now. If you like what I've said, please read it to the Huntington Park Group. In any case, congratulate them for me that they had the privilege of knowing a guy like Tex.

As for you, my dear, there is no need to give you advice. How well you understand that the demonstration is the thing, after all. It isn't so much a question of whether we have a good time or a bad time. The only thing that will be asked is what we do with the experience we have. That you are doing well with our tough lot is something for which I and many others are bound to be grateful. This is but a long day in school. Some of the lessons are hard and others are easy. I know you will keep on learning and passing what you learned. What more does one person need to know about another!

Affectionately yours,

/s/ Bill

WGW/nw

Sybil Willis  
2874A Randolph  
Huntington Park, California

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The letter touched Sybil so deeply she gave many copies to people who were at a low point in life, and a few years ago someone I met at an on-line meeting sent a copy to me.

At the time of the letter, she was married to Jim Willis, the founder of Gamblers' Anonymous.

Sybil is perhaps best remembered as the first executive secretary of the Los Angeles Central office of A.A., a position she held for twelve years. This was a turbulent time for A.A., with much disunity and controversy within the groups that led to the Twelve Traditions. Sybil remembered that the groups regarded them either with opposition or indifference and the Central Office couldn't sell many copies of the Traditions pamphlet.

Understandably, since Sybil began doing Twelfth Step work immediately, she took a dim view of the rigidity that crept into the requirements. Some areas required six months or even a year of sobriety before one was allowed to call on new prospects. She advised "If you don't get prospects from the Central Office, look around the meeting rooms. There is always the forgotten man or woman, nervous and scared, who would love to have you come up and shake hands. Just feel what the new person is feeling. It kept me sober, it kept my brother Tex sober, and it will keep you sober when all other measures fail."

Her fifth and enduring marriage was to another A.A. member, Bob C. He has been described a "a high-spirited, warm, and loving man, fourteen years her junior in age and twenty-two years her junior in sobriety."

"Bob and I are very happy," Sybil declared. "This has been the best years of my life." They were both enthusiastic meeting-goers and enjoyed an incredibly wide circle of A.A. friends.

Sybil was honored at the International A.A. Convention in Montreal in 1985. She was then the longest-sober living woman in A.A. When she was introduced to the 50,000 attendees from fifty-three countries, she told the colorful story of A.A.'s beginning in Los Angeles, in which she had played such a vital

role. When she finished her talk, the audience rose to its feet as one and gave her a standing ovation which continued so long that some thought it would never stop.

Sybil died in 1988.

[From Harry V., Los Angeles Archivist, Sybil died in late April 1988, and the A.A. Memorial Service for Sybil was held June 5th, 1988. Her Memorial service kept getting postponed due to A.A. conference dates already on the schedule. It was a two hour plus long A.A. Memorial.]

Sources:

"Women Pioneers in 12 Step Recovery," by Charlotte Hunter, Billye Jones, Joan Zieger.  
"Gratefull to Have Been There," by Nell Wing.

Various tapes of Sybil's talks.

|||||

+++Message 4832. . . . . WorldCat.org, a research aid...  
From: Charlie C . . . . . 1/29/2008 9:34:00 PM

|||||

Hi, I'm a reference librarian, and it occurred to me that maybe some of you AA History researchers might find

<http://WorldCat.org>

of interest. This is the public, free version of a longstanding library resource, also called WorldCat. Basically WorldCat is a massive (really massive, as in millions of items) collection of library catalog records from libraries across the U.S. and some other locations.

So what does that do for you? Let's say you want to read more about someone like Emmet Fox, or a movement like the Oxford groups. You look in your local library system catalog and maybe don't find much. What to do? Is that all there is?

Maybe, but maybe not. Try WorldCat.org. It will give you an idea of what is really "out there" in libraries. It will also, once you have a list of results, help you to see which









There are also changes over the years to the originally published version. Dr. Silkworth's name did not appear with his letter in early printings. The Doctor's Opinion used to be on Page 1 and now it is a roman numeral section and Bill's Story is on Page 1.

Numeric references were also changed in various printings. The one that struck me first when I was newly reading the book was the reference to "Here are thousands of men and women" in the chapter, We Agnostics. I wondered how that could be when there were only a hundred when the book was written. The answer was that these kinds of references were updated over the several printings. However, the basic ideas and word of the basic text have not been changed.

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To see how strong the feeling against change is we only have to look at the Fourth Edition. When the first printing came out, there were some editorial changes made to DR. Bob's story. These were strictly grammar and punctuation changes but they elicited tremendous reaction within the fellowship. An item was submitted and accepted for the following year's Conference Agenda. One basis of the item is that the story had been changed without the written approval of three fourths of the registered groups. At the Conference, the Delegates voted to reverse the changes.

- - - -

So, the way you would change any of these items, you would have to submit the change to be considered as an Agenda item for the following Conference. It would have to be accepted and added to the Conference. An individual could submit it but it might have a better chance of acceptance if it went through your Delegate Area and the Area and Delegate submitted letters of support. If it made the Agenda, the Delegates would then have to approve sending it to the registered groups seeking their approval. If three fourths approved then the change would be made.

- - - -

If there are other ways to get it to the groups for approval, I'm not aware of them. Perhaps





was interpreted that the Trustee's Literature Committee was non-responsive to several Conference's advisory actions that the story "remain as is." My own take on it is that it was likely an honest mistake because there were so many Conference advisory actions passed on the matter.

In two of the advisory actions, the Conference authorized the literature committee to make punctuation changes if they were done to correct errors. It could very easily be interpreted to include all the "remain as is" sections. On the other hand, it can very easily be interpreted that "remain as is" means "remain as is."

The 2003 Conference allowed the changes to stand. The 2004 Conference passed an advisory action to restore the original punctuation.

The Service Manual and Twelve Concepts for World Service provide the guidelines for the context of the relationship between the Board and the Conference.

Article 4 of the Current Conference Charter reads:

4. Conference Relation to the General Service Board and its Corporate Services: The Conference will replace the founders of Alcoholics Anonymous, who formerly functioned as guides and advisers to the General Service Board and its related service corporations. The Conference will be expected to afford a reliable cross section of A.A. opinion for this purpose.

A quorum shall consist of two-thirds of all the Conference members registered.

It will be understood, as a matter of tradition, that a two-thirds vote of Conference members voting shall be considered binding upon the General Service Board and its related corporate services, provided the total vote constitutes at least a Conference quorum. But no such vote ought to impair the legal rights of the General Service Board and the service corporations to conduct routine business and make ordinary contracts relating thereto.

It will be further understood, regardless of the legal prerogatives of the General Service

Board, as a matter of tradition, that a three-quarters vote of all Conference members may bring about a reorganization of the General Service Board and the directors and staff members of its corporate services, if or when such reorganization is deemed essential.

Under such a proceeding, the Conference may request resignations, may nominate new trustees, and may make all other necessary arrangements regardless of the legal prerogatives of the General Service Board.

Cheers  
Arthur

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Jim Hoffman  
Sent: Wednesday, January 30, 2008 3:27 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] RE: Who can change the text of the BB and how?

The annual Conference has passed Advisory Actions meant to protect the Doctor's Opinion, the first 164 pages and Dr. Bob's story from change without the written consent of three quarters of all registered groups.

Advisory Actions have also extended this protection to the Twelve Traditions and the Twelve Concepts.

This means that more than 2/3 of the Delegates at the Conference approved those Advisory Actions.

As the Conference Charter states Advisory Actions have no force of law. In other words, the Trustees have every legal right to ignore those directives. However, we have a history of honoring the substantially unanimous conscience of the fellowship as expressed by the Delegates through the Conference.

As a result the Trustees have never acted in opposition to any Advisory Action. In fact, they will honor actions approved by a strong majority that does not quite reach the 2/3 level.

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That does not mean the Big Book has not changed over the years. There is an original manuscript

that you will frequently see at Conferences, Dinners and Conventions. Many times you will hear its version of "How It Works" at such an event because it is different from the version that was eventually published. That manuscript was changed by revue of the fellowship that resulted in rewrite by Bill.

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Numeric references were also changed in various printings. The one that struck me first when I was newly reading the book was the reference to "Here are thousands of men and women" in the chapter, We Agnostics. I wondered how that could be when there were only a hundred when the book was written. The answer was that these kinds of references were updated over the several printings. However, the basic ideas and word of the basic text have not been changed.

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To see how strong the feeling against change is we only have to look at the Fourth Edition. When the first printing came out, there were some editorial changes made to DR. Bob's story. These were strictly grammar and punctuation changes but they elicited tremendous reaction within the fellowship. An item was submitted and accepted for the following year's Conference Agenda. One basis of the item is that the story had been changed without the written approval of three fourths of the registered groups. At the Conference, the Delegates voted to reverse the changes.

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So, the way you would change any of these items, you would have to submit the change to be considered as an Agenda item for the following Conference. It would have to be accepted and added to the Conference. An individual could submit it but it might have a better chance of acceptance if it went through your Delegate Area and the Area and

Delegate submitted letters of support. If it made the Agenda, the Delegates would then have to approve sending it to the registered groups seeking their approval. If three fourths approved then the change would be made.

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If there are other ways to get it to the groups for approval, I'm not aware of them. Perhaps some past Delegates or Trustees can weigh in. In either case, you would still need the group approval. So as you can see there is a way but the practicality of it happening is "remote" at best. I would say it is probably "nil".

Jim Hoffman

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+++Message 4840. . . . . Big Book font and Dr. Bob's Buick automobile  
From: Robyn Mitchell . . . . . 1/31/2008 9:11:00 PM

|||||

Does anybody know what fonts have been used in the various editions of the Big Book and the Twelve and Twelve? The fonts on the cover of the 12x12 are different from the actual text.

Secondly, I once saw a picture of Dr. Bob in the Buick he bought in the year or so before he died, I didn't mark the site, does anyone know where I might find the image again?

Thanks muchly,  
Robyn

|||||

+++Message 4841. . . . . Re: Dr. Bob's Buick automobile  
From: Cindy Miller . . . . . 1/31/2008 10:33:00 PM

|||||

Photo of Dr. Bob with his Buick in "Dr. Bob and The Good Oldtimers," page 335.

Best,  
Cindy Miller

- - - -







years, and working with my sponsors Bob and Sybil Corwin since Jan of 84. Sybil had gotten sober in March of 1941, so at the time she was 43 yrs sober. We were driving home from a meeting and she asked me the date (to her it was just Sunday). I told her it was Dec 8th, and that yesterday (Dec 7th) was the anniversary of Pearl Harbor Day.

She said "Matt, have I ever told you about Irma Livoni?"

"Nope, who is she?"

She said, "Well, when we get back to the house, come in for coffee and I'll tell you a story about AA history and some of the reasons we have tradition 3. Oh, and by the way Matt, did you know that the literature specifically protects 'queers, plain crackpots, and fallen women,' and since you and I are at least two out of those three, we should be especially grateful for tradition 3? I'll show you it when we get home."

I laughed out loud, as Sybil had a great sense of humor, and she had been a taxi dancer, back before she got sober, you know one of those "10 cents a dance" ladies, and she was divorced twice, and was a single mom, as well as an alcoholic back then, so the term "fallen woman" was something that hit close to home.

She had told me that it was very different back in the 30's and 40's for a woman to be an alcoholic. Sybil said It was a time when women wore hats and gloves, and "respectable women" were not usually found in a bar, or at "whoopie parties."

Our Thursday night step study had voted to not cover the traditions after we got to step 12, so I figured they must not be very important and thought I'd probably be bored with the conversation, but she got my attention telling me that "queers, crackpots and fallen women" were mentioned, so I agreed to come in for coffee.

Besides Sybil had been sober longer than I had been alive. I didn't argue with her very much.

Sybil got down her copy of the big book. She said, I want you to find the traditions in

there, and read me tradition 3. It was a 1st edition Big Book. Thicker than mine.

I said, "Is this why they call it the Big Book?"

She said, "exactly, Bill had it printed on big paper, with big margins around the type, so that people would think they were really getting something for their money."

I looked in the back of the book, where I thought the traditions were, but couldn't find them. "I can't find them, Sybil."

"Exactly. That's because we didn't have any traditions back in 1941 when I came in. And Matt, AA was in mortal danger of destroying itself, which is why we have traditions now." Then she had me find them in my 3rd edition and in my 12 & 12. I didn't read it all, just the caption heading, and then she started telling me the story of IRMA LIVONI.

Irma was a sponsee of Sybil's. She also became a member in 1941, just after Sybil. Sybil took her into her home. (Sybil told me that many people's bottoms were very low then, no home, no job, no watch, no car, nothing). Sybil said it was different then for a woman to be an alcoholic. That most of them had burned all their bridges with their families, and were looked down upon, even more so than male alcoholics. Sybil said she watched AA help Irma get sober, watched AA help Irma get cleaned up, watched AA help Irma get her first job in sobriety, and watched AA help Irma get her first apartment in sobriety.

Then she said that on Dec 5th, 1941 a self-appointed group of the members signed a letter to Irma & mailed it 2 days before Pearl Harbor, on that Friday, Dec 5th. Here is a copy of the letter:

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ALCOHOLICS ANONYMOUS  
Post Office Box 607  
Hollywood Station  
Hollywood, California

December Fifth 1941

Irma Livoni

939 S. Gramercy Place  
Los Angeles, California

Dear Mrs. Livoni:

At a meeting of the Executive Committee of the Los Angeles Group of Alcoholics Anonymous, held Dec. 4th, 1941, it was decided that your attendance at group meetings was no longer desired until certain explanations and plans for the future were made to the satisfaction of this committee. This action has been taken for reasons which should be most apparent to yourself. It was decided that, should you so desire, you may appear before members of this committee and state your attitude. This opportunity will be afforded you between now and December 15th, 1941. You may communicate with us at the above address by that date.

In case you do not wish to appear, we shall consider the matter closed and that your membership is terminated.

Alcoholics Anonymous, Los Angeles Group  
Mortimer, Frank, Edmund, Fay D., Pete, Al

-----  
I was stunned. "How could they do this, Sybil?"

"Because we didn't have any guidelines, any traditions to protect us from good intentions. AA was very new, and people did all sorts of things, thinking they were protecting the fellowship."

Sybil then said to close my eyes and imagine my being in the following setting. Sybil explained that Dec 7th, 1941 was Pearl Harbor Day (a Sunday). She said that that Sunday night everyone in LA was afraid that Los Angeles would also be attacked and bombed. There was a citywide blackout, people were so terrified. She said that on Monday Dec 8th, President Rosevelt gave the speech that talked about "the date that will live in infamy" and that we were now at war with Japan and Germany.

She said, that was the day that Irma received her letter. There was only one meeting in the entire state of California when Sybil came in, in 1941. By December

there may have been two or three, but Irma had nowhere else to go, no one else to turn to. No other Group in California that she could ask for help.

Sybil said, "Imagine only one or two meetings in your entire state, and being shunned by your family, and by society, and by the only group of people who were on your side, your AA group. Imagine them shutting the door on you and sending you such a letter, Matt."

I shivered at the thought of it. It was Christmas time, the stores were decorated and now poor Irma was all alone.

I thought about how it was in 1984 with 2000 meetings a week to choose from in Southern California. and then I imagined having no other help for a hopeless alcoholic.

Sybil told me that Irma never came back to another meeting, left AA and died of alcoholism. She wrote to Bill about the incident, and I cannot tell you that this is the reason that the following is a part of the 3rd Tradition, but it certainly seems to apply.

From Tradition 3, page 141:

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... that we would neither punish nor deprive any AA of membership, that we must never compel anyone to pay anything, believe anything, or conform to anything? The answer, now seen in Tradition Three, was simplicity itself. At last experience taught us that to take away any alcoholic's full chance was sometimes to pronounce his death sentence, and often to condemn him to endless misery. Who dared to be judge, jury and executioner of his own sick brother?"  
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JUDGE JURY AND EXECUTIONER

I remember looking at those words again and again, and they seemed to get larger and larger.

JUDGE JURY AND EXECUTIONER

## JUDGE JURY AND EXECUTIONER

## JUDGE JURY AND EXECUTIONER

I hadn't really noticed EXECUTIONER when I had read it the first time at my 12 & 12 study group. Again I felt so bad for this poor lady. Wow, those words really had a different meaning than when I had read the traditions before. So here it is, 23 years later, and each December 7th & 8th, I always think about Irma Livoni, and how lucky I am, that we have traditions now. I also think of how lucky I was to have met Sybil and so lucky that she appointed herself my sponsor.

Years later I realized how everything she ever taught me was like gold. But in 1984 I had no idea who Sybil really was or how lucky I was to have her as my sponsor. She was like a piece of living history, but I really didn't realize how valuable that was in explaining WHY we do some of the things we do (like the story she told me about how they never said "Hi Sybil" and no one said "Hi my name is Matt and I'm an alcoholic" back then).

Besides being one of the first women in AA, Sybil was the first woman west of the Nississippi. She also became the head of LA's central office for 12 years, and she became close friends with Bill and Lois. She and Bob even used to go on vacation with them. She used to tell me all sorts of stories about Bill Wilson and things he said to her.

He was very interested in how AA would work for women, as there were very few women worldwide in AA back in 1941. Marty Mann came in before Sybil did, but very few stayed sober.

I learned that night that no one can get kicked out of AA. We can ask a disturbing wet drunk that he needs to settle down or we might have to ask him to step outside for that day, but we don't vote to kick anyone out forever. And we don't shun people because our guidelines, our traditions tell us that no one has to believe in anything (they don't have to be like me) and they don't have to conform to anything (they don't have to dress a certain way, or have no facial hair, or pay anything). Even if I get drunk again, I am still welcome at any AA meeting.









-Tom P.

|||||

+++Message 4851. . . . . Re: Sybil C. & Tex  
From: charles Knapp . . . . . 2/5/2008 1:10:00 AM

|||||

Hello,

As a novice genealogist I checked the US  
Census and found that in 1910 Sybil's family  
was living in Melrose, New Mexico and 1920 the  
family was living in Wichita Texas.

Both censuses stated Sybil was born in New  
Mexico. Since Sybil was born in 1908 and the  
1910 census was taken in Melrose NM it is a  
good chance she was born in New Mexico and  
not in Texas. I Googled and couldn't find a  
Simians, New Mexico either. So not sure  
what city she was actually born in.

I also discovered Sybil's brother Tex's  
full name was Herman Lafayette Adams. I have  
2 different birth dates for him. On his  
WWI draft registration it stated his birthday  
as July 17, 1898, but his death certificate  
states his birthday as October 19, 1898. He  
died October 11, 1952.

Sybil also had another older brother, Clyde  
Ernest Adams. He was born August 21, 1903  
and died February 14, 1994. (Do not believe  
he ever needed AA.)

I also have the exact date that Sybil died.  
According the Social Security Death Index she  
died April 29, 1998, not 1988.

I know this to be the correct year because I  
went to her memorial service. I got sober in  
1989 so it could not have been 1988.

Hope this helps,

Charles from California

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+++Message 4852. . . . . AA Movie Preview  
From: Bill Lash . . . . . 2/4/2008 10:39:00 PM











these principles in all our affairs." The Golden Books tell us how to do the last part, that is, how to bring the principles of the program to bear on our daily lives in the world, how to make decisions in the real world, and how to keep our minds and spirits on an even keel amidst the storms and stresses of everyday life.

Ralph Pfau was a priest in Indianapolis, Indiana, the first Roman Catholic priest to get sober in the A.A. program. On November 10, 1943, he telephoned Doherty Sheerin, who had started the first A.A. group in that city on October 28, 1940. Dohr became his sponsor, and Ralph never drank again.

In June 1947, Ralph conducted a weekend spiritual retreat for A.A. members (70% of them Protestants) at St. Joseph's College at Rensselaer, Indiana, and gave the attendees (as a souvenir) a little pamphlet with a cover made of gold foil, called the "Spiritual Side," containing the short talks he had given to start up the various group discussion sessions. Afterwards, people began asking for extra copies to give to their A.A. friends.

Between then and 1964, Ralph put together fourteen of these little "Golden Books," based on his talks at A.A. spiritual retreats which he was now giving all over the U.S. and Canada.

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<http://hindsfoot.org/pflou3.html>

When Ralph had been sober for a year and a half or so, he began to feel frustrated about one thing. When he went out on twelve step calls, drunks would not accept anything he told them, because he was a priest, and they thought he was just preaching the old moral condemnation line at them. He talked about it with Dohr several times, and Dohr told Ralph that he knew he had special things to give to the program, and the only problem was to discover what it was that God needed him to do. When the solution finally came, Ralph said, "the answer was so obvious that I felt foolish because I hadn't thought of it sooner." It was a regular practice in the Catholic church to have spiritual retreats, where a retreat director gave talks on Catholic belief and practice, interspersed with periods when











magazine, please remove them carefully before placing the magazine in the bag. The metal staples react with the paper, accelerating the acidification process.

Particularly with a polyethylene bag using an acid-free, lignin-free backing board to add stiffness is very helpful in the case of handling or display. The one cautionary note is that if the bag is too tight or small, that does in fact add physical stress to the magazine that is not helpful. It would be better to use an oversized bag and be careful in handling the magazine that to stuff the magazine in too small a bag. Hope this is helpful.

I would suggest that if anyone has more specific questions about preserving magazines, please respond to me at my email, mikeb415@knology.net (mikeb415 at knology.net) rather than to the entire list. Any questions beyond my expertise (likely) I will try to help refer to a more learned person.

Yours in service, Mike B,  
Area One Archivist

- - - -

From: lqd8rflp@aol.com (lqd8rflp at aol.com)

Try <http://www.uniline.com> -- they carry all kinds of hard to find bags, supplies, etc.

Regards,

John Hager

DOS--2/29/88

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----- Original Message -----

From: LouPetrosino

To: AAHistoryLovers@yahoogroups.com

Sent: Saturday, February 09, 2008 11:13 AM

Subject: [SPAM] [AAHistoryLovers] Preserving archival materials

I have a question about preserving magazines, printed material and letters. I have been using 100% virgin polyethylene magazine bags; how do these compare to mylar bags? Is there a preference between the two? Is 100% virgin important?





Though his scholastic neglect may have disgraced him with his elders upon occasion, his schoolmates loved him. Whether it was because his habitual and sometimes adventurous revolts against restraint gave him a glamorous aura or because of the accuracy with which children often sense traits of character obscure to adults, they made him a popular and sought-after member of their class.

Freedom from some of the "musts" came with vacations. He was released, then, to wander the hills, hunt, and trap and swim in the sea. Often Rob and his friends went into Canada on hunting trips. On one of these forays into the wilds, hunting was so poor that the boys lived on eels, blueberries and cream of tartar biscuits for three weeks. They did flush a particularly large woodchuck. They stalked him for several hours. Finally they had him within shooting range.

After being shot at for sometime, the woodchuck disappeared. This episode later caused Rob's father, the Judge, to remark that the woodchuck probably went in to get out of the noise.

The incident of the woodchuck and a tale of a great bear chase cast some shadow of doubt on young Rob's prowess as a hunter and woodsman. Off to the woods one day, went the young hunter and a schoolmate. The boys sauntered along, kicking at stones. . . building castles in the air. . . talking about the things that spirited adolescent males talk about. Suddenly they saw before them a huge bear. The bear, who was probably as astonished as the boys, took to the woods at a gallop. The young hunters were hard at his heels. The day was hot, the brambles thick, courageous daring was at its height. . . the bear got away. "I don't believe," Dr. Bob used to say, "that we ran as fast as we might have!"

In the summers the family often spent some weeks in a cottage by the sea. Here Rob became an expert swimmer. He and his foster sister, Nancy, spent many hours building and sailing their own sailboats. It was here that he saved a young girl from drowning. This event must have left an impression. . . probably of the advisability for every child to learn to swim at an early age. He taught his own children, Robert R. and Sue, to be expert swimmers at the age of five. The three of them would set out every vacation morning to swim the channel near their cottage. This feat often caused distraught neighbors to call their mother to tell her that her babies had fallen out of a boat in the middle of the channel.

While the boy, Rob, was high-spirited, considered rebellious and wayward he was industrious and labored long and hard at anything he wanted to do. He was still very young when it became apparent that he was ambitious as well as willing to work. He wanted, above all else, to become a medical doctor like his maternal grandfather.

When he was about nine years old he began to show signs of liking to work, especially out of doors. That summer he was at a neighbor's farm helping the men load hay. Perhaps he was resting, perhaps he was prowling around poking under bushes to see what he could see. .he saw a jug. .he pulled the cork and sniffed. It was a new odor to this son of strict New England parents. It was an odor that he liked. If the stuff in the jug smelled so good, it should taste good too. And it was good. He liked the taste. He liked the way it made him feel. A little boy; a jug of hooch; the first securely welded link in the chain.

By the time he reached his teens, Rob was spending parts of his summers working on a Vermont farm or juggling trays and lugging baggage as a bellhop in an Adirondack summer hotel. His winters were passed trying to avoid the necessity of having to attend high school in order to receive a diploma. It may have been during his high school days that young Rob learned much of what there is to know about a billiard table. Later when his son, Robert, would tease him about this accomplishment as being the product of a mis-spent youth, Dr. Bob would just smile and say nothing. He was a good student in spite of himself and graduated from St. Johnsbury Academy in 1898.

It was at a party given at the Academy that Dr. Bob first met Anne. A student at Wellesley, she was spending a holiday with a college chum. It was a small, reserved girl whom the tall, rangy Rob met that night. With an agile mind to match his own, Anne had a cheerfulness, sweetness and calm that was to remain with her through the years. It was these same qualities that were in the future to endear her to hundreds as Anne, Dr. Bob's wife.

After high school at St. Johnsbury Academy came four years of college at Dartmouth. At long last the rebellious young colt was free of his parents restraining supervision. New experiences were to be explored and enjoyed without having to give an accounting.

His first discovery in his search for the facts of life on the campus was that joining the boys for a brew seemed to make up the greater part of

after-class recreation. From Dr. Bob's point of view it was the major extra-curricular activity. It had long been evident that whatever Rob did, he did well. He became a leader in the sport. He drank for the sheer fun of it and suffered little or no ill-effects.

Fame came to him at Dartmouth--no accolades for scholarship. . .no letters for athletic prowess. . .his fame came for a capacity for drinking beer that was matched by few and topped by none. . .and for what the students called his "patent throat." They would stand in awe watching him consume an entire bottle of beer without any visible muscular movement of swallowing.

The prospects of getting drunk in the evening furnished Rob and his cronies with conversations which ran on all day. The pros and cons of whether to get drunk or not to get drunk would invariably drive one of their mild-mannered friends to distraction. He would rise in spluttering protest to say, "Well! If I were going to get drunk, I'd be about it!"

As often as not. . .they were about it. There were times, though, when a change of scenery seemed more to their liking. Like the time Rob and a friend got it into their heads that going to Montpelier, Vermont was a fine idea. Admiral Dewey had just returned from Manila and was to parade through the town. Being in the usual state of financial embarrassment, how to get there caused a fleeting problem, but being convinced that where there was a will, a way would certainly present itself, they hopped a freight. In the morning weary but mightily pleased with themselves, they descended from the boxcar in Montpelier. As they walked up the street toward the parade route they met a fellow Dartmouth student. The boys greeted him with as much dignity as their grimy faces and straw-flecked garments would allow. To their astonishment his "Hello" was most cordial. Wouldn't they like to go to the State House with him? There, from the reviewing stand, the boys viewed the parade with their Dartmouth friend, whose father was the Governor of Vermont.

Through the carefree days at college he studied just about as much as he had to, to get by. But he was a good student none-the-less. Here he made friends whom he was to know and to see from time to time through his life. . .friends who did not always approve of his drinking prowess, but loved him in spite of

it.

His last years at Dartmouth were spent doing exactly what he wanted to do with little thought of the wishes or feelings of others. . . a state of mind which became more and more predominate as the years passed. Rob graduated in 1902. . . "summa cum laude" in the eyes of the drinking fraternity. The dean had a somewhat lower estimate.

Now that he held a Dartmouth diploma, it seemed advisable that the willful young man settle down to making a living and a solid, secure future for himself.

He wasn't ready to settle down to a job. The strong desire to become a medical doctor was still with him. His mother, who had never approved of this career for her son, hadn't altered her views. He went to work.

For the next three years his business career was varied, if not successful. The first two years he worked for a large scale company; then he went to Montreal where he labored diligently at selling railway supplies, gas engines of all sorts and many other items of heavy hardware. He left Montreal and went to Boston where he was employed at Filene's. What his duties were there, have never been recorded.

All through this three year period he was drinking as much as purse allowed, still without getting into any serious trouble. But he wasn't making any headway either. Whatever his duties at Filene's were, they certainly were not what he wanted to do. He still wanted to be a doctor. It was time he was about it. He quit his job at the store and that Fall entered the University of Michigan as a premedical student.

Again he was free of all restraint and doing just as he wanted to do. Earnestly, he got down to serious business. . . the serious business of drinking as much as he could and still make it to class in the morning. His famous capacity for beer followed him to the Michigan campus. He was elected to membership in the drinking fraternity. Once again he displayed the wonders of his "patent throat" before his gaping brothers.

He, who had boasted to his friends. . . "Never had a hangover in my life. . . began to have the morning after shakes. Many a morning Dr. Bob went to classes and even though fully prepared, turned away at the door and went back to the fraternity house. So bad were his jitters that he feared he would cause a scene if he should be called on.

He went from bad to worse. No longer drinking for the fun of it, his life

at Michigan became one long binge after another. In the Spring of his Sophomore year, Dr. Bob made up his mind that he could not complete his course. He packed his grip and headed South.

After a month spent on a large farm owned by a friend, the fog began to clear from his brain. As he began to think more clearly he realized that it was very foolish to quit school. He decided to return and continue his work.

The faculty had other ideas on the subject. They were, they told him, completely disgusted. It would require no effort at all to get along without his presence on the Michigan campus. After a long argument they allowed him to return to take his exams. He passed them creditably. After many more painful discussions, the faculty also gave him his credits.

That Fall he entered Brush University as a Junior. Here his drinking became so much worse that his fraternity brothers felt forced to send for his father. The Judge made the long journey in a vain effort to get him straightened out.

After those long disastrous binges when Dr. Bob was forced to face his father he had a deep feeling of guilt. His father always met the situation quietly, "Well, what did this one cost you?" he would ask. Oddly enough this feeling of guilt would come, not because he felt that he had hurt him in any way, but because his father seemed, somehow, to understand. It was this quiet, hopeless understanding that pained him deep inside.

He was drinking more and more hard liquor, now, and coming up to his final exams he went on a particularly rough binge. When he went in to the examinations his hand trembled so badly he could not hold a pencil. He was, of course, called before the faculty. Their decision was that if he wished to graduate he must come back for two more quarters, remaining absolutely dry. This he was able to do. The faculty considered his work so creditable he was able to secure a much coveted internship in City Hospital in Akron, Ohio.

The first two years in Akron, as a young interne, were free of trouble. Hard work took the place of hard drinking simply because there wasn't time for both. At one time during his internship he ran the hospital pharmacy by himself. This added to other duties took him all over the hospital. . .running up and down the stairs because the elevators were too slow. . .running here, rushing there as if the devil were after him. All this frenzied activity never failed to

bring about an explosive, "Now where is that cadaverous young Yankee!" from one of the older doctors who became particularly fond of him.

Though the two years as interne at City were hectic, Dr. Bob had time to learn much from the older men who were glad to share their knowledge with him.

He began to perfect his own skills so that he might become a specialist, a surgeon.

When his two years of internship were over he opened an office in The Second National Bank Building, in Akron. This was in 1912. His offices were in the same building until he retired from practice in 1948.

Completely out on his own now, and again free to do as he chose--some money in his pocket and all the time in the world. It may have been that reaction set in from all the work, the irregular hours, the hectic life of an interne; it may have been real or imagined; whatever caused it, Dr. Bob developed considerable stomach trouble. The remedy for that was, of course, a couple of drinks. It didn't take him long to return to the old drinking habits.

Now he began to know the real horror, the suffering of pain that goes with alcoholism. In hope of relief, he incarcerated himself at least a dozen times in one of the local sanitariums. After three years of this torture he ended up in a local hospital where they tried to help him. But he got his friends to smuggle him in a quart. Or, if that failed, it wasn't difficult for a man who knew his way around a hospital to steal the alcohol kept in the building. He got rapidly worse.

Finally his father had to send a doctor out from St. Johnsbury to attempt to get him home. Somehow the doctor managed to get him back to the house he was born in, where he stayed in bed for two months before he could venture out. He stayed around town for about two months more, then returned to Akron to resume his practice. Dr. Bob was thoroughly scared, either by what had happened, by what the doctor had told him, or both. He went into one of his dry periods and stayed that way until the 18th Amendment was passed.

In 1915 he went back to Chicago to marry Anne. He brought her back to Akron as his bride. The first three years of their married life were free of the unhappiness that was to come later. He became established in his practice. Their

son Robert was born and life began to make a sensible pattern. Then the 18th Amendment was passed.

Dr. Bob's reasoning was quite typical at this time, if not quite logical. It would make very little difference if he did take a few drinks now. The liquor that he and his friends had bought in amounts according to the size of their bank accounts, would soon be gone. He could come to no harm. He was soon to learn the facts of the Great American Experiment.

The government obligingly made it possible for doctors to obtain unlimited supplies of liquor. Often during those black years, Dr. Bob, who held his profession sacred, would go to the phone book, pick out a name at random and fill out the prescription which would get him a pint of whisky.

When all else failed there was the newly accredited member of American society, the bootlegger. A moderate beginning led to Dr. Bob's usual ending.

During the next few years, he developed two distinct phobias. One was the fear of not sleeping and the other was the fear of running out of liquor. So began the squirrel-cage existence. Staying sober to earn enough money to get drunk. . .getting drunk to go to sleep. . .using sedatives to quiet the jitters. . .staying sober. . .earning money. . .getting drunk. . .smuggling home a bottle. . .hiding the bottle from Anne who became an expert at detecting hiding places

This horrible nightmare went on for seventeen years. Somehow he had the good sense to stay away from the hospital and not to receive patients if he were drinking. He stayed sober every day until four o'clock, then came home. In this way he was able to keep his drinking problem from becoming common knowledge or hospital gossip.

Through these mad years Dr. Bob was an active member of the City Hospital Staff and often he had occasion to go to St. Thomas Hospital, where in 1934, he became a member of the Courtesy Staff and in 1943, a member of the Active Staff.

It was during one of these visits to St. Thomas, in 1928, that in the course of his duties, he met Sister Mary Ignatia.

The meeting seemed of no particular consequence at the time. Many Sisters came to St. Thomas, then departed for duties elsewhere. Though neither of them knew it, the meeting was to have great importance to them both in the years to come. Sister Ignatia, like the others, never knew of the inner turmoil with which this man was beset. . ."He just always seemed different than the rest. . .he brought something with him when he came into a room. . .I never knew

what it  
was, I just felt it. . ."

So perhaps it was, then, that the Hand that moves us all was beginning to speed up the events that led to Dr. Bob's meeting with the stranger.

Anne and the children now lived in a shambles of broken promises, given in all sincerity. Unable to see her friends, she existed on the bare necessities.

About all she had left was her faith that her prayers for her husband would somehow be answered.

It then happened that Dr. Bob and Anne were thrown in with a crowd of people who attracted Dr. Bob because of their poise, health and happiness. These people spoke without embarrassment, a thing he could never do. They all seemed very much at ease. Above all, they seemed happy. They were members of the Oxford Group.

Self conscious, ill at ease most of the time, his health nearing the breaking point, Dr. Bob was thoroughly miserable. He sensed that these new-found friends had something that he did not have. He felt that he could profit from them.

When he learned that what they had was something of a spiritual nature, his enthusiasm was somewhat dampened. Unfortunately his childhood background of church twice during the week and three times on Sunday had caused him to resolve that he would never appear in a church so long as he lived. He kept that resolve for 40 years except when his presence there was absolutely necessary. It helped some to find out that these people did not gather in a church but at each other's homes.

That they might have the answer to his drinking problem never entered his head but he thought it could do him no harm to study their philosophy. For the next two and one half years he attended their meetings. And got drunk regularly!

Anne became deeply interested in the group and her interest sustained Dr. Bob's. He delved into religious philosophy, he read the Scriptures, he studied spiritual interpretations, the lives of the Saints. Like a sponge he soaked up the spiritual philosophies of the ages. Anne kept her simple faith in prayer. .  
.and her courage--Dr. Bob got drunk.

Then one Saturday afternoon, Henrietta called Anne. Could they come over to meet a friend of hers who might help Bob. . .

At five o'clock Sunday evening they were at Henrietta's door. Dr. Bob faced Bill W. who said, "You must be awfully thirsty. . .this won't take us long. . ."

From the moment Bill spoke to him, Dr. Bob knew that here was a man who knew what he was talking about. As the hours passed, Bill told of his experiences with alcohol; he told him of the simple message that a friend had brought. . . "Show me your faith and by my works I will show you mine. . ."

Slowly, at first, then with sudden clarity, Dr. Bob began to understand. Bill had been able to control his drinking problem by the very means that Dr. Bob, himself had been trying to use. . .but there was a difference. The spiritual approach was as useless as any other if you soaked it up like a sponge and kept it all to yourself. True, Bill had been preaching his message at any drunk who would listen; he had been unsuccessful 'til now, but the important thing was that by giving his knowledge away, he, himself, was sober!

There was one more short binge for Dr. Bob after that talk. On June 10, 1935, he took his last drink. It was high time now to put his house in order. With his quiet professional dignity, his ready humor, he got about it.

Bill stayed on in Akron for several months, living with Dr. Bob and Anne. It wasn't long before they realized that they needed another drunk to help, if they could. The two men went over to City Hospital. They asked the nurse on "admitting" if she had an alcoholic in the hospital. They were taken to a room where a man lay strapped to the bed, writhing in agony, "Will this one do?" the nurse asked. "This one" would do very well. That human wreck to whom they talked that day and several times after, came out of the hospital, sober. Bill D. became the third member of the little group. . .AA Number Three!

Dr. Bob now was a man with a purpose and the will to live. When the fog cleared out of his brain, his health had improved. He felt so good in the summer of 1935, at 56 years of age, that he took Bob and Sue out to the tennis courts one day. He played them six straight sets of tennis. The kids were done in.

Anne began to live again, too. She was happy with her husband's new-found, joyful sobriety. She was no longer friendless, alone. Her kitchen table was almost always littered with coffee cups, a fresh pot-full sat waiting on the stove. Her faith, her belief in prayer and divine guidance went far to carry the men through that first summer.

In the year 1935, there were few men alive who would accept the fact that alcoholism is a disease, which should be treated as such. Prejudice and ignorance were some of the problems facing Dr. Bob as he set about helping sick alcoholics with his professional skill and his new-found spiritual understanding. City Hospital was often filled with drunks smuggled in under trumped-up diagnosis. The old-timers who were hospitalized during those first years were admitted as suffering from "acute gastritis."

Since he was on the courtesy staff at St. Thomas, run by the Sisters of Charity of St. Augustine, Dr. Bob felt that he might enlist the help of Sister Ignatia. He knew that it had never seemed right to her that a drunk should be turned away. She couldn't understand why a drunk on the verge of DT's was turned away but a drunk with a bashed-in head was admitted. They were both sick. They both needed help.

His first approach to her on the subject was casual. He didn't tell her much nor did he make any promises. He just told her that he was trying to treat alcoholics by a new method. He and some other alcoholics, he said believed that alcoholism could be controlled by medical attention coupled with the spiritual. His remarks, though brief, made sense to her.

It wasn't long before Dr. Bob brought in an alcoholic. Sister admitted him as having acute indigestion. He was put to bed in a double room. Then Dr. Bob told her quietly, "We'd like to have him in a private room in the morning." As if it weren't bad enough to have an illegal admittance on her conscience this man was asking for a private room! Morning found the patient peacefully asleep, on a cot in the room where flowers were trimmed and arranged for patients' rooms!

After that more and more "acute gastritis" cases woke up in St. Thomas Hospital. In August, 1939, Dr. Bob brought a patient to Sister for admittance.

So far as is known, he was the first alcoholic ever to be admitted into a general hospital under the diagnosis: Alcoholism. Dr. Bob never could remember just what the policy of the hospital was at that time, nor did he recall ever having asked.

Since that August day there have been 4800 cases admitted into St. Thomas. Until Dr. Bob retired, he visited the ward each day to give personal

attention  
to each patient. His cheerful, "Well, what can I do for you?" was heard in  
the  
ward for the last time, on Christmas, 1949. On that day Sister played the  
organ  
for him and showed him the beautiful new chimes. . .talked of her hopes of  
more  
beds and furniture for a lounge outside the ward. The chimes tell the story  
of  
the bitter criticism of 10 years ago to the complete co-operation from  
everyone  
connected with the hospital today. But so long as Sister Ignatia goes about  
her  
duties on the admitting desk and in the AA ward, whenever a drunk is brought  
in  
a call will come, "Sister, you'd better come. One of your boys is  
downstairs!"

Dr. Bob and his first few red-eyed disciples continued to meet with the  
Oxford Group. But they were a 'special interest' bloc. The unpredictable  
nature  
of the alcoholic and his preoccupation with the earthy realities of drinking  
and  
drunkenness, led the tactful Doctor to the idea of separate meetings.

Without fuss or bother, Dr. Bob announced that there would be a meeting  
for the alcoholics. . .if any of them cared to come. When the meeting came  
to  
order, all of the little band were there. Dr. Bob put his foot on the rung  
of a  
dining room chair, identified himself as an alcoholic and began reading The  
Sermon on the Mount. Still not known as Alcoholics Anonymous, this was the  
first  
Akron meeting for alcoholics only.

Word of the work being done in Akron began to spread to nearby Cleveland.  
Men began coming over to be hospitalized in St. Thomas or City Hospital. The  
growth of the group speeded up. By 1939, they were meeting in Akron's Kings  
School. They had long since outgrown Anne's small house. Through all the  
growth,  
the hurts that come with growing pains, the gossip, the little grievances,  
Dr.  
Bob listened to them all.

Occasionally, he advised. He became the "father confessor" to the group.  
So sacred to him were confidences, that he would not break them for anybody  
or  
anything. Anne used to tease him about be-being "so close-mouthed" that she  
claimed she didn't know a thing that was going on. She laughingly told him  
that  
she would divorce him unless he told her some of the things he knew. . .but  
she  
was quick to retract her statement because she knew, even for her, he would  
not  
break a confidence.

By 1939, there were enough men coming to Akron from Cleveland to make it seem advisable to start a Cleveland Group. The first meeting was held in May of

that year. The break away from the Akron group brought with it disagreements.

The only thing that kept them on an even keel, say those pioneers, was the sound

wisdom of Dr. Bob. How he kept his sanity seemed a miracle. There he was, they

say, in the midst of a bunch of unstable people, not yet dry behind the cars. It

may have been because he would never allow one man to speak ill of another unless that man were present, that the Cleveland off-spring survived.

By the end of 1939, Cleveland had proved a big point in AA history. It had proved, first that one group could break from another. This they proved conclusively because by the end of the year there was not one Cleveland group. .

.there were three! The two splits had been brought about by differences of opinion. It seemed that no matter what happened the group activity would go on.

Cleveland proved, too, that alcoholics could be sobered up on what almost amounted to a mass production basis. By 1944, the Cleveland membership was well

past 1000. Dr. Bob's wise counsel was right. . ."there's no use worrying about

these things. As long as people have faith and believe, this will go on."

In the years that came after that meeting on Mother's Day, 1935, Dr. Bob gave freely of himself to all who came to ask for help, to seek advice. .

.to

laugh or to cry. In so helping others, he began to rebuild himself.

Professionally, he became loved and respected by all who worked with him. .

.socially he was once again the kind, dignified man who Anne and their friends

knew and admired.

Dr. Bob, as Anne had known him to be, was possessed of calm professional dignity which gave courage and heart to his patients. In the years to come, this

dignity, was to play a large part in the lives of the hundreds who came to his

door. Never given to loose talk, Dr. Bob controlled his tongue as surely, as steadily and as potently as he did his scalpel. He used the gift of speech with

the same concise economy, the sureness of purpose, that went into each deft movement of his surgeon's hands.

More often than not his observations were sprinkled with salty humor. Dr. Bob had the rare quality of being able to laugh at himself and with others.

As

much a part of him as his quiet professional dignity, was this keen sense of humor. He spoke with a broad New England accent and was given to dropping a remark or telling a riotous story absolutely deadpan. This sometimes proved

disconcerting to those who did not know him well, especially when he referred to the poised, charming Anne, as "The Frail."

Seldom did he call his friends by their given names. . .it was Abercrombie to those men of whom he was particularly fond--or Sugar to close women friends.

. . .a friend in the loan business was Shylock. This tall "cadaverous looking Yankee" who held his profession sacred and walked through life with dignity would tell anyone who questioned him as to his hopes, his ambitions. . .that all he ever wanted in life was "to have curly hair, to tap dance, to play the piano and to own a convertible."

One of the very early Akron members says that the first impression he had of Dr. Bob was of a gruff person, a bit forbidding, with a habit of looking over his glasses. He gave the impression of looking right through to your soul. This AA says that he got the impression that Dr. Bob knew exactly what he was thinking. . .and found out later that he did!

When he met Dr. Bob for the first time, what was offered seemed to the new man, a perfect answer to an immediate and serious problem. . .it was something to tell a boss who, at the time was none too sympathetic to his drinking. Dr. Bob knew that the man wasn't being honest with him, and he knew he was kidding himself. No lectures were given, no recriminations. Dr. Bob began to make a habit of stopping by the man's house after office hours. About twice a week he stopped for coffee and the two men discussed. . .honesty. Then Dr. Bob suggested that the man stop kidding himself. Their discussion moved on to faith. . .faith in God. The new man went to his employer and, for the first time, saw the practical power of real honesty. A problem which had looked insurmountable, vanished, just melted away.

Dr. Bob always began his day with a prayer and meditation over some familiar Bible verse, then he set about his work in "My Father's vineyard. . ."

The work in the "vineyard" was not easy in those years. No "preaching" would have served, either to the alcoholics who came his way or to those skeptic members of his profession. He began, now to make AA a way of life.

His life began to be an example of patience and serenity for all to see and to benefit by if they so chose. It was too early in the years of education on alcoholism to be able to speak of the disease above a whisper. . .Dr. Bob and Sister Ignatia developed a little code. . .the boys on the third floor were called the Frails, while the surgical patients were spoken of in the most

proper  
professional terms. Often while he went about the business of washing up he  
had  
to listen in silence to bitter remarks from his fellow doctors. . ."Too bad  
this  
hospital is so full that a fellow can't get a patient in. . .always room for  
the  
drunks though--"

In the years to come he was to live to hear himself introduced as the  
co-founder of "the greatest," "most wonderful," "most momentous movement of  
all  
times. . ." For these tributes he was grateful, but he laughed them off and  
upon  
one occasion was heard to remark. . ."The speaker certainly takes in a lot  
of  
territory and plenty of time. . ."

In his drinking days, Dr. Bob was two people, two personalities. After his  
return to sobriety he remained two personalities. As he made his rounds  
through  
the hospitals he was the medical practitioner but as he entered the door of  
the  
alcoholic ward he became, Dr. Bob, a man eager, willing and able to help his  
fellowman. Those who worked with him say that as he left the hospital each  
day  
they felt that two men went out the door. . .one a great M.D., the other a  
great  
man.

Dr. Bob and Anne lived simply and without pretense in their modest home.  
Here they shared the joys of parenthood, the sorrows, the companionship of  
their  
friends. He was an industrious man, willing to work for the creature  
comforts  
that he loved. He accepted with humility any material wealth that came his  
way.  
Something of a perfectionist, he loved diamonds, not for possession, but for  
the  
beauty of their brilliant perfection. He would go out of his way to look at  
a  
diamond owned by another. . .he would go out of his way, too, to look at a  
favorite view of his beloved mountains and sea.

If he had any pride in possession it was for big gleaming automobiles. He  
owned, through his life, many of them. He treated them with the care that  
their  
mechanical perfection deserved. The car that he probably loved the most was  
the  
last one he bought just before the end. . .the convertible. The car that  
symbolized a lifetime ambition. His friends will remember him in the summer  
of  
1950, at 71, speeding through the streets of Akron in his new yellow Buick  
convertible--the long slim lines made even more rakish with the top down. No  
hat, his face to the sun, into the driveway he sped, pebbles flying, tires

screeching, he'd swoosh to a stop! Fate, however, permitted him only 150 miles of this joyous "hot-rod" driving. It was with reluctance, that summer, that he gave in to his illness. For the forty fifth year he returned to his home in Vermont. . .in the staid and sedate sedan. . ."I won't be able to see the mountains so well. . .but my legs are a little long for that roadster. . ."

Until the last summer his days were spent in the routine of the hospital. . .his office and his club, for recreation. During almost all of his adult life in Akron, Dr. Bob lunched at the City Club. In his drinking days, it was often to hide away in a room until he was found by friends. But in later years it was to enjoy the companionship of his good friends, some of whom joined him in his new-found sobriety, others had no need of the help he could give them. . .other than the pleasure of his friendship.

Noon would almost always find him at the same table in the corner of the men's dining room. There, for more than ten years he was served by the same waitress, Nancy. Dr. Bob always greeted her with, "How's my chum today. . ."They were good friends. As Nancy served him his simple lunch of melon or grapefruit, soup, milk or coffee and his favorite Boston CreamPie, they discussed her problems. Once, Nancy, who was ill at the time, became uncontrollably angry and threw a cracker basket at another waiter. Dr. Bob admonished. . ."Now, now Chum, don't let little things bother you. . ."The next day he sent her "As a Man Thinketh So Is He" and "The Runner's Bible."

Nancy always looked forward to serving Dr. Bob and his friends. . ."he was such a good fellow. . ."Often when there was much discussion, arguments and pros and cons, Nancy would ask him why he didn't say something, to which he'd answer. . ."Too much being said already!" To Nancy, Dr. Bob was "such a good kind man. . .he had such a simple faith in prayer."

After luncheon, if time permitted, Dr. Bob joined his cronies for a game of Rum or Bridge. He was expert at both; and he always played to win. The man who would give you his last dollar, though his own creditors might be hard at his heels, would take your last cent away from you, if he could, in a card game. . .but he never got angry. He had the habit of keeping up a steady chatter through the game, his cronies say that it could have been annoying except that it was always so funny that you had to laugh.

Dr. Bob vowed that it was silly to take the game seriously. . .never could see how these tournament players got so serious about this thing. Once when he and Anne were in Florida, he was airing his views to a stranger on the seriousness of some bridge players. The subject had come up because a bridge tournament was scheduled for that day. The two men sat together discussing bridge until they talked themselves into entering the tournament. . .since they had nothing better to do. The stranger and Dr. Bob made a good showing among the "serious" players. They won that afternoon but upset their opponents to such a degree as to cause one to remark, "If you had bid right and played right you never would have won!" Whereupon Dr. Bob said, "Quite so," as he accepted the first prize.

For some obscure reason, Dr. Bob always carried a pocket-full of silver. It may have been a hangover from the insecure squirrel-cage days of the eternal fight to keep enough money in his pocket to buy a quart or it may have been just because he liked to hear the jingle but there were times when he had as much as ten dollars in his pocket.

He had one particular friend with whom he would match a fifty cent piece by way of greeting. No matter where the two met, each would silently reach into his pocket, draw out the silver and match. Silently the winner took the money from the other. The first time Dr. Bob underwent serious surgery, he could not have visitors. His coin-matching friend came to the hospital to call. He was met there by Emma, the woman friend and nurse who cared for Anne. Emma met the visitor in the guest lounge. She greeted him silently with a coin in her palm. . .silently they matched. Dr. Bob was the richer by fifty cents.

This man of two personalities would weep as he told you of his fear that his skill would not enable him to save the life of a charity patient; then again he would weep as he told of what seemed to be a miraculous recovery. He would weep, too, from laughter at some story which struck his fancy.

As his son, Bob, grew into manhood, Dr. Bob shared with him the incidents and the fun of the day. He could hardly wait, it seemed, to get home to tell young Bob some story picked up at the hospital. Young Bob tells of how he would tell a good story, or listen to one, then lean back in his chair to laugh until the tears streamed down his cheeks. Then with a familiar gesture, he took

off  
his glasses to wipe the tears away. . .still chuckling. "Our home was a  
happy  
one, in those days," said young Bob, "I never heard a cross word between my  
mother and my father."

The war, then marriage took young Bob from home and to Texas where he now  
lives. Bob laughs as he tells of his father's first meeting with his  
bride-to-be. He looked her up and down then remarked, in his dry and  
disconcerting fashion; "She's all right, son. She's built for speed and  
light  
house-keeping!"

Young Bob often remarked to his father about his seemingly endless  
knowledge of medicine, philosophies and general bits of information. To  
which  
Dr. Bob would reply, "Well, I should know something, I've read for at least  
an  
hour every night of my adult life--drunk or sober." Sometime during the  
course  
of all the reading, he delved into Spiritualism. . .he even tried the  
mysteries  
of the Ouija board. He felt that in some far distant centuries, the science  
of  
the mind would be so developed as to make possible contact between the  
living  
and the dead.

All the reading of the years had included studies on alcoholism, too. This  
scientific knowledge coupled with his experiences with alcoholics including  
himself might well have led him to a strictly scientific approach. He could,  
with ease, have spoken of statistics, cures and the like because he  
undoubtedly  
listened to more "case histories" than any other man alive. He listened  
patiently to each man in the ward, to every person who came to his home for  
advice, and there were hundreds.

He remained plain Dr. Bob, alcoholic, who came to believe that the  
disorder was more on the psychological and spiritual side rather than the  
physical. The thinking of the alcoholic patient was all beclouded, his  
attitudes  
were wrong, his philosophy of life was all mixed up, he had no spiritual  
life. .  
.the whole man was sick. As one man said, "He came to me in the hospital, he  
sat  
quietly by my bed and talked, then he prayed to his God for me. . .that's  
what  
stuck. . .that he took the time and interest and the compassion to pray for  
me.  
. ."

The happy years of Dr. Bob's sobriety were marred, at last, by Anne's  
illness and blindness. Cataracts were completely covering her eyes, so that  
she  
could not see. . .even after surgery her last years were spent in shadows.

Dr.

Bob began, then, to be her eyes as much as he could. Still in medical practice, though, he could not be with her every hour. It was then, in his own quiet way that he found a solution.

In 1942, years before Anne's blindness had become serious, two strangers came to his office, a man and his wife, Emma. The man was seeking the help that

Dr. Bob could give him. The three sat in his office and talked for almost an hour, while in the reception room waited the "paying patients."

Occasionally,

after that first meeting, Dr. Bob and Anne stopped by their house; they saw them

each week at the AA meeting in King School.

Dr. Bob knew that Anne's blindness was fast growing worse and that she needed daily care. . .he knew too, that she would be unhappy to think of herself

as a burden to anyone. It came vacation time, the children were gone which meant

that the house must be left empty. . .the dog to his own devices. What better

plan than the nice couple, who lived down the street should come to the house

while they were on vacation. . .to keep it in running order and watch over the

dog? Would the couple consider throwing some clothes into a bag and going over

to the house? So it was for eight years Emma, a nurse, and her husband came from

time to time to stay at Dr. Bob's house. . .until it was necessary for Emma to

be with Anne at all times. In the last years of Anne's illness she kept house

for them and during the day, when Dr. Bob was at his office, she watched over

Anne.

Through those last years together Anne, though in ill health, stood ever ready to give words of hope and encouragement to all who came to her door.

Her

first thoughts were for others, never herself, no matter how badly she might feel. When Dr. Bob and Anne prepared for their last trip together, Anne said,

"You know, I don't really care to go but Dad wants too, and he may never be able

to make the trip again. . .it will make him happy." Of the same trip, Dr.

Bob

said of Anne, "I don't really want to go, but Anne wants it. It will make her

happy." Each took the long trip feeling that it was making the other happy.

It was in June, 1949, just after their return, that Anne passed away. At

the time of her passing, Dr. Bob, said, "I will miss her terribly, but she would have had it no other way. Had she survived this attack she would have been in the hospital for months. . .then there would have been months at home in bed. . .she would have hated being a burden. . .she could not have stood it."

In the summer of 1948, Dr. Bob found that he, too, was suffering from a serious malady. He closed his office and retired from practice, so that he and Anne could live their last days together, quietly. For a time after Anne died, there was some indecision in the house. It was understood that Emma and her husband, who had by this time been spending most of their time at the house, would leave and go to their own home. Dr. Bob was to get a housekeeper or a nurse. He did interview one woman, but his heart wasn't in it. It was then that they all felt that Anne had reached out and made their decision for them.

For the first few weeks after Anne's death, Dr. Bob and Emma dreamed of Anne almost every night. To Emma, she seemed troubled. One night Emma's dream of Anne was so real as to be almost a vision. Emma knew what she must do. Next morning she faced Dr. Bob. "Do you want us to stay with you?" His answer was quick and simple, "Yes." None of them dreamed of Anne again.

So it was that the couple who once came to Dr. Bob for help, came to spend the last year and one half with him. . .they gave up their apartment and lived with him until he too, passed on.

Ever the professional man, Dr. Bob watched the progress of his disease each day. When at last, he knew that the malady was malignant and hopeless, he accepted it with calm and lack of resentment. He felt no bitterness at the doctors who had failed to make an early diagnosis. . ."Why should I blame them? I've probably made a lot of fatal mistakes myself!"

Between the times that he was forced to stay in bed or to go to the hospital to undergo surgery, he lived his life as normally as possible and got as much enjoyment out of it as he could. After Anne's death, he and a good friend drove to the West Coast, where they renewed old acquaintances; then they went on to his home in Vermont. . .and to Maine. Where ever he went AAs showered him with attention and kindness. Of this he said, "Sometimes these good people do so much for me, it is embarrassing. I have done nothing to deserve it, I have only been an instrument through which God worked."

At home Dr. Bob settled down to enjoying his friends and the things he

could do for them. . .between his serious attacks he enjoyed "Emmy's" good food.

"I never saw a man who could eat so much sauerkraut. . .he would go without his dessert, just to have another helping!" Then came the television set.

Emma's husband went to Dr. Bob one day telling him that he was in the mood to buy a television set. "Well," said Dr. Bob, who didn't like television. . .would have no part of it. . ."I guess if you can buy the set, I can give you the chimney for the aerial." The beautiful new set arrived in due time but Dr. Bob would have none of it. He absolutely refused to look at it. Then one night, as he lay on the davenport. Emma caught him peeking around his newspaper! The "sneaking a look" went on for days until he succumbed and became a fan. After that he spent long pleasant hours watching the TV shows. . .especially the tap dancers. . ."Hmph," he'd grunt, "that's easy. . .nothing to it. . .anybody can do it!" At the time of the Louis: Charles fight, he stayed in bed all day so that he would be rested enough to see the fight that evening!

As a patient, Dr. Bob behaved himself very well except for one thing. He refused to take his pills as they were scheduled. Instead he put his old "patent throat" to use. He kept a shot glass, which he filled with all the pills he was to take for the day. While Emma looked on in awe, even as the brothers of yore, he'd throw back his head and toss off the pills at one gulp. . ."What difference does it make? They all go to the same place anyway!"

That he knew the exact progress of his disease was evident to Emma and those close to him, although he never complained, even when in pain. After a doctor's call he would say to Emma, "Sugar, don't kid me now. This is the end isn't it?" Emma always answered with, "Now you know better. You know exactly what's going on!"

During the Spring and Summer of 1950, when he had to husband his strength and measure it out carefully, Dr. Bob expressed the wish to do three things. He wanted to attend the First International Conference of Alcoholics Anonymous in Cleveland. He wanted, once again, to go to St. Johnsbury, Vermont, for his vacation. And he wanted to spend Christmas with his son in Texas. . .two of his wishes were fulfilled.

As the days passed and the date of the Conference drew nearer, he began more and more, to conserve his energy. Most of his days were spent in his

room.

. .on the davenport watching the TV cap-dancers and listening to the pianists.

Those who were close to him watched him grow weaker. . .then rally. . .

While the last, mad days of preparations for the Conference were going on in Cleveland, it seemed, at times, to his close friends, that he would not gather the strength to do the thing that he so much wanted to do. Even to the last minutes before the Big Meeting, on Sunday, it was doubtful whether he would be granted the vigor he needed to appear in the Cleveland Auditorium to say the few words that he wanted to say to the thousands waiting to hear and see him.

Those gathered that hot Sunday afternoon, now know, that when at last Dr. Bob joined the others on the platform they were witnessing another milestone of the movement built on simple faith and works. . .At the time, this throng was perhaps too close to history to know the full meaning of what was taking place before them. . .Now he came forward to speak to the thousands. . .with quiet dignity. . .even as that night so long ago, when in Anne's living room, he put his foot on the rung of a dining room chair to read The Sermon on the Mount.

.  
he leaned forward against the lectern to say:

"My good friends in AA and of AA. I feel I would be very remiss if I didn't take this opportunity to welcome you here to Cleveland not only to this meeting but those that have already transpired. I hope very much that the presence of so many people and the words that you have heard will prove an inspiration to you--not only to you but may you be able to impart that inspiration to the boys and girls back home who were not fortunate enough to be able to come. In other words, we hope that your visit here has been both enjoyable and profitable.

"I get a big thrill out of looking over a vast sea of faces like this with a feeling that possibly some small thing that I did a number of years ago played an infinitely small part in making this meeting possible. I also get quite a thrill when I think that we all had the same problem. We all did the same things. We all get the same results in proportion to our zeal and enthusiasm and stick-to-itiveness. If you will pardon the injection of a personal note at this time, let me say that I have been in bed five of the last seven months and my strength hasn't returned as I would like, so my remarks of necessity will be very brief.

"But there are two or three things that flashed into my mind on which it would be fitting to lay a little emphasis; one is the simplicity of our Program.

Let's not louse it all up with Freudian complexes and things that are interesting to the scientific mind but have very little to do with our actual AA

work. Our 12 Steps, when simmered down to the last, resolve themselves into the

words love and service. We understand what love is and we understand what service is. So let's bear those two things in mind.

"Let us also remember to guard that erring member--the tongue, and if we must use it, let's use it with kindness and consideration and tolerance.

"And one more thing; none of us would be here today if somebody hadn't taken time to explain things to us, to give us a little pat on the back, to take

us to a meeting or two, to have done numerous little kind and thoughtful acts in

our behalf. So let us never get the degree of smug complacency so that we're not

willing to extend or attempt to, that help which has been so beneficial to us,

to our less fortunate brothers. Thank you very much."

As he returned to his seat on the platform, those who watched could easily see that the exertion of saying the brief words of counsel had left him physically weak and spent. Try as he would, he was forced to leave after a few

moments. In consternation thousands of eyes followed him as he left the stage.

He was driven back to Akron, that afternoon by a friend. As Dr. Bob was helped into the automobile, he seemed physically very near complete exhaustion.

As they drove the thirty odd miles from Cleveland to Akron, some inner strength

seemed to revive Dr. Bob so that by the time they drove up to his home he was

almost his old self. The man who seemed on the point of collapse only an hour

before, said "Well, if I'm going to be ready to go to Vermont next week, I'd better be about it."

Shortly after the Conference, he did go to Vermont. Dr. Bob, his son and his daughter-in-law, drove, in the sedan, to his boyhood home, where he visited

old friends for the last time. . .and worried all the time for fear the convertible would not be comfortable for Emma and her husband to drive on their

long vacation trip. . ."Should've taken it myself. . ."

Upon his return home, he was admitted into St. Thomas hospital for a minor operation. . .one of so many that had come during the last years. Then home to





not know and have been unable to find any history on how this retreat was started in 1958.

Of course there is a gap of ten or eleven years between the start of retreats there by Father Pfau. Did father Pfau hand it off to Evans Ave or another group?

I haven't found any information that would indicate that Father Pfau continued to have the retreats at Saint Joseph's so far.

Any additional information is greatly appreciated!

Thanks again,

Tom C.

--- In AAHistoryLovers@yahoogroups.com, "arcchi88" <arcchi88@...> wrote:

>  
> I was wondering if anyone has any history on  
> a retreat that is held annually at St. Joseph's  
> College in Rensselaer, Indiana.  
>  
> There have got to be some people who have  
> attended in years past who can tell a story  
> or two!!!  
>  
> If you have ever attended this retreat and  
> have a story to tell, big or small, please  
> pass it on!  
>  
> Thanks!  
>  
> Tom C.  
>  
> - - - -

From the moderator, Glenn C.  
(South Bend, Indiana):

If the present retreat was started by the Evans Avenue Group in Chicago, then have you looked at this?

"Early Black A.A. along the Chicago-Gary-South Bend Axis: The Stories and Memories of Early Black Leaders Told in Their Own Words"

<http://hindsfoot.org/nblack1.html>  
<http://hindsfoot.org/Nblack2.html>















I came in NYC area in 1959. There were no "Hi, Tom" cries then in that area. I first bumped into the thing, I think in California in the late 60s when visiting out there in the Anaheim area. It was universal when I got to Texas 20 years ago. And it doesn't much bother me. Neither does the chanting at the end, "It works if.. ."

But I admit to being positively annoyed by people who in a small discussion meeting insist on repeating, every time they speak, tic-like, "My name is . . . and I'm an alcoholic," apparently supposing since they last talked two minutes ago we had all forgotten that.

BTW I always use my full name since everybody did in NYC in 1959. In this as in all else I defer to the power of the individual group. There appears to be no way to "fix" all this from on High.

Tom W. Texas

- - - -

From: glennccc@sbcglobal.net  
(glennccc at sbcglobal.net)

Sgt. Bill W. told me that in the late 1940's and early 1950's, people in some AA groups introduced themselves by saying "my name is XXXXX" and then giving their sobriety date. In other AA groups, they said "my name is XXXXX and I'm an alcoholic."

He said that they did it the first way on Long Island (in the New York City area) in the late 1940's, and that, although he certainly did not know how it was done all over the country, he had the impression that saying "I'm an alcoholic" was more midwestern.

Bill also clearly felt that people who went around worrying all the time about saying "exactly the right words" were totally failing to understand the true spirit of the AA program and the twelve steps, and would get impatient with people who fussed about that kind of thing too much.

(Since he was getting a 50% success rate in his work with alcoholics at Lackland in the 1950's, he presumably had some good

ideas about what was important and what was not important.)

I would be interested in knowing if either version (giving your sobriety date or saying "I'm an alcoholic") was practiced in the 1930's and early 1940's. And if so, where?

Glenn C. (South Bend, Indiana)

- - - -

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

I know from a New Orleans old-timer who sobered up in New York City, that the "Hi, ---!" response started as early as the '60s I believe . . . certainly the "I'm an alcoholic" introduction had long preceded that. I heard long ago that it was just a short way of "qualifying" for being at a closed meeting. But all my memories of what I've heard about it are sketchy and very incomplete.

Gerry R.  
New Orleans

=====

++++Message 4881. . . . . Re: Rensselaer, Indiana, AA Retreat  
From: Phil . . . . . 2/14/2008 8:02:00 PM

=====

About 12 Step Retreats: I'm not familiar with your part of the country. Out west here, Denver, Seattle, etc ... just look up Jesuit Retreat House.

Jesuits are the Spiritual Order that Fr Ed Dowling, Bill W's sponsor was. If you read Pass It On...Bill's Story and the Story of AA... You'll read about the first meeting between Bill and his sponsor in 1940.

Fr. Ed traveled all the way from St. Louis to New York to see if Bill intentionally borrowed from the Spiritual Exercises of St Ignatius (the founder of the Jesuit order) to form the 12 Step Program of recovery.

Bill did not, but the Program is remarkably the same as the Exercises. So the 12 step



gelization.

If you end up at one of their meetings they use things like the Recovery Bible. It is a watered-down Protestant Bible with a lot of psychobabble on how to self-interpret the Bible in a recovery context.

The meetings are filled with lots of AA bashing and talk of saving those poor fools in AA. Things like if we only knew Christ the way they do we wouldn't need a recovery program.

- - - -

From the moderator:

On Mexico, please, do a search on our message board for the word "Mexico." We had literally dozens of messages on this topic almost exactly a year ago. See for example Messages 4168, 4161, 4157, 4154, 4150, 4149, 4132, 4131, 4115, 4114, 4093, etc.

I think everything useful that can be said on this topic has already been said. But Mike is right, this would be an example of a major internal AA schism.

We should also remember that groups like All Addictions Anonymous were essentially groups which "seceded" from AA in the sense of groups which got together to form their own national organizations which were separate from the New York GSO-centered organization:

<http://www.alladdictionsanonymous.com/>

And if you look at the list of twelve step groups at

[http://en.wikipedia.org/wiki/List\\_of\\_Twelve-Step\\_groups](http://en.wikipedia.org/wiki/List_of_Twelve-Step_groups)

Did these groups "secede" from AA? In part, this is a matter of how you define the word secede.

And how about Moderation Management's nine step program?

<http://www.moderation.org/>

And Life Ring Secular Recovery?





ally incapable" by most AA member's standards and are not welcome at meetings.

By the same token, they also have been kicked out of clinics and hospitals . . . in other words, they are those that most of society has given up on. They are homeless and hopeless when they come to us.

I am happy to report that we have seen huge successes, miracles, in people who have otherwise been cast aside as hopeless. And we have attributed part of that to networking with a couple of local AA meetings over the years. Many of my clients have been able to become active and productively engaged in meetings and home groups now.

If I can find even one little shred of "honesty" -- no matter about what -- I know that the miracle of recovery can happen.

Hugs for the trudge.

Jon (Raleigh)  
9/9/82

On Feb 16, 2008, at 9:34 AM, corafinch wrote:

> --- In AAHistoryLovers@yahoogroups.com,  
> "nats\_attitude" <nats\_attitude@...> wrote:  
>>  
>> I was wondering if anyone can tell me what  
>> the phrase "They are not at fault; they seem  
>> to have been born that way" means in the  
>> contextual form it was written in the fifth  
>> chapter of the Big Book, "How It Works."  
>>  
>  
> It depends on what you mean by context. For  
> comparison, here is something from an article  
> on alcoholism treatment which appeared in the  
> July 1938 issue of Harper's. That places it  
> close in time to the writing of the Big Book.  
> The author, Genevieve Parkhurst, later wrote  
> an article on AA for Harper's .  
>  
> "It would be misleading to claim that all  
> forms of alcoholism may be healed by this or  
> any other method. Some human beings are so  
> naturally unequal to the conflicts of living  
> that, in the light of present knowledge, little  
> can be done for them except to protect them  
> from the disturbing issues which cause them to  
> drink. There are also the extreme cases, the



the monthly magazine published by the UK  
AA General Service Board:-

"Bristol Fashion" was a newsletter founded and edited by members of the Bristol Newcomers AA group (in Gloucestershire, England). This extract is reprinted with grateful acknowledgment.

"Bristol Fashion" is indebted to Nell Wing, Bill W's non-alcoholic secretary and AA's first archivist, for supplying observations of our co-founder when questioned as to the word "Rarely" in chapter five, "How It Works", of the Big Book.

Excerpt from (Bill's) first letter: "Respecting my use of the word 'rarely', I think it was chosen because it did not express an absolute state of affairs, such as 'never' does. Anyhow we are certainly stuck with the word 'rarely'. My few efforts to change the wording of the AA book have always come to naught - the protests are always too many."

In another letter Bill wrote: "Concerning your comment about the use of the word 'rarely' in chapter five of the Big Book. My recollection is that we did give this considerable thought at the time of writing. I think the main reason for the use of the word 'rarely' was to avoid anything that would look like a claim to a 100 per cent result. Assuming of course that an alcoholic is sane enough and willing enough, there can be a perfect score ... But since willingness and sanity are such elusive and fluctuating values, we simply didn't like to be too positive. The medical profession would jump right down our throats. Then, too, we have seen people who apparently have tried their very best, and then failed. Not because of unwillingness, but perhaps by reason of physical tension or some undisclosed quirk, not known to them or anyone else. Neither did we want to over-encourage relatives and friends in the supposition that their dear ones could surely get well in AA if only they were willing. I think that's why we chose that word. I remember thinking about it quite a lot. Maybe some of these same reasons would apply to the present conditions. Anyhow, I know this: the text of the AA book is so frozen in the minds of tens of thousands of AA's that even the slightest change creates an uproar."

Nell Wing and Frank M., her successor as archivist at GSO, New York, visited Britain at "Bristol Fashion's" invitation in the 1990s. The newsletter ceased publication a few years ago...

|||||

+++Message 4888. . . . . Re: Groups looking to secede  
From: Sober186@aol.com . . . . . 2/16/2008 6:06:00 PM

|||||

Yes, I have heard several such reports. One is contained in A.A. History, Hank Parkhurst -- New York's A.A.#2. Unfortunately Hank went back out and on a long bender.

Then, according to this history, "Soon Hank went to Ohio and began spreading vicious tales attacking Bill Wilson. Bill was grateful that Dr. Bob and Anne Smith disbelieved his stories, but many, especially Clarence Snyder and Henrietta Seiberling (who had never liked Bill) did believe Hank's tales. In Cleveland, some started calling for Bill's exclusion from Alcoholics Anonymous and even accused him of financial trickery.

In New York, they began hearing about several Cleveland groups that wanted to secede and break off all connection with Bill Wilson's brand of AA."

Source: <http://www.barefootsworld.net/aany2hankp.html>

While the word "secede" is difficult to find in any literature, what happened between the Akron contingent and those who formed a new group in Cleveland, certainly has all the earmarks of secession.

"A fellowship of anonymous drunks had in fact existed prior to May 11, 1939. But it was the Cleveland meeting which first used the name Alcoholics Anonymous, that it took from the book. Cleveland's May, 1939 meeting is the first documented meeting which used the name Alcoholics Anonymous, separate and apart from the Oxford Group.

According to the records of the Cleveland Central Committee's Recording Statistician, Norman E. (which were compiled in the middle of June 1942) the following took place:











he may have had on AA?

Thanks,  
Pete Tippet

|||||

+++Message 4897. . . . . Citadel  
From: Gary Becktell . . . . . 2/21/2008 4:28:00 AM

|||||

Below is a paragraph from "Dr. Bob And the Good Old-timers." What is the "Citadel"?

"The word got out that there were a bunch of fools who wouldn't give you anything for food or a bed, but they would give you some change if you wanted a drink. They began to trust us, and we got three fellows in the Citadel. It so happened that the first one we got sober was the son of a Salvation Army couple, and they thought we were wonderful."

|||||

+++Message 4898. . . . . Re: Member introduction and group response  
From: johnlaurance1 . . . . . 2/20/2008 6:21:00 PM

|||||

--- In AAHistoryLovers@yahoogroups.com, "Michael G." <gildell@...> wrote:

- >
- > I can speak to the situation in the greater
- > Boston area. Prior to the summer of 1976,
- > individuals seldom would respond to an
- > introduction in most groups.

In central Pennsylvania there was no response to the introduction until the very early '80's.

Now, Overeaters Anonymous was another matter. They were not only "Hi"-ing back, they were requiring that members introduce themselves over and over, complete with the return "Hi's" every time they opened their mouths. I found it really excessive and unnecessary.

- > The Young
- > People's international of 1976 in Philadelphia
- > seemed to serve as a real "jump start" for
- > the practice. Within a year of that conference,
- > it was not uncommon to hear "Hi xxx" in





1st 7/55 40,000 150,000 6,000  
2nd 5/57 40,000 150,000 6,000  
3rd 1959 40,000 250,000 7,000  
4th 1960 40,000 300,000 8,000  
5th 4/62 40,000 300,000 9,000  
6th 6/63 50,000 300,000 10,000  
7th 3/65 50,000 350,000 11,000  
8th 6/66 50,000 350,000 12,000  
9th 11/67 60,000 350,000 12,000  
10th 4/69 60,000 425,000 14,000  
11th 9/70 65,000 475,000 15,000  
12th 3/71 40,000 475,000 15,000  
13th 1/72 100,000 500,000 16,000  
14th 2/73 100,000 575,000 18,000  
15th 1973 150,000 575,000 18,000  
16th 1974 150,000 725,000 22,000

Regards,  
John

JOHN HAGER  
CELL-317-504-7397  
E-MAIL-LQD8RFLP@AOL.COM

- - - -

From: lester gother <lgother@optonline.net>  
(lgother at optonline.net)

Tom

This is what I have to add from my collection The code for the 4th printing is as follows: 50m-663(c) There is no code on the first 3 printings as they were published by A.A. Publishing Inc., and the 4th printing was the first to be published by A.A. World Services, Inc. The 9th printing I have states 50m-11/67 (c), The rest I believe to be correct. Hope this helps Tom.

Service  
Lester Gother  
Northern New Jersey

- - - -

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

Hi Tommy, I have a complete collection of?Second editions?with original DJ's and your list of Third through Fifteenth matches mine. The First & Second both give membership at 150,000 whilst the Sixteenth shows 725,000. One point of interest: the Third printing had an error in stating that it was for the THIRD edition. Consequently the majority was sold with no DJ's and One

with is a collector's item and very expensive.

In fellowship - Dudley

|||||

+++Message 4903. . . . . RE: Citadel  
From: Marsha Finley . . . . . 3/21/2008 4:57:00 PM

|||||

The Citadel is a military college in South Carolina. It is also one the colleges considered an "Ivy league" of the South.

[http://en.wikipedia.org/wiki/The\\_Citadel\\_\(Military\\_College\)](http://en.wikipedia.org/wiki/The_Citadel_(Military_College))

----

-----Original Message-----

Below is a paragraph from "Dr. Bob And the Good Old-timers." What is the "Citadel"?

"The word got out that there were a bunch of fools who wouldn't give you anything for food or a bed, but they would give you some change if you wanted a drink. They began to trust us, and we got three fellows in the Citadel. It so happened that the first one we got sober was the son of a Salvation Army couple, and they thought we were wonderful."

----

From the moderator:

The above passage is from page 248 in Dr. Bob and the Good Oldtimers. It is describing events in Cleveland, Ohio (not Charlestown, South Carolina) in 1942.

It is describing how the early Cleveland AA's started standing outside the Salvation Army and giving people a nickle or a dime to buy a drink or some cigarettes. They figured they had to get people's trust first.

They finally got three men to trust them enough to let them bring them into the Citadel (the Salvation Army building), where the good Salvation Army people could start carrying out the sobering up process on them.













(nov85 at graceba.net)

GSO sells two different scrapbooks of very old news releases and I believe that you will find those pictures in there.

- - - -

From: David Jones <jonesd926@aol.com>  
(jonesd926 at aol.com)

I have this from the site silkworth.net ...  
alas no photo.

\*VI. Mr. Hope TV Show\*

In the 1950's WWJ telecast a TV program called "MR. HOPE" in which AA members appeared wearing Lone Ranger masks who told their stories. The masks were worn to protect their identities. The program aired at noon on Sundays.

One of our current members (1998), Bill B., was on the show a couple of times along with the Police Commissioner and some Judges.

God bless  
Dave

- - - -

From: Glenn C. <glennccc@sbcglobal.net>  
(glennccc at sbcglobal.net)

<http://www.hindsfoot.org/detr0.html> on early Detroit AA history:

#### RADIO PROGRAM

On March 5, 1945, Time magazine reported that Detroit's WWJ radio station was running broadcasts by AA members in a radio program called "The Glass Crutch":

Alcoholics on the Air  
Time, March 5, 1945

One of Detroit's citizens stepped up to the microphone one night last week and told how he had "hit bottom" as an alcoholic. To underline his confession, some of the more melodramatic and sordid aspects of his past were dramatized. Then he told of his regeneration. Summed up the Announcer: "Alcoholism is a disease ... an obsession ... an allergy ... " The man who

"hit bottom" was the first in a parade of anonymous Detroiters who will describe their alcoholic pasts over WWJ every Saturday (11:15-11:30 p.m. E.W.T.). The series is the first sustained air flight of the famed organization called "Alcoholics Anonymous" (Time, Oct. 23, 1944). Detroit AA's give credit for the broadcast project to 62-year-old William Edmund Scripps, big boss of the Detroit News and WWJ. He was so impressed by AA's reformation of a drunkard friend that he decided to do what he could to boost the organization's Detroit membership (now nearly 400).

THE MR. HOPE TV SHOW

In the 1950's WWJ telecast a TV program called "Mr. Hope," aired at noon on Sundays, in which AA members appeared wearing Lone Ranger masks and told their stories. The masks were worn to protect their identities.

|||||

+++Message 4912. . . . . Introduction as alcoholic and group response  
From: gault . . . . . 2/28/2008 6:11:00 AM

|||||

Thanks all. Responses vary widely, depending on area of the country. In some areas the identification "I'm xxx and I'm an alcoholic" didn't arise until the 1960s or even more recently, and the response "Hi, xxx" came later, in the 70s or 80s. At the other extreme, apparently in Quebec both the intro and the group's response were universal at meetings as early as the early 1950s.

Gerry R.  
New Orleans

|||||

+++Message 4914. . . . . Seeking volunteers to help with AA history search engine  
From: George Ewing . . . . . 3/7/2008 10:21:00 AM

|||||

I've been a lurking member of this list for a couple of years now. This is my first post, I think, in that time.



The Little Red Book was published by "the Coll-Webb Co.," which meant that Barry Collins (an important early figure in Minneapolis A.A., who had gotten sober in A.A. on April 14, 1941) and Ed Webster were paying for publishing it themselves. They were fellow members of the Nicollet Group in Minneapolis.

A letter from Bobby Burger, the secretary at the New York A.A. headquarters (then called the Alcoholic Foundation), dated November 11, 1944, written to Barry Collins in Minneapolis, gives their full approval to the idea of Minneapolis publishing and using an A.A. pamphlet or booklet which the Minneapolis A.A. people had written themselves:

"Dear Barry:

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

Sincerely, Bobby (Margaret R. Burger)"

When The Little Red Book did come out, its use in A.A. meetings had the full approval both of Dr. Bob and the New York A.A. office. Dr. Bob actually helped Ed Webster write it, as we have already noted, but in addition, Jack H. (Scottsdale AZ) has discovered from Ed Webster's papers that Dr. Bob was sending large numbers of copies of The Little Red Book to A.A. groups in other parts of the country. Jack H. has also discovered from Ed Webster's papers that in the late 1940's, the New York A.A. office was regularly ordering quantities of The Little Red Book for resale in New York.

Bill W. wrote Barry Collins about the Minneapolis book in November 1950:



Jack H. got Ed Webster's papers from Ed's daughter, so much of the other information comes from letters and billing information and other documents in those papers: i.e., records of repeated orders from the New York AA office for another box of copies of The Little Red Book. Jack also has copies of various editions of The Little Red Book with handwritten suggestions from Dr. Bob for rewording sentences or adding additional comments. Jack H. also made a detailed study of the Minneapolis AA archives, with the help of a very good AA archivist there.

The text of the Bill W. letter about The Little Red Book is also given in the Pittman Anniversary Edition.

---

--- In AAHistoryLovers@yahoogroups.com, Glenn Chesnut <glennccc@...> wrote:

>  
> The Little Red Book was published by "the  
> Coll-Webb Co.," which meant that Barry Collins  
> (an important early figure in Minneapolis  
> A.A., who had gotten sober in A.A. on April  
> 14, 1941) and Ed Webster were paying for  
> publishing it themselves. They were fellow  
> members of the Nicollet Group in Minneapolis.  
>  
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> the New York A.A. headquarters (then called  
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>  
> "Dear Barry:  
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> local pieces; by that I mean that the Founda-  
> tion feels each Group is entitled to write up  
> its own 'can opener' and let it stand on its  
> own merits. All of them have good points and  
> very few have caused any controversy. But as  
> in all things of a local nature, we keep hands  
> off, either pro or con. I think there must be  
> at least 25 local pamphlets now being used  
> and I've yet to see one that hasn't had some  
> good points. I think it is up to each indivi-



- - - -

Arthur,

We need somebody to check the New York AA Archives on BOTH of the letters which Bill Pittman reproduced in the 1996 Hazelden Anniversary Edition of The Little Red Book.

Bill Pittman said on the copyright page that this was the:

"50th Anniversary edition 1996  
(from 1946 edition published by  
Coll-Webb Company, Minneapolis)"

but Jack H. (Scottsdale, Arizona) showed that it was a reproduction of the 1949 edition, NOT the 1946 edition as Bill Pittman claimed.

I have verified this by comparison with a photocopy of the 1946 edition which I was sent. See:

<http://hindsfoot.org/ed02.html>

Jack H. told me over the telephone that he had checked with one of the archivists at the New York AA Archives (also over the telephone) and had discovered that Bill Pittman had also inserted a phrase into the Burger letter that was not in the original:

"as is Nicollet's 'An Interpretation of the Twelve Steps.'"

But the New York archivist reading the original letter over the phone to Jack H. would have pronounced "Bobby" and "Bobbie" identically, so there would have been no reason for Jack to have caught that.

Anyway, we KNOW that Bill Pittman was very careless indeed in his preparation of that anniversary edition.

The Foreword which Bill wrote runs from page vii to page xviii.

The Burger letter is reproduced on pages xiii-xiv. The Bill Wilson letter is on

pages xvi-xvii.

Again, someone with access to the New York AA Archives needs to check the original letters to make sure that we have accurate copies to work from.

More than that, we need a good AA historian to do a book on Ed Webster, somebody who will take the time and care to check all the documents out, and do a good scholarly job.

At this point, I am committed to finishing my book on Richmond Walker, the author of the Twenty-Four book, and would not be able to take on that additional task.

But Ed Webster was very important to the fellowship, and very much deserves to have a book written about him.

Glenn Chesnut (South Bend, Indiana)

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Glenn Chesnut  
Sent: Tuesday, March 11, 2008 3:12 PM  
To: AAHistoryLovers group  
Subject: [AAHistoryLovers] Re: Little Red Book

The Little Red Book was published by "the Coll-Webb Co.," which meant that Barry Collins (an important early figure in Minneapolis A.A., who had gotten sober in A.A. on April 14, 1941) and Ed Webster were paying for publishing it themselves. They were fellow members of the Nicollet Group in Minneapolis.

A letter from Bobby Burger, the secretary at the New York A.A. headquarters (then called the Alcoholic Foundation), dated November 11, 1944, written to Barry Collins in Minneapolis, gives their full approval to the idea of Minneapolis publishing and using an A.A. pamphlet or booklet which the Minneapolis A.A. people had written themselves:

"Dear Barry:

. . . The Washington D.C. pamphlet and the new Cleveland 'Sponsorship' pamphlet and a host of others are all local projects. We do not actually approve or disapprove of these local pieces; by that I mean that the Foundation feels each Group is entitled to write up



Hi.

Lynn Sawyer here, from Sacramento, California now, but originally from Minneapolis, Minnesota area. I got sober on the Little Red Book and other A.A. literature.

I didn't realize the Little Red Book was a local [Minneapolis] publication. Thanks again for your wealth of information for us alkies.

Lynn

- - - -

From: "Don Cobb" <don@doncobb.com>  
(don at doncobb.com)

I remember when some of our local AAers were ADAMANT about 15 years ago, that we were NOT to support "a private company" by buying it. It was frowned on big time and in fact, people were outright confrontational about it, openly and angrily so.

So it's interesting to me to see that Dr. Bob approved it.

Don C.

- - - -

From Glenn C. <glennccc@sbcglobal.net>  
(glennccc at sbcglobal.net)

Jack H. (who has Ed Webster's papers) says that after Ed's death in 1971, his widow transferred the rights to The Little Red Book to Hazelden, to make sure the book stayed in print.

Looking at the copyright pages of old copies of The Little Red Book, it looks like the transfer could have taken place a little earlier (i.e. before 1971), but Hazelden has always been careless about the dates they put down for the copyright date of their editions of early AA books.

But as you note, in the early years, The Little Red Book was published in Minneapolis by Ed Webster and Barry Collins, under the sponsorship of the Nicollet Group in





as rather blasphemous these days.

What amazed me was finding out about "The Nicollet Group" long after I had moved from Minneapolis. I and a few friends used to visit different groups once a week never hearing a word about this group. I have heard they are listed now with the Minneapolis Intergroup.

Bruce

- - - -

NOTE: In Minneapolis, Minnesota, Ed Webster published "The Little Red Book" in 1946 under the sponsorship of the Nicollet Group. Ed also wrote "Stools and Bottles" (1955), "Barroom Reveries" (1958), and "Our Devilish Alcoholic Personalities" (in 1970, just a year before his death). In early A.A., Ed was one of the four most widely read A.A. authors.

- - - -

FROM: "bob" <bsdds@comcast.net>  
(bsdds at comcast.net)

It is amazing to me the passion which so many grasp onto the idea of "conference approved literature." In my early sobriety I was living in the "pink cloud" for many years and it has only been in my retirement that I have become fascinated with the history and the HUMANNESS of these men and women.

Learning of the travails of the founders and the huge part that people like Henry Parkhurst played makes this thing so much more real. I could never go to a movie based on this site and enjoy it as much as I do reading and "listening" to y'all's discussions.

Thanks for the Warmth.

bob s  
goin' on 32

|||||

+++Message 4924. . . . . Re: Little Red Book  
From: Tom Hickcox . . . . . 3/12/2008 8:59:00 PM

|||||

>  
>>From Glenn C. <glennccc@sbcglobal.net>  
>(glennccc at sbcglobal.net)  
>  
>Jack H. (who has Ed Webster's papers) says  
>that after Ed's death in 1971, his widow  
>transferred the rights to The Little Red  
>Book to Hazelden, to make sure the book  
>stayed in print.  
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>copies of The Little Red Book, it looks  
>like the transfer could have taken place  
>a little earlier (i.e. before 1971), but  
>Hazelden has always been careless about  
>the dates they put down for the copyright  
>date of their editions of early AA books.  
>  
>But as you note, in the early years, The  
>Little Red Book was published in Minneapolis  
>by Ed Webster and Barry Collins, under  
>the sponsorship of the Nicollet Group in  
>that city.  
>  
>Glenn C.  
>

The first Hazelden publication of the Little Red Book was some time in the 1960s and was as best I can tell the little volume with rounded corners. As Glenn points out, Hazelden was not good at putting useful information on printing and copyrights in these early books.

This printing has a 1957 copyright by Coll-Webb but has the Hazelden logo and address [Central City, Minn 55012] on the full title page. The use of a zip code indicates the date was 1963 or later.

There are seven different small format LRBs with the 1957 copyright. I believe the rounded corner one was the first as Hazelden started publishing two other books around the same time and the first ones of these series had rounded corners, Richmond Walker's 24 Hours a Day book and Stools and Bottles. No copyrights are indicated in the 24 Hour book and there are at least two printings w/o zip codes and four with zips. The rounded corner S&B has a 1955 copyright held by Coll-Webb.

The Hazelden logo started appearing in the larger format, Coll-Webb printings of the



(dkuber1990 at verizon.net)

Dear friend,

All of the Concepts are in the AA Service Manual, which you can download from the AA website at

[http://www.aa.org/en\\_services\\_for\\_members.cfm?PageID=101](http://www.aa.org/en_services_for_members.cfm?PageID=101).

Happy reading!

Debi Ubernosky (service crazy alkie!)  
DOS: 11-25-1990  
by God's grace and because AA works!

Wait, my apologies, I should have referenced the service material that is on Australia's AA website:

<http://www.aa.org.au/members/index.php?nav=mb>

Here's the link to Australia's AA Service Manual:

[http://www.aa.org.au/materials/materials\\_service\\_manual.php?nav=mb](http://www.aa.org.au/materials/materials_service_manual.php?nav=mb)

Here's a diagram of your service structure:

[http://www.aa.org.au/materials/materials\\_national\\_structure.php](http://www.aa.org.au/materials/materials_national_structure.php)

Your local DCM or Area Delegate would be a wonderful resource to get some personal input on the Concepts.

Enjoy!

Debi

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From: Hugh Hyatt <[hughhyatt@bluehen.udel.edu](mailto:hughhyatt@bluehen.udel.edu)>  
([hughhyatt at bluehen.udel.edu](mailto:hughhyatt@bluehen.udel.edu))

I've found the A.A. Grapevine Digital Archive to be great too for finding information on such topics: <http://www.aagrapevine.org/da/>

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From: "Lee Nickerson" <[snowlily@megalink.net](mailto:snowlily@megalink.net)>

I have been active in Service at the Area Level and Central Office for most of my sobriety. Especially at Central Office, I found that a knowledge of the Concepts was an essential tool. Invaluable, is a better way to say it. They are certainly a lesson in our history and are as relevant today as when they were written. Bill's struggles to have them become a part of us is also a fascinating story.

The Concepts have guided us over many threatening issues and controversies since their creation. As I read through them I am ever reminded of Bill's great visionary gift and where that gift came from. Whenever I am asked to speak about them I never fail to remind the listeners to read Bill's Essay on Leadership: to me, one of the finest guides to being an AA leader (or a leader anywhere) that has ever been written. It is so simple, so direct and so useable.

The Concepts can be used anywhere in the AA service structure, from the Group to the Conference. The idea that we all have a voice, the premise that we just must make decisions, the guidance that we can't expect someone to take a responsibility in AA without concurrently handing them a certain authority - all these things are applicable at any level of Alcoholics Anonymous. A thorough knowledge of the Concepts has given me the precious gift of being able to survive and appreciate some of the volatile and controversial decision made at the General Service Office, the Conference, and even at my Home Group. It is my belief that if all of us had a first-hand grasp of them, our grasp on our history and our AA Service life would be easier and more fruitful.

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+++Message 4926. . . . . Lee T's Foreword to Chuck C., "A New Pair of Glasses"  
From: kcb007\_99 . . . . . 3/16/2008 1:08:00 AM

|||||

What can anyone tell me about "Lee T." who wrote a Foreword to "A New Pair of Glasses" by Chuck C.?

Any background information you have about "Lee T." and his writing of a Foreword in Chuck C.'s book would be greatly appreciated.

Thanks in advance for any help you can give.

- - - -

From the moderator: I assume you have seen Message 139 from Nancy Olson

"Chuck Chamberlain's Testimony Before a U.S. Senate Subcommittee, 1969"

Chuck Chamberlain: was born in 1902, and got sober in A.A. in January 1946. He wrote a book called "A New Pair Of Glasses" which is a transcript of a retreat he gave for alcoholics in 1975. The Preface is written by Clancy I. of California. It can be purchased through New-Look Publishing Co., 1960 Fairchild, Irvine, California 92715.



government knows that this is one of the greatest health problems we have,  
one  
of the greatest moral problems, one of the greatest spiritual problems. But  
we  
here have considered recovery of alcoholics so impossible that we have given  
up  
and have instead concluded that rehabilitation of narcotic addicts would be  
the  
easier job to tackle.”

Such was the devastating impossibility of our situation.

Now, what had been brought to bear upon this impossibility that it has  
become  
possible? First, the Grace of Him who presides over all of us. Next, the  
cruel  
lash of John Barleycorn who said, “This you must do, or die.” Next, the  
intervention of God through friends, at first a few, and now legion, who  
opened  
to us, who in the early days were uncommitted, the whole field of human  
ideas,  
morality and religion, from which we could choose.

These have been the wellsprings of the forces and ideas and emotions and  
spirit  
which were first fused into our Twelve Steps for recovery. And some of us  
got  
well. But no sooner had a few got sober then the old forces began to come  
into  
play. In us rather frail people, they were fearsome: the old forces, the  
drives,  
money, acclaim, prestige.

Would these tear us apart? Besides, we came from every walk of life. Early,  
we  
had begun to be a cross section of all men and women, all differently  
conditioned, all so different and yet happily so alike in our kinship of  
suffering. Could we hold in unity? To those few who remain who lived in  
those  
earlier times when the Traditions were being forged in the school of hard  
experience on its thousands of anvils, we had our very, very dark moments.

It was sure recovery was in sight, but how could there be recovery for many?  
Or  
how could recovery endure if we were to fall into controversy and so into  
dissolution and decay? Well, the spirit of the Twelve Steps, which has  
brought  
us release, from one of the grimmest obsessions known -- obviously, this  
spirit  
and these principles of retaining Grace had to be the fundamentals of our  
unity.  
But in order to become fundamental to our unity, these principles had to be  
spelled out as they applied to the most prominent and the most grievous of  
our  
problems.

So, out of experience, the need to apply the spirit of our steps to our lives of working and living together, these were the forces that generated the Traditions of Alcoholics Anonymous.

But, we had to have more than cohesion. Even for survival, we had to carry this message. We had to function. In fact, that had become evident in the Twelve Steps themselves for the last one enjoins us to carry the message. But just how would we carry this message? How would we communicate, we few, with those myriad's who still didn't know? And how would this communication be handled? And how could we do these things, how could we authorize these things in such a way that in this new hot focus of effort and ego we were not again to be shattered by the forces that had once ruined our lives?

This was the problem of the Third Legacy. From the vital Twelfth Step call right up through our society to its culmination today. And, again, many of us said: This can't be done. It's all very well for Bill and Bob and a few friends to set up a Board of Trustees and to provide us with some literature, and look after our public relations, and do all of those chores for us we can't do for ourselves. This is fine, but we can't go any further than that. This is a job for our elders. This is a job for our parents. In this direction only can there be simplicity and security.

And then we came to the day when it was seen that the parents were both fallible and perishable (although this seems to be a token they are not). And Dr. Bob's hour struck. And we suddenly realized that this ganglion, this vital nerve center of World Service, would lose its sensation the day the communication between an increasingly unknown Board of Trustees and you was broken. Fresh links would have to be forged. And at that time many of us said: This is impossible. This is too hard. Even in transacting the simplest business, providing the simplest of services, raising the minimum amounts of money, these excitements to us, in this society so bent on survival have been almost too much locally. Look at our club brawls. My God, if we have elections countrywide, and Delegates come down here, and look at the complexity -- thousands of group representatives, hundreds of committeemen, scores of Delegates -- My God, when these descend on our parents, the Trustees, what is going to happen then? It

won't be simplicity; it can't be. Our experience has spelled it out.

But there was the imperative, the must. And why was there an imperative?

Because

we had better have some confusion, we had better have some politicking, than to have an utter collapse of this center. That was the alternative. And that was the uncertain and tenuous ground on which this Conference was called into being.

I venture, in the minds of many, sometimes in mine, the Conference could be symbolized by a great prayer and a faint hope. This was the state of affairs in

1945 to 1950. And then came the day that some of us went up to Boston to watch

an Assembly elect by two thirds vote or lot a Delegate. And prior to the Assembly, I consulted all the local politicians and those very wise Irishmen in

Boston said, we're gonna make your prediction Bill, you know us temperamentally,

but we're going to say that this thing is going to work. And it was the biggest

piece of news and one of the mightiest assurances that I had up to this time that there could be any survival for these services.

Well, work it has, and we have survived another impossibility. Not only have we

survived the impossibility, we have so far transcended it that I think that there can be no return in future years to the old uncertainties, come what perils there may.

Now, as we have seen in this quick review, the spirit of the Twelve Steps was

applied in specific terms to our problems, to living, to working together.

This

developed the Traditions. In turn, the Traditions were applied to this problem

of functioning at world levels in harmony and in unity.

And something which had seemed to grow like Topsy took on an increasing coherence. And through the process of trial and error, refinements began to be

made until the day of the great radical change. Our question here in the old days was: Is the group conscience for Trustees and for founders? Or are they to

be the parents of Alcoholics Anonymous forever? There is something a little repugnant --you know, They got it through us, why can't we go on telling them?

So the great problem, could the group conscience function at world levels?

Well,

it can and it does. Today we are still in this process of definition and of refinement in this matter of functioning. Unlike the Twelve Steps and the Twelve

Traditions which no doubt will be undisturbed from here out, there will always be room in the functional area for refinements, improvements, adaptations. For God's sake, let us never freeze these things. On the other hand, let us look at yesterday and today, at our experience. Now, just as it was vital to codify in Twelve Steps the spiritual side of our program, to codify in twelve traditional principles the forces and ideas that would make for unity, and discourage disunity, so may it now be necessary to codify, those principles and relationships upon which our world service function rests, from the group right up through.

This is what I like to call structuring. People often say, What do you mean by structuring? What use is it? Why don't we just get together and do these things? Well, structure at this level means just what structure means in the Twelve Steps and in the Twelve Traditions. It is a stated set of principles and relationships by which we may understand each other, the tasks to be done and what the principles are for doing them. Therefore, why shouldn't we take the broad expanse of the Traditions and use their principles to spell out our special needs in relationships in this area of function for world service, indeed, at long last, I trust for all services whatever character?

Well, we've been in the process of doing this and two or three years ago it occurred to me that I should perhaps take another stab --not at another batch of twelve principles or points, God forbid, but at trying to organize the ideas and relationships that already exist so as to present them in an easily understood manner.

As you know the Third Legacy Manual is a manual that largely tells us how; it is mostly a thing of mere description and of procedure. So I have cooked up in a very tentative way something which we might call Twelve Concepts for World Service. This has been a three-year job. I found the material, because of its ramifications, exceedingly hard to organize. But I have made a stab at it and the Concepts, which are really bundles of related principles, are on paper and underneath each is a descriptive article. And I have eleven of the articles and perhaps will soon wind up the Twelfth.

Now, to give you an idea of what's cooking, what I've been driving at, I'll venture to bore you with two or three paragraphs of the introduction to this thing.

“The Concepts to be discussed in the following pages are primarily an interpretation of A.A.'s world service structure. They spell out the traditional practices and the Conference charter principles that relate the component parts of our world structure into a working whole. Our Third Legacy manual is largely a document of procedure. Up to now the Manual tells us how to operate our service structure. But there is considerable lack of detailed information which would tell us why the structure has developed as it has and why its working parts are related together in the fashion that our Conference and General Service Board charters provide.

“These Twelve Concepts therefore represent an attempt to put on paper the why of our service structure in such a fashion that the highly valuable experience of the past and the conclusions that we have drawn from it cannot be lost.

“These Concepts are no attempt to freeze our operation against needed change. They only describe the present situation, the forces and principles that have molded it. It is to be remembered that in most respects the Conference charter can be readily amended. This interpretation of the past and present can, however, have a high value for the future. Every oncoming generation of service workers will be eager to change and improve our structure and operations. This is good. No doubt change will be needed. Perhaps unforeseen flaws will emerge. These will have to be remedied.

But along with this very constructive outlook, there will be bound to be still another, a destructive one. We shall always be tempted to throw out the baby with the bath water. We shall suffer the illusion that change, any plausible change, will necessarily represent progress. When so animated, we may carelessly cast aside the hard won lessons of early experience and so fall back into many of the great errors of the past.

Hence, a prime purpose of these Twelve Concepts is to hold the experience and lessons of the early days constantly before us. This should reduce the chance of hasty and unnecessary change. And if alterations are made that happen to

work  
out badly, then it is hoped that these Twelve Concepts will make a point of  
safe  
return.”

Now, quickly, what are they?

Well, the first two deal with: ultimate responsibility and authority for  
world  
services belongs to the A.A. group. That is to say, that's the A.A.  
conscience.

The next one deals with the necessity for delegates authority. And perhaps  
you  
haven't thought of it, but when you re-read Tradition Two, you will see  
that the  
group conscience represents a final and ultimate authority and that the  
trusted  
servant is the delegated authority from the groups in which the servant is  
trusted to do the kinds of things for the groups they can't do for  
themselves.  
So, how that got that way, respecting world services: ultimate authority,  
delegated authority is here spelled out.

Then there comes in the next essay this all questioned importance of  
leadership,  
this all important question of what anyway is a trusted servant. Is this  
gent or  
gal a messenger, a housemaid -- or is he to be really trusted? And if so,  
how is  
he going to know how much he can be trusted? And what is going to be your  
understanding of it when you hand him the job? Now, these problems are  
legion.  
The extent to which this trust is to be spelled out and applied to each  
particular condition has to have some means of interpretation, doesn't it?  
So I  
have suggested here that, throughout our services, we create what might be  
called the principle of decision — and the root of this principle is  
trust. The  
principle of decision, which says that any executive, committee, board, the  
Conference itself, within the state or customary scope of their several  
duties,  
should be able to say what questions they will dispose of themselves —  
and  
which they will pass on to the next higher authority for guidance,  
direction,  
consultation and whatnot.

This spells out and defines, and makes an automatic means of defining  
throughout  
our structure at all times, what the trust is that any servant could expect.  
You  
say this is dangerous? I don't think so. It simply means that you are not,  
out  
of your ultimate authority as groups, to be constantly giving a guy

directions

who you've already trusted to think for himself. Now, if he thinks badly, you can sack him. But trust him first. That is the big thing.

Now, then, there is another traditional principle, the source of another essay here called the principle of participation. Our whole lives have been wrecked, often from childhood, because we have not been participants. There had been too much of the parental thing, too much of the wrong kind of the parental thing, we always wanted to belong, we always wanted to participate; and there is going to be a constant tendency, which we must always forefend against, and that is to place in our service structure any group, A.A. as a whole, the Conference, the Board of Trustees, committees, executives -- to place any of these people in absolutely unqualified authority, one over the other. This is an institutional, a military, set-up — and God knows we drunks have rejected institutions and this kind of authority, for our purpose, haven't we?

So, therefore, how, as a practical matter, are we going to express this participation. Right here in this conference it's burned in; in Article XII you'll see this statement in the Conference Charter: nobody is to be set in utter authority over anybody else. How do we prevent this?

The Trustees here, and the headquarters people here, are in a great minority over you people. You have the ultimate authority over us. And you say, well these folks are nicely incorporated, and we ain't; and they have the dough legally, so have we got it? Sure, you got it. You can go home and shut the dough off, can't you? You've got the ultimate authority but -- we've got some delegated authority. Now when you get in this Conference, you find that the Trustees, and the Directors and the staffs have votes.

And many of you say, why is it; we represent the groups; why the hell shouldn't we tell these people? Why should they utter one yip while we're doing it? Oh, we'll let 'em yip, but not vote. Well, you see, right there we get from the institutional idea to the corporate idea. And in the corporate business world, there is participation in these levels. Can you imagine -how much stock would you buy in General Motors if you knew the president and half the board of directors couldn't get into a meeting because they were on the payroll? Or

could  
just come in and listen to the out-of-town directors? You'd want these  
people's  
opinions registered. And they can't really belong unless they vote. This  
we have  
found out by the hardest kind of experience. So therefore, the essay here on  
participation deals with the principle that any A.A. servant in any top  
echelon  
of service, regardless of whether they're paid, unpaid, volunteer or what,  
shall  
be entitled to reasonable voting privileges in accordance with their  
responsibility.

And you good politicians are going to say, but these people here hold a  
balance of  
power. Well, we qualified that in one way. We'll take the balance of power  
away  
from them when it comes to qualifications for their own jobs or voting in  
approval of their own actions. But the bulk of the work of this Conference  
has  
to do with plans and policy for the future. So supposing that among you  
Delegates there is a split. And supposing these people come in and vote,  
which,  
by the way, they seldom do as a bloc, and they swing it one way or the other  
on  
matters of future policy and planning; well, after all, why shouldn't  
they? Are  
they any less competent than the rest of us? Of course not. Besides these  
technical considerations, there is this deep need in us to belong, to  
participate. And you can only participate on the basis of equality -- and  
one  
token of this is voting equality. At first blush, you won't like the idea.  
But  
you'll have a chance to think about it.

One more idea: There came to this country some hundred years ago a French  
Baron  
whose family and himself had been wracked by the French revolution. De  
Toqueville. And he was a worshipful admirer of democracy. And in those days  
democracy seemed to be mostly expressed in people's minds by votes of  
simple  
majorities. And he was a worshipful admirer of the spirit of democracy as  
expressed by the power of a majority to govern. But, said de Toqueville, a  
majority can be ignorant, it can be brutal, it can be tyrannous -- and we  
have  
seen it. Therefore, unless you most carefully protect a minority, large or  
small, make sure that minority opinions are voiced, make sure that  
minorities  
have unusual rights, you're democracy is never going to work and its  
spirit will  
die. This was de Toqueville's prediction and, considering today's times,  
is it  
strange that he is not widely read now?

That is why in this Conference we try to get a unanimous consent while we

can;  
this is why we say the Conference can mandate the Board of Trustees on a two-thirds vote. But we have said more here. We have said that any Delegate, any Trustee, any staff member, any service director, -- any board, committee or whatever --- that wherever there is a minority, it shall always be the right of this minority to file a minority report so that their views are held up clearly.  
And if in the opinion of any such minority, even a minority of one, if the majority is about to hastily or angrily do something which could be to the detriment of Alcoholics Anonymous, the serious detriment, it is not only their right to file a minority appeal, it is their duty.

So, like de Toqueville, neither you nor I want either the tyranny or the majority, nor the tyranny of the small minority. And steps have been taken here to balance up these relations.

Now, some of the other things cover topics like this, I touched on this: The Conference acknowledges the primary administrative responsibility of the Trustees. We have talked about electing trustees and yet primarily they are a body of administrators. In a sense, it's an executive body, isn't it? Look at any form of government. (Understand we're not a form of government, but you have to pay attention to these forms). The President of the United States is the only elected executive; all the rest are appointive, aren't they, subject to confirmation by, which is the system we got here -- and this goes into that.

And then there is this question taken up in another essay. How can these legal rights of the Trustees, which haven't been changed one jot or title by the appearance of this Conference, if they've got the legal right to hang on to your money and do as they dammed please, what's going to stop them? Well, the answer is: Nobody has a vested interest. They have to be volunteers always. They are amenable to the spirit of this Conference and its power and its prestige --- and if they are not, there is a provision here by which they can be reorganized; there is a provision in here by which they can be censored - and you can always go home and shut off the money spigot.

So, the traditional power of this Conference and the groups is actually superior to the legal power of the Trustees. That is the balance. But the trustees as a minority some day, should this Conference get very angry and unreasonable, say:

Boys, we're going to veto you for the time being, we ain't gonna do this  
---  
even as the President of the United States has the veto, so will these  
fellows.  
You go home and think this over. We won't go along. And if you give them a  
vote  
of no confidence, they can appeal to the groups. These are the balances,  
see;  
this is interpretive, this has all been implicit in our structure but  
we're  
trying to spell it out.

Well, there are others — There's a whole section on leadership, service  
leadership from top to bottom, what it's composed of. In A.A. we wash  
between  
great extremes. On the one side, we've got the infallible leader who never  
makes  
any mistakes --- and let us do just as he says. On the other side we have a  
concept of leadership which goes and says: What shall I do? What shall I do?  
Tell me, what time do — I'm just a humble servant, not a trusted one,  
just a  
humble one. The hell with either. Leadership in practice works in between --  
and  
we spell that out. And so on.

This will give you an idea of what's cooking in the Twelve Concepts for  
World  
Service. The last one which I haven't done deals with the Conference --  
Article  
XII of the Conference charter. And you who recall it know that this is  
several  
things. First of all, it's the substance of the contract the groups made  
with  
the Board of Trustees at the time of St. Louis. And this contract decrees  
that  
this body shall never be a government.

It decrees that we shall be prudent financially. It decrees that we shall be  
keepers of the A.A. Tradition — and so on -- so that it is in part a  
spiritual  
document and in part a contract. And, God willing, because it is both  
spiritual  
and contract, let it be for all time of our existence a sanctified contract.

My own days of active service, like the sands in our last hourglass, are  
running  
out. And this is good. We know that all families have to have parents and we  
know that the great unwisdom of all parenthood is to try to remain the  
parents  
of infants in adolescence and keep people in this state forever. We know  
that  
when the parents have done their bit, and said their pieces, and have nursed  
the  
family along, that there comes the point that the parents must say: Now, you  
go

out and try your wings. You haven't grown up and we haven't grown up,  
but you  
have come to the age of responsibility where, with the tools we are leaving  
you,  
you must try to grow up, to grow in God's image and likeness.

So my feeling is not that I'm withdrawing because I'm tired. My feeling  
is that  
I would like to be another kind of parent, a fellow on the sidelines. If  
there  
is some breach in these walls which we have erected, some unseen flaw or  
defect,  
of course all of us oldsters are going to pitch in for the repairs. But this  
business of functioning in the here and now, that is for the new generation.

May God bless Alcoholics Anonymous forever. And I offer a prayer that the  
destiny of this society will ever be safe in the hearts of its membership  
and in  
the conscience of its trusted servants. You are the heirs. As I said at the  
opening the future belongs to you.

|||||

+++Message 4928. . . . . Little Red Book - current Hazelden  
edit.  
From: Charlie C . . . . . 3/17/2008 4:58:00 PM

|||||

Am curious to read the current Hazelden edition  
of The Little Red Book after reading the recent  
posts on it.

My question: is the "nonsexist" language edition  
from Hazelden more or less the original text,  
or is it significantly altered?

Charlie C.  
IM, Yahoo = route20guy

"For what do we live, but to make sport for  
our neighbors, and laugh at them in our turn?"  
Pride & Prejudice

|||||

+++Message 4929. . . . . quote from "Alcohol and Public  
Opinion" (1942)  
From: Ron Roizen . . . . . 3/18/2008 9:22:00 AM

|||||

Good Morning!

I just now joined this group in order to ask



While at Bellvue Dr. Poliak also met a San Francisco drunk, Ted C, who was in the New York hospital recovering. That was in 1939. (Ted C. was among the first four members of AA in San Francisco.)

By March of 1940, however, according to a history of the California Northern Coastal Area written by Dean K. (d. 1984), Dr. Poliak was on the Staff of the San Francisco General Hospital.

It was at that time that another local AA member, Don B., had started to drink again, and was admitted there. Ted C., now a sober AA member, went to visit Don in the SF hospital and ran into Dr. Poliak again.

This led to Dr. Poliak becoming very active with AA membership in San Francisco. attending AA meetings and referring numerous patients to the Fellowship. He is honored by AA in San Francisco as one of its strongest friends.

Bruce Kennedy  
Chair, San Francisco Archives Committee

- - - -

Message 4922 from <lance\_1954@yahoo.com>  
(lance\_1954 at yahoo.com)

Hi group!

Does anyone have any info on Dr. Percy Poliak?

He gave the "2nd Doctor's Opinion" in the Big Book in Chapt. 3, "More About Alcoholism," page 43. (It is only one paragraph long!)

Thanks, and God's blessings!

Lance, from colorful Colorado!

- - - -

From the moderator: for additional background, see

<http://www.a-1associates.com/aa/BBWhoWhat.htm>

[http://www.justloveaudio.com/resources/Assorted/Big\\_Book\\_Name\\_and\\_Date\\_Reference\](http://www.justloveaudio.com/resources/Assorted/Big_Book_Name_and_Date_Reference/)

[12]\s.pdf



can be made. I know, although we ship thousands of our own pamphlets, that we actually lose a little selling at the price we do. Of course, we do not try to make a profit – the pamphlet distribution is just another service of this office. We do not actually approve or disapprove of these local pieces; by that I mean that the Foundation feels each Group is entitled to write up its own 'can opener' and [sic] let it stand on its own merits. All of them have good points and very few have caused any controversy. But as in all things of a local nature, we keep hands off, either pro or con. Personally I'm glad to see the 'Sponsor' [sic] pamphlet out of Cleveland. I know the system there 'works' and could be of benefit to other groups. Frankly I haen't [sic] had time to mor [sic] than glance at the Washington booklet but I've heard some favorable comments about it. I think there must be at least 25 local pamphlets now being used and I've yet to see one that hasn't had some good points. I think it is up to each individual Group whether it wants to use and buy these pamphlets from the Group that puts them out. . . .

Sincerely, Bobbie (Margaret R. Burger)"

- - - -

We have many letters to and from Bill about this book, but I can't find the one transcribed below (also on [hindsfoot.org](http://hindsfoot.org)) from November 1950. We have a number of letters from Bill to Ed Webster and to Barry Collins. They clearly were communicating with Bill in late 1950; they sent Bill some copies of the new revision and many letters were exchanged. But I can't find Bill's 1950 letter to Barry with this quote in it.

However, this is just the sort of thing that Bill did say in many other letters. I don't see any reason at all to think the letter is not legitimate; we just don't seem to have it in our collection. I believe it's probably genuine, but without having a copy of it here, I can't say for sure.

The Alcoholic Foundation and Bill W. were always very welcoming of books like this if they were helpful to AA members, and always took a very hands-off approach, as we do today. We have a letter from Bill W. dated November



Five "Having had a spiritual awakening..."  
as versus the earlier phrase "Having had a  
spiritual experience..."?  
  
- - - -

FROM OUR PAST MESSAGES:

From: "ArtSheehan" <ArtSheehan@msn.com>  
Date: Sat Dec 3, 2005  
Subject: RE: Changing "those" to "these"  
in 12th step wording

In March 1941, the wording of Step 12 was changed in the 2nd printing of the 1st edition 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 to the Big Book in the 2nd printing of the 1st edition. This was done because many members thought they had to have a sudden and spectacular spiritual experience similar to the one Bill had in Towns Hospital. The appendix emphasized that most spiritual experiences were of the type that the psychologist William James called the "educational variety."

There is a very brief mention of the Step 12 wording change from "experience" to "awakening" in "AA Comes of Age" in the chapter "Religion Looks at Alcoholics Anonymous" by Father Ed Dowling (pg 256). Outside of it, I have been unable to find any further references to the changes in AA literature.

In 1956, the wording of Step 12 changed again in the 2nd printing of the 2nd edition Big Book. The term "as the result of those steps" was restored to its original form of "as the result of these steps."

The 1976 General Service Conference approved publication of the 3rd edition Big Book.

The 1976 Conference also expanded a 1955 provision of the Conference Charter to specify that any change to the Steps, Traditions or Concepts and 6 Warranties of Article 12 of the General Service Conference Charter, would require written approval of 75% of the AA

Groups worldwide. The Conference Advisory Action makes any change whatsoever to the Steps, Traditions, Concepts and Warranties a virtual impossibility (even so much as adding or removing a comma).

Cheers  
Arthur

- - - -

Message 3677 from "ArtSheehan"  
<ArtSheehan@msn.com> (ArtSheehan at msn.com)  
Sept. 4, 2006

There were a number of significant changes made to the 2nd printing of the 1st edition Big Book:

In March 1941, in the 2nd printing, the wording of Step Twelve changed. The term "spiritual experience" was changed to "spiritual awakening" and "as the result of these steps" was changed to "as the result of those steps." The story "Lone Endeavor" (of Pat C from CA, ghost written by Ruth Hock) was removed. Appendix II "Spiritual Experience" was added. Many members thought they had to have a sudden, spectacular spiritual experience similar to the one Bill had in Towns Hospital. The appendix emphasized that most spiritual experiences developed slowly over time and were of the "educational variety." William James, by the way did not explicitly use the term "educational variety" in his 1902 book titled "The Varieties of Religious Experience - A Study In Human Nature."

|||||

++++Message 4933. . . . . Re: list of all known early AA pamphlets and can openers  
From: shakey1aa . . . . . 3/24/2008 12:37:00 AM

|||||

I recently obtained printings of the 1st and 2nd reprints of Jack Alexander's SEP (Saturday Evening Post) article which must have been the most widely circulated Can Opener of the 1940's. After the article appeared in the magazine the Philadelphia Mother Group ordered 10,000 copies from Judge Curtis Bok, a Philadelphia Municipal Court Judge and the owner

of the Curtis publications. One thousand of these stayed in Philadelphia and nine thousand went to New York. Our relationship with the Judge occurred with the help from two Non-Alcoholic members of AA in Philadelphia. They were referred to as "associate members" and are listed in the 1st meeting list issued by the Mother Group. (July 1940) Those two men were Dr's A Weise Hammer and Dudley Saul.

Has the list of Can Opener's been updated since the initial post?

Shakey Mike Gwartz  
Philadelphia, Pennsylvania  
See you in Niagara Falls NY in Sept 2008 ?

- In AAHistoryLovers@yahoogroups.com, "Bruce C." <brucecl2002@...> wrote:

>  
> Hi All  
>  
> Here is a list of some of the early AA  
> pamphlets I have seen. All early can openers  
> had a point.  
>  
> I have seen two "AA" pamphlets or booklets,  
> both from Works Publishing:  
>  
> 1. - The Houston Press reprints of intro,  
> an editorial, and 6 - articles published  
> by The Houston Press, with a reprint of  
> "A New Approach to Psychotherapy in Chronic  
> Alcoholism", by Dr. Silkworth, from "The Journal  
> - Lancet, MN. July, 1939, Vol. LIX, No. 7,  
> page 312.(no copyright date, circa. 1940)  
>  
> 2. - AA pamphlet or booklet, 29 pages,  
> Alcoholics Anonymous intro, Am I An  
> Alcoholic?, The Doctor's Nightmare, The  
> European Drinker, Women Suffer Too, Bill's  
> Story, Medicine, Religion and Alcoholics  
> Anonymous, The Twelve Steps, Our Friends Say,  
> Book Review by Dr. Harry Emerson Fosdick.  
> copyright 1943.  
>  
> Other Works Publishing pamphlets or booklets:  
>  
> Medicine Looks at A.A. - 1946  
> A.A. Tradition - 1947  
> Sedatives - 1948  
> The Society of Alcoholics Anonymous - 1950  
>  
> Pamphlets Booklets with "color covers", by  
> the Alcoholic Foundation:







++++Message 4937. . . . . William James and Appendix  
From: rdg1649 . . . . . 3/26/2008 7:53:00 PM

|||||

It is true that James used the term experiential rather than educational as Bill's appendix to the Big Book states.

However, it has always struck me that there is a far greater problem with this appendix. Reading it I get the impression that Bill is implying that it is o.k. if a member's spiritual experience is not of the 'bolt of lightning' type as he describes his.

In fact, having read James, it is my impression that James is saying the exact opposite: That the most lasting and deep are experiential and not revival type surges of emotion as Bill describes his.

Seems to me that Bill accurately reports that James noted a 'variety' of religious experiences but not with the same emphasis/ orientation that Bill implies.

|||||

++++Message 4938. . . . . The Third Courageous Doctor  
From: Danny S . . . . . 3/27/2008 12:06:00 PM

|||||

Hey guys. Thanks for all of your service here. I have a pressing question to which I can't seem to get the answer. Yet.

Most of us AA History lovers are already familiar with the two doctors in the Big Book who did the unspeakable: (i) Admitted to a suffering patient that they didn't know squat about how to help a real alcoholic and points out (ii) the existence of a distinction between the alcoholic and the non-alcoholic. That would be Silkworth and Jung. We owe our Fellowship to these men.

But there is one more - a THIRD! In a story in the back of the Book, "Me an Alcoholic?" (4th edit. p. 382) the author talks about his analyst who concluded that the "line between the heavy drinker and the alcoholic is not always clear" (385:5) and tells him, "there is nothing I can do" (386:1) and









please take advantage of it.

The information published by GSO on what "Conference-approved" means, is also included in hard copy form in the Group Handbook offered by AAWS/GSO. GSO publishes a number of informative and valuable "service pieces" that do not require Conference approval. The information cited about what "Conference-approved" means is one these "service pieces."

The Conference-approval process can be very rigorous at times. Trustees Committees and the GSO Publications Department are vital parts of the whole process. More often than not only a small percentage of Conference Delegates will have the opportunity to completely review a piece of literature prior to voting on it on the Conference floor for Conference approval/disapproval.

It would be a physical impossibility for all Conference Delegates to review every piece of literature under consideration. The backbone of the Conference is made up of "Conference Committees" (explained in the AA Service Manual). Each Conference Committee that has a literature item on its agenda performs the detailed review and discussion and makes a "recommendations" to the Conference as a whole for approval. If the recommendation receives at least a 2/3 majority in the affirmative then it is approved.

The Conference approval process can also be intimidating and onerous. One of the members of this forum, Mel B, wrote the lion's share of Bill W's biography "Pass It On" (the original title proposed was "Bill W and His Friends" - my Areas Archives has 2 manuscript copies). I don't want to try to speak for Mel but I can only imagine how tough it was to satisfy a formidable array of Trustees and Delegates on a biography of Bill W. Also, the attempt to write an AA history from 1955 had to be abandoned. I suspect Conference approval for any type of historical work would be one heck of a major challenge (and probably rightfully so).

Cheers  
Arthur

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com

[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Jonathan Rose  
Sent: Sunday, March 30, 2008 5:53 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] Re: Conference Approved Literature

Hi friends,

The A.A. web-site posts information regarding  
Conference-approved and other A.A. literature.  
the direct link at the site is:

[http://aa.org/en\\_services\\_for\\_members.cfm?PageID=98&SubPage=214](http://aa.org/en_services_for_members.cfm?PageID=98&SubPage=214)

in fellowship,

Buck R.

- - - -

On Mar 29, 2008, at 12:13 PM, James Bliss wrote:

I know that this is a little late, but I was just going through a stack of material organizing it and came across an interesting item from the GSO 'Service Material From GSO'. It is document number F-29 dated 10/93. I do not know if it is still available. But it says the following regarding 'Conference-Approved literature:

<begin quote>

"The term "Conference-approved" describes written or audiovisual material approved by the Conference for publication by G.S.O. This process assures that everything in such literature is in accord with A.A. principles. Conference-approved material always deals with the recovery program of Alcoholics Anonymous or with information about the A.A. Fellowship.

"The term has no relation to material not published by G.S.O. It does not imply Conference Disapproval of other material about A.A. A great deal of literature helpful to alcoholics is published by others, and A.A. does not try to tell any individual member what he or she may or may not read.

"Conference approval assures us that a piece of literature represents solid A.A. experience. Any Conference-approved booklet or pamphlet goes through a lengthy and painstaking process, during which a variety of A.A.s from all over the United States and Canada read and express opinions at every stage of production."

<end quote>

It states a little later:

<begin quote>

"All "A.A. Literature" Is Not Conference-approved

"Central offices and intergroups do write and distribute pamphlets or booklets that are not Conference-approved. If such pieces meet the needs of the local membership, they may be legitimately classified as

"A.A. literature." There is no conflict between A.A. World Services, Inc. (A.A.W.S. -- publishers of Conference-approved literature), and central offices or intergroups - rather they complement each other. The Conference does not \_disapprove\_ of such material.

"G.S.O. does develop some literature that does not have to be approved by the Conference, such as service material, Guidelines and bulletins."  
<end quote>

Thought this might be of interest to those who were following the original thread.

Jim

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

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Yahoo! Groups Links

|||||

+++Message 4943. . . . . Question about the circle, triangle and other  
From: ginnymatthew . . . . . 4/1/2008 6:43:00 PM

|||||

I just received a fourth edition 2001 Big Book printed in Great Britain. The dust jacket and the title page have the AA circle and triangle logo that I thought was 'banned' from being used back in 1996. How is it that they are able to use this logo?

Also on the front page is a disclaimer which states "No part of this publication may be reproduced, stored in a retrievable system, or transmitted in any form or by any means without the prior permission of the publisher."

U.S. texts don't seem to have this disclaimer. What is that about?

Gratefully,  
Ginny

|||||

+++Message 4944. . . . . Re: Conference Approved Literature  
From: Mel Barger . . . . . 4/4/2008 4:48:00 PM

|||||

Hi Arthur,



++++Message 4945. . . . . The Stools and Bottle Talk  
From: Shakey1aa@aol.com . . . . . 4/5/2008 3:12:00 PM

|||||

I'd like to know if anyone has a script or a  
tape of the stools and bottle talk? I'd like  
to get a copy of it? and does anyone make or  
know how to purchase the props for the talk?

shakey mike gwirtz

|||||

++++Message 4946. . . . . Doctor's opinion  
From: johnhartie . . . . . 4/6/2008 9:25:00 AM

|||||

My name is John Hartie, I'm doing the commit-  
ment for the history lovers at Barking big  
book study.

The question is, in the Doctor's Opinion page  
xxx, was the classification of the alcoholic  
put in order for any reason?

We are looking for facts and not anyone's  
opinion, sorry if that sounds harsh.

|||||

++++Message 4947. . . . . Re: Question about the circle,  
triangle and other  
From: DudleyDobinson@aol.com . . . . . 4/4/2008 5:39:00 PM

|||||

From Dudley Dobinson and Phillip Baker

\*\*\*\*\*

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

Hi Ginny,

As I understand, it in the UK (and in Ireland  
where I live and am in service) the copyright  
of the Big Book and AA Circle/Triangle was not  
lost and is still in force. You can verify this  
by visiting either country's web site. Here  
in Ireland we use the logo on all official AA  
correspondence. However we do buy our literature

from New York whereas the UK prints some of its own. I could go on, hopefully this will answer your question.

In Service - Dudley

- - - -

From: Phillip Baker <phillipb@the12steps.net>  
(phillipb at the12steps.net)

Different copyright laws in different countries. The copyright for the 1st and 2nd edition were allowed to lapse in the US only.

This does not apply to other countries.

Also in the US the 3rd and 4th edition is under copyright. But I guess since the first 164 pages are now public domain, that copyright only applies to the new forwards, the personal stories and the additional appendixes.

But basically there are different copyright laws in different countries.

I assume the circle and triangle fell under that as well. I would assume that the AA office in the UK chose to keep using the circle and triangle. They would be autonomous from from the AA central office here in the states around certain issues.

Blessed Be

Phillip  
<http://www.the12steps.net>

- - - -

Original message from <ginnymatthew@yahoo.com>  
(ginnymatthew at yahoo.com)

I just received a fourth edition 2001 Big Book printed in Great Britain. The dust jacket and the title page have the AA circle and triangle logo that I thought was 'banned' from being used back in 1996. How is it that they are able to use this logo?

Also on the front page is a disclaimer which states "No part of this publication may be reproduced, stored in a retrievable system, or transmitted in any form or by any means without the prior permission of the publisher."



From the moderator: see also the story of Dr. Zweig in Fort Wayne, Indiana.

<http://hindsfoot.org/Nhome.html>  
<http://hindsfoot.org/nftwayn1.html>

"Dr. Zweig: The Good Physician"

[John S. in Fort Wayne (who writes the anonymous John Barleycorn column about A.A. in the Waynedale News) has given us the story of Dr. Zweig, a physician who was not an alcoholic himself, but who reached out to help struggling alcoholics long before the medical profession as a whole began to recognize A.A. and the modern understanding of alcoholism as a disease. Dr. Zweig's memory is lovingly preserved in Fort Wayne A.A. as one of their great heroes.]

The story Dr. Zweig told me before his 1994 death, was that after he was discharged from the Army in 1945 he returned to Fort Wayne. Doc was not an alcoholic himself, but he was a deeply caring and compassionate man -- the living example of the Good Physician -- who became deeply involved in helping A.A. after he saw what the program could accomplish.

Soon after returning to the Fort, he (Dr. Zweig) ran into a former patient whom he had diagnosed as a chronic alcoholic. Doc said it was a consternation to him because the man was sober now, and he was of the opinion, as was the American Medical Association, that chronic alcoholism was not treatable. Doc's conundrum: "Did he incorrectly diagnose this man or was there a cure?" Doc asked the man how long he'd been sober and he said about two years.

Doc asked his patient how he'd gotten sober and the man said, "I've been going to an AA meeting in Huntington." That is a town of around 16,000 population twenty miles or so southwest of Fort Wayne. Doc was inducted into the Army after the Japanese attacked Pearl Harbor in December 1941 and was in the Army from 1942 until 1945. If Doc's alcoholic patient had his facts right that would've put him at an A.A. meeting in Huntington sometime in 1943.

Doc asked if he could go to the next meeting with him, the man said yes, and when Doc

attended the A.A. meeting in Huntington he found two other former patients for whom he had also written "chronic alcoholic" on their medical charts. They too were now sober.

Doc said he returned to the Fort and immediately talked with a judge and asked him to take the next chronic alcoholic whom he was going to sentence to Richmond State Hospital, and assign custody of that person to him instead. At that point, the judge was about to sentence a woman named Street Car Sally to Richmond, so he instead assigned her to Doc's custody. Doc said the woman was covered with every parasite known to man and that she was turning tricks for six packs while living in an abandoned street car.

Doc took Street Car Sally to Huntington and those alcoholics' wives fed, bathed, and clothed her, worked the steps with her, and had her attend their meetings while Doc drove to Huntington each day and gave her a vitamin B12 shot. Three months later Doc took Sally back before the same judge and when the judge called her name he looked around the courtroom and said to the bailiff, "She's not here." Doc said to the judge, "Your honor, she's standing right here!"

Sally was such a changed person, the judge couldn't even recognize her anymore. In spite of the fact that he had asked to be allowed to do this experiment, Doc was equally amazed at the difference that three months of A.A. had made in her. He said, "John, I believed I had witnessed a miracle of biblical proportions!"

Perhaps partly to protect his own medical reputation at first, Doc worked with A.A. on a totally anonymous basis from 1945 until 1955, when the American Medical Association finally recognized alcoholism as an illness. He decided at that point that he did not want any kind of personal credit anyway for the work he was doing, and so he was careful to retain his anonymity even after that. He had come to understand how the A.A. way of life worked, and had come to realize that the best kind of service to others is the kind in which we seek no thanks or rewards for ourselves at all.

Doc and some other local doctors attempted to introduce A.A. into Russia via some other medical doctors whom they met in Berlin, but





and the other was sudden and dramatic. He did not represent one form as superior to the other.

32 years after its publication, a copy of the book was given to Bill W during his last stay in Towns Hospital. Bill found it deeply inspiring by its revealing 3 key points for recovery:

1st: the need for a complete defeat in a vital area of life (or what we today call "hitting bottom")

2nd: the admission of defeat (or what we today call "acceptance") and

3rd: an appeal to a higher power for help (or what we today call "surrender"). These spiritual principles later became the basis for Steps 1, 2 and 3.

In March 1941, almost two years after the first printing of the first edition Big Book, the wording of Step 12 was changed in the second printing. 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 added. Many members thought they had to have a sudden, spectacular spiritual experience similar to the one Bill had in Towns Hospital. The appendix emphasized that most spiritual experiences developed slowly over time and were of the "educational variety."

As a follow on to James' characterization of conversion experiences it is useful to download either a searchable PDF or text file version of the book and then do a string search using either "sudden" or "gradual." You'll discover repeated instances where both are described as different means to the same end with the end result being what is important - not how you got there.

Cheers  
Arthur

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of rdg1649  
Sent: Wednesday, March 26, 2008 6:53 PM



prepared was reviewed by the Trustees Literature Committee and to 'readers' with special expertise. They provided suggestions and comments which were incorporated.

1992 - the Conference Literature Committee received the 'final' manuscript from writer 3

1993 – Although there was some unhappiness regarding the manuscript, it was forwarded on to the 1992 Conference Literature Committee. Contractual differences arose between the author and AAWS and writer 3 resigned

1993 – writer 4 was hired to clear up certain sections and write a new one. This fairly complete manuscript was forwarded to the 1993 Conference Literature Committee who recommended the project be deferred for 2 years so that a new group from AA could look at it with fresh ideas.

The project died at this time.

The following was a review of the history as provided by AAWS:

1985 – the Conference Literature Committee formed a subcommittee to develop an outline for an in depth history from 1955 – 1985 similar to "A.A. Comes of Age"

1986 – An outline for a definitive history was prepared and forwarded to the Conference Literature Committee for consideration. The Conference Literature Committee recommended that a definitive book on A.A. history from 1955 – 1985 be prepared and presented to the 1987 Conference.

1987 – The committee reviewed the progress report on the first 13 rough chapters. It was indicated that the first draft manuscript to included 26 chapters of approximately 700 pages would be ready by the January 1988 deadline.

1988 – The committee reviewed the cover letter and table of contents of the first draft manuscript of the A.A. History Book and recommended that it be referred to the Conference Literature Committee. The 1988 Conference recommended that work continue on the A.A. History Book.

Following the Conference, the committee affirmed:

- the Trustees Literature Committee will assume responsibility for this project through a subcommittee
- the publications director will be asked to find a writer whose specialty is history and that the current writer will continue the effort of obtaining missing area histories
- it was the consensus of the committee that the section on area histories should be treated as a separate archival project
- it was suggested that the Conference Literature Committee be asked for suggestions with regard to how the material should be handled

1989 – The area histories were separated from the first manuscript and forwarded to the Archives Committee on the recommendation of the 1989 Conference Literature Committee

Writers experienced in producing historical reviews were asked to submit outlines for the subcommittee prior to the Conference so that a status report could be prepared for the Conference Literature Committee. The subcommittee selected a writer and a timetable with estimated completion in January, 1991. The Conference Literature Committee recommended that the A.A. History from 1955 forwarded focusing on major events and developments since the co-founders turned A.A. over to the Fellowship, rather than centering on the beginnings of A.A. and histories of the 91 areas of the U.S. and Canada be continued.

1990 – the subcommittee's review of the outline and draft chapters led to a re-emphasis of the guidelines along with the suggestion for stronger editorial control, and recommended that the summary of progress be provided to the Conference Literature Committee, along with the reaffirmation that draft copies not be circulated in advance of the completion of the manuscript. In late February the subcommittee and author part and the search for a replacement was undertaken. An experienced writer, with broad background with A.A. literature was subsequently hired). The Conference Literature Committee recommended

that the project continue to completion. This became a Conference Action.

1991 – the subcommittee reported that the project was on schedule with the manuscript to be delivered by March, 1992.

1992 – The Trustees Literature Committee recommended that the A.A. History Book be forwarded to the Conference Literature Committee. The Conference Literature Committee recommended that the manuscript be returned to the 1992 Conference Literature Committee and then forwarded to the 1993 Conference Literature Committee.

1993 – A.A. History Book completed draft manuscript was forwarded to the Conference Literature Committee which recommended that the project be deferred for 2 years so that a new team of A.A. servants can look at the history book with fresh ideas.

1996 – Trustees Literature Committee discussed and did not approve a request to revive the History Book project. Conference Literature Committee recommendation NOT adopted by the Conference: “That the manuscript originally commissioned as a history book be relabeled “collected observations of Alcoholics Anonymous” and that it be placed in the Archives and made available for purchase at a cost upon request after editing for anonymity and various specific concerns relating to accuracy of content and style.

1997 – The Trustees Literature Committee discussed requests regarding the draft of the A.A. History Book written by <writer 3 from the first description above> (and others) and agreed that it not be made available in the Archives or anywhere else since it runs the risk of becoming ‘unofficial’ A.A. literature and could involve legal problems.

1998 – the Trustees Literature Committee forwarded to the Conference Literature Committee an area request that a second history book be developed. The Conference Literature Committee agreed there was no compelling need to develop this project.

Expenses:

Paid 86 – 92

224,000  
117,000

---

341,000 (sub total)

1992 - 5,000

1992 - 8,000

1993 - 26,000

---

380,000 (total)

From some information I was provided (from Glenn C. on this list) and the documentation which I have, I am speculating:

Writer 1 was Bob Pearsons - this is pure speculation but appears to be well founded from the follow up email. The alternative is that he is writer 2 since the group history was not the focus of his material and writer 1 appeared to focus more on the history of the groups rather than AAWS.

Writer 2 was Charles Hanson – this is pure speculation – perhaps he was writer 1 if his material was more focused on the groups than AAWS.

Writer 3 was Catherine Noren – from my documentation

Writer 4 - ??? - this appears to be a fairly minor role, one of cleaning up and not adding much substantive content.

- - - -

Message 4942 from <ArtSheehan@msn.com>  
(ArtSheehan at msn.com) said:

"The attempt to write an AA history from 1955 had to be abandoned. I suspect Conference approval for any type of historical work would be one heck of a major challenge (and probably rightfully so)."

- - - -

Message 4944 from "Mel Barger"  
<melb@accesstoledo.com>





1938. Its first meeting was on August 11, 1938]

April 11, 1941 - Bill and Lois finally found a home, Stepping Stones in New Bedford.

[The city is Bedford Hills, NY. The initial name they gave their home was "Bill-Lo's Break" and later renamed it "Stepping Stones." New Bedford is in Massachusetts. That is where Bill went through part of his military training and where he had his first drink]

April 22, 1940 - Bill and Hank transfer their Works Publishing stock to the Alcoholic Foundation.

[The letter signed by Bill and Hank transferring the stock is dated April 24, 1940. It also included a requirement that Dr Bob and his wife Anne receive a 10% royalty on Big Book sales for life]

April 23, 1940 - Dr. Bob wrote the Trustees to refuse Big Book royalties, but Bill W insisted that Dr. Bob and Anne receive them.

[This can be misleading as stated (see page 269 in "Dr Bob and the Good Oldtimers"). Dr Bob accepted royalties from Big Book sales all his life. He started infrequently receiving royalties in 1940 (and shared them with Bill). Bill started receiving royalties shortly after the outbreak of World War II]

April 25, 1951 - AA's first General Service Conference was held.

[It was held at the Hotel Commodore, New York City on April 20-21-22, 1951]

I make a lot of errors with dates and am nothing near perfect, so I'm not trying to do a putdown of the submitter. However, a forum like AAHistoryLovers should be propagating facts not misinformation. I would again like to request that timelines not be distributed in AAHistoryLovers unless they contain references corroborating the dates and events stated.

Arthur

- - - -

From: Tom Hickcox <cometkazie1@cox.net>

(cometkazi1 at cox.net)

At 23:34 3/31/2008 , you wrote:

>April 11, 1941 - Bill and Lois finally found  
>a home, Stepping Stones in New Bedford.

I believe we went round and round with this a couple of years ago. There is no such place as New Bedford, New York. Stepping Stones is in Bedford Hills or Bedford. See what the address is and who they pay local taxes to. In that area one usually pays taxes to the township the property is located within.

>April 16, 1940 - A sober Rollie H. catches  
>the only opening day no-hitter in baseball  
>history since 1909.

It would be interesting to have the teams and the score.

>April 16, 1973 - Dr. Jack Norris presented  
>President Nixon with the one millionth copy  
>of the Big Book. April 19, 1940 - The first  
>AA group in Little Rock, Arkansas, was  
>formed. First 'mail order' group.

Was the Little Rock Group the mail order group?

>April 24, 1989 - Dr. Leonard Strong died.

We might mention that he was Lois' brother. At least I think he was.

>April 25, 1939 - Morgan R interviewed on  
>Gabriel Heatter radio show.  
>April 25, 1951 - AA's first General Service  
>Conference was held.

Where?

Tommy

- - - -

From: John Lee <johnlawlee@yahoo.com>  
(johnlawlee at yahoo.com)

April 11, 1941: Bill and Lois' address was Bedford Hills, not New Bedford. Stepping Stones is actually located in Katonah, New York, not Bedford Hills [if you ever choose to visit].

John Lee

- - - -

From the moderator: please see the next message, number 4954, on Bedford, Bedford Hills, and Katonah. The TOWN is named Bedford.

Katonah is a hamlet at the north town line. Bedford Hills is an unincorporated hamlet also contained within the Town of Bedford.

ALL of the Town of Bedford put together only has a population of 18,133. This is NOT a big, hairy deal. Just ask one of the locals after you get there where 62 Oak Road is, O.K. ????

Even the official Stepping Stones website can't decide whether Bill and Lois' place ought better be described as being in "Bedford Hills" or in "Katonah," so they have it one way on one page, and the other way on another.

Glenn C.

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of chesbayman56  
Sent: Tuesday, April 01, 2008 12:35 AM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] Significant April Dates in A.A. History

April 1935 - Dr. Silkworth told Bill to quit preaching at drunks & tell them of obsession & allergy.

April 1950 - Saturday Evening Post article "The Drunkard's Best Friend" by Jack Alexander.

April 1958 - The word "honest" dropped from AA Preamble, "an honest desire to stop drinking".

April 1966 - Change in ratio of trustees of the General Service Board; now two thirds (majority) are alcoholic.

April 1970 - GSO moved to 468 Park Ave. South, NYC.

April 1, 1939 - Publication date of Alcoholics Anonymous, AA's Big Book.

April 1, 1940 - Larry J. of Houston, wrote "The Texas Prayer", used to open AA meetings in Texas.

April 1, 1966 - Sister Ignatia died.

April 2, 1966 - Harry Tiebout, M.D. died.

April 3, 1941 - First AA meeting held in Florida.

April 3, 1960 - Fr. Ed Dowling, S.J., died. He was Bill W's "spiritual sponsor."

April 7, 1941 - Ruth Hock reported there were 1,500 letters asking for help as a result of the Saturday Evening Post Article by Jack Alexander.

April 10, 1939 - The first ten copies of the Big Book arrived at the



Bedford Hills is an unincorporated hamlet also contained within the Town of Bedford.

ALL of the Town of Bedford put together only has a population of 18,133.

Even the official Stepping Stones website can't decide whether Bill and Lois' place ought better be described as being in "Bedford Hills" or in "Katonah," so they have it one way on one page, and the other way on another.

- - - -

Stepping Stones: The Historic Home of Bill and Lois Wilson

<http://www.steppingstones.org/> says:

"Located 45 minutes north of NYC by car and 1 hour by train, in Bedford Hills, NY"

- - - -

<http://www.steppingstones.org/visiting.html> says:

"62 Oak Road, Katonah, New York 10536"

- - - -

[http://en.wikipedia.org/wiki/Katonah,\\_New\\_York](http://en.wikipedia.org/wiki/Katonah,_New_York) says:

"Katonah, New York is one of three unincorporated hamlets within the town of Bedford, Westchester County."

"Katonah is often styled as a 'village' by its residents. For example, its library is called the Katonah Village Library. However, 'village' has a legal meaning in New York. Katonah is not a village, but merely a hamlet, a non-legally-defined section of a town. Katonah does have its own ZIP code, 10536, and a Metro-North station. It is also part of the Katonah-Lewisboro school district."

- - - -

[http://en.wikipedia.org/wiki/Bedford\\_Hills,\\_New\\_York](http://en.wikipedia.org/wiki/Bedford_Hills,_New_York) says:

"Bedford Hills is an unincorporated hamlet in the Town of Bedford, New York. When the railroad was built in 1847, Bedford Hills was



Norris piece in Begleiter's monumental multi-volume set do provide historical materials up to 1977-79 (and then Ernie's later edition into the early 1990s).

But huge amounts of local and regional historical work are needed (over the entire period from 1935 at least)-- and an acceptable over-all framework needs to be set -- and we need institutional history especially for more recent years -- before anything like a full history of AA from 1935 can be written (and that by a professional historian who would ideally also be a member of AA).

My own view, for what it's worth, is that we cannot just begin in 1955, as though all that had to be said for the time to 1955 had been said in AA COMES OF AGE.

I think of two volumes for the history thus far THE CHARISMATIC PERIOD: FROM THE BEGINNING TO BILL'S DEATH (1934-1971) and THE PERIOD OF ROUTINE: FROM BILL'S DEATH TO THE PRESENT (1971-2008), and the two volumes would be very different as the history is very different -- but I also don't see it happening.

=====

+++Message 4956. . . . . Origin of the term "Character Defect"  
From: jeffyour . . . . . 4/10/2008 9:46:00 AM

=====

Good morning, all.

A question came up at my home group last week and I promised to do a little digging to come up with an 'informed' answer. Who better to ask than all of you?

I've run a cursory search of the archives of this discussion board and found nothing that addresses the historical origin of the term "Character Defects". There is nothing as rigorous as the kind of scholarly exposure that "contempt prior to investigation" has received.

In message 2947:

In a July 1953 Grapevine article titled "A

Fragment of History - the Origin of the 12 Steps" Bill W identified the Oxford Group as one of the 3 main channels of inspiration for AA's 12 Steps. Bill identified the other 2 main channels of inspiration for the 12 Steps as William James and Dr Silkworth.

In "AA Comes of Age" (pg 39) Bill wrote "Early AA got its ideas of self-examination, acknowledgment of character defects, restitution for harm done, and working with others straight from the Oxford Groups and directly from Sam Shoemaker, their former leader in America, and from nowhere else."

and in message 2460:

"From 1935 to 1948, The Upper Room was read every morning by more AAs than any other meditational work. Although the Oxford Group had the greatest influence on the development of early A.A. at the very beginning, The Upper Room was clearly the second greatest influence on early A.A. spirituality. You can see the effect of ideas drawn from The Upper Room throughout the first 164 pages of the Big Book.

"For a quick look at the kinds of things the Upper Room talked about, see <<http://hindsfoot.org/UpRm1.html>>, which gives selections from the readings in some of the issues of The Upper Room published in 1938 and 1939, along with commentary explaining some of the ideas which A.A. drew from this source: an important part of their understanding of what was meant by character and character defects, the emphasis on happiness as an inside job, the idea of the Divine Light within, and warnings against being too imprisoned by doctrines..."

Is this a term directly from William James? or from Oxford Group literature (and I wonder where THEY got it?)

thx

In grateful service,

Jeffrey A. Your  
Delegate  
Area 54, Panel 57  
Northeast Ohio General Service



conflicts like this? Thanks!

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

- >
- > Below is a brief history of the attempt to
- > publish the history from 1955 to the present.
- > It reflects the cost and the process which
- > this went through before it was finally
- > discarded. I have also provided some specula-
- > tion about who the various writers might have
- > been, drawing that information from a few
- > different resources.
- >
- > Hopefully this will be of interest to the
- > members of this group.
- >
- > The time line of events was:
- >
- > 1988 – writer 1 prepared a manuscript which
- > was provided to the Trustees Literature
- > Committee. They felt it was not appropriate.
- > A second writer was selected. He was unable
- > to meet the deadlines needed by AAWS and was
- > asked to withdraw from the project.
- >
- > 1991 – writer 3 was selected. She had written
- > "Pass It On" and began work. A draft she
- > prepared was reviewed by the Trustees
- > Literature Committee and to `readers' with
- > special expertise. They provided suggestions
- > and comments which were incorporated.
- >
- > 1992 - the Conference Literature Committee
- > received the `final' manuscript from writer 3
- >
- > 1993 – Although there was some unhappiness
- > regarding the manuscript, it was forwarded on
- > to the 1992 Conference Literature Committee.
- > Contractual differences arose between the
- > author and AAWS and writer 3 resigned
- >
- > 1993 – writer 4 was hired to clear up certain
- > sections and write a new one. This fairly
- > complete manuscript was forwarded to the 1993
- > Conference Literature Committee who recommended
- > the project be deferred for 2 years so that a
- > new group from AA could look at it with fresh
- > ideas.
- >
- > The project died at this time.
- >
- > The following was a review of the history as
- > provided by AAWS:
- >

- > 1985 – the Conference Literature Committee
- > formed a subcommittee to develop an outline
- > for an in depth history from 1955 – 1985
- > similar to "A.A. Comes of Age"
- >
- > 1986 – An outline for a definitive history
- > was prepared and forwarded to the Conference
- > Literature Committee for consideration. The
- > Conference Literature Committee recommended
- > that a definitive book on A.A. history from
- > 1955 – 1985 be prepared and presented to the
- > 1987 Conference.
- >
- > 1987 – The committee reviewed the progress
- > report on the first 13 rough chapters. It was
- > indicated that the first draft manuscript to
- > included 26 chapters of approximately 700
- > pages would be ready by the January 1988
- > deadline.
- >
- > 1988 – The committee reviewed the cover letter
- > and table of contents of the first draft
- > manuscript of the A.A. History Book and
- > recommended that it be referred to the
- > Conference Literature Committee. The 1988
- > Conference recommended that work continue on
- > the A.A. History Book.
- >
- > Following the Conference, the committee
- > affirmed:
- >
- > - the Trustees Literature Committee will
- > assume responsibility for this project through
- > a subcommittee
- >
- > - the publications director will be asked to
- > find a writer whose specialty is history and
- > that the current writer will continue the
- > effort of obtaining missing area histories
- >
- > - it was the consensus of the committee that
- > the section on area histories should be treated
- > as a separate archival project
- >
- > - it was suggested that the Conference
- > Literature Committee be asked for suggestions
- > with regard to how the material should be
- > handled
- >
- > 1989 – The area histories were separated from
- > the first manuscript and forwarded to the
- > Archives Committee on the recommendation of
- > the 1989 Conference Literature Committee
- >
- > Writers experienced in producing historical

- > reviews were asked to submit outlines for the
- > subcommittee prior to the Conference so that
- > a status report could be prepared for the
- > Conference Literature Committee. The sub-
- > committee selected a writer and a timetable
- > with estimated completion in January, 1991.
- > The Conference Literature Committee recommended
- > that the A.A. History from 1955 forwarded
- > focusing on major events and developments
- > since the co-founders turned A.A. over to
- > the Fellowship, rather than centering on the
- > beginnings of A.A. and histories of the 91
- > areas of the U.S. and Canada be continued.
- >
- > 1990 – the subcommittee's review of the outline
- > and draft chapters led to a re-emphasis of the
- > guidelines along with the suggestion for
- > stronger editorial control, and recommended
- > that the summary of progress be provided to
- > the Conference Literature Committee, along
- > with the reaffirmation that draft copies not
- > be circulated in advance of the completion
- > of the manuscript. In late February the sub-
- > committee and author part and the search for
- > a replacement was undertaken. An experienced
- > writer, with broad background with A.A.
- > literature was subsequently hired). The
- > Conference Literature Committee recommended
- > that the project continue to completion. This
- > became a Conference Action.
- >
- > 1991 – the subcommittee reported that the
- > project was on schedule with the manuscript
- > to be delivered by March, 1992.
- >
- > 1992 – The Trustees Literature Committee
- > recommended that the A.A. History Book be
- > forwarded to the Conference Literature Commit-
- > tee. The Conference Literature Committee
- > recommended that the manuscript be returned
- > to the 1992 Conference Literature Committee
- > and then forwarded to the 1993 Conference
- > Literature Committee.
- >
- > 1993 – A.A. History Book completed draft
- > manuscript was forwarded to the Conference
- > Literature Committee which recommended that
- > the project be deferred for 2 years so that
- > a new team of A.A. servants can look at the
- > history book with fresh ideas.
- >
- > 1996 – Trustees Literature Committee discussed
- > and did not approve a request to revive the
- > History Book project. Conference Literature
- > Committee recommendation NOT adopted by the

> Conference: "That the manuscript originally  
> commissioned as a history book be relabeled  
> "collected observations of Alcoholics Anonymous"  
> and that it be placed in the Archives and made  
> available for purchase at a cost upon request  
> after editing for anonymity and various speci-  
> fic concerns relating to accuracy of content  
> and style.

>  
> 1997 – The Trustees Literature Committee  
> discussed requests regarding the draft of  
> the A.A. History Book written by <writer 3  
> from the first description above> (and others)  
> and agreed that it not be made available  
> in the Archives or anywhere else since it  
> runs the risk of becoming `unofficial' A.A.  
> literature and could involve legal problems.

>  
> 1998 – the Trustees Literature Committee  
> forwarded to the Conference Literature  
> Committee an area request that a second  
> history book be developed. The Conference  
> Literature Committee agreed there was no  
> compelling need to develop this project.

>  
> Expenses:

>  
> Paid 86 – 92  
>  
> 224,000  
> 117,000  
> \_\_\_\_\_  
>  
> 341,000 (sub total)

>  
> 1992 - 5,000  
>  
> 1992 - 8,000  
>  
> 1993 - 26,000  
> \_\_\_\_\_  
>  
> 380,000 (total)

>  
> From some information I was provided (from  
> Glenn C. on this list) and the documentation  
> which I have, I am speculating:

>  
> Writer 1 was Bob Pearsons - this is pure  
> speculation but appears to be well founded  
> from the follow up email. The alternative is  
> that he is writer 2 since the group history  
> was not the focus of his material and writer 1  
> appeared to focus more on the history of the  
> groups rather than AAWS.

>  
 > Writer 2 was Charles Hanson – this is pure  
 > speculation – perhaps he was writer 1 if  
 > his material was more focused on the groups  
 > than AAWS.  
 >  
 > Writer 3 was Catherine Noren – from my  
 > documentation  
 >  
 > Writer 4 - ??? - this appears to be a fairly  
 > minor role, one of cleaning up and not adding  
 > much substantive content.  
 >  
 > - - - -  
 >  
 > Message 4942 from ArtSheehan@...  
 > (ArtSheehan at msn.com) said:  
 >  
 > "The attempt to write an AA history from 1955  
 > had to be abandoned. I suspect Conference  
 > approval for any type of historical work would  
 > be one heck of a major challenge (and probably  
 > rightfully so)."  
 >  
 > - - - -  
 >  
 > Message 4944 from "Mel Barger"  
 > melb@...  
 > (melb at accesstoledo.com) said:  
 >  
 > "You referred to the ill-starred attempt to  
 > produce an AA history covering the period from  
 > 1955 on. I understand that this failed because  
 > delegates were unhappy with the histories of  
 > their own areas, for various reasons. The  
 > project was finally shelved after spending a  
 > small fortune producing a version. It  
 > did get out somehow, and I have a copy for  
 > occasional reference, but there is no approved  
 > copy anywhere. I've concluded that AA will  
 > never have an authorized history covering  
 > this period; the job will be left to outside  
 > writers by default."  
 >

=====

++++Message 4958. . . . . Opening Day No-Hitter April 16 1940  
From: jlobdell54 . . . . . 4/11/2008 5:27:00 PM

=====

Cleveland Indians vs. Chicago White Sox,  
WP Bob Feller LP Edgar Smith. Score 1-0.







items that are not Conference-approved (i.e. service pieces).

Page S70 of the Service Manual states: "The General Service Board is responsible for the General Service Office and the Grapevine, and it takes care of its administrative duties through two operating corporations. One is A.A. World Services, Inc., which oversees the General Service Office and publishes A.A.'s books and pamphlets. The other is The A.A. Grapevine, Inc., which oversees the Grapevine office and publishes and distributes the A.A. Grapevine magazine, the Spanish edition, La Viña, and related items. The two entities need to be incorporated in order to accomplish such tasks as publishing and distributing literature, handling funds, and conducting other vital aspects of A.A.'s business."

Cheers  
Arthur

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Al Welch  
Sent: Thursday, April 10, 2008 7:53 AM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] Re: Conf-approv literature & AA history from 1955

From Al Welch and junebug0619

- - - -

From: "Al Welch" <welch@a-1associates.com>  
(welch at a-1associates.com)

Another definition of Conference-approved is that it is owned by, printed by and distributed only by the GSO in New York City. (and I don't necessarily think that is a bad thing - it just sounds that way!)

- - - -

From: junebug0619@aol.com  
(junebug0619 at aol.com)

I agree that there are many helpful books outside the realm of AA. Alcoholics Anonymous is a text book for sobriety. I need info for the heart and soul.

----- Original Message -----

From: "jenny andrews" <jennylaurie1@hotmail.com>





post-1955 AA. That's the main reason that the edited manuscript is titled "Collected Observations of AA." There was nothing comprehensive about it, just a few tidbits of detail that only a few AA historians could sink their teeth into. And, as an AA Historian, I found the writing as misleading.

The sets of authors (three?) tried, and short of a breach of contract lawsuit against the General Service Board, all were paid for their professional services.

Can we go back to Bill W. and "AA Comes Of Age" as the Fellowship's initial history effort? Bill assembled the chapters and stories in that work like the adventure he had witnessed during our formative years. And longtime AAs received it that way, ensuring future AA generations that it had great relevance and provenance! AACA has many contributors and tells the 'adventure' of a developed unity out of many divergent positions of how: how AA grew, how AAs served, how AA may have fallen short, and most importantly how AA survived.

Perhaps the next Fellowship-wide history draft could keep this perspective in sight.

AACA is a very tough 'act' to follow---with the Conference disapproval and failure of the two historybook efforts through the 1990s, a general consensus began to develop, and seemed to replace the "AA-as-a-whole-history" need (rather a 'want' no?) with a sense that local (anywhere from an AA District to an AA Area to an AA Region) histories could be completed.

In late 1993, after the debacle of this second history book effort failed the approval of the Conference, discussion here in Northern Illinois was as simple as this: if the Conference can't get a history completed and pass muster, we can! Not fully cognizant of the implications, I volunteered to attempt to write it. My service at that time was two years of District Archives development (from scratch!), two years as a District Secretary, and eight years of sobriety with a love and appreciation of AA's heritage. The Assembly approved my proposal and I went to work at it. Please note that this sharing is not so much about me but can serve as an example of one AA's effort to preserve our message for future AAs. As written in the Preface, it turns out that the joy is in the search and discovery.

The AA Archives assisted with answering any question I had, and the Archivist at the time, Frank M., provided me actual letters and relatively confidential information with my own commitment to protect its anonymity. The Chicago Archives (at the time, scattered around the Area Office) was also a huge resource. The Chicago Historical Society had very relevant Illinois AA items, too, previously contributed from a 1989 Chicago Archives Committee.

A close friend and past Area 20 (n. Illinois) Delegate and past Area Archives Committee Chair, Hank G., turned out to be my "Pathfinder" on the research.

My own Area's Archives had its first extensive sorting and cataloguing completed as a result. Two years later, sufficiently humbled that my Area had something relevant and accurate, I enlisted an Ad Hoc committee of ten

longtimers and trusted servants to review it---think of a friendly Grand Jury investigation that could call any detail into question for me to prove as cross-referenced and double-checked.

The Area Assembly approved the proposal to print it in June 1996, and 1500 historybooks were distributed and/or purchased until it was considered as out-of-print. By 2002, it was posted on the Area website as a massive Adobe Acrobat Reader document. By 2001, further research brought my proposal to update the book into a Second Issue, and my Assembly approved the venture. In 2003, the same review process took place as had happened in 1996, and this time the entire work was re-written with the reviewing help of a close AA friend with a 'magna cum laude' B.A. degree in English literature. The Second Issue's Assembly-approved printing was scaled down to 300 books that were distributed and/or purchased within two years...But, as planned, it was intended to be posted on the Area website, where it remains "in print" today (as an even larger PDF file). Go to [www.aa-nia.org](http://www.aa-nia.org) and search for it!

Conference approval is a lengthy and complicated process that proves the description of AA's prudent speed of "Slow, or Stopped."

Thankfully my Area's speed was "slow" about publishing its own history.

I believe that if a post-1955 AA history is written with the caliber and details of a "Not-God" or "AA Comes Of Age" effort, it would still have a rough time getting through our Conference's committee system. But I could be wrong.

Meanwhile, many efforts continue with significant results for our AA history and most of those efforts and publishing have been discussed and announced here in this egroup. There are many successes that parallel what happened in Northern Illinois Area here!

As a simple "member" of my Area Archives Committee today, thanks for hearing my view.

Rick, Illinois

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of David  
Sent: Thursday, April 10, 2008 8:03 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] Re: AA history from 1955 to the present

\$384,000 was expended on a book which was never completed or allowed to be completed. The Trustees Literature Committee then "agreed that it not be made available in the Archives or anywhere else since it runs the risk of becoming `unofficial' A.A.literature and could involve legal problems."

Questions:

1. Have other pieces of literature, involving over a quarter of a million dollars in expenditures, been banned from the archives and kept secret?









strongly in the changeability of character through overwhelming transformational experiences of a mystical type. The Oxford Groupers adopted the Jamesian (pragmatic) view and morphed it with a brand of "second blessing" theology which was by then a little dated. They brushed it off and polished it up with some dynamic-psychology theory so it would have a wider appeal.

Cora

=====

+++Message 4971. . . . . Re: Milestones of Alcoholics  
Anonymous by Bill  
From: aalogsdon@aol.com . . . . . 4/13/2008 9:29:00 PM

=====

I believe that they have already been put on CDs. I have a set of three of these red recordings and have them loaned out to a taper.

I think they are recordings of Bill W made in 1947. Can do follow-up if necessary.

=====

+++Message 4972. . . . . Stepping Stones Annual Picnic  
From: Glenn Chesnut . . . . . 4/18/2008 8:58:00 PM

=====

From: "Stepping Stones" <info@steppingstones.org>  
(info at steppingstones.org)

Dear Friend of Stepping Stones -

Spring has definitely come to Stepping Stones, the historic home of Bill and Lois Wilson in Bedford, New York. The daffodils and tulips are in bloom, the annual picnic is soon upon us and visitors are waking up from a long winter's nap and stopping by for guided tours daily.

Spring brings important updates for the Stepping Stones family - people like you.

The 56th Annual Picnic is Saturday, June 7, 2008, at noon. It's only a one-hour train ride from New York City, so please be sure to join us and help spread the word! For a flyer or more information,





- - - -

From the moderator: (Big Book p. 4) the stock whose symbol on the stock ticker was XYZ-32, was Penick & Ford, which tumbled from 52 to 32 in a single day.

But what can our experts on the stock market tell us? Was this a minus sign in front of the number 32?

|||||

+++Message 4976. . . . . Early proposed BB cover  
From: Glenn Chesnut . . . . . 4/20/2008 7:17:00 PM

|||||

From: "Dirk Dierking" wsmaugham21@yahoo.com  
(wsmaugham21 at yahoo.com)

At <http://hindsfoot.org/private.html> you can see a picture which I found, showing what I have been told is an early proposed cover design for the Big Book.

What can you tell me about who designed this particular cover, and that person's story and life?

Also about whoever designed the cover that ended up being used for the first edition of the Big Book, and the whole story of how the first cover was chosen?

Peace,

Dirk

|||||

+++Message 4977. . . . . Re: Early proposed BB cover  
From: Mitchell K. . . . . 4/20/2008 8:29:00 PM

|||||

Responses from Mitchell K., Rick Tomkins, and Arthur Sheehan

- - - -

From: "Mitchell K." <mitchell\_k\_archivist@yahoo.com>  
(mitchell\_k\_archivist at yahoo.com)

I'm sure there will be lots of responses, but...

The cover was designed by Ray Campbell. Ray was an early NY member and an artist who lived in Carmel (or Lake Carmel), NY (Putnam County) and his story AN ARTIST'S CONCEPT appeared in the First Edition of the Big Book. Ray also was the person who designed the so-called "Circus" Dust Jacket which was chosen. The original cover is located at the archives of the Stepping Stones Foundation, former home of Bill and Lois in the Bedford Hills (Westchester County) NY area. Carmel, NY is not that far from Stepping Stones.

This Ray Campbell is not the same as the artist of the same name born in 1956 in the UK.

-----

From: "ricktompkins" <ricktompkins@comcast.net>  
(ricktompkins at comcast.net)

This is the blue "Their Pathway To A Cure" cover. The same artist designed the yellow, red, and white cover that was used on all First Edition dust jackets and one that most AAs can easily recognize.

The early AAs selected the second and called it the 'circus' dust cover because of its bright color arrangement.

And, the illustrator's story "An Artist's Concept" was printed in First Editions, now in the AAWS Experience, Strength, and Hope.

Notably, the author made the first reference to Spencer's "contempt prior to investigation" quote (misquoted and/or unattributed to Herbert Spencer) that later was added to the Big Book's "Spiritual Experience" appendix.

Enjoy the draft that was not selected; perhaps it was too frighteningly compelling. The second, selected cover had no images, just the uncomplicated script lettering. To me, both were very "art deco."

Rick, Illinois

-----

From: "Arthur Sheehan" <ArtSheehan@msn.com>  
(ArtSheehan at msn.com)

Hi Dirk

The brightly colored yellow and red dust jacket usually associated with the first edition Big Book is sometimes called the "circus color" dust jacket. It was designed by Ray C (Campbel) whose 1st edition Big Book story is "An Artist's Concept."

Ray also designed an art deco style dust jacket that was never used. It's the dust jacket you are inquiring about. I believe a painting of it is on display at Steppingstones but I can't verify this as fact.

As an item of AA trivial pursuit, Ray C began his story with a quotation he attributed to Herbert Spencer which said: "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."

Ray's story was not included in the 2nd edition Big Book. However, the quotation and attribution were added to Appendix II "Spiritual Experience" when the 2nd edition Big Book was published in 1955. It has since been found out that the quotation should be attributed to an English clergyman, author and college lecturer by the name of William Paley who lived from 1743 to 1805.

Cheers  
Arthur

- - - -

Original message from: "Dirk Dierking"

<wsmaugham21@yahoo.com>  
wsmaugham21 at yahoo.com)

>

> At <http://hindsfoot.org/private.html> you  
> can see a picture which I found, showing what  
> I have been told is an early proposed cover  
> design for the Big Book.

>

> What can you tell me about who designed  
> this particular cover, and that person's  
> story and life?

>

> Also about whoever designed the cover that  
> ended up being used for the first edition  
> of the Big Book, and the whole story of how  
> the first cover was chosen?









Thanks, and all best,

Amiel

|||||

+++Message 4983. . . . . Hugh Reilly, Easy Does It: The Story of Mac  
From: giftpurple . . . . . 4/22/2008 8:38:00 AM

|||||

What is the history behind the book "Easy Does It: Story of Mac" by Hugh Reilly?

----

From the moderator:

"Easy Does It" by Hugh Reilly was a 1950s book about an alcoholic man.

The basic bibliographic information is:

Easy does it, the story of Mac. For the millions who as yet do not know.  
by Hugh Reilly, pseud.  
Type: Book; English  
Publisher: New York, Kenedy [1950]  
OCLC: 2662794  
Related Subjects: Alcoholics Anonymous.

There is a review written by Robert E. L. Faris. See the book review "Easy Does It: The Story of Mac. by Hugh Reilly" in the American Journal of Sociology, Vol. 56, No. 3 (Nov., 1950), p. 300. (Published by the University of Chicago Press)

|||||

+++Message 4984. . . . . Re: Bill's story and XYZ-32 on stock ticker  
From: junebug0619@aol.com . . . . . 4/20/2008 11:01:00 PM

|||||

Responses from junebug, John Lee, and Mike Barns

----

From: junebug0619@aol.com  
(junebug0619 at aol.com)

If a person is following the action of any one















I would be interested to know when and how Bill Dotson's name became associated with the painting?

It was not intended to represent him when it was painted in 1955 by Robert M, a volunteer illustrator for the Grapevine and appeared in the December issue of that year titled "Came to Believe." The setting is obviously not in a hospital. The man on the bed is wearing trousers and an undershirt. There is a bottle of booze on the chest of drawers. The head and foot of the bed are brass, not a hospital bed. If the book one of the men has is supposed to be a Big Book, it wasn't published until almost four years later. One wonders what book Bill and Dr. Bob would have used.

It is my understanding that the painting was presented to Bill W by the artist in May of 1956, the following year. It was very popular and the Grapevine provided reproductions of it.

When the book Came to Believe was published in 1973, the name of the painting was changed to The Man on the Bed to avoid confusion.

It appears at some point people started believing the painting represented Bill Dotson in Akron City Hospital in 1935. I wonder if there is any hard evidence when that happened?

Tommy H

- - - -

Original message: Trysh Travis wrote

>I have become interested in the various  
>representations of "the man in the bed," and  
>am eager to add to the "gallery" I am making  
>up. I have collected the photos from the  
>original Jack Alexander article in the  
>Saturday Evening Post, as well as the  
>painting [?] on Barefoot Bill's website  
>  
><http://www.barefootworld.net/aabilld-aa3.html>  
>  
>and the stained glass window at the Akron  
>Archives  
>  
>[http://www.akronaa.org/Archives/man\\_on\\_the\\_bed.html](http://www.akronaa.org/Archives/man_on_the_bed.html)  
>  
>I am curious to know whether people on this  
>list know of other visual representations of

>the man in the bed that I might add to my  
>archive. They don't have to be famous like  
>these are!

|||||

+++Message 4994. . . . . Re: "the man in the bed"  
From: Arthur Sheehan . . . . . 4/28/2008 10:11:00 PM

|||||

I don't see anything to add to your answer  
Tommy. It's fairly common to hear members say  
that the man on the bed represents Bill,  
Dr Bob and Bill D.

What I do is to point out that: (1) the man on  
the bed is wearing trousers, (2) there is a  
carpet under the bed, (3) there is a bottle of  
booze on the dresser and (4) the headboard  
and footboard of the bed are brass. These  
would not be found in a room in Akron City  
Hospital in June 1935. Also, the man in the  
foreground is holding a book - if the artist  
intended it to be the Big Book, then that  
wasn't written until 4 years later in 1939.

And then people still go on saying it's Bill,  
Dr Bob and Bill D.

Cheers  
Arthur

|||||

+++Message 4995. . . . . Historical list of all ICYPAA  
conferences  
From: Jocelyn . . . . . 5/2/2008 2:22:00 PM

|||||

~~~~Hey there ... Just joined the group.  
Found you in my search for a simple list of
all the ICYPAA's, their years, cities and
themes. I'm the chair of the Chicago ICYPAA
bid committee for this year, and would like
to peruse this info. Does anyone have any
idea where I can locate such a list??

Look forward to seeing you in Oklahoma!

Jocelyn Geboy
Chair, Chicago ICYPAA Bid Committee

- - - -

From the moderator: for a general historical account (although this doesn't give you your detailed list) you might look at

<http://www.barefootsworld.net/aaspecialgroups.html>

if you haven't already done so.

- - - -

--- In AAHistoryLovers@yahoo.com, "dijmo" <dijmo@...> wrote:

>
> The 50th ICYPAA is being held July 3-6, 2008
> in Oklahoma City: <http://www.50thcypaa.org>
>
> We have been working with the program committee to get a slot on the program for a panel meeting on Saturday afternoon. The likely title for this panel is "Historical Perspective on the ICYPAA conference" (from people that hosted ICYPAA over the decades).
>
> We would like to have three prearranged panelists, one that was involved in hosting an ICYPAA during the 60's, one that was involved in hosting an ICYPAA during the 70's and one from the 80's.
>
> After each of these folks have shared a little bit about what it was like and what it meant for their sobriety, we will open it up for sharing from the floor.
>
> For those of you who may know of Bill D., he has agreed to be the Saturday night speaker. Bill was involved in organizing the first ICYPAA and the main speaker at the second! If that's not enough, he first came to AA at age 19, in New York and attended meetings with Bill W. and many other early AAs.
>
> Lizzie Schrock
> Member 34th ICYPAA Host Committee
> lizzieschrock@...
> 530/906/9854
>
> or
>
> Melanie Elliott
> Member 34th ICYPAA Host Committee
> melhermann@...
> 323/356/0432
>

- > group, who was Ernie Gerig of Toledo, one of
- > the truly great AA good old timers.]
- >
- > Ernie Galbraith, who had trouble with drinking
- > for the rest of his life, nevertheless had
- > his story, "The Seven Month Slip," in the
- > first edition of the Big Book. In 1941 Dr.
- > Bob's daughter Sue married Ernie Galbraith
- > but they were later divorced.
- >
- >
- >

=====

++++Message 4997. Re: Hugh Reilly, Easy Does It: The
 Story of Mac
 From: Chris Budnick 4/30/2008 1:28:00 AM

=====

Below is the text from the Silkworth biography
 by Dale Mitchell (p. 95 - 101) regarding
 arguments for Silkworth writing Easy Does It.
 As mentioned in the email from Jim, it does
 indicate speculation about Bill Wilson having
 authored the book. I had forgotten that point
 from the Silkworth bio. It's a bit of a long
 email.

- - - -

On May 26, 1950, a fictional account of an
 alcoholic called Easy Does It: The Story of Mac
 was published by P.J. Kenedy and Sons out of
 New York City during Silkworth's last full
 year at Knickerbocker Hospital. The author
 used the pseudonym Hugh Reilly and, according
 to the dustcover, "has resorted to a narrative
 which but barely disguises his true experience."
 Was this author, indeed, William Silkworth?
 A number of facts lead to this very conclusion.

Easy Does It describes a treatment facility
 and process that mirrors that of Knickerbocker
 Hospital during the Silkworth management. It
 outlines the program of Alcoholics Anonymous
 to a degree of understanding that surpasses
 that of most of the active members of the
 fellowship. The Twelve Steps of Alcoholics
 Anonymous and some of the then-unwritten
 Traditions are explained to a level equal to
 that of the Big Book. Easy Does It presents
 facts, fictional characters that strongly
 resemble important people within early M, and

medical descriptions unique to the Silkworth treatment program. More important, the alcoholic mind is dissected through the conversations and thoughts of the main character, Mac.

Prior to *Easy Does It*, early AA was presented in only a few publications, including the *Big Book of Alcoholics Anonymous* and a few Bill Wilson AA Grapevine articles. Some of the information contained in *Easy Does It* cannot be traced to any of these sources. The author of this book must have lived within the inner circles of the program and maintained firsthand knowledge of specific Silkworth treatment attitudes. Only one man could have known the details outlined in *Easy Does It* - William Silkworth himself.

The characters in the book spoke about the exact same medical descriptions, analogies, and quotations Silkworth used over the years in his writings and speeches.

Silkworth's nurse, Teddy, is one of the fictional characters in the book. The character matches Teddy in vivid physical detail and personality. The personality description even corresponds to how Teddy described herself in the 1952 article "I'm a Nurse in an Alcoholic Ward." Silkworth himself could not have been better described in physical detail and personality had his own wife written the book. His glowing white hair, his deep blue eyes, even the way he dressed are the attributes of one of the characters.

The author held an uncanny knowledge of alcoholism, the Silkworth writings, the allergy theory, and the program specifics of Alcoholics Anonymous. The book uses many phrases that were coined by Silkworth and rarely used by others. The book, which was well received, focuses more on the physical and medical presentation of alcoholism than the spiritual requirements of recovery, yet the spiritual components of recovery are also plainly detailed. Although Silkworth's conversion beliefs are left for secondary conversations between the two main characters, conversion indeed occurs in every case of recovery presented. In accordance with the Silkworth legacy, it is obvious the book lays the ground for a firm base of medical understanding. A presentation of Higher Power and references to God are well placed within the book after the

medical descriptions. Had the book been written with a purely AA focus, this might not have occurred.

The only reasonable argument against Silkworth authoring the book is that he was an extremely private and humble man. It is said that Silkworth would never write a book about himself that contained such glowing praise for his work. Silkworth always maintained his distance from fame despite the important role he played in the birth of Alcoholics Anonymous. Why would he suddenly step out of character and write a book acknowledging the intelligence and knowledge of alcoholic treatment by a doctor who was obviously himself?

We do know that he did nonetheless step out of character and pen a glowing recommendation of himself. The foreword to *Easy Does It* was written and signed by "William Duncan Silkworth, Physician-in-Charge of the AA Wing, Knickerbocker Hospital, New York." In this short introduction, Silkworth writes, "The author has long been a close student of the alcoholic problem. He certainly does not write as an amateur."

The story describes one of the main characters, Dr. Goodrich, as "a man of exceptional mental and spiritual nature." If it can only be accepted that the Dr. Goodrich character is indeed Dr. Silkworth, then it must be accepted that Silkworth was still writing a foreword to a book that praised his own work.

In his closing statement of the foreword Silkworth states, "It deals with a complex subject, discussed from many angles, often challenging, always vigorous and original." At the time, Silkworth was widely respected as an expert on alcoholism and for his Towns and Knickerbocker treatment models for programs and facilities all over the world. This foreword was no small recommendation. Silkworth endorsed only three books in his writing over his many years: *Alcoholics Anonymous*, *The Varieties of Religious Experience*, and *Easy Does It*. This places *Easy Does It* quite high on the suggested reading list from a man generally married to science and Alcoholics Anonymous.

The only other reasonable argument against Silkworth as the author is that Bill Wilson was

the author. Next to Silkworth, no one else had the experience at Towns and Knickerbocker Hospitals aside from Bill Wilson. No one could have more precisely described Alcoholics Anonymous. No one could have understood the medical facts presented in the book regarding the allergy theory, and certainly, no one knew the true story of Bill's spiritual awakening.

How then do we challenge this theory? First, Bill was known to be gregarious and very public. He wrote many articles and was involved in the writing of two books about his life and the history of Alcoholics Anonymous. Not once did he shy from public praise, quite the contrary. Why would Bill Wilson suddenly decide to write a book on Alcoholics Anonymous and the life of Dr. Silkworth in an anonymous fashion?

Second, Wilson regretted not properly thanking Silkworth more directly, and more frequently, long after Silkworth had died. He would not have made these comments had he actually written a book that did indeed provide such praise for Silkworth.

When first informed about the possibility that Silkworth authored *Easy Does It* by a resourceful woman named Susan in New Jersey, I set out to prove her wrong. My very first phone call made me begin to question my preconceptions.

When I called Adelaide Silkworth, the wife of Silkworth's nephew William Silkworth, the first time, we spoke briefly about the project and my desire to find out all I could about the doctor. Her first response was "Are you going to tell them about *Easy Does It*?"

The family has long believed Silkworth to be the author of *Easy Does It* - a rumor that does not start haphazardly in a family history. Adelaide matter-of-factly talked about how she and her husband have always known and talked openly about Dr. Silkworth being the true author, as though she thought everyone already knew it to be true. If Dr. Silkworth had lived three or four generations earlier, the current family beliefs might be difficult to accept as truth. The fact that he lived at the same time and spent much time with his namesake only strengthens the family history.

A secondary source of proof is found in the book review section of the New York Times in 1950. The prerelease book review for Easy Does It names Dr. Silkworth as the author. Minot C. Morgan wrote of this review in the December 8, 1950, Princeton Alumni Weekly, where he discussed Easy Does It and the author.

Members of this class may not be aware that one of our classmates is an author named Hugh Reilly, but the following book review in the New York Times reveals his identity to be none other than Dr. Bill Silkworth, who is still devoting his energies and his professional skill in a fine and much-needed humanitarian service:

"A fictionalized biography of an 'arrested alcoholic' by an author who writes under the pseudonym of Hugh Reilly will be published on May 26 by P.J. Kenedy. 'Easy Does It: The Story of Mac' presents the life of a 'stew-bum,'

and the how and why of drinking and how the alcoholic returned to normal life. Dr. William Duncan Silkworth, Physician-in-charge of the Alcoholics Anonymous Wing in Knickerbocker Hospital, says in his foreword: The author very properly integrates the moral therapy and psychology of Alcoholics Anonymous as an essential element in restoring the integrity of the alcoholic."

Also the following excerpt from an obituary of Dr. Silkworth was found as a third source:

A few months before his death his book, "Easy Does It: The Story of Mac," was published by P.J. Kenedy, the fictionalized biography of an arrested alcoholic, telling the how and why of drinking and explaining the means of recovery, emphasizing the moral therapy and psychology of Alcoholics Anonymous as an essential element in restoring the integrity of the alcoholic. In the publication of the book Billy concealed his identity under the pseudonym of Hugh Reilly, only the foreword being credited to Dr. William Duncan Silkworth.

The New York Times had a resource at its fingertips since lost in the annals of AA history - an original book review. Silkworth's New York Times obituary was matter-of-fact about the authorship of Easy Does It. Certainly, had there been a man named Hugh Reilly, of whom we have been unable to, find any record exists,

he would have come forward for his rightful ownership of the book. In fact, the book itself admits the name is a pseudonym.

The dedication page of Easy Does It can be viewed as a path to the author's identity. Certainly thousands may have the same initials as those listed on the following dedication page. Yet if we begin with those who had a positive influence on Dr. Silkworth, we can quickly find names that correspond with the initials.

TO T. F. M.

WITH GRATITUDE FOR ALL THE THINGS

THAT WENT INTO HIS BEING

"THE FIRST TO UNDERSTAND"

AND TO

C.E.T

WHICH MIGHT ALSO STAND FOR
CHRIST EXEMPLIFIED FOR OUR
TIMES

Only one man in Silkworth's life distinguished as "the first to understand" has the initials T. F. M. And many referred to Thomas Francis Marshall as the first to understand. He was among the first to publicly preach a required "conversion experience" for alcoholic recovery. Long before William James and Joel Steele, Marshall beckoned spiritual conversion as a solution to alcoholism. One of the most ardent supporters of conversion was William Silkworth. Colonel Edward Towns (C.E.T.) was known as a very compassionate and Christian man. Towns and Silkworth became very good friends through the work at Towns Hospital. Many who knew Towns referred to his strong Christian values, and one in particular, the Reverend Harry Emerson Fosdick, called him "an example of Christianity."

The introduction to Easy Does It was written with authority. Not with the authority of one man's understanding of one alcoholic, but with one man's experience of many alcoholics. Again, the author praises several founding members and supporters of Alcoholics Anonymous, including "a great man named

its inception, a growing group of people, who at first would not consider themselves as "young people," has become regular attendees. The number of young people suffering from alcoholism who turn to AA for help is growing, and ICYPAA helps to carry AA's message of recovery to alcoholics of all ages. This meeting provides an opportunity for young AA's from all over the world to come together and share their experience, strength, and hope as members of Alcoholics Anonymous. AA members who attend an ICYPAA return home better prepared to receive young people who come to AA looking for a better way of life.

ICYPAA provides visible evidence that large numbers of young people are achieving a lasting and comfortable sobriety in Alcoholics Anonymous. The three legacies of AA -- Recovery, Unity, and Service -- are the backbone of ICYPAA, just as they are throughout AA. ICYPAA has a long history as an established AA conference. It regularly contributes to the AA General Service Office, as well as to the Area Service Structure in the local areas where it is held. ICYPAA and its attendees are also committed to reaching out to the newcomer, and to involvement in every other facet of AA service. ICYPAA participants can often be found serving at the national, state, area, and group levels. Newcomers are shown, by people their own age, that using AA principles in their daily lives and getting involved in AA service can have a significant impact on a lasting and comfortable sobriety.

The 2008 ICYPAA will be held July 3-6 in Oklahoma City, OK

Los Angeles, CA 2007 "Solid as Gibraltar"

New Orleans, LA 2006 "Raise the Bottom"
postponed due to Katrina 2005

Orlando, FL 2004 "we Stopped in Time"

Portland, OR 2003 "No-Middle-Of-The-Road
Solution"

Louisville, KY 2002 "A Design for Living"

Detroit, MI 2001 "Rebellion may be Fatal..."

Albuquerque, NM 2000 "Miracles Among Us"

Houston, TX 1999 "An Experience You Must not Miss"

Washington, DC 1998 "The keys of the Kingdom"

Estes Park, CO 1997 "The High Road to a New Freedom"

Anaheim, CA 1996 "We Absolutely Insist On Enjoying Life"

Honolulu, HI 1995 "Willing to go to any lengths"

Atlanta, GA 1994 "Together we fly"

New York, NY 1993 "Beyond your wildest dreams"

Cleveland, OH 1992 "Back to Basics"

San Francisco, CA 1991 "There is a Solution"

Montreal, PQ 1990 "Heart to Heart around the World"

Salt Lake City, UT 1989 "Carry the Message"

Nashville, TN 1988 "I am Responsible"

Boston, MA 1987 "A Magnificent Reality"

Miami, FL 1986 "Sunlight of the Spirit"

Denver, CO 1985 "A Magnificent Reality"

Chicago, IL 1984

Cincinnati, OH 1983

New York, NY 1982

Minneapolis, MN 1981

Tucson, AZ 1980 "Sweet Surrender"

Vancouver, BC 1979 "Celebrate Sobriety"

Atlanta, GA 1978

Houston, TX 1977

Philadelphia, PA 1976 "The Spirit of 76"

>paraphrased?

Since the mention of editing was done by Bill, I assume he either did it or leant his approval to what was done.

That said, I have asked before on this forum why the word transcendence was substituted for victory in the Third Step Prayer on p. 210 and have yet to receive an answer. Its use does not seem to meet the criteria Bill listed.

Big Book Third Step Prayer p. 63:

"Take away my difficulties, that victory over them may bear witness to those I would help of Thy Power, Thy Love, and Thy Way of Life."

As Bill Sees It Third Step Prayer p. 210:

"Take away my difficulties, that my transcendence over them may bear witness to those I would help of Thy Power, Thy Love, and Thy Way of Life."

I would note that many things change over the years. The Serenity Prayer we use is different from the way Niebuhr wrote it, according to his daughter. Scholars tell us the Christian Bible has been changed thru the ages, but since we have no original drafts, we have to depend on textual analysis for attempts at what was originally written.

The Foreword to the Fourth Edition of the Big Book was changed almost as soon as it was published, and I know of at least one local Big Book Study that deems the First Printing to be inappropriate for study. Go figure.

Off the top of my head, I am aware of only about a half dozen places in "As Bill Sees It" where editing has taken place, usually taking sentences out to make the selection shorter. There is no indication in the A.A.W.L./A.B.S.I. where this has been done, but that is certainly not unusual.

I use the book in my daily routine and usually think of the changes only when I get to p. 210. Your experience obviously has been different.

Tommy H in Baton Rouge

Leonard, Mort J rented a large room on the mezzanine for \$5.00. This was the first public meeting of A. A. It was on a Friday at 8 PM, in March of 1940,"and meetings in LA have continued uninterrupted since that date.

Is the date of a city'd continuous meetings considered the date A. A. was founded there, or is it the date of the 1st meeting which never continued or "slipped"?

Many cities use the 1st meeting date as bragging rights but sobriety is considered as continuous.

I hope that some of you can help clarify this matter.

See you in Niagara Falls NY in Sept.
Natl .Archives workshop
Shakey Mike Gwartz

|||||

+++Message 5011. Henrietta Sieberling Talk as given
by John Sieberling
From: jlobdell54 5/13/2008 9:07:00 PM

|||||

A transcription of her talk is at
<http://www.a-1associates.com/aa/billwilsonmeetingsieberling.htm>

A reference to this source was also sent in by <elg3_79@yahoo.com> (elg3_79 at yahoo.com)

From: "Maria Hoffman" <jhoffma6@tampabay.rr.com> (jhoffma6 at tampabay.rr.com)

A transcript is also posted on Barefoots World:
<http://www.barefootsworld.net/aaorighenriettas.html>

From: "rajiv.behappy" <rajiv.BeHappy@gmail.com> (rajiv.BeHappy at gmail.com)

A transcript is given in the Fall 1985, Employee

62 Oak Road
Katonah (Bedford Hills), NY 10536
914/232/4822

Open Speaker Meeting starts at 2:00PM with
Greg M. from New York - General Manager
of GSO (AA)

Ric B. from Virginia (Al-Anon)
Mercedes V. from Mexico (Alateen)

For more info go to www.steppingstones.org

The “Hightstown Early Birds” Group presents
An AA History Presentation with 250 Pictures of
Early AA with Barefoot Bill from West Milford NJ
Saturday, June 14, 2008

9:00AM – 11:45AM

First Presbyterian Church
320 North Main Street
Hightstown, NJ 08520

Pictures of the Washingtonians, Frank Buchman,
Rowland Hazard, Cebra Graves, Ebby T., Bill &
Lois W., Bill W.'s parents & grandparents,
Lois W.'s parents, Dr. Bob & family, all the
Ohio and Vermont places, Henrietta Seiberling,
Bill D., Ernie G., Clarence S., Sister Ignatia,
all the New York and New Jersey places, Charlie
Townes & Dr. Silkworth, Hank P., when the early
literature was published, the Rockefeller
dinner, gravesites, etc.

It's very exciting, combining the stories with
the images.

For more information please call Barefoot Bill
at 201/232/8749 (cell).

Multi-District History & Archives Gathering
Registration opens at 8 a.m. on Saturday
June 21, 2008 at the St. Cecilia's Social Hall
750 State Drive

Lebanon PA 17042

Suggested topics for panels are:

**The Messengers to Ebby (Rowland H., Shep C.,
Cebra G.)

**AA and Baseball

**AA and Films/Theatre

**Early Days in the Mid-Atlantic Region

**AA Pioneers

**A Panel on Coming into AA in the Eastern
Pennsylvania Area in October 1970

(three old friends who have known each
other in sobriety for more than 35 years).

The Gathering is FREE with morning refreshments
and lunch provided.

End time about 4:30-5:00 p.m.

Contact the Chairman at histandarch@comcast.net



help make a movie.

Some New York City-based documentary filmmakers are working on a movie that will tell the story of Alcoholics Anonymous.

The story has a local angle: The first edition of "Alcoholics Anonymous," the fellowship group's basic textbook (also commonly known as "The Big Book") was printed by the Cornwall Press in 1939.

But the business is long gone, and director Kevin Hanlon and co-producer Dahlia Kozlowsky say they've run into dead ends trying to locate films, photographs or any other kind of visual memorabilia of the Cornwall Press, particularly from the '30s or '40s that would evoke the era when the book was published.

So they're appealing to the public for help. They figure somebody who used to work at the Cornwall Press, or perhaps their sons and daughters, might have some old movies or photos from that era stored away somewhere.

A.A. grew out of a meeting in Akron, Ohio, between a New York stockbroker, Bill W., and an Akron surgeon, Dr. Bob S.

The beginnings of A.A. were detailed in a 1989 TV movie, "My Name is Bill W.," starring James Woods and James Garner, but this will be the first feature-length documentary on the subject, Hanlon said.

"I was shocked nobody ever made a documentary (about this) before," he said.

Hanlon said he was inspired to do the film because he's known a number of alcoholics who got sober through A.A. and its 12-step program.

The filmmakers haven't shot any local footage yet, but they say that could happen later. They don't know when it will be released; they're still sorting through what Kozlowsky describes as enough material "to make a 10-week series on PBS, but that's probably not" where it will end up playing.

mrandall@th-record.com

Anyone with film, photographs or other memorabilia of the Cornwall Press in the

offices with a copy of Kaye's 1947 letter trying to show what they believed to be an accurate account of how AA got started in LA, but it didn't do much good.

The little blue booklet "How A. A. Came to Los Angeles (Nothing can stop us now)" was printed in the early 1980's by the Southern California Archives Committee. When it first came out there were jokes that they had to wait until some long timers died before they dared published their version. From what I know now I am not surprised if there was some truth in those jokes.

Even AA Comes of Age (page 91) has a version similar to the blue booklet. Kaye Miller had gotten an advanced cope of AA Comes of Age and was very irritated with Bill's version of events. While doing research a couple years ago at the GSO Archives in New York I saw at least 2 letters from Kaye to Bill pleading with him to revise his version before it was published. He did make a couple of changes but nothing like Kaye wanted. In one of Kaye's letters she even hinted some of the blame falls with Mort for not setting the record straight back in 1951 when he had a chance.

The 1947 letter might generate more questions than answers, but I feel it shows Kaye's meeting was going strong when Mort started his meeting despite what the booklet says. I plan on doing some research in the LA Central Office Archives in June on other topics but maybe I can find out some additional information on this subject at that time.

I have included the redacted text of the 1947 letter for you to enjoy.

Hope this helps

Charles from California

February 8, 1947

To: Messrs: Bill W., Luis A., Barney H., Clarence O'B., Ham B., Fred H., Frank S., Pete C., Johnny Howe, Hal S., Dee G., Mort J., Cliff W., "Doc" H., Al M., Editor, The Eye Opener

This is just one of those rambling "remembering when" things. If most of you think I'm off my rocker for writing this, that's O.K., because where else but in A.A. could I do odd things without fear of finger pointing? It's a "first among you cast the first stone" deal, isn't it?

Third time's the charm. I first heard about A.A. though Andy in 1937 -- remember, Bill? It wasn't AA then -- The Book hadn't been published yet. But I was sure Ty wouldn't go for it. Smart guy I was -- I didn't even tell him, just because God was involved. Then we telephoned you in 1938, Bill -- but Ty wasn't "ready". Then in April 1939 came to us in West Los Angeles a mimeographed copy of the Book. Did you keep that hysterical and (I fear) dramatic telegram I sent - and the follow-up? I shall never forget the utter despair that filled me at your reply: "There is a group in Akron, Ohio". Ohio! where Ty was facing commitment for life if I returned him and left him. Well- that ended right--with Ty in A.A. But I remember that though I couldn't believe you were alcoholics--you and Bob and Hank and Marty, I still said that when I returned to L.A. that I'd be glad to tell anyone who was as desperate as I had been that I'd seen 100 of you who said you'd been alcoholics and that I knew you were decent members of society now. But I got on an A.A. jag on the boat coming back to L.A. Remember Pat C. and how he got sober on the advance sheets of the Book--his story "Lone Endeavor" was in the first edition. I looked him up as you asked me to Bill. I know he slipped and went Fast--but at long last he is again trying A.A. He may make it this time. You sent me contacts, Bill, but there wasn't enough of them, so I asked Alma Whitaker of the Times to help--and she did.

From June 1939 to late November and nothing definite accomplished--then our great and wonderful break! On December 1st, 1939 was sent to Johnny Howe, who was then Psychopathic Probation Officer of A.A. county. He devoured the Book and turned over to help A.A. all the vast resources of L.A. County He and that wonderful Mrs. Dodge! Then almost the same day came the letter from Ruth Hock, New York office's secretary, telling me that Lee T. was coming to L.A. Here was opportunity -- a real live member of A.A. coming here! We chose

December 19th as the date and I wrote to everyone who'd contacted me, and on that date in my little house on Benecia in West Los Angeles the following met: Lee and Chuck T., Barney and Ethel H., Chauncey and Edna C., Dwight S. and his sister, Joey and Mrs. S., three non-alcoholic women, Johnny Howe and me! Do you still have that telegram I sent in such triumph: "Los Angeles held its first meeting tonight. Fifteen present." Two meetings at my house, then we moved to Barney H.s in Glendale, then back to my house on Gower in Hollywood in February, 1940. We alternated between Barney and Ethel's house and mine. By then Hal and Estelle S. had joined us (January 18, 1940). What a terrific thing you did in starting the San Diego group in the jail, Hal, and in starting the groups in Lincoln Heights.

From December 19, 1939 to the present time, Barney has never let a week go by without at least one meeting attended. Clarence Mc. joined us in early February or late January, 1940, and though he was a bar-tender, never so much as sniffed at a drink from that time on. All unbeknownst to us, another grand member had been born. Mort J. got sober in Palm Springs between Christmas and New Years of 1939. It was in early April, 1940 you telephoned me, Mort, wasn't it? You said you had tried to start a group in Denver and hadn't had too much success and had decided to come back to L.A. and had gotten my name and address from Bill. I treasured for years the florist card on which you said: "For you graciousness, you friendship and unfailing hospitality", and the postscript you wrote on one of those letters I sent weekly and sometimes daily to Bill reporting your progress: "What this country needs is not a good five cent cigar, but more Kayes." Is that still on file, Bill? I blessed my secretarial training for those carbon copies I kept, so I could trace our progress. In February Lee started the group that became the Pasadena Home Group. One very illustrious early member of that group was "Doc" H. – he led the downtown beginners group for years. Then she went to San Francisco. Now I hear she's in Florida. Los Angeles will always be grateful to Lee for her untiring efforts for us here. It was she who got the City Mother of the Examiner to give us a break, and it was she who got Ted Le Berthon's publicity for us. Bill B. came to us in about March of 1940 and what a God-send he was. Sober - a member of the

Chicago Group--wonderfully steady. How he helped us in those trying early days. Then he, too, went to San Francisco. Frank C. joined us while we were meeting in the house we'd rented as a clubhouse on Crescent Heights in 1940 (either March or April). What a relief it was to be able to be sure the group was in your capable hands, Mort, when I went back to Honolulu in May of 1940, and what a splendid job you did in building up the group and laying the foundation for all the many groups here in the Los Angeles area. L.A. will never forget Frank R., and the wonderful work he and you did working together. I don't know exactly when Frank came in, but it was after May 5, 1940.

Now that I am again faced with leaving Southern California A.A., I desperately want to straighten up any misunderstanding. Joy S. is the oldest member in point of sobriety in A.A., but he hasn't been to a meeting since April or May of 1940. Barney H. was at the first meeting, too, but he had a little trouble at first. Hal S. is the oldest member who stayed sober and came to meetings starting January 18, 1940. Mort Joseph was sober three weeks before Hal, but didn't come to a meeting in L.A. until about April (1940) (Bill's office would have the exact date). That original gang was the foundation of the group now known as the "Mother Group". They outgrew our homes and rented space at the Cecil Hotel, from there they progressed--when I was here in March of 1941 they met at the Elk's Temple.

A.A. in Southern California is so pure and unadulterated, don't spoil it EVER. If there MUST be any glory attached to A.A., let it rest equally on Barney, Hal and Mort, and on all those people who tried so valiantly in those early days-- and Bill P., Wally K., Owen F. --A.A. is too big for petty squabbles. The truth is bound to come out. What does it matter who was first? We've pioneered so many things here in L.A.--all men and all women groups, colored groups and non-alcoholic groups. If they exist in the East, I couldn't find them in Chicago or Washington, D.C.

I shall always remember Bill Wilson's words to me: "Though I am proud to have been an early member of Alcoholics Anonymous, I'd still sell my title as 'Founder' for \$1.98." That's true humility, and if it's good enough for Bill, it's good enough for me.

/s/ Kay Miller
`Scuse the lousy typing

Shakey1aa@aol.com wrote in Message 5010, "What determines the date AA is founded in a city?"

Los Angeles says their 1st meeting was December 19, 1939. In the booklet "How A. A. Came to Los Angeles (Nothing can stop us now)", it says, "Mort J came to Los Angeles. He telephoned A. A. in New York and Ruth Hock gave him Kaye Miller's telephone number and address where she lived and had meetings. He went over and asked "Where's the meeting?" "There are no meetings any more." Kaye said, "I'm disgusted. I'm going to Hawaii or Europe." "Where are all the members of A. A.," he asked. "They are all drunk," she said bitterly.

Mort J got in touch with Dr. Ethyl Leonard. She worked with alcoholics. She happened to be the house physician for the Cecil Hotel on Main street. Through the good offices of Dr. Leonard, Mort J rented a large room on the mezzanine for \$5.00. This was the first public meeting of A. A. It was on a Friday at 8 PM, in March of 1940,"and meetings in LA have continued uninterrupted since that date.

|||||

++++Message 5018. Re: The dispute over who founded AA in Los Angeles
From: Charles Grotts 5/16/2008 6:45:00 PM

|||||

If you get the cassette tape of a program in 1975, hosted by Sybil, where Mort J. and some of the old-timers who founded AA in Los Angeles spoke, it will provide you with a lot of information about how AA started in 1939 in Los Angeles, died out, and was revived in 1940.

|||||

++++Message 5019. Re: The dispute over who founded AA in Los Angeles
From: Mel Barger 5/17/2008 9:56:00 PM

|||||

A Google search of "Prayers of the Big Book"
returned this:

<http://www.ppgaadallas.org/ppgaa6%20Articles/Big%20Book%20Prayers.doc>

which is what I've seen before.

Alternately, go to
http://www.ppgaadallas.org/aa_articles.htm
and scroll down to "Prayers of the Big Book"
and click to download the MS Word doc.

Debi

- - - -

From: Bill Lash <barefootbill@optonline.net>
(barefootbill at optonline.net)

Please go to:

<http://www.justloveaudio.com>
click on "free resources"
then click on "12 Steps"
then click on "Step 10 & 11"
then click on "Step 11 Prayers in the Big Book"

Happy hunting!

Just Love,
Barefoot Bill

- - - -

From: "Donna Bridges"
<donnabridges1018@gmail.com>
(donnabridges1018 at gmail.com)

Start at page i, read through page 164 and note
as you find them...I'm sorry, I'm channeling my
sponsor

hugs to all,

db

- - - -

From: Jocelyn Geboy
<jocelyngeboy@sbcglobal.net>
(jocelyngeboy at sbcglobal.net)

i'm curious what you find out ... i find these
places where prayer is *explicitly* mentioned,
but i was going through the book pretty fast ...

pp. 59, 63, 67, 68, 69, 76, 83, 84, 85, 86, 86, 87, and 87

jocelyn

Original Message No. 5015
From Hal <hallaws@yahoo.com>
(hallaws at yahoo.com)

> I am on the hunt for a list of what I have
> been told are 26 prayers in the BIG BOOK. Can
> anyone help point me in the right direction?
>
> THANKS!

=====

++++Message 5021. Re: Editors of Second Edition: Tom
P.
From: Glenn Chesnut 5/19/2008 4:57:00 PM

=====

Message #5003 from <jlobdell54@hotmail.com>
(jlobdell54 at hotmail.com) noted that

"the chief editor for the second edition was
Edward Hale B."

It went on to say that other editors included
"Tom (whether P. – of the 12&12 - or Y. - of
the Grapevine - I don't know)."

In a further message (18 May 2008) to
mdingle76@yahoo.com (mdingle76 at yahoo.com)

Jared Lobdell added the following remark:

"Thanks very much. My guess had been it was
Tom P (rather than Tom Y) but I wasn't sure.

I'd be interested to know which was the story
Tom included that some AAs didn't like (or
whose author they didn't like)."

=====

++++Message 5022. Re:The dispute over who founded AA
in Los Angeles
From: Doris Ringbloom 5/19/2008 4:31:00 PM

effect in many, many communities. Once AA was established, NCA (NCADD today) then became a primary mover and shaker in stimulating communities to undertake the myriad tasks of reducing the stigma of addiction that AA could not, e.g. education beyond the AA membership about addiction, lobbying for adequate medical care of alcoholics, influencing local, state, and federal legislation on behalf of alcoholics, etc.

Marty Mann, the founder of NCA and herself a very early member of AA (1939, NYC), said her organization might never have got off the ground if AA didn't already exist as an excellent resource and solution for referral.

Shalom - Sally

Rev Sally Brown
Board Certified Clinical Chaplain
United Church of Christ

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

1470 Sand Hill Rd, 309
www.sallyanddavidbrown.com
Palo Alto, CA 94304
Phone/Fax: 650/325/5258

- - - -

Note from the moderator:

Tom Pike and Brinkley Smithers personally lobbied President Nixon, their fellow Republican, in support of the Hughes Act. Brink eventually also enlisted the support of Don Kendall, the CEO of Pepsi, and Nixon finally signed the bill, which was the most important piece of successful alcoholism legislation in U.S. history. This provided the basis, in many crucial ways, of the modern alcoholism and drug addiction treatment center.

See the book by Nancy Olson, who founded the AAHistoryLovers, "With a Lot of Help from Our Friends: The Politics of Alcoholism," for the full story of how a small number of AA members combined forces to get that epoch-making piece of legislation passed and implemented by the U.S.

Anonymous and Narcotics Anonymous), attendance in their programs may not be coerced by the state."

The 12 steps required for participants in both programs include an acknowledgment that "a power greater than ourselves could restore us to sanity," and a promise to "turn our will and our lives over to the care of God as we understood Him." They also call for prayer and meditation.

Today's 3-0 ruling allows a Honolulu man to go to trial in a suit on behalf of his late father, Ricky Inouye, who was paroled from a drug sentence in November 2000. A Buddhist, he objected to religiously oriented drug treatment in prison, sued state officials over the issue, and told Hawaii parole authorities just before his release that he would object to any condition that included a treatment program with religious content.

When Inouye was arrested for trespassing in March 2001 and tested positive for drugs, his parole officer, Mark Nanamori, ordered him to attend a Salvation Army treatment program that included participation in Narcotics Anonymous meetings, the court said.

Inouye showed up but refused to participate, dropped out after two months, and, for that and other reasons, was sent back to prison in November 2001 for violating his parole.

After his release in 2003, he sued Nanamori and others for violating his constitutional rights. Inouye died while the suit was pending and his son took over the case.

A federal judge dismissed the suit, saying officers are required to pay damages for violating constitutional rights only when those rights are already clearly established.

But the appeals court said Nanamori should have known in 2001 that coerced participation in a religion-based program was unconstitutional, because eight state and federal courts had ruled on the issue by then and all had agreed that a parolee has a right to be assigned to a secular treatment program.

E-mail Bob Egelko at begeko@sfchronicle.com
(begeko@sfchronicle.com)

site and again, found nothing relating to this.

Most governmental agencies, bowing to court rulings stating that AA is a religious activity no longer mandate attendance at meetings or mandating reading AA literature. One such edict can be found at <http://www.oasas.state.ny.us/mis/bulletins/lbsb2002-05.cfm> - The New York State Office of Alcoholism and Substance Abuse Services Local Services Bulletin #2002-05

It goes into detail about "the providers who mandate participation in A.A., is a violation of the principle of separation of church and state."

Simply put according to what I looked at on the net -
URBAN LEGEND

- - - -

From: William Middleton <wmiddlet44@yahoo.com>
([wmiddlet44 at yahoo.com](mailto:wmiddlet44@yahoo.com))

I "Googled" that sentence and it returned this address....

<http://www.orange-papers.org/orange-spirrel.html>

That article said:

"Kurtz, in Not-God: A History of Alcoholics Anonymous, 1991, page 281, says that one large treatment agency accounts for two thirds of the outside sales of A.A.W.S. literature. Without a doubt, that one treatment agency is Hazelden. They so aggressively redistribute A.A. literature that the California Supreme Court ordered all Hazelden and A.A. literature removed from the California schools on the grounds that Hazelden was promoting a religion."

May GOD Bless You!
Bill

- - - -

Original message from <jax760@yahoo.com>
([jax760 at yahoo.com](mailto:jax760@yahoo.com))

Does anybody have any information on this subject? Thanks

...the California Supreme Court ordered all Hazelden and A.A. literature removed from the

"In 1994, all materials from Hazelden Publications, a publishing arm of AA, were ordered out of California Youth Authority classrooms. Additionally, decrees announcing the right to refuse Twelve-Step participation were posted in all living quarters."

<http://www.americanatheist.org/spr97/T2/piety.html>

- - - -

Original message from <jax760@yahoo.com>
(jax760 at yahoo.com)

Does anybody have any information on this subject? Thanks

...the California Supreme Court ordered all Hazelden and A.A. literature removed from the California schools on the grounds that Hazelden was promoting a religion.

|||||

++++Message 5030. Re: Big Book cover and Ray Campbell
From: Mitchell K. 5/22/2008 6:31:00 PM

|||||

Even though this is a reply to an oldie here is some more biographical info about Ray...

Raymond M. Campbell was approximately 44 years old when he designed the Dust Jackets for the Big Book. He was born on 12, September 1894 in New Haven Connecticut. During his lifetime he lived in Connecticut and Manhattan (NYC). In 1938, Ray lived at the Gipsy Trail Club in Kent, NY which had a Carmel, NY mailing address. Circa 1921 he married a woman named Fanny who was born in NY around 1891. Fanny predeceased Ray.

Ray died in Orange, Connecticut (New Haven County) on 15, January 1986.

Even though according to the US Census, Ray was listed as a printer and artist and folks have said he was a recognized artist, I have yet to find any examples of his art work other than the Dust Jacket. Nell Wing told me that Ray had painted a portrait of Jesus that was supposed to have been a real work of art. Neither she nor Lois remembered where that portrait ended up. I am continuing to research to find more information.

I also tracked down a relative of T. E. Borton whose

home one of the early Cleveland meeting was held. Mr. Borton was not a member of AA but the relative has not answered any of my attempts at contacting him. T.E. Borton IV lives in Atlanta, GA

Lots of living relatives I have been trying to locate appear to be reluctant to answer any attempts at contact. It would be nice to find out how our founding members spent the rest of their lives.

Irwin Meyerson, the Jewish Venetian Blind salesman from Cleveland and sponsored by Clarence Snyder and helped start AA in Atlanta, GA, West VA and had some influence in Indiana and other places was living in Los Angeles, CA in 1964. His father Meyer died in 1964 in North Hollywood, CA.

I'm trying to do a research piece on whatver happened to....

--- Glenn Chesnut <glennccc@sbcglobal.net> wrote:

> Here is Nancy Olson's short bio of Ray Campbell,
> who designed the Big Book dust jackets we have
> been discussing:

>
> <http://www.a-1associates.com/aa/Authors.htm>

>
> An Artist's Concept -- Ray Campbell
> New York City
> p. 380 in 1st edition

>
> Ray joined the fellowship in February 1938.

>
> He began his story by quoting Herbert Spencer:
> "There is a principle which is a bar against
> all information, which is proof against all
> arguments and which can not fail to keep a man
> in everlasting ignorance-that principle is
> contempt prior to investigation."

>
> He said that the quotation is descriptive of
> the mental attitudes of many alcoholics when
> the subject of religion, as a cure, is first
> brought to their attention. "It is only when
> a man has tried everything else, when in utter
> desperation and terrific need he turns to
> something bigger than himself, that he gets
> a glimpse of the way out. It is then that
> contempt is replaced by hope, and hope by
> fulfillment."

>
> Ray chose to write of his search for spiritual
> help rather than "a description of the neurotic
> drinking that made the search necessary."

>
> After investigating his alcoholic problem from
> every angle, medicine, psychology, psychiatry,
> and psychoanalysis, he began "flirting" with
> religion as a possible way out. He had been
> approaching God intellectually. That only
> added to his desperation, but a seed had been
> planted.
>
> Finally he met a man, probably Bill Wilson,
> who had for five years "devoted a great deal
> of time and energy to helping alcoholics."
> The man told him little he didn't already know,
> "but what he did have to say was bereft of all
> fancy spiritual phraseology -- it was simple
> Christianity imparted with Divine Power."
>
> The next day he met over twenty men who "had
> achieved a mental rebirth from alcoholism."
>
> He liked them because they were ordinary men
> who were not pious nor "holier than thou."
>
> He notes that these men were but instruments.
> "Of themselves they were nothing."
>
> He must have been an intellectual type. He not
> only quotes Spencer, but Thoreau: "Most men
> lead lives of quiet desperation."
>
> It was Ray, a recognized artist, who was asked
> to design the dust jacket for the 1st edition
> of the Big Book. He submitted various designs
> for consideration including one that was blue
> and in an Art Deco style. The one chosen was
> red, and yellow, with a little black, and a
> little white. The words Alcoholics Anonymous
> were printed across the top in large white
> script. It became known as the circus jacket
> because of its loud circus colors. The unused
> blue jacket is today in the Archives at the
> Stepping Stones Foundation.
>
> His story was not included in the Second
> Edition of the Big Book but the Spencer quote
> was placed in the back of the book in
> Appendix II, "Spiritual Experience."
>
>
>

The most wonderful thing about losing my memory is that now I will always be able to discover new places, meet new people and make new friends...



consistently refer to "God, as we understood Him." Even if we expanded the steps to include polytheistic ideals, or animistic philosophies, they are still fundamentally based on a religious concept of a Higher Power. Kerr alleged, furthermore, that the meetings were permeated with explicit religious content. This was therefore not a case (again, on the present record) where the only religious note was struck by the insertion of the words "under God" in the Pledge of Allegiance, or other incidental references that the courts have upheld. See, e.g., *Sherman v. Wheeling School District*, 980 F.2d 437 (7th Cir. 1992). Because that is true, the program runs afoul of the prohibition against the state's favoring religion in general over non-religion.

The Court of Appeals of New York has recently come to the same conclusion we reach today in *Matter of David Griffin v. Coughlin*, No. 73, 1996 WL 317180, 63 USLW 2003 (N.Y. App. Ct. June 11, 1996). In that case, the Court of Appeals held that the Establishment Clause does not permit the state to deprive an atheist or agnostic inmate of eligibility for an expanded family visitation program because of his refusal to participate in the sole alcohol and drug rehabilitation program at his state correctional facility--the same AA and NA programs at issue here. Two federal district courts have also decided similar cases. In *Warner v. Orange County Dept. of Probation*, 870 F. Supp. 69 (S.D.N.Y. 1994), the court decided that the Establishment Clause was violated when the only option available to a convicted motorist for required rehabilitation was the program run by AA.

I'd have to say this topic and the question which raised it have a great deal to do with AA history. The influence of the courts, both mandating AA attendance and then not doing so, have profoundly affected AA groups- at least in the U.S. It brings up issues which go to the heart of our traditions, aspects like affiliation, the "lending" (volunteered or not) of our names and requirements for membership.

--- In AAHistoryLovers@yahoogroups.com, "Mitchell K." <mitchell_k_archivist@...> wrote:

>
> From Mitchell K. and Bill Middleton
>
> - - - -
>
> From "Mitchell K." <mitchell_k_archivist@...>
> (mitchell_k_archivist at yahoo.com)
>
> It is interesting that this would even be called a
> subject. It sounds like something quoted out of the
> writing of Secret Agent Orange from the Orange-Papers
> or some other AA bashing site.
>
> I would think right off the top of my head that no
> supreme court would ban all literature from any
> publisher regardless whether or not that publisher
> promoted religion. Secondly, despite what those folks
> in AA Basher land would like to think, I do not recall
> any court ruling that AA was a religion. Many courts

> have ruled that AA was religious in nature and a
> religious activity but again, I do not recall any
> ruling stating that AA was a religion.
>
> I don't engage in a debate with AA bashers, especially
> students of Secret Agent Orange. Orange has a great
> Curriculum called "Propaganda and Debating Techniques"
> on how to engage "steppers" in debate with some really
> neat arguments. One will never win with these folks
> (whatever win means) as their agenda is not to debate
> or discuss but to frustrate.
>
> Upon review of the web site of the California Courts
> (<http://www.courtinfo.ca.gov/>) I found nothing about
> this what I believe is another urban legend. I also
> reviewed the California Department of Education web
> site and again, found nothing relating to this.
>
> Most governmental agencies, bowing to court rulings
> stating that AA is a religious activity no longer
> mandate attendance at meetings or mandating reading AA
> literature. One such edict can be found at
> <http://www.oasas.state.ny.us/mis/bulletins/lsb2002-05.cfm>
> - The New York State Office of Alcoholism and
> Substance Abuse Services Local Services Bulletin
> #2002-05
>
> It goes into detail about "the providers who mandate
> participation in A.A., is a violation of the principle
> of separation of church and state."
>
> Simply put according to what I looked at on the net -
> URBAN LEGEND
>
> - - - -
>
> From: William Middleton <wmiddlet44@...>
> ([wmiddlet44 at yahoo.com](mailto:wmiddlet44@yahoo.com))
>
> I "Googled" that sentence and it returned
> this address....
>
> <http://www.orange-papers.org/orange-spirrel.html>
>
> That article said:
>
> "Kurtz, in Not-God: A History of Alcoholics
> Anonymous, 1991, page 281, says that one large
> treatment agency accounts for two thirds of
> the outside sales of A.A.W.S. literature.
> Without a doubt, that one treatment agency is
> Hazelden. They so aggressively redistribute
> A.A. literature that the California Supreme
> Court ordered all Hazelden and A.A. literature
> removed from the California schools on the

2009

on pages 83 and 84. The service manual is also available on the web site
<http://www.al-anon.org/members>

I copied the reference below my signature. The part in italics is often read
at
open Al-Anon meetings.

Sincerely,

Art Boudreault
Anonymity

The experience of our groups suggests that the principle of
anonymity—summed up
in Tradition Twelve as “the spiritual foundation of all our
Traditions”—has
three elements: There is anonymity as it applies outside Al-Anon, governing
our
contacts with nonmembers and organizations; anonymity within the fellowship;
and
anonymity as it contributes to our personal growth.

Anonymity Outside Al-Anon

Tradition Eleven gives a specific guideline: “we need always maintain
personal
anonymity at the level of press, radio, TV and films.” This gives
potential
members confidence that their identity will not be revealed when they join
Al-Anon. Also, personal anonymity at the public level guards the fellowship
from
the Al-Anon/Alateen member who may be tempted to seek public recognition.
When
speaking or writing as an Al-Anon/Alateen member at the level of press,
radio,
TV or films, use only first names or pseudonyms. In photographs for
publication
and in TV appearances, faces should not be recognizable. This may be
achieved by
back-to-camera or blurring of features in some way. It is, however, important
to
make Al-Anon known through our public information work with professionals
who
come into contact with families still suffering from the effects of
alcoholism.
Such contacts, of course, make it necessary for the Al-Anon and Alateen
members
involved to give their full names. Al-Anon members also give their full
names to
interested doctors, spiritual leaders, school or industrial personnel.

Anonymity Within Al-Anon

Members use their full names within the fellowship when they wish. The

degree of
anonymity a member chooses (first name, pseudonym, or full name) is not
subject
to criticism. Each member has the right to decide. Regardless of our
personal
choice, we guard the anonymity of everyone else in the fellowship,
Al-Anon/Alateen and A.A. This means not revealing to anyone—even to
relatives,
friends, and other members—whom we see and what we hear at a meeting.
Anonymity
goes well beyond mere names. All of us need to feel secure in the knowledge
that
nothing seen or heard at a meeting will be revealed. We feel free to express
ourselves among our fellow Al-Anons because we can be sure that what we say
will
be held in confidence.

84 Al-Anon/Alateen Members' Web site: Digest of Al-Anon and Alateen Policies

At open Al-Anon meetings, group anniversaries, conventions, or workshops
where
nonmembers are present, Al-Anon and Alateen members are free to decide how
much
anonymity they prefer. It is well to open such meetings with a brief
explanation
of the Eleventh and Twelfth Traditions. One suggestion is as follows:

There may be some who are not familiar with our Tradition of personal
anonymity
at the public level. If so, we respectfully ask that no Al-Anon, Alateen or
A.A.
speaker or member be identified by full name or picture in published or
broadcast reports of our meeting. The assurance of anonymity is essential to
our
efforts to help other families of alcoholics, and our Tradition of anonymity
reminds us to place Al-Anon and Alateen principles above personalities.

At the service level (Group Representatives, District Representatives, World
Service Conference members, etc.) it is practical to use full names and
addresses to facilitate communication. Letters (including the return
address) to
an Al-Anon or Alateen member should never have the name Al-Anon or Alateen
on
the envelope. Letters to The Forum should give full names, addresses and
phone
numbers. Material that is published will be signed any way the writer
wishes:
first name and initial, initials only, "Anonymous"—either with or
without
geographical location. Area Newsletter Editors usually follow this
procedure.

Anonymity in Our Personal Growth



June 1:

1949 - Anne Smith, Dr. Bob's wife, died.

June 4:

2002- Caroline Knapp, author of "Drinking: A Love Story" died sober of lung cancer.

June 5:

1940 - Ebby Thatcher took a job at the NY Worlds Fair.

June 6:

1940 - The first AA Group in Richmond, VA, was formed.
1979 - AA gave the two-millionth copy of the Big Book to Joseph Califano, then Secretary of Health, Education, and Welfare. It was presented by Lois Wilson, Bill's wife, in New York.

June 7:

1939 - Bill and Lois Wilson had an argument, the first of two times Bill almost slipped.
1941 - The first AA Group in St. Paul, Minnesota, was formed.

June 8:

1941 - Three AA's started a group in Kalamazoo, Michigan.

June 10:

1935 - The date that is celebrated as Dr. Bob's last drink and the official founding date of AA. There is some evidence that the founders, in trying to reconstruct the history, got the date wrong and it was actually June 17.

June 11:

1945 - Twenty-five hundred attend AA's 10th Anniversary in Cleveland, Ohio.
1969 - Dr. Bob's granddaughter, Bonna, daughter of Sue Smith and Ernie Galbraith (The Seven Month Slip in the First Edition) killed herself after first killing her six-year-old child.
1971 - Ernie Galbraith died.

June 13:

1945 - Morgan R. gave a radio appearance for AA with large audience. He was kept under surveillance to make sure he didn't drink.

June 15:

1940 - First AA Group in Baltimore, MD, was formed.

June 16:

1938 - Jim Burwell, "The Vicious Cycle" in Big Book, had his last drink.

June 17:

1942 - New York AA groups sponsored the first annual NY area

Heatter's NBC program was in 1939, not in 1945. Previous postings, including one from NBC licensing, indicate that the actual date of the program was April 25, 1939, shortly after the publication of the Big Book. Morgan was sequestered in the Downtown Athletic Club to ensure a sober appearance on the 1939 radio show. I believe Morgan was the guy who ran a multilith copy of the Big Book past the New York Catholic Publications Office for its comments. His crisp appearance at the 1940 Rockefeller dinner at the Union Club is also noted in the Conference literature.

John Lee
Pittsburgh

- - - -

Message 5043 from <chesbayman56@yahoo.com>
(chesbayman56 at yahoo.com) said:

June 13:
1945 - Morgan R. gave a radio appearance for AA with large audience. He was kept under surveillance to make sure he didn't drink.

- - - -

From the moderator:

Hmmm. Could this have been an error that crept into this year's date list? or has there been reason to change the dating?

The date given up to this point has been in the April section of the date list, as in for example Messages 4941 (in 2008), 4206 (in 2007), and so on:

"April 25, 1939 - Morgan R interviewed on Gabriel Heatter radio show."

See also:

- - - -

Message 4020: We The People Radio program 1939
From: <leeannplatner@yahoo.com>
(leeannplatner at yahoo.com)

We are searching for an episode of WE THE PEOPLE radio program from April 1939 featuring Gabrielle Heatter with guest, Morgan R and his discussion of AA.

Fellowships. However, from time to time, questions come to both A.A. and Al-Anon General Service Offices indicating confusion as to how A.A. and Al-Anon may best cooperate in the groups, intergroups or central offices, and area and regional conventions and get together. A.A. and Al-Anon have shared on these questions, and A.A.'s General Service Conference approved the following suggested guidelines:

Question: Should a group be affiliated with both A.A. and Al-Anon?

Answer: As the primary purpose of the A.A. group is to help the sick alcoholic to recover and the primary purpose of the Al-Anon Family Group is to help the Al-Anon to live with herself or himself, as well as with the alcoholic, it is suggested they not be combined, but remain separate groups. This enables both Fellowships to function within their Twelve Traditions and to carry their messages more effectively. Thus, the group name, the officers, and the meeting should be either A.A. or Al-Anon, but not both. "The A.A. Group" pamphlet suggests, "Whether open or closed, A.A. group meetings are conducted by A.A. members, who determine the format of their meetings." At open meetings, non-A.A.s may be invited to share, depending upon the conscience of the group. Naturally, all are welcome to open meetings of both A.A. and Al-Anon groups.

Question: Should "family groups" be listed in A.A. directories?

Answer: "After discussion, the Conference reaffirmed A.A. group policy that only those with a desire to stop drinking may be members of A.A. groups; only A.A. members are eligible to be officers of A.A. groups; nonalcoholics are welcome at open meetings of A.A. It is suggested that the word 'family' not be used in the name of an A.A. group; if A.A.s and their nonalcoholic mates wish to meet together on a regular basis, it is suggested they consider these gatherings 'meetings' and not A.A. groups.

Listing in A.A. directories:

It was the sense of the meeting that the family groups should not be listed under the

family group name in the directories.

Question: Should A.A. and Al-Anon have combined central (or intergroup) services and offices?

Answer: Experience and the Twelve Traditions of A.A. and Al-Anon suggest that each Fellowship will function more effectively if each retains separate committees, staffs, and facilities for handling telephone calls, as well as separate telephone answering services, intergroup activities, bulletins, meeting lists, and Twelfth Step services of all types. Also, that the members involved in each service committee or office be A.A. members, if an A.A. facility, and Al-Anon, if an Al-Anon facility.

Question: How may A.A. and Al-Anon cooperate in area and regional conventions and get-togethers?

Answer: In accordance with the Twelve Traditions, a convention would be either A.A. or Al-Anon -- not both. However, most A.A. convention committees invite Al-Anon to participate by planning its own program, and the committee arranges for facilities for the Al-Anon meetings.

Question: When Al-Anon participates in an A.A. convention, what is the financial relationship between the two Fellowships?

Answer: The relationship and the financial arrangements usually follow one of two patterns: When an A.A. convention committee invites Al-Anon to participate with its own program, A.A. may pay all expenses (for meeting rooms, coffee, etc.) and keep all income from registrations, etc., in a single fund used to pay all convention bills, after which any excess income reverts back to A.A. Alternatively, Al-Anon may have a separate registration and pay its own direct expenses, plus a proportionate share of common expenses of the convention. Al-Anon, in this case, receives its own share of the registration income and also shares in any losses that may be incurred.

A.A.®Guidelines from G.S.O., Box 459, Grand Central Station, New York, NY 10163

A.A. Guidelines are compiled from the shared experience of A.A. members in the various areas. They also reflect guidance given through the

Twelve Traditions and the General Service Conference (U.S. and Canada). In keeping with our Tradition of Autonomy, except in matters affecting other groups or A.A. as a whole, most decisions are made by the group conscience of the members involved. The purpose of these Guidelines is to assist in reaching an informed group conscience.

Relationship Between A.A. and Al-Anon

Question: Should an A.A. convention committee make a contribution to Al-Anon from the financial profits of the convention?

Answer: In accordance with the self-support Traditions of both Fellowships and to abide by the concept of "cooperation but not affiliation," it is suggested that A.A. should not make gifts or contributions to Al-Anon. By the same token, A.A. should not accept contributions from Al-Anon.

If separate registrations have been kept for both A.A. and Al-Anon members, however, income may be easily assigned.

Question: How may I get in touch with Al-Anon?

Answer: Check your phone book for local intergroup office, or write: Al-Anon/Alateen Family Group, Inc., 1600 Corporate Landing Parkway, Virginia Beach, VA 23454-5617.
Tel: 800/356/9996;
www.al-anon.alateen.org.

A.A.'s Debt of Gratitude to Al-Anon

The following resolution of gratitude to the Fellowship of the Al-Anon Family Groups was unanimously approved by the 1969 General Service Conference of Alcoholics Anonymous.

The delegates of this, the 19th General Service Conference of Alcoholics Anonymous, meeting in official session in New York City, this 25th day of April, 1969, do hereby declare:

WHEREAS, it is the desire of this Conference to confirm the relationship between Alcoholics Anonymous and the Al-Anon Family Groups, and
WHEREAS, it is the further desire of this Conference to acknowledge A.A.'s debt of gratitude to the Al-Anon Family Groups, therefore,

It does not contain the phrase which you quote, but there is a AA Guideline - 'Relationship Between A.A. and Al-Anon' which addresses. It states 'And yet the Twelve Traditions, the General Service Boards, and the General Service Conferences of both Fellowships suggest that each functions more effectively if it remains "separate," cooperating but not affiliating with the other.'

This guideline can be located at:
http://www.aa.org/en_pdfs/mg-08_relationshipbet.pdf

Jim

Pat Jehn, RN C, LNC wrote:

- > Mates:
- >
- > I have been trying to locate in A.A. literature
- > the part where "cooperation with Al-Anon and
- > Alateen" is encouraged.
- >
- > We are having a problem with Tradition 6 in that
- > some people want to put include ACA (Adult
- > Children of Alcoholics) in meetings and meeting
- > schedules.

From: Jon Markle <serenitylodge@bellsouth.net>
(serenitylodge at bellsouth.net)

Is a "meeting" schedule considered to be something published by AA?
If not, the traditions do not apply to it.

For example, almost every website for the local intergroup offices list AA meetings and LINKS to other 12-step Fellowships webpages for their meeting lists.

Many areas, especially those smaller areas, where daily meetings are scarce, publish their lists which include all known 12-step fellowship meetings.

As I understand it . . . Schedules are the act of a group of AA's, who do not represent AA as such, IMO. If, for example AA, Al-anon and NA or any other 12-step fellowship wish to combine their efforts to publish a general schedule, it would seem prudent to do so, and it would be a simple matter (less expensive, but more difficult to coordinate), to identify each meeting under whatever 12-step Fellowship it falls.

I see no reason (legally or otherwise) not to cooperate in this matter, except perhaps an ego-territorial problem that some people

seem to have (resentment). After all, every one of the 12th steps is about carrying the message of recovery. It's not about making sure we keep separate from others or withholding information that could be and generally is, very helpful.

Why oh why must we continue to act this way, like we (AA) have all the answers and can't stand to share important information, make it easily accessible to others, that could possibly save their lives?

I believe that it's important to follow the traditions, but so often we push them far beyond the limits of their intention, into the bizarre and useless.

Both AA and Al-anon have "blurbs" in their literature about "spirit of cooperation" -- as they do about treatment centers and hospitals. I think most of the 12-step fellowships remind us of this important spiritual attitude.

Hugs for the trudge.

Jon (Raleigh)
9/9/82

|||||

+++Message 5047. Meeting formats
From: Bent Christensen 6/1/2008 4:21:00 AM

|||||

Hi group

Yesterday I was at a convent here in Denmark and the subject meeting formats came up.

As I understand it the first meetings were speaker meetings, is that correct? Do you have any idea when and how the different meeting formats developed?

Kind regards from sunny Denmark

Bent

|||||

+++Message 5048. Re: Cooperation with Al-Anon and Alateen statement
From: John Hettish 6/1/2008 11:12:00 PM

|||||

Hello folks,

I have a copy of the Al-anon version of the

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 –

"#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 yourself 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?"

- - - -

These were not "four steps" that you took, in the same sense as the twelve steps of the twelve step program in the Big Book.

- - - -

There is also a mention of "four steps" in Message #2788 from <tcumming@nc.rr.com> (tcumming at nc.rr.com), where it says:

From the end of a 1st edition of the Big Book story titled THE CAR SMASHER, page 369:

"There are, it seems to me, four steps to be taken by one who is a victim of alcoholism.
First: Have a real desire to quit.
Second: Admit you can't. (This is hardest.)
Third: Ask for His ever present help.
Fourth: Accept and acknowledge this help."

[That mans story is also on pg 193 of 2nd & 3rd ed, but it was rewritten and renamed to He Had to Be Shown, and does not have the 4

attention of the US WSO in 1973. The WSO found no references to the Manhattan Project in their archives for any reason. As you may know, the entire archive of Al-Anon has been placed into a huge database from which they may find anything in print that originated or passed through their office. It is interesting how quickly the word "who" was changed to "whom".

Below my signature is a copy of the statement I received from the WSO and two long timers.

Sincerely,

Art Boudreault

- - - -

From Al-Anon World Service Archives:

According to existing research, the table card appears to have originated at Al-Anon meetings in Britain, and was then produced by the WSO in 1973. In the August 1973 issue of The Forum, on page 4, in an article titled, "A Delegate Re-Lives World Service Conference," Margaret H., Delegate at the 1973 World Service Conference from South Carolina, wrote:

"The tent-fold card propped up during Al-Anon meetings in Britain, bearing the words: "Who you see here, what you hear here, let it stay here." So that all groups may profit from the British Al-Anon reminder the WSO has also produced these to sell for the 10¢ each, or \$1.00 a dozen; lest our members be tempted to call our attention to the word "Who" as ungrammatical, we hasten to explain in advance that this was done on purpose to make it colloquial and familiar."

The word "who" was replaced by "whom" sometime between the 1978 printing and the 1981 printing, and remains this way today.

We found no mention of the Manhattan Project in the Al-Anon Archives. If you find out anything more, I'd be interested to know.

From Irma (member of Al-Anon since 1964): When this placard first came out it said: "Who you see here....." As I recall Blanche, a school teacher and past delegate, wrote to the WSO to say this is bad language. She told them it

statement came originally from Britain does not mean that it could not have had any link to the Manhattan Project.

See the photo, for example, at the bottom of the web page given below, where a prominent road sign along an English highway says:

"Brentwood
Kelvedon Hatch A 128
Industrial Estates
Secret Nuclear Bunker"

This is from

<http://www.patheticphotos.com/pathetic-things.htm>

<http://www.patheticphotos.com/Pathetic-Things/secret-nuclear-bunker.htm>

We've already got the camel as an AA symbol and the mythical bird called the phoenix (rising in flight from the flames of rebirth). But three monkeys as AA symbol? Hmmm. I have been told that a long automobile ride with Frank N., Floyd P., Big Al M., and me all in the same vehicle reminded some people of a trip with the Three Stooges.

But anyway, here are some references, the first one from the excellent website maintained by the Tennessee State AA Archives. They say that the Three Monkeys sign was displayed at Oak Ridge, Tennessee, a major Manhattan Project site, and show us an actual picture of what it looked like:

<http://area64tnarchives.org/whatyouseehere.html>

<<What You See Here, What You Do Here, What You Hear Here, When You Leave Here, Let It Stay Here>>

<http://narademo.umiacs.umd.edu/cgi-bin/isadg/viewseries.pl?seriesid=4110>

<<Included, as well, are numerous close-ups of billboard messages promoting loyalty and security themes (e.g., in Notebook 59, billboard picture of three monkeys, announcing "What You See Here, What You Do Here, What You Hear Here, When You Leave Here, Let It Stay Here!").>>

<http://www.wendoverairbase.com/HWA%20Sixty%20Years%20-%20LVRJ.doc>

<<Barbed wire barred the entrance to hangars and shops. Warning signs went up all along the perimeter. The largest one, near the exit, read:
"WHAT YOU HEAR HERE, WHAT YOU SEE HERE, WHEN

I'd been sent there because I was drinking myself to death. But the doctors said they could do nothing for me. And only four years ago I was making 20,000 dollars a year. I was married to a swell girl and had a young son. But I worked hard and like lots of my friends - I used to drink to relax. Only they knew when to stop. I didn't. And pretty soon - I drank myself out of my job. I promised my wife I'd straighten out. But I couldn't. Finally she took the baby and left me.

The next year was like a nightmare. I was penniless. I went out on the streets - panhandled money for liquor. Every time I sobered up - I swore not to touch another drop. But if I went a few hours without a drink - I'd begin to cry like a baby, and tremble all over. One day after I left the asylum I met a friend of mine. He took me to the home of one of his friends. A bunch of men were sitting around, smoking cigars, telling jokes - having a great time. But I noticed they weren't drinking. When Tom told me they'd all been in the same boat as I was - I couldn't believe him. But he said, "See that fellow? He's a doctor. Drank himself out of his practice. Then he straightened out. Now he's head of a big hospital." Another big strapping fellow was a grocery clerk. Another the vice president of a big corporation. They got together five years ago. Called themselves Alcoholics Anonymous. And they'd worked out a method of recovery. One of their most important secrets was - helping the other fellow. Once they began to follow it the method proved successful and helped others get on their feet - they found they could stay away from liquor.

Gradually - those men helped me back to life. I stopped drinking. Found courage to face life once again. Today I've got a job - and I'm going to climb back to success. Recently we wrote a book called "Alcoholics Anonymous". It tells precisely how we all came back from a living death. Working on that book made me realize how much other people had suffered - how they'd gone through the same thing I did. That's why I wanted to come on this program. I wanted to tell people who are going through that torment - if they sincerely want to, they can come back. Take their place in society once again!

(APPLAUSE)
(MUSIC)

This broadcast was made at a time when A.A. and the Big Book effort was \$10,000 in debt, with only \$500 left in the bank...

Morgan Ryan, the good-looking Irishman who had taken the book to the Catholic Committee on Publication, had been 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."

And the REST OF THE STORY is history in "AA History And How The Big Book Was Put Together" - A Talk By Bill Wilson - Fort Worth, Texas - 1954

|||||

+++Message 5054. Re: Early four step AA program ???
From: corafinch 6/4/2008 7:53:00 AM

|||||

<most of message snipped>

- >
- > There is also a mention of "four steps" in
- > Message #2788 from <tcumming@...>
- > (tcumming at nc.rr.com), where it says:
- >
- > From the end of a 1st edition of the Big Book
- > story titled THE CAR SMASHER, page 369:
- >
- > "There are, it seems to me, four steps to be
- > taken by one who is a victim of alcoholism.
- > First: Have a real desire to quit.
- > Second: Admit you can't. (This is hardest.)
- > Third: Ask for His ever present help.
- > Fourth: Accept and acknowledge this help."
- >
- > [That mans story is also on pg 193 of 2nd &
- > 3rd ed, but it was rewritten and renamed to
- > He Had to Be Shown, and does not have the 4
- > Steps.]

>
These are quite close to the 5 C's of the Oxford Group, so it would make sense that they might have been used by the "alcohol squad." Keep in mind that the 5 C's were steps suggested for the life-changer to follow, the person who is trying to lead someone else to

become a "changed" person. "Changed" roughly correlates with AA's "sobriety," and except for the fact that the alcoholic version was directed to the alcoholic himself, the correlation is pretty good. Here they are. I'll stick with the male pronoun, it's easier and closer to the original:

The first C was "Confidence," developing the person's trust in the life-changer. This of course would not apply if the steps were expressed as something done directly by the person who needed to change.

The second was "Confession," not to be confused with the more elaborate confession of a practicing grouper. In the context of the 5 C's, confession meant getting the person to admit that there was something he felt bad about. In practice, this could be something major but often was something minor--anything would do.

The third, "Conviction" (of sin), meant bringing the person to the realization that what he felt bad about was truly in the nature of sin, not just a bad habit but a spiritual problem.

The fourth, "Conversion," was the actual surrender and acceptance of God's help.

The fifth C, "Continuance." involved guidance, prayer, group and individual confession, etc. as practiced by the OG.

The steps listed by the author of The Car Smasher follow the pattern of the five C's, without the "Confidence" step: 1) Admission of a problem, 2) Acceptance that it is not under one's control, 3) Surrender, 4) Followup.

|||||

+++Message 5055. Which 1st ed. Big Book stories were ghostwritten?
From: Edie Stanger 6/8/2008 12:34:00 PM

|||||

I just read in the justloveaudio.com transcription:

"Meanwhile, we set drunks up to write their stories or we had newspaper people to write

- > Second: Admit you can't. (This is hardest.)
- > Third: Ask for His ever present help.
- > Fourth: Accept and acknowledge this help."
- >
- > [That man's story is also on pg 193 of 2nd &
- > 3rd ed, but it was rewritten and renamed to
- > He Had to Be Shown, and does not have the 4
- > Steps.]

I believe we have the precursor to these four items in the story of AA Number 3 (2nd, 3rd, and 4th edits.).

Bill W. and Dr. Bob ask Bill D. the same four questions. I added the numbers for clarity's sake. In Bill D's story they were not referred to as "steps," simply questions. To me the word "steps" seems to imply a bigger or larger than life search as in searching for the holy grail of "who started the term "steps?"

I would see their "steps" as a list of actions which they performed: "the next action is ..." "we took action" etc. "the directions of the actions are ..."

[1] They said to me, "Do you want to quit drinking?"

[2] The next thing they wanted to know was if I thought I could quit of my own accord, without any help, if I could just walk out of the hospital and never take another drink.

[3] The next question, they wanted to know was if I believed in a Higher Power.

[4] The next thing they wanted to know was would I be willing to go to this Higher Power and ask for help, calmly and without any reservations.

- - - -

From: <rajiv.BeHappy@gmail.com>
(rajiv.BeHappy at gmail.com)

The book "What is the Oxford Group"
<http://www.silkworth.net/aahistory/what-is-the-oxford-group.pdf>
says the order is Sharing, Surrender,
Restitution and Guidance. This is in accordance
with the 5Cs in the book Soul Surgery, since
Confidence and Confession are the Sharing step.

From: "Jim S." <james.scarpine@verizon.net>
(james.scarpine at verizon.net)

See messages #654,#655,656 and 743. The last is the actor's "disclaimer," justifying his fictionalization of AA's history.

Jim S.

- - - -

jlobdell54 <jlobdell54@hotmail.com> wrote:

The only recording I know of bearing this title (or a variant of it) is a reenactment created by Bill McN, who will btw be present at the History & Archives Gathering in Lebanon Pennsylvania on June 21, speaking on "Dramatizing AA History" -- and as Chris will be there, and if this is the talk he's referring to, he'll be able to check Bill's sources with him.

|||||

++++Message 5071. Re: The Talk Bill Gave the Night Dr
Bob Died 11/16/1950
From: Jim Hoffman 6/20/2008 11:05:00 PM

|||||

Hi,

My wife and I run a recording business here in Largo, Fl (between Clearwater and St. Pete).

We often get someone asking us if we heard about a CD or tape of a talk Bill made at the Kip's Bay Group on the night Dr. Bob died. Lots of times they will have the tape or CD with them and wish to share it with us.

We always feel a little bad when we have to tell them it is an actor and it is just a play he has written and performed. Usually we will play a real recording of Bill and the person will hear right away that the voices are different.

We have never heard a real recording of Bill speaking on the night Dr. Bob died. The easiest way to check would be to compare the voice against a CD you know is one of Bill. GSO makes a copy of Bill talking about the Traditions and you should be able to pick one up at your

the 1st edition reads: "Fourteenth Printing"
on lower half of the spine of the dust
jacket. Reproductions typically duplicate
this accurately.

The 14th printing was published by Works
Publishing Inc.

Old Bill

- - - -

From: Tom Hickcox <cometkazi1@cox.net>
(cometkazi1 at cox.net)

Others may be in a better position to answer
this question than I, but here goes.

I don't have a 14th printing but I do have
a 13th with an original DJ backed up by a
facsimile.

There are two differences that jump out at me.
"Thirteenth Printing" is printed at the top
of the front flap of the original but is
missing from the facsimile. The red dot on
the spine of the original seems to be smaller
than that on the facsimile.

It seems to me that the font used for the
facsimile has "fatter" letters than the
original, but that may be my imagination
at work.

There may be other differences, but I will
leave it to the more observant to point them
out.

I have facsimile DJs on my other three First
Editions. None of them have the printing
number on the front flap.

I hope this helps.

Tommy in Baton Rouge

P.S. After writing this, I came across a
listing for a 1/16th which showed the DJ and
it has the printing number on the front flap.

There is a 1st/16th listed on eBay, item
#300234353426. It has an original DJ and
shows "Sixteenth Printing" on the front flap.
Another suggestion that inclusion of the
printing number in this location is an indi-

for me. I was made a new man. My hatred was gone ... I knew I had to write six letters to those men I hated."

"I am writing," declared Buchman, "to tell you that I have harbored an unkind feeling toward you -- at times I conquered it but it always came back. Our views may differ but as brothers we must love. I write to ask your forgiveness and to assure that I love you and trust by God's grace I shall never more speak unkindly or disparagingly of you."

Those letters of amends spawned a revolution in Frank Buchman, a revolution that led to the birth of Alcoholics Anonymous.

That evening, Frank was introduced to a young Cambridge man, who upon hearing Buchman's tale of moral regeneration made a decision to change his own life. As Buchman described it, "This was the first fellow who I knew that I had ever brought face to face with that central experience." For the next half century Buchman dedicated his life to demonstrating that an experience of God was available to anyone at any time, regardless of race, religion, class or nationality.

From England, Frank returned to the United States where he went to work as the YMCA director at Penn State University. There he had a profound effect on campus life, due in part to the conversion of the campus bootlegger, who during a trip to Toronto with Frank and a group of students from Penn State, made a decision to change his life. After having Frank help him by writing an amends letter to his wife, the bootlegger never drank again and went around the world with Frank talking about his change.

Frank Buchman described the four years that he spent at Penn State as the laboratory in which he developed a practical program of action and learned how to have honest conversations that led people to make decisions to change their lives.

The formula he developed was:

1. The sharing of our sins and temptations with another Christian life given to God, and to use sharing as witness to help others, still unchanged, to recognize and acknowledge their

sins.

2. Surrender of our life, past, present, and future, into God's keeping and direction.
3. Restitution to all whom we have wronged directly or indirectly.
4. Listening to, accepting, relying on God's guidance and carrying it out in everything we do or say, great or small.

Sound familiar?

The application of this course of action revolutionized the spiritual life of the campus, and its success brought Christian evangelists from all over the world to find out what was happening on a backwater campus that had been paralyzed by strife.

After Penn State, Frank went to China in 1917 where an honest conversation with a young Sam Shoemaker helped Sam to tell him, "I have been a pious fraud, pretending to serve God but actually keeping all the trump cards in my own hands. Now I've told Him how sorry I am, and I trust you'll forgive me for harboring ill will against you. This sprang up the moment you used that word sin!"

Buchman said that he freely forgave him. "Now what's the next step?" Shoemaker asked. The next step was making amends to Sam's Bible study class. The trouble was, Shoemaker told his Chinese students, he disliked China. That admission produced such a profound spiritual experience in Shoemaker that it led to his working closely with Buchman for the next twenty-one years and brought the revolution of "First Century Christianity" (later known as the Oxford Group) to people worldwide.

The message of personal revolution was transmitted by one "informed Christian" sharing with another and by inviting people to "house parties." If you have ever attended an AA convention or round up you have experienced an Oxford Group house party. Speakers were brought in from a variety of places to share their experience, strength and hope in both large speaker meetings and small special interest meetings. Men would tell their stories in men's meetings; women in women's; there were even forums for drug addicts, overeaters, and

drunks. At these gatherings, both speakers and experienced members would be available for "personal interviews" where sharing and surrender could take place. Then people would be encouraged to make restitution and have a daily "quiet time" to receive inspiration on how to conduct their lives.

When he was pressed for a definition of sin, Buchman said, "What is a sin for one person may not be a sin for another. The true definition of sin is that it is something that separates you from God or from your fellows."

In 1922, Jim Newton, a young salesman with a taste for fast living, followed a group of attractive young women into a hotel ballroom thinking they were going to a dance. To his dismay he found himself in an Oxford Group house party at the Toy Town Tavern in Winchington, Massachusetts, where he heard a message that changed his life. Buchman referred Newton to Shoemaker who helped Newton take stock of his life, surrender, make restitution, and start to live a "guided life." If you wish to know the Oxford Group technique of guidance read pages 85-87 in the book *Alcoholics Anonymous*.

A few years later, Jim Newton was trying to help Bud F., the alcoholic son of his employer, Harvey F., to change. Unable to help his friend, Jim introduced Bud to his mentor, Samuel Shoemaker. Sam, who had a remarkable gift bringing people to make a decision, went through the process with Bud who immediately lost his obsession to drink, made amends to his father and wife, and returned to the good graces of his family.

Harvey F. was so impressed with the change in his son that he convinced his fellow industrialists in Akron, Ohio, to help underwrite an Oxford Group house party held in January 1933 at the Mayflower Hotel. Buchman and his team were welcomed by the Rev. Walter Tunks, a close friend of the F. family; also in attendance were Henrietta Seiberling and T. Henry and Clarace Williams who were to become the founders of the West Hills meeting of the Oxford Group in Akron.

Also in 1933, Shoemaker's ministry at Calvary Church in New York City's Gramercy Park was a hub of Oxford Group activity. There were

Oxford Group meetings held three times a week at Calvary Church where people shared the life changes they had discovered from applying the Oxford Group principles. He also founded the Calvary Mission, which was a hostel for indigent alcoholic men.

Many important families had ties to this Calvary Church, among them the H. family whose eldest son Rowland was described by Bill W. as "a business man who had ability, good sense and high character ... who had floundered from one sanitarium to another." Rowland had returned from Europe after another attempt to get his life in order after consulting with Dr. Carl Jung. Rowland was drinking and going to Oxford Group meetings at Calvary Church. Among the people whom he met at Calvary was Vic Kitchen, author of *I Was a Pagan* (published in 1934), which described his release from alcoholism, drug addiction, and "anything that gave me pleasure, power or applause" in the Oxford Group. While on a business trip to Detroit, Rowland read the book, identified at depth, and as Shoemaker said, "had a change right there on the train." Rowland stopped drinking, reconciled with his family, made restitution for questionable business dealings, became active with the Oxford Group businessmen's team, spoke at meetings and encouraged others to find what he had found.

One of the many people Rowland touched was an old childhood friend, Edwin 'Ebby' T., who was about to be locked up as a chronic inebriate. Rowland, whose alcohol problem was well known, convinced the judge to release Ebby into his care. Two weeks later, Ebby was speaking at Oxford Group meetings around Vermont, and after a couple of weeks with Rowland (who had all of six months in the group), the freshly sober Ebby moved into Calvary Mission in New York City and became active there.

Sober six weeks, Ebby was inspired to find another old school friend, Bill W., who was known to be in awful shape. Bill could not get the change in Ebby out of his mind for he knew his friend was a hopeless drunk like himself, yet was sober. A few days after that, Bill went to see Ebby at the Calvary Mission, gave an impassioned, albeit drunken testimony from the podium and soon after landed in Townes Hospital. Ebby visited him there and

reacquainted Bill with the steps of the Oxford Group whereupon Bill had his profound white light experience, lost his compulsion to drink and was seized with a desire to pass on his experience to others.

When Bill was released, he and Lois immediately started attending Oxford Group meetings at Calvary Church and had frequent contact with Sam Shoemaker. Lois said that they went to a minimum of three meetings a week and attended house parties during the first three years of Bill's sobriety.

Six months after sobering up, Bill went to Akron, Ohio, on a business venture that failed. When he found himself about to enter the bar at the same Mayflower Hotel where the Oxford Group had met, he started searching for an to help. That moment of desperation led him to the Rev. Walter Tunks and ultimately to Henrietta Seiberling who knew just the man.

A local proctologist, who thought he was a closet drinker, had been attending the West Hill Oxford Group meeting for two years with his wife, his problem becoming progressively worse. The Doctor later described his impression of the West Hills Group, "I was thrown in with a crowd of people I sensed that they had something I did not have, from which I might readily profit. I learned that it was something of a spiritual nature, which did not appeal to me very much, but I thought it could do no harm."

Bill W. met with Bob S. (lovingly referred to as Dr. Bob) on Mother's Day 1935. Bob stopped drinking abruptly. Though he accepted Bill's description of alcoholism as a fatal illness and the Oxford Group steps as the solution, Bob believed that making restitution to those he had harmed would destroy his practice and put his family further at risk.

A short time later, Bob drank again and was completely demoralized. On the way to perform a surgery, Bill steadied his friend's hand with a bottle of beer and a "goofball." Before entering the hospital, Bob told Bill, "I am going to go through with it." That afternoon Bob did not return home. His wife, Anne, and Bill were filled with dread that Bob had gone on another binge. When Dr. Bob returned late that night, he told his

frightened loved ones that he had been making restitution to people to whom he had been too afraid to admit his alcoholism. Bob S. never took another drink.

AA's anniversary is not the day Bill W. stopped drinking, nor the day that he met Dr. Bob, but the day that Bob stopped drinking and made his amends.

From 100 years ago in Keswick, to 73 years ago in Akron, to this very moment; women and men are proving the validity of their own personal spiritual awakening by making amends for their past wrongs, making restitution and rectifying their errors.

Frank Buchman's metamorphosis was remarkable. He developed a program for personal change that affected homes and nations. It is a practical program of action using the four standards of absolute honesty, purity, unselfishness and love. Over the past one hundred years, Buchman's vision has been transmitted under different names: First Century Christian Movement, the Oxford Group, Moral Re-Armament, and since 2001, Initiatives of Change, which continues to heal the wounds of history by building trust across the world's divides.

Without Frank Buchman, those of us in today's many anonymous programs would have no 12 steps and no freedom from bondage. His spiritual awakening and the action that followed indeed launched a million amends and produced many millions of transformed lives.

|||||

++++Message 5078. Re: The shift from "Works Publishing" to "AA Publishing"
From: Shakey1aa@aol.com 6/27/2008 11:40:00 AM

|||||

The Alcoholics Anonymous Publishing Inc. 12 and 12 cost \$2.75 according to the (blue) jacket price and was identified as first edition d-c and copyright 1952-1953.

There was also a 12 and 12 published by Harper's with a different colored jacket (greenish blue) also \$2.75. It is first edition also marked d-c and stated published

From: barefootbill@optonline.net
(barefootbill at optonline.net)

Please go to <http://www.justloveaudio.com>
then click on "store"
then click on "Recovery Audio"
then click on "AA"
then do a search by putting in Dr. Bob in the
speaker field.

We have every known talk by Dr. Bob all on
one CD.

Thanks & God bless.

- - - -

From: "jfk92452000" <jfk92452000@yahoo.com>
(jfk92452000 at yahoo.com)

Li, Yes there are several recordings of
Dr. Bob. His last talk at the Cleveland
Convention in 1950 was recorded and is
available from "Nova Tapes by Earl" in
Cross Junction, Virginia. 540/888/4505 or
800/825/0560. I think there is an on-line
site.

These recordings were done originally on spool
and are tough to listen to but the message and
hearing his voice will send chills up your
spine. There are recordings of Bill, Sister
Ignatia , Reverend Sam Shoemaker and Ebby and
many others. They are great because I feel
like I am getting the program right from the
horses mouth. Let me know if you have any
problem contacting Nova.

John F.Kenney

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From: James Bliss <james.bliss@comcast.net>
(james.bliss at comcast.net)
Mike Barns <mikeb384@verizon.net>
(mikeb384 at verizon.net)
<elg3_79@yahoo.com>
(elg3_79 at yahoo.com)
robin@briefftsf.com
(robin at briefftsf.com)

Go to <http://www.xa-speakers.org> and search
for Dr. Bob.

(mdingle76 at yahoo.com) responds:

2nd edition story: "New Vision for a Sculptor."
The author's name was Fred (I think) Ginsberg.

Matt D

- - - -

For more about that story, see:

<http://www.a-1associates.com/aa/Authors.htm>
(<http://silkworth.net/aabiography/storyauthors.html>)

"New Vision for a Sculptor"
Fred (last name unknown)
New York City
p. 426 in 2nd edition

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+++Message 5082. AA History Resource
From: mdingle76 6/30/2008 10:00:00 AM

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Just want the group to be aware of an AA history resource — 24 Newsletter. 24 Newsletter is a current version of the 24 Magazine. 24 Magazine was probably best known for the article, "Gresham's Law and Alcoholics Anonymous." The author of this article is Tom P. Jr. Tom P. Jr. is the publisher of 24 Newsletter and contributes an article about AA each month.

To view June's 24 Newsletter:
<http://www.24-communications.com/062008/062008.pdf>

For an example of little bits of AA history -- in June's newsletter Tom Jr. gives the name of the hymn Marty Mann used to describe her spiritual experience to Dr. Tiebout which was, "Leaning on the Everlasting Arms."

Next month's main article is about Dr. Tom M. (AA 1939) -- in which Bill W. called, "One of the greatest stories to come out of AA" -- and is an actual transcript of Bill telling about Dr. Tom M. Dr. Tom got the AA Big Book in 1939 while a patient at Lexington Hospital for drug addicts. Tom M. wrote to AA, got sober, started one of the first groups to communicate with headquarters by mail, and more.

I was surprised to see the brightness in her eyes when she said: from Cuba? How wonderful! From there on I felt very comfortable as if I were home. I could speak about Cuba with someone from the bottom of my heart. I had found a friend.

From Marti R., I learned that AA was her spiritual path. What I heard sounded good. As she explained to me the program I learned to accept the Twelve Steps as a way of life, without ever asking myself the reason why it was so important for her to pass on the message. I never thought to relate the program of recovery with alcohol, primarily because I never saw alcohol anywhere in the ten years that later on we shared an apartment in Miami, Florida, and secondly because I became fascinated with the Twelve Steps. The Twelve Steps of AA appeared to me to be logical, rational, well-thought, with universal characteristics, good for everybody.

I never felt the need to join an Alanon group. I went to the AA open meetings because I liked the people. The idea of bringing the message of AA to Cuba happened on a very hot day of the month of July in one of my trips to Cuba to visit my family. I was walking by a park on Linea Street and saw a man apparently asleep on a steamily hot sidewalk. I wondered what was the matter, and people passing by did not help when realizing the man was drunk. I had never seen before the effects of alcohol so closely. I came back home to Miami with the determination to make the program of recovery of AA to be known in Cuba.

With the assurance of having by my side the support of a well seasoned experienced member of AA, I started talking to my friends from Cuba in transit in Miami about AA. I sent books with them, and encouraged them to open the doors of their hearts and their churches to meetings for people with problems with alcohol to get together to study the books. By doing this, the idea did not go too far. I thought I should go farther with it.

With the help of my friend and spiritual mentor, Dr. Adolfo Ham, I was able to get an interview with Dr. Silvio Platero, a member of the Office of Religious Affairs of the PCC. I don't remember the date. I left with Dr.

Platero the blue book of AA and others. I told him that I wanted to invite a pastor from Cuba to spend 30 days in Miami to go to as many AA meetings as possible in Spanish. The person I was directed to was the Rev. Juan Francisco Naranjo. The Rev. Naranjo and his wife, the Rev. Estela Hernandez, were very active in community services. I talked to them, and pastor Naranjo accepted my invitation to come to Miami in spite of telling him that I did not have any money to pay for his airfare and expenses. I wrote a letter of invitation to him, and with that he was able to obtain a visa to travel from Cuba to the U.S.

When pastor Naranjo returned to Cuba, he brought with him several books and started AA group meetings at his church. Even with this, the idea did not make any progress. Pastor Naranjo was not an alcoholic. The program of recovery only works among alcoholics, sharing, as you say their strengths, hopes and experiences. The Cubans in Miami did not take up the challenge thinking that they had to wait for the revolution to be over before they could bring the message of AA to Cuba.

One day, commenting about my project of bringing the message of AA to Cuba with friends from Peacenet, someone sent me an e-mail from South Africa, I don't remember her name, who gave me the phone number and the address of the organization based in San Francisco, CA, USA, "Creating A Sober World". Without waiting long, Bruce K, their coordinator, and I started planning a trip to Cuba with members of this organization. Bruce K called the Department of State, and there was no need to apply for a special license for the initial group of 6 people to travel to Cuba. We were received by the Rev. Juan Francisco Naranjo and Estela Hernandez at the Havana airport with free visas. We stayed with them, they provided us with a meeting room, took care of the details of a marvelous program of activities in Cuba that included visits to hospitals and places of treatment for alcoholism. Thus, this is how the first AA group "Sueño" started in Cuba at the "William Carey" Baptist Church in January, 1993. I remember bringing Julio to the meeting twice by the hand, and twice he was asked to come back sober. There was another person in the meeting telling his best friend how bad was his drinking habits, and with that person the

<glennccc@sbcglobal.net>
(glennccc at sbcglobal.net)

The description of AA as "spiritual" rather than "religious" goes back to the earliest days. See for example this reference from 1940:

Message 381 Possibly the 1st AA Pamphlet
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/381>

From William Lash

THE FIRST "A.A." PAMPHLET
AS DERIVED FROM THE SERIES
OF ARTICLES FROM THE
HOUSTON PRESS

BY
LARRY JEWELL*

(April 1940)

[*Larry Jewell came to Houston from Cleveland with only a Big Book and a Spiritual Experience resulting from having taken the Steps while hospitalized. His Sponsors were Dr. Bob Smith & Clarence Snyder.]

"This approach to alcoholism is squarely based on our own drinking experience, what we have learned from medicine and psychiatry, and upon certain spiritual principles common to all creeds. We think each man's religious views, if he has any, are his own affair. No member is obliged to conform to anything whatever except to admit that he has the alcoholic illness and that he honestly wishes to be rid of it."

"While every shade of opinion is expressed among us we take no position as a group, upon controversial questions. We are only trying to aid the sick men and distracted families who want to be at peace. We have found that genuine tolerance of others, coupled with a friendly desire to be of service is most essential to our recovery."

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In a message dated 7/6/2008 3:14:43 P.M. Eastern Daylight Time, jax760@yahoo.com writes:

has no basis in fact. Early AA was very "pro religion" but it never attempted to project itself as a religion. When too few words are cited it is usually at the expense of context. And I don't agree at all with the context you are portraying. This is rather long reply since you are seeking citations.

From my own investigations it seems that attempts to draw a distinction between the words "spiritual" and "religious" are flawed and sophomoric. The two words can be used interchangeably based on just about any dictionary. Do a search on the internet for the text string "definition of spiritual." Almost every return that derives from a dictionary will define the word "spiritual" as "religious" or "of religion" or "of the soul" (spirit). Attempts to draw a contrasting distinction between the two words rest far more in the secularism of contemporary AA rather than in AA's historical roots. Many of AA's early historical friends were members of the clergy and their influence was profound. Bill W often stated that AA's two best friends were medicine and religion.

Over the past two decades the rise of secularism has spawned the notion of the words "religion" or "religious" to almost be pejoratives. I find this very disturbing. Also be careful to not be too selective in the sparse citing of Bill W and the Big Book -- both cite many favorable descriptions of "religion" or "religious." For example:

From Bill W's address to the 1960 National Clergy Conference On Alcoholism:

(1) "Excellencies and Friends: My thanks to Father Ray for his introduction. He has us off to an appropriate start. This hour with you is most meaningful to me and I trust it will be to you and to A.A. as a whole. Every thoughtful A.A. realizes that the divine grace, which has always flowed through the Church, is the ultimate foundation on which AA rests. Our spiritual origins are Christian ..."

(2) "... It now occurs to me that it may be profitable if we were to review the origins of AA; to take a look at some of its underlying mechanisms -- an interior look as it were. Of course I am here reflecting my own views, and some of these are bound to be

speculative. At any rate, here they are.
Though AA roots are in the centuries-old Christian community, there seems little doubt that in an immediate sense our fellowship began in the office of the much-respected Dr. Carl Jung of Zurich ..."

(3) "... Now a final thought. Many a non-alcoholic clergyman asks these questions about Alcoholics Anonymous: "Why do clergymen so often fail with alcoholics, when AA so often succeeds? Is it possible that the grace of AA is superior to that of the Church? Is Alcoholics Anonymous a new religion, a competitor of the Church?"

If these misgivings had real substance, they would be serious indeed. But, as I have already indicated, Alcoholics Anonymous cannot in the least be regarded as a new religion. Our Twelve Steps have no theological content, except that which speaks of "God as we understand Him." This means that each individual AA member may define God according to whatever faith or creed he may have. Therefore there isn't the slightest interference with the religious views of any of our membership. The rest of the Twelve Steps define moral attitudes and helpful practices, all of them precisely Christian in character. Therefore, as far as they go, the Steps are good Christianity; indeed they are good Catholicism, something which Catholic writers have affirmed more than once.

Neither does AA exert the slightest religious authority over its members: No one is compelled to believe anything. No one is compelled to meet membership conditions. No one is obliged to pay anything. Therefore we have no system of authority, spiritual or temporal, that is comparable to or in the least competitive with the Church. At the center of our society we have a Board of Trustees. This body is accountable yearly to a Conference of elected Delegates. These Delegates represent the conscience and desire of AA as regards functional or service matters. Our Tradition contains an emphatic injunction that these Trustees may never constitute themselves as a government -- they are to merely provide certain services that enable AA as a whole to function. The same principles apply at our group and area level.

Dr. Bob, my co-partner, had his own religious views. For whatever they may be worth, I have my own. But both of us have gone heavily on record to the effect that these personal views and preferences can never under any conditions be injected into the AA program as a working part of it. AA is a sort of spiritual kindergarten, but that is all. Never could it be called a religion.

Nor should any clergyman, because he does not happen to be a channel of grace to alcoholics, feel that he or his Church is lacking in grace. No real question of grace is involved at all - it is just a question of who can best transmit God's abundance. It so happens that we who have suffered alcoholism, we who can identify so deeply with other sufferers, are the ones usually best suited for this particular work. Certainly no clergyman ought to feel any inferiority just because he himself is not an alcoholic! Then, as I have already emphasized, AA has actually derived all of its principles, directly or indirectly, from the Church.

Ours, gentlemen, is a debt of gratitude far beyond any ability of mine to express. On behalf of members everywhere, I give you our deepest thanks for the warm understanding and the wonderful co-operation that you have everywhere afforded us. Please also have my gratitude for the privilege of being with you this morning. This is an hour that I shall remember always ..."

From the Q&A that followed Bill's address:

(4) "... When these Steps were shown to my friends, their reactions were quite mixed indeed. Some argued that six steps had worked fine, so why twelve? From our agnostic contingent there were loud cries of too much "God." Others objected to an expression, which I had included which suggested getting on one's knees while in prayer. I heavily resisted these objections for months. But finally did take out my statement about a suitable prayerful posture and I finally went along with that now tremendously important expression, "God as we understand Him" - this expression having been coined, I think, by one of our former atheist members. This was indeed a ten-strike. That one has since enabled thousands to join AA who would have otherwise gone away. It

enabled people of fine religious training and those of none at all to associate freely and to work together. It made one's religion the business of the AA member himself and not that of his society.

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

(5) From the Foreword to the Second Edition Big Book:

"... Another reason for the wide acceptance of A.A. was the ministrations of friends -- friends in medicine, religion, and the press, together with innumerable others who became our able and persistent advocates. Without such support, A.A. could have made only the slowest progress. Some of the recommendations of A.A.'s early medical and religious friends will be found further on in this book.

Alcoholics Anonymous is not a religious organization. Neither does A.A. take any particular medical point of view, though we cooperate widely with the men of medicine as well as with the men of religion.

Alcohol being no respecter of persons, we are an accurate cross section of America, and in distant lands, the same democratic evening-up process is now going on. By personal religious affiliation, we include Catholics, Protestants, Jews, Hindus, and a sprinkling of Moslems and Buddhists. More than 15% of us are women ..."

(6) From Bill's Story

"... The door opened and he stood there, fresh-skinned and glowing. There was something about his eyes. He was inexplicably different. What had happened?

I pushed a drink across the table. He refused it. Disappointed but curious, I wondered what had got into the fellow. He wasn't himself. "Come, what's this all about?" I queried. He looked straight at me. Simply, but smilingly, he said, "I've got religion ..."

(7) From We Agnostics

"... We, who have traveled this dubious path, beg you to lay aside prejudice, even against organized religion. We have learned that whatever the human frailties of various faiths may be, those faiths have given purpose and direction to millions. People of faith have a logical idea of what life is all about. Actually, we used to have no reasonable conception whatever. We used to amuse ourselves by cynically dissecting spiritual beliefs and practices when we might have observed that many spiritually-minded persons of all races, colors, and creeds were demonstrating a degree of stability, happiness and usefulness which we should have sought ourselves ..."

(8) From Into Action

"... We must be entirely honest with somebody if we expect to live long or happily in this world. Rightly and naturally, we think well before we choose the person or persons with whom to take this intimate and confidential step. Those of us belonging to a religious denomination which requires confession must, and of course, will want to go to the properly appointed authority whose duty it is to receive it. Though we have no religious connection, we may still do well to talk with someone ordained by an established religion. We often find such a person quick to see and understand our problem. Of course, we sometimes encounter people who do not understand alcoholics ..."

"... If circumstances warrant, we ask our wives or friends to join us in morning meditation. If we belong to a religious denomination which requires a definite morning devotion, we attend to that also. If not members of religious bodies, we sometimes select and memorize a few set prayers which emphasize the principles we have been discussing. There are many helpful books also. Suggestions about these may be obtained from one's priest, minister, or rabbi. Be quick to see where religious people are right. Make use of what they offer ..."

(9) From Working With Others

"... Your prospect may belong to a religious denomination. His religious education and training may be far superior to yours. In that

case he is going to wonder how you can add anything to what he already knows. But he will be curious to learn why his own convictions have not worked and why yours seem to work so well. He may be an example of the truth that faith alone is insufficient. To be vital, faith must be accompanied by self sacrifice and unselfish, constructive action. Let him see that you are not there to instruct him in religion. Admit that he probably knows more about it than you do, but call to his attention the fact that however deep his faith and knowledge, he could not have applied it or he would not drink. Perhaps your story will help him see where he has failed to practice the very precepts he knows so well. We represent no particular faith or denomination. We are dealing only with general principles common to most denominations ..."

(10) From The Family Afterward

"... Alcoholics who have derided religious people will be helped by such contacts. Being possessed of a spiritual experience, the alcoholic will find he has much in common with these people, though he may differ with them on many matters. If he does not argue about religion, he will make new friends and is sure to find new avenues of usefulness and pleasure. He and his family can be a bright spot in such congregations. He may bring new hope and new courage to many a priest, minister, or rabbi, who gives his all to minister to our troubled world. We intend the foregoing as a helpful suggestion only. So far as we are concerned, there is nothing obligatory about it. As non-denominational people, we cannot make up others' minds for them. Each individual should consult his own conscience ..."

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In just about every mention of "not religious" it seems that Bill's context was that AA is not affiliated with any specific religious denomination and matters of religion are solely up to each individual member to define for themselves -- Bill very definitely was not attempting to distance himself from religion. Two more citations that might be interesting concerning the Oxford Group and its influence on the principles embodied in the Steps.

The reference on the matter of Step 5 is in the Big Book chapter Into Action (pgs 73 and 74) and The Little Red Book refers the reader to those pages which state:

"... We must be entirely honest with somebody if we expect to live long or happily in this world. Rightly and naturally, we think well before we choose the person or persons with whom to take this intimate and confidential step. Those of us belonging to a religious denomination which requires confession must, and of course, will want to go to the properly appointed authority whose duty it is to receive it. Though we have no religious connection, we may still do well to talk with someone ordained by an established religion. We often find such a person quick to see and understand our problem. Of course, we sometimes encounter people who do not understand alcoholics ..."

To me the emphasis is on: "... Rightly and naturally, we think well before we choose the person or persons with whom to take this intimate and confidential step ..." I believe the Big Book guidance is that you "can" do Step 5 with someone outside of AA not that you "should or must" do it with someone outside of AA. I think over time this has primarily evolved into taking the Step 5 with one's sponsor. I personally know of several disasters that occurred from members not wisely picking someone outside of AA.

There weren't any formal Steps in early AA's 6-Step program. It was all word of mouth and what got passed on varied quite a bit depending on who was doing the passing. That's one of the reasons why the Big Book was written. The Mid-West (re Dr Bob and Earl T) was far more influenced by the Oxford Group than the NY members. What Earl T describes in his story is part of the "Five C's" of the Oxford Group (Confession). It also seems that in the early days members were walked through the Steps rather quickly.

While The Little Red Book is more explicit and direct in recommending a "clergyman or psychiatrist" that was the interpretation of the 12 Steps based on the viewpoint of the Nicolette Group in Minneapolis, MN not necessarily AA as a whole. I'd strongly

civic leaders all over the United States and are always, interestingly, by women.

Some refer to the prayer as if it were a proverb, while others appear to claim it as their own poetry. None of them attribute the prayer to a particular source. And they never mention Niebuhr.

An article about the mystery of the prayer, by Fred Shapiro, associate library director and lecturer at Yale Law School, who edited "The Yale Book of Quotations," will be published next week in the Yale Alumni Magazine, an independent bimonthly publication. It will be followed by a rebuttal from Sifton.

Shapiro said in an interview: "Reinhold Niebuhr was a very honest person who was very forthright and modest about his role in the Serenity Prayer. My interpretation would be that he probably unconsciously adapted it from something that he had heard or read."

But Sifton faults Shapiro's approach as computer-driven and deprived of historical and theological context. In an interview, she said her father traveled widely in the 1930s, preaching in college chapels and to church groups and could have used the prayer then. She said she fixed the date of its composition to 1943 in her book, "The Serenity Prayer: Faith and Politics in Times of Peace and War," because she had relied on her parents' recollections.

Sifton said the newly unearthed quotes were merely evidence that her father's preaching had a broad impact.

And she took greatest umbrage at Shapiro's notion that the prayer was so simple that it could have been written by almost anyone in any era.

"There is a kind of austerity and humility about this prayer," Sifton said, "that is very characteristic of him and was in striking contrast to the conventional sound of the American pastorate in the 1930s, who were by and large optimistic, affirmative, hopeful."

The precise origins of the Serenity Prayer have always been wrapped in a fog. Even in Niebuhr's lifetime, his authorship was challenged.

His response was typically modest. He was quoted in a magazine article in 1950 as saying: "Of course, it may have been spooking around for years, even centuries, but I don't think so. I honestly do believe that I wrote it myself."

The version of events most often cited in biographies of Niebuhr is that after he used the prayer in a sermon in rural Massachusetts, an Episcopal priest asked for permission to print it in a booklet for the armed forces in 1944.

Alcoholics Anonymous then embraced it, simplified some wording, changed the pronouns and circulated it as a motto for its 12-step program.

Bartlett's Familiar Quotations attributed it to Niebuhr but gave the date as 1934, perhaps citing an erroneous reference in an article in

this spring.

More than 30,000 people have been treated there, including supermodel Niki Taylor, pro football player Thomas "Hollywood" Henderson, the late Michael Kennedy, the son of Robert F. Kennedy, and the late former White House aide Michael Deaver. Lynda Carter Altman, TV's former Wonder Woman and an Ashley alum herself, performed before 540 guests who paid \$250 a seat to attend a silver anniversary gala last month.

Father Martin marked his own milestone this month: It was 50 years ago that the young Baltimore priest entered treatment. He has congestive heart failure now and endures dialysis three times weekly. His blood pressure sinks dangerously low. Takes a week of energy to decide to belch, as Father Martin says. Public appearances are seldom.

"I pray for him every day," says Mary Royals, 49, of Bethesda. "He has an immense amount of compassion because he is one of us. He gave people back their lives."

In 2003, Royals, once a serious binge drinker, spent a month at Ashley, which is about the prettiest place for the ugly business of getting clean. Bald eagles, wild turkeys and osprey inhabit the grounds of the former estate of Sen. Millard Tydings of Maryland. While there's nothing idyllic about detoxification, a patient's road to recovery is paved with creature comforts at Ashley.

"At Ashley, I found people who had been in situations similar to mine. The disease had no prejudices. It is a great equalizer, whether you are in the public eye or not," Deaver wrote in his book, *Behind the Scenes*.

For \$20,800 for 28 days, patients undergo a regiment of instruction, therapy, fellowship and something about having to get up at 6 in the morning. "This campus is routinely inspected by detection canines," says a sign in the lobby of the nonprofit. The only permitted "contraband" is candy. A media blackout is imposed; no cell phones, no BlackBerries, no TV - except during Super Bowls and World Series. Sixty percent of the patients are men, after all.

Until a few years ago, Father Martin regularly visited and welcomed patients with his trademark: "The nightmare is over." He held court afternoons in the sunny dining room, as patients gathered around.

To know Father Martin is to know his penguin joke: A police officer spots a drunk walking down the street with a penguin. Tells the man to take the penguin to the zoo where he belongs. The next day, the officer sees the same drunk walking the same penguin. Thought I told you to take him to the zoo. "I did," the drunk said. "He loved it. Today, we're going to the library."

The joke, emblematic of Father Martin's disarming approach to addiction, is immortalized in Ashley's chapel, where a 1-inch figure of a penguin was inserted in one of the stained-glass panels. The penguin is part of a tour of Ashley, as are the hundreds of nametags stuck on the ceiling of a waterfront gazebo by patients on their last day at the facility. Along the fence line above the Chesapeake Bay, markers still remain for Molly and Bonnie, Father Martin's Labs that once escorted patients on walks and

chronically retrieved balls.

Adorning the walls of Ashley's rooms, portraits of Father Martin and Mae Abraham hang inseparably. Mae still speaks there every month, while Father Martin has stayed home. He watches the news, waits for her return, and steels himself against more dialysis.

"I live tired," he says.
But he's not alone.

At the Abraham home At Mae Abraham's Havre de Grace home in early June, no one is enjoying the pool - too hot for that. Her manicured gardens feature plants just high enough, as she points out, to avoid the urinary wrath of the Labradors, which her 52-year-old son, Alex, field trains. The home was built out in the back to make a bedroom for Father Martin. A crucifix hangs over his crisply made bed, where a stuffed penguin hogs a pillow.

In the family room, Father Martin sits in what must be his favorite chair. He's watching Fox News. I'm probably a McCain man, he says. Mae sits behind him on the couch and consults the man's biography, *One Step Closer: The Life and Work of Father Joseph C. Martin*. She knows their narrative by heart but the dates get fuzzy. In fact, it was 1958 when Father Martin was admitted to a treatment center. Ordained a decade earlier, he had discovered his taste for alcohol that same year during a Thanksgiving dinner with fellow priests.

"There are people who have to acquire a taste for gin, but I didn't - I loved it immediately. I had two or three doubles that day," he said in his biography. His drinking escalated. "It never occurred to me that perhaps there was something odd about a priest walking toward a garbage dump in the middle of the afternoon carrying two suitcases filled with clanking bottles."

It occurred to his superiors, who noticed Father Martin's careless teaching habits and troubling behavior. In 1956, he was admitted to a psychiatric ward of a California hospital. No one suspected alcoholism, so when Father Martin left the hospital appearing healthier and happy, he also returned to his double martinis and drinking shots of vodka from bottles he kept in his bathroom. By 1958, Joe Martin could no longer keep his drinking and behavior under control, much less a secret. The Archdiocese of Baltimore ordered him into treatment at Guest House, a Michigan treatment center for clergy.

There, he was exposed to the tenants of Bill Wilson's Alcoholics Anonymous program. Wilson, a Wall Street businessman ruined by drink, had developed a 12-step, faith-based program that treated alcoholism as a disease and stressed staying sober and helping others achieve sobriety. Father Martin saved his notes from the lectures and conversations during his time at Guest House. He also got sober.

In the 1960s, Father Martin distilled Wilson's 12 steps into literally a blackboard talk. He made the rounds of AA meetings with his direct, self-referencing lectures on addiction. The U.S. armed services, which had begun mandatory addiction training for servicemen, used Martin's 90-minute Chalk Talk on Alcohol, as did private businesses and rehab centers. Poorly

lit and single-angled, the training films featured one bespectacled priest and one chalk board. "No singing or dancing," as the host says. (The films have gained a new audience on YouTube.)

We alcoholics drink because we can't NOT drink.

I must not make myself a part of the destruction of someone I love.

Drug your conscience and see where your behavior goes.

What are you worth?

But why did he drink?

"Oh, a thousand reasons," Father Martin says. "The point is I crossed the line until I could not NOT drink."

Growing up in a Hampden rowhouse, the seven Martin children were exposed to drinking. Father Martin's 81-year-old brother, Edward Martin, says their father drank on Friday, payday. The rest of the week, James Martin, a machinist by trade, was fine, but Friday nights were not pleasant. Three of the four boys developed drinking problems.

"They say children of an alcoholic get used to the idea of drinking," says Edward Martin, who lives in Georgia. He was spared the attraction. "I never had the money to buy the stuff."

His older brother, Joseph, was clearly the popular one, winner of oratory contests at Loyola High School, the gift of gab. He grew up to be a devoted and enormously generous priest - with a quirk to his personality, his only living brother says. In a crowd, Joseph dominated the conversation with his humor, "as if he felt inadequate to socially bond with people or be comfortable in their presence unless he was entertaining them. He doesn't converse; he gives a humorous lecture."

In 1964, Father Martin crossed paths with Lora Mae Abraham, a mother and housewife from Havre de Grace. Her drinking was out of control and threatened to upend her marriage to Tommy Abraham, the owner of a Greek restaurant in Aberdeen. Days after a lost weekend at Rehoboth Beach, Del., Abraham agreed to attend a lecture at the Johns Hopkins University. Former Iowa Gov. Harold Hughes was to talk about his alcoholism. Filling in for the governor, however, was a Catholic priest from Baltimore. Mae looked for the exit.

Hello, I'm Joe Martin, and I'm an alcoholic. ...

Then, the Catholic priest told her, a Southern Baptist, that she wasn't to blame for her drinking. That she wasn't evil.

"He removed the shame from me," she says. "It changed my life forever on."

A lifelong friendship and partnership were born. Mae took everyone she knew with a drinking problem to hear Father Martin's chalk talks. But despite his sobriety and popularity, he was suffering another crisis by the end of the 1960s.

Assigned to St. Mary's Seminary on Paca Street, Father Martin no longer had any assignments or classes, nothing to do anymore. He felt useless. He stayed in his darkened bedroom and became increasingly reclusive and depressed. He turned to Mae. "I'm 45 years old, and all I have to show for my life is the blackboard talk," he told her on the phone in 1970.

They had all become close friends - Father Martin, Mae, her son, Alex, then 14, and Tommy - Father Martin especially liked the babaghanouj Tommy made at his restaurant. So, it wasn't unusual when Tommy and Mae asked Father Martin if he would like to come out to their home in the country and spend a few days resting.

That was 38 years ago.

"He's the man who came to dinner, and he's still eating," she says. He moved in with his German shepherd, Casey. Mae and the dog did not get along, so she sent both dog and priest to canine-training class. That got Father Martin driving and out of the house again. Next, her house guest needed, well, a job. Father Martin went to work for the state of Maryland's new Division of Alcoholism Control. Mae suggested that he also travel the country to give his chalk talks. They started their own production company, Kelly Productions, which offered nearly 40 Father Martin film titles. (In 2007, Mae and Father Martin sold the rights to his books and films.)

In 1978, Mae suggested they open a treatment center.

"You're going to die, and everything you have done will die with you," she told him.

After an initial \$1 million grant, it would take another seven years to raise enough money to open Ashley - named for Mae's father, the Rev. Arthur Ashley. In 1983, the 22-bed facility opened on Oakington Farm, the former estate of Millard Tydings, a native son of Havre de Grace and U.S. senator from Maryland. Six staff members hovered and fussed over all five patients. Expenses were paid from the film profits. And over much time, Ashley built a national reputation as it grew donation by donation, building by building.

Father Martin became a celebrity - his picture was taken with former first ladies Betty Ford and Nancy Reagan. In 1993, he was invited to the Vatican. Father Martin, then 65, helped celebrate Mass with Pope John Paul II. "The most profound experience of my life," he says.

Before he left, the priest from Harford County handed the pontiff a brochure from Ashley.

Retirement years In retirement, Mae Abraham has become Father Martin's caretaker. On days when his blood pressure plummets, she props his feet up and feeds him broth and monitors his numbers. In January, he was near death in an area hospital. Last rites were given. Mae rushed to the hospital and insisted he be placed on a respirator. There had been confusion about his living will, she said.

BB pg 13:3 "My schoolmate visited me, and I fully acquainted him with my problems and deficiencies."

We also know this done again in AA Comes of Age when Bill meets Father Ed Dowling.

Both men outside of AA.

In the book Alcoholics Anonymous it suggests using the properly appointed people.

The list of "proper people" suggested is: page 74:0

1. Those of us belonging to a religious denomination which requires confession must, and of course, will want to go to the properly appointed authority whose duty it is to receive it.
2. Though we have no religious connection, we may still do well to talk with someone ordained by an established religion.
3. Perhaps our doctor or
4. or psychologist will be the person.
5. It may be one of our own family
6. we cannot disclose anything to our wives or our parents which will hurt them and make them unhappy. (this is saying a family member or wife is a good candidate as long as what is shared is not at their expense)

The directions for "whom" is to hear this pretty clear:

Notwithstanding the great necessity for discussing ourselves with someone, it may be one is so situated that there is no suitable person available. If that is so, this step may be postponed, only, however, if we hold ourselves in complete readiness to go through with it at the first opportunity.

We say this because we are very anxious that we talk to the right person. It is important that he be able to keep a confidence; that he fully understand and approve what we are driving at;

A priest, minister, rabbi, which their duty is to receive this, under the protection of the right of confession these conversations are protected by Church law. A doctor or psychologist or attorney all are good suggestions for the same reason, client confidentiality.

I find it petty convincing the men that wrote this, expected a man or woman to use a religious person "whose duty it is to receive it. since it is suggested not once, but twice. And backed up again shortly with the 11th step suggestion of "make use of what they offer".

Terry Walton

From: Tommy Hickcox <cometkazi1@cox.net>

(cometkazie1 at cox.net)

We have Earl Treat's story of doing the early steps in his story "He Sold Himself Short."The specific passage is on p. 292 in the Third Edition and p. 263

in the current edition.Technically, though, this wasn't a Fifth Step as the program had only six steps at the time.He did it with Dr. Bob. No mention is made of going through the steps with someone outside the program.

Tommy H in Baton Rouge

|||||

++++Message 5103. Big Book concordance index history?
From: diazeztone 7/9/2008 9:56:00 PM

|||||

I am in Dallas for a while and attending a group which is studying the book using the big book study guide by the primary purpose group of Dallas. (available online also)

Is there a concordance index of all the history things in the book as they happen chapter by chapter and line by line?

Example today we are doing the Dr.s Opinion and at the end they were wondering who the two men were mentioned at the end of that chapter. I should know but need to look them up.

Have all the historical references been listed line by line paragraph by paragraph??

LD P sober 13 years since june 15 1995
editor aabibliography.com

|||||

++++Message 5104. Re: Amen in the 7th step prayer
From: grault 7/10/2008 10:53:00 PM

|||||

Or why the 7th Step prayer speaks to God in terms of "you" and "your" but the 3d Step prayer speaks in terms of "Thee" and "Thy"?

- - - -

In AAHistoryLovers@yahogroups.com, "tomikepete"
<mike_petersen@...> wrote:
>

> Given all the AA prayers, does anyone know
> why the 7th step prayer is the only one which
> ends with "amen" ?
>

|||||

+++Message 5105. Re: Serenity Prayer faces challenge
on authorship
From: James Bliss 7/11/2008 8:40:00 PM

|||||

The article appears to be very incomplete.
What article (at least one or two) and what
book did Shapiro find. Seems that there
should be the ability to verify the sources
one way or the other and provide additional
background as to who, what and where.

Jim

|||||

+++Message 5106. Serenity Prayer article by Fred
Shapiro and response by Niebuhr's daughter
From: jblair101 7/12/2008 3:03:00 PM

|||||

As a follow-up to the Serenity Prayer news
column posted yesterday, here are two links
of interest:

"Who wrote the Serenity Prayer?"
by Fred R. Shapiro, Yale University
http://www.yalealumnimagazine.com/issues/2008_07/serenity.html

"It takes a master to make a masterpiece"
by Elisabeth Sifton (Niebuhr's daughter responds.)
http://www.yalealumnimagazine.com/issues/2008_07/serenity.html#sifton

John

|||||

+++Message 5107. Re: Serenity Prayer faces challenge
on authorship
From: corafinch 7/13/2008 7:12:00 PM

|||||

I wonder when Shapiro discovered this, particularly in view of the fact that
posts from this
list (see mine of Dec 6, 2007) do come up on Google searches.

Facts are facts, but I think his interpretation of the evidence may go a little too far.

Comments interspersed:

>
>
>
> By Laurie Goodstein
> International Herald Tribune
>
> Friday, July 11, 2008
> <http://www.iht.com/articles/2008/07/11/america/prayer.php>

<snip>

>
> For more than 70 years, the composer was thought to be the Protestant theologian Reinhold Niebuhr, one of modern Christianity's most towering figures. Niebuhr, who died in 1971, said he was quite sure he had written it, and his wife, Ursula, also a prominent theologian, dated its composition to the early 1940s.

Niebuhr did not say he was "quite sure" he had written it. His daughter is the one who is emphatically sure of everything including exact dates. When the editor of a Lutheran publication asked Niebuhr to comment on doubts as to his authorship, Niebuhr pointed out that great minds of the past, including Socrates and even Jesus, had made use of older material (he went on at some length) but that he did think he had written the prayer in its present form. In other words he seemed to be hedging a bit.

Niebuhr's father was a minister who immigrated from Germany as a young man. If Niebuhr translated something he had heard only from his father and only in German, his recollection that he wrote it himself would be reasonable or at least understandable.

<snip>

>
> Some refer to the prayer as if it were a proverb, while others appear to claim it as their own poetry. None of them attribute the prayer to a particular source. And they never mention Niebuhr.

<snip>

>
> Brown said that perhaps Sifton's theory was correct and that the newspaper quotations were from people who heard Niebuhr speak the

something that didn't exist back then.

Dr Bob joined the Oxford Group in 1933. This was approximately two years before he met Bill W. During the first few years of its existence, the AA Fellowship was affiliated with the Oxford Group in both NY and Akron. Core Oxford Group principles consisted of the "Four Absolutes" of honesty, unselfishness, purity and love - the "Five C's" (confidence, confession, conviction, conversion and continuance) and the "Five Procedures" (1. Give in to God, 2. Listen to God's direction, 3. Check guidance, 4. Restitution and 5. Sharing for witness and confession).

Dr Bob would certainly not have been a stranger to practicing the principle of "Confession." Henrietta Sieberling organized an OG meeting at the home of T Henry and Clarace Williams in Akron specifically to help Dr Bob with his drinking. Dr Bob confessed openly about his drinking but could not stop.

The OG never had anything that they called or considered to be Steps. The idea and evolution of Steps derived in the latter 1930s from what was called the "alcoholic squads" of the OG in Akron and NY. It initially took the form of a word-of-mouth 6-Step program. Various versions of the 6 Steps can be found in (1) Earl T's Big Book Story "He Sold Himself Short" pg 263 4th edition (2) "AA Comes of Age" pg 160 and "Pass It On" pg 197 and (3) a July 1953 Grapevine Article titled "A Fragment of History" which can also be found in "The Language of the Heart" pg 200. In various forms, up to December 1938, the equivalent of what later became Steps 5 and 10 were stated as either: (1) "Confession" or (2) "We confessed or shared our shortcomings with another person in confidence" or (3) "We got honest with another person, in confidence." There was no "admitted to God" and "to ourselves."

It may sound like AA heresy, but the Big Book is not the be-all and end-all on the Steps. When Bill W wrote the bulk of the Big Book basic text in 1938 he was in his fourth year of sobriety, there were approximately 100 members and there were two groups. When Bill wrote the 12&12 in 1953 he was in his 19th year of sobriety, there were approximately 6,000 groups and 128,000 members. That's a

As Buchman sat in that Chapel, 'There was a moment of spiritual peak of what God could do for me. I was made a new man. My hatred was gone ... I knew I had to write six letters to those men I hated.'

'I am writing,' declared Buchman, 'to tell you that I have harbored an unkind feeling toward you -- at times I conquered it but it always came back. Our views may differ but as brothers we must love. I write to ask your forgiveness and to assure that I love you and trust by God's grace I shall never more speak unkindly or disparagingly of you.'

Those letters of amends spawned a revolution in Frank Buchman, a revolution that led to the birth of Alcoholics Anonymous.

That evening, Frank was introduced to a young Cambridge man, who upon hearing Buchman's tale of moral regeneration made a decision to change his own life. As Buchman described it, 'This was the first fellow who I knew that I had ever brought face to face with that central experience.' For the next half century Buchman dedicated his life to demonstrating that an experience of God was available to anyone at any time, regardless of race, religion, class or nationality.

From England, Frank returned to the United States where he went to work as the YMCA director at Penn State University. There he had a profound effect on campus life, due in part to the conversion of the campus bootlegger, who during a trip to Toronto with Frank and a group of students from Penn State, made a decision to change his life. After having Frank help him by writing an amends letter to his wife, the bootlegger never drank again and went around the world with Frank talking about his change.

Frank Buchman described the four years that he spent at Penn State as the laboratory in which he developed a practical program of action and learned how to have honest conversations that led people to make decisions to change their lives.

The formula he developed was:

1. The sharing of our sins and temptations

with another Christian life given to God, and to use sharing as witness to help others, still unchanged, to recognize and acknowledge their sins.

2. Surrender of our life, past, present, and future, into God's keeping and direction.

3. Restitution to all whom we have wronged directly or indirectly.

4. Listening to, accepting, relying on God's guidance and carrying it out in everything we do or say, great or small.

Sound familiar?

The application of this course of action revolutionized the spiritual life of the campus, and its success brought Christian evangelists from all over the world to find out what was happening on a backwater campus that had been paralyzed by strife.

After Penn State, Frank went to China in 1917 where an honest conversation with a young Sam Shoemaker helped Sam to tell him, 'I have been a pious fraud, pretending to serve God but actually keeping all the trump cards in my own hands. Now I've told Him how sorry I am, and I trust you'll forgive me for harboring ill will against you. This sprang up the moment you used that word sin!'

Buchman said that he freely forgave him. 'Now what's the next step?' Shoemaker asked. The next step was making amends to Sam's Bible study class. The trouble was, Shoemaker told his Chinese students, he disliked China. That admission produced such a profound spiritual experience in Shoemaker that it led to his working closely with Buchman for the next twenty-one years and brought the revolution of 'First Century Christianity' (later known as the Oxford Group) to people worldwide.

The message of personal revolution was transmitted by one 'informed Christian' sharing with another and by inviting people to 'house parties.' If you have ever attended an AA convention or round up you have experienced an Oxford Group house party. Speakers were brought in from a variety of places to share their experience, strength and hope in both large speaker meetings and small special interest

meetings. Men would tell their stories in men's meetings; women in women's; there were even forums for drug addicts, overeaters, and drunks. At these gatherings, both speakers and experienced members would be available for 'personal interviews' where sharing and surrender could take place. Then people would be encouraged to make restitution and have a daily 'quiet time' to receive inspiration on how to conduct their lives.

When he was pressed for a definition of sin, Buchman said, 'What is a sin for one person may not be a sin for another. The true definition of sin is that it is something that separates you from God or from your fellows.'

In 1922, Jim Newton, a young salesman with a taste for fast living, followed a group of attractive young women into a hotel ballroom thinking they were going to a dance. To his dismay he found himself in an Oxford Group house party at the Toy Town Tavern in Winchington, Massachusetts, where he heard a message that changed his life. Buchman referred Newton to Shoemaker who helped Newton take stock of his life, surrender, make restitution, and start to live a 'guided life.' If you wish to know the Oxford Group technique of guidance read pages 85-87 in the book *Alcoholics Anonymous*.

A few years later, Jim Newton was trying to help Bud F., the alcoholic son of his employer, Harvey F., to change. Unable to help his friend, Jim introduced Bud to his mentor, Samuel Shoemaker. Sam, who had a remarkable gift bringing people to make a decision, went through the process with Bud who immediately lost his obsession to drink, made amends to his father and wife, and returned to the good graces of his family.

Harvey F. was so impressed with the change in his son that he convinced his fellow industrialists in Akron, Ohio, to help underwrite an Oxford Group house party held in January 1933 at the Mayflower Hotel. Buchman and his team were welcomed by the Rev. Walter Tunks, a close friend of the F. family; also in attendance were Henrietta Seiberling and T. Henry and Clarace Williams who were to become the founders of the West Hills meeting of the Oxford Group in Akron.

Also in 1933, Shoemaker's ministry at Calvary Church in New York City's Gramercy Park was a hub of Oxford Group activity. There were Oxford Group meetings held three times a week at Calvary Church where people shared the life changes they had discovered from applying the Oxford Group principles. He also founded the Calvary Mission, which was a hostel for indigent alcoholic men.

Many important families had ties to this Calvary Church, among them the H. family whose eldest son Rowland was described by Bill W. as 'a business man who had ability, good sense and high character ... who had floundered from one sanitarium to another.' Rowland had returned from Europe after another attempt to get his life in order after consulting with Dr. Carl Jung. Rowland was drinking and going to Oxford Group meetings at Calvary Church. Among the people whom he met at Calvary was Vic Kitchen, author of *I Was a Pagan* (published in 1934), which described his release from alcoholism, drug addiction, and 'anything that gave me pleasure, power or applause' in the Oxford Group. While on a business trip to Detroit, Rowland read the book, identified at depth, and as Shoemaker said, 'had a change right there on the train.' Rowland stopped drinking, reconciled with his family, made restitution for questionable business dealings, became active with the Oxford Group businessmen's team, spoke at meetings and encouraged others to find what he had found.

One of the many people Rowland touched was an old childhood friend, Edwin 'Ebby' T., who was about to be locked up as a chronic inebriate. Rowland, whose alcohol problem was well known, convinced the judge to release Ebby into his care. Two weeks later, Ebby was speaking at Oxford Group meetings around Vermont, and after a couple of weeks with Rowland (who had all of six months in the group), the freshly sober Ebby moved into Calvary Mission in New York City and became active there.

Sober six weeks, Ebby was inspired to find another old school friend, Bill W., who was known to be in awful shape. Bill could not get the change in Ebby out of his mind for he knew his friend was a hopeless drunk like himself, yet was sober. A few days after that, Bill

went to see Ebby at the Calvary Mission, gave an impassioned, albeit drunken testimony from the podium and soon after landed in Townes Hospital. Ebby visited him there and reacquainted Bill with the steps of the Oxford Group whereupon Bill had his profound white light experience, lost his compulsion to drink and was seized with a desire to pass on his experience to others.

When Bill was released, he and Lois immediately started attending Oxford Group meetings at Calvary Church and had frequent contact with Sam Shoemaker. Lois said that they went to a minimum of three meetings a week and attended house parties during the first three years of Bill's sobriety.

Six months after sobering up, Bill went to Akron, Ohio, on a business venture that failed. When he found himself about to enter the bar at the same Mayflower Hotel where the Oxford Group had met, he started searching for an to help. That moment of desperation led him to the Rev. Walter Tunks and ultimately to Henrietta Seiberling who knew just the man.

A local proctologist, who thought he was a closet drinker, had been attending the West Hill Oxford Group meeting for two years with his wife, his problem becoming progressively worse. The Doctor later described his impression of the West Hills Group, 'I was thrown in with a crowd of people

I sensed that they had something I did not have, from which I might readily profit. I learned that it was something of a spiritual nature, which did not appeal to me very much, but I thought it could do no harm.'

Bill W. met with Bob S. (lovingly referred to as Dr. Bob) on Mother's Day 1935. Bob stopped drinking abruptly. Though he accepted Bill's description of alcoholism as a fatal illness and the Oxford Group steps as the solution, Bob believed that making restitution to those he had harmed would destroy his practice and put his family further at risk.

A short time later, Bob drank again and was completely demoralized. On the way to perform a surgery, Bill steadied his friend's hand with a bottle of beer and a 'goofball.' Before entering the hospital, Bob told Bill, 'I am going to go through with it.' That

ideals,"
says Mildred Pinkerton, executive secretary of the Syracuse YWCA. She calls
attention to
new determinations, new interests in her annual report just submitted.

Quotes
the
prayer--"Oh God, give us courage to change what must be altered, serenity to
accept what
cannot be helped, and insight to know the one from the other."

(This is the caption to a photo. The present director of the Syracuse YWCA
was
able to
find the written record of this annual report for me, but Ms. Pinkerton's
remarks are not
recorded in it.)

Ada (Oklahoma) Evening News, February 19, 1939: Mrs. Edyth Thomas Wallace,
home
counselor of Oklahoma City's public schools, spoke at a P.T.A. meeting: . .
.The
prayer,
said the speaker, of both parents should be "Oh God , give me serenity to
accept
that
which cannot be changed, give me courage to change that which can be changed
and
wisdom to tell the one from the other."

Lowell (Massachusetts) Sun, April 16, 1940: At a women's club meeting a
speaker,
Mrs.
Hildreth, ended her remarks with this statement, "God give me serenity to
accept
things I
cannot change; the courage to change those I can; and the wisdom to know the
difference."

Valley Star-Monitor Herald, Brownsville, Texas, August 17, 1941: In a talk at
a
women's
club meeting summarizing the 29th annual Farmer's Comprehensive Short
Course, a
poem
said to have been by Miss Mildred Horton, state home demonstration agent,
was
repeated:
"God, give me the courage to change/ What must be altered;/ Serenity to
accept/
What
cannot be helped/ And insight to determine/ One from the other."

Indiana (Pennsylvania) Evening Gazette, December 5, 1941: Rose Cologne,
visiting
professor at Pennsylvania State College, ended a talk with a recommendation

that
college
people try to develop "courage to change that which can be changed, serenity
to
face that
which cannot be changed, and insight to tell one from the other."

Hillsboro (Ohio) Press Gazette, April 24, 1942, in a Sunday School column:
"Oh
God, give
me serenity to accept what cannot be changed, the courage to change what can
be
changed; and the wisdom to know one form the other."

These are from actual photographic copies of the papers--I don't see how
there
could be
any mistake or trickery involved. OTOH, nothing has really changed about the
history of
the prayer, in view of the fact that one biographer is already on record
saying
that Niebuhr
wrote the prayer in 1934.

|||||

+++Message 5117. Which printings of the 1st edition
BB had red covers?
From: shakey1aa 7/15/2008 11:50:00 AM

|||||

In this post it mentions that only the 1st ed
1st printing has a red cover. On e-bay
currently there is a book for sale that says
it has a red cover. Does anyone know if there
were some red covers in this 2nd printing or
if the book was rebound? It also has gold
lettering on the book and the spine???

Shakey Mike Gwartz
Philadelphia, Pennsylvania
going to National Archives Conv in Niagara Falls NY

> Message 2258 from Jim Blair <jblair@...>
> (jblair at videotron.ca)
>
> <http://health.groups.yahoo.com/group/AAHistoryLovers/message/2258>
>
> Here are the changes made to the first 16 printings.
>
> The Big Book - Alcoholics Anonymous - Changes to the First Edition
>

> 1st Edition - 1st Printing

- > - Title states "ONE HUNDRED MEN."
- > - 29 personal stories.
- > - Price 3.50\$.
- > - Cover is red, only printing in red.
- > - Story 'Ace Full - Seven - Eleven' deleted.
- > - Jacket spine and front flap do not have a print number.
- > - Arabic numbers start at 'Doctor's Opinion'.
- > - 400 arabic numbered pages (8 roman).
- > - Stories: 10 East Coast, 18 Midwest, 1 West Coast.
- > - P234-L27, typo. L26 duplicated as L27.
- > - Published by Works Publishing Company.

>

> 1st Edition - 2nd Printing

- > - Title states "TWO THOUSAND MEN AND WOMEN."
- > - 28 personal stories
- > - Cover changed to navy blue, some light blue.
- > - Gold lettering deleted from cover, remained on spine.
- > - Added Appendix II - Spiritual Experience, p399.
- > - Jacket spine and front flap has print number.
- > - Stayed at 400 arabic pages (8 roman)
- > - Added footnote "see Appendix II", p35, 38, 72.
- > - P25-L23, 80 of us to 500 of us.
- > - P25-L26, 40-80 persons to 50-200 persons.
- > - P63-L13, 100 people to Hundreds of People
- > - P72-L03, Spiritual Experience to Awakening.
- > - P72-L04, Result of These Steps to Those.
- > - P175-L23, Many Hundreds to 500.
- > - P234-L27, Typo corrected, 126 not repeated.
- > - P391-L01, Added "Now We Are Two Thousand."
- > - P397-L01, Moved "Foundation" here from p399.

>

> 1st Edition - 3rd Printing

- > - Title changed - "SIX THOUSAND MEN AND WOMEN."
- > - Personal stories remain the same thru 1:16.
- > - Cover changed to light blue.
- > - Reduced in thickness 1/8 and height 1/16.
- > - P25-L23, 500 of us to 1000 of us.
- > - P27-L01, 100 Men to Hundreds of Men.
- > - P26-L13, Sober 3years to sober 5 years.
- > - P264-L13, (no time) to sober 5 years.
- > - P281-L09, 9 months to past 4 tears.
- > - P391-L01, Now we are 2,000 to 6,000.
- > - P392-L19, 3,000 letters to 12,000 letters.
- > - P393-L06, Increased 20 fold to 60 fold.
- > - P393-L12, 5,000 by 01/42 to 8,000 by 01/43.
- > - P393-L24, 9 Groups in Cleveland to 25.
- > - P393-L24, 500 members in Cleveland to I,000.
- > - P393-L26, 1,000 Non-A.A. people to 2,000.
- > - P398-L03, Touching to Touching Nationally.

>

> 1st Edition - 4th Printing

- > - Title states "EIGHT THOUSAND MEN AND WOMEN."
- > - Cover changed to green, last 1,500 navy blue.
- > - Piv-L03, Post Box 657 to Box 658.

- > - P25-L28, Added foot note "Number of Localities for A.A."
- > - P27-L01, 100s of Men to 1000s of Men and Women.
- > - P59-L25, Added foot note "Please See Appendix II."
- > - P168-L03, 6 years ago to 8 years ago.
- > - P152-L02, have been there to has been there.
- > - P152-L22, The bank were doing to was doing.
- > - P391-L24, Religious content to spiritual.
- > - P393-L12, 8,000 by 01/43 to 10,000 by 01/44.
- > - P398-L09, Works Publishing Company to Inc.
- > - P398-L10, organized to originally organized.
- > - P398-L10, members to older members
- > - P398-L11, Added 49 gave up stock.
- > - P398-L16, this book, to this book.
- > - P398-L16, send money to please send money.
- >
- > 1st Edition - 5th Printing
- > - Title states "Ten Thousand Men and Women."
- > - Cover changed back to light blue, some navy.
- > - Last Big Book in size.
- > - Piv-L04, New York City to New York City (7).
- > - P25-L28, Foot note "A.A. now in 270 localities."
- > - P393-L06, Increased 60 fold to 100 fold.
- > - P393-L12, 10,000 by 01/44 to 12,000 by 01/45.
- > - P394-L14, Last 2 years to last 5 years.
- >
- > 1st Edition - 6th Printing
- > - Title states "TEN THOUSAND MEN AND WOMEN."
- > - Cover changed back to Navy blue. (same as today).
- > - Reduced in thickness by 3/8 inch.
- > - Piv-L04, New York City (7) to (17).
- > - P397-L08, 4 non-A.A. Trustees to 8 non-A.A.
- > - P397-L10, 4 non-A.A. Trustees to 8 non-A.A.
- > - P398-L21, New York City(7) to (17).
- >
- > 1st Edition - 7th Printing
- > - Title states "FOURTEEN THOUSAND MEN AND WOMEN."
- > - Reduced in thickness 3/16 and width 3/8 inches.
- > - Pii-L01, Added "WARTIME PRINTING" notice.
- > - Piv-L02, Works Publishing Company to Inc.
- > - P1-L13, six years ago to 1934.
- > - P07-L29, 2 years ago deleted.
- > - P09-L04, More than 3 years ago to many years.
- > - P25-L28, Foot note "A.A. now in 385 Localities."
- > - P175-L22, "Cleveland" footnote deleted.
- > - P264-L18, 5 years since to in 1937
- > - P273-L22, one year ago to long ago.
- > - P281-L09, Past nine months to few years.
- > - P331-L14, for 13 months to many years.
- > - P392-L19, 12,000 letters to innumerable.
- > - P393-L12, 12,000 by 1/45 to thousands a year.
- > - P397-L07, Trustees to 4 A.A. Trustees.
- >
- > 1st Edition - 8th Printing
- > - Title states "FOURTEEN THOUSAND MEN AND WOMEN."
- > - Reduced thickness 1/4, width 1/16, height 1 inch.

merely asking a question, and I'm glad the moderator took a less censorious view than Art. There is a certain amount of geriatric egg-sucking going on here. Many of us have studied the sources, both AA and non-AA, e.g., Not God (Kurtz), Frank Buchman (Lean), Getting Better (Robertson), Changed by Grace (Chesnut), Bill W (Thomsen), Bill W (Hartigan), Twice Born Men, More Twice Born Men, Broken Earthenware (Begbie), New Wine (Mel B), By the power of God (Dick B), Sister Ignatia (Darrah), as well as Alcoholics Anonymous Comes of Age, Pass It On, Dr Bob and the Good Oldtimers, Grapevine digital archive etc., etc.

Form criticism and hermeneutics are vital to a fully informed understanding of the text, but in the old saying, why look in the crystal ball when you can read the book? The Big Book says "Here are the Steps WE took which are suggested as a program of recovery (emphasis added)." Now, does that or does that not include Dr Bob and Bill W. and the rest of the "first 100"?

If we are to believe Art's convoluted caveats the Book should say, "We did not take these steps exactly as they are written here but this is how we recommend them to you." But of course it says no such thing. The early AA's clearly believed they had taken the steps in the way they passed them on to the rest of us - either that or they were being dishonest.

Bill wrote (of the original six steps): "... our literature would have to be as clear and comprehensive as possible. Our steps would have to be more explicit. There must be not be a single loophole through which a rationalising alcoholic could wiggle out... Thus we could better get the distant reader over a barrel, and at the same time we might be able to broaden and deepen the spiritual implications of our whole presentation..."

The following pages in Alcoholics Anonymous Comes of Age record the struggles of the early fellowship in finally agreeing the 12 Steps. And even at the end of the process there were dissenters, viz: "For a while it looked as if we would bog down into permanent disagreement. Despairing of satisfying everyone, I finally asked that I might be the final judge of what the book said. Seeing that we would get nowhere without such a point of decision, MOST of the group agreed..." (again, emphasis added).

Is it anywhere recorded that Dr Bob did not agree with the 12 Steps as they were finally agreed? If he concurred then he most surely took Step Five, with or without an AA member, but as I said in my original posting there seems to be no record of it.

The foreword to the first edition of the Big Book (1939) says, inter alia, "The only requirement for membership (of AA) is an honest desire to stop drinking." So there is no requirement on anyone to take any of the Steps, including number five.

To: AAHistoryLovers@yahoogroups.com From: ArtSheehan@msn.com Date: Fri, 11 Jul 2008 20:41:38 -0500 Subject: [AAHistoryLovers] Re: Fifth steps in early AA

Dear Laurie and Terry

With all due respect, you are advocating revisionist speculation not AA history. AAHistoryLovers is supposed to focus on fact-based information as opposed to editorial-based imagination. Bill W sobered up in December 1934. Dr Bob sobered up in June 1935. The 12 Steps were first drafted in December 1938. When Bill W sobered up there was no such thing even remotely approaching the notion of doing the equivalent of a "5th Step" with "people outside of AA." There was no AA. The "schoolmate" who visited Bill in the hospital was Ebby T. Bill considered him to be his sponsor throughout his life (even though Ebby had his difficulties staying sober). The idea of alluding to Ebby as "people outside AA" is absurd. Bill W met Father Dowling in December 1940 at the 24th St Club in NY City. He reputedly was Bill W's "spiritual sponsor" throughout his life. Although he was not an alcoholic, to portray Fr Dowling as "people outside AA" is also absurd. He started AA in St Louis, MO. When Dr Bob had his last drink there was no such thing as "Steps." Both of you seem to be attempting to retrofit what exists today to something that didn't exist back then. Dr Bob joined the Oxford Group in 1933. This was approximately two years before he met Bill W. During the first few years of its existence, the AA Fellowship was affiliated with the Oxford Group in both NY and Akron. Core Oxford Group principles consisted of the "Four Absolutes" of honesty, unselfishness, purity and love - the "Five C's" (confidence, confession, conviction, conversion and continuance) and the "Five Procedures" (1. Give in to God, 2. Listen to God's direction, 3. Check guidance, 4. Restitution and 5. Sharing for witness and

confession). Dr Bob would certainly not have been a stranger to practicing the principle of "Confession." Henrietta Sieberling organized an OG meeting at the home of T Henry and Clarace Williams in Akron specifically to help Dr Bob with his drinking. Dr Bob confessed openly about his drinking but could not stop. The OG never had anything that they called or considered to be Steps. The idea and evolution of Steps derived in the latter 1930s from what was called the "alcoholic squads" of the OG in Akron and NY. It initially took the form of a word-of-mouth 6-Step program. Various versions of the 6 Steps can be found in (1) Earl T's Big Book Story "He Sold Himself Short" pg 263 4th edition (2) "AA Comes of Age" pg 160 and "Pass It On" pg 197 and (3) a July 1953 Grapevine Article titled "A Fragment of History" which can also be found in "The Language of the Heart" pg 200. In various forms, up to December 1938, the equivalent of what later became Steps 5 and 10 were stated as either: (1) "Confession" or (2) "We confessed or shared our shortcomings with another person in confidence" or (3) "We got honest with another person, in confidence." There was no "admitted to God" and "to ourselves." It may sound like AA heresy, but the Big Book is not the be-all and end-all on the Steps. When Bill W wrote the bulk of the Big Book basic text in 1938 he was in his fourth year of sobriety, there were approximately 100 members and there were two groups. When Bill wrote the 12&12 in 1953 he was in his 19th year of sobriety, there were approximately 6,000 groups and 128,000 members. That's a great deal of accumulated experience over time. In the 12&12, on the 5th Step, Bill W suggests: "Our next problem will be to discover the person in whom we are to confide. Here we ought to take much care, remembering that prudence is a virtue which carries a high rating. Perhaps we shall need to share with this person facts about ourselves which no others ought to know. We shall want to speak with someone who is experienced, who not only has stayed dry but has been able to surmount other serious difficulties. Difficulties, perhaps, like our own. This person may turn out to be one's sponsor, but not necessarily so. If you have developed a high confidence in him, and his temperament and problems are close to your own, then such a choice will be good. Besides, your sponsor already has the advantage of knowing something about your case."

5000 red bindings were ordered with the First printing and 4,730 were actually used and the remainder used with the Second printing.

I have no way of verifying this. A bookbinding expert would be the only person who could help. The dilemma of course is having one to look at. Perhaps I should mention that I bought my copy of the First from Earl Husband and I have some doubts about whether it has been rebound. It looks too good! But then I remind myself that my middle name is Thomas.

In fellowship - Dudley - From the Emerald Isles

Original message #5117 from Shakey Mike Gwartz <shakey1aa@yahoo.com> (shakey1aa at yahoo.com)

Message 2258 from Jim Blair says that only the 1st ed 1st printing has a red cover. On e-bay currently there is a book for sale that says it has a red cover. Does anyone know if there were some red covers in this 2nd printing or if the book was rebound? It also has gold lettering on the book and the spine???

|||||

++++Message 5121. Re: Which printings of the 1st edition BB had red covers?
From: Cherie" H. 7/18/2008 8:05:00 AM

|||||

There is a 50th Anniversary Australian edition that has a red cover and looks like you described. It is a commemorative Edition printed in 1995. I have a copy that was sent to me by a friend in Australia. I am now told that this is a rare book, even though many were printed, not many can be found today, and I have heard they sell for quite a bit on ebay, but there's nothing in the world would make me give up mine.

AA Hugs
Cherie'
Mt. Clemens, MI
DOS 04/26/01

|||||

two words rest farmore in the secularism of contemporary AA rather than in AA's

historical roots. Many of AA's early historical friends were members of the clergy and their influence was profound. Bill W often stated that AA's two best

friendswere medicine and religion.Over the past two decades the rise of secularism has spawned the notion of the words "religion" or "religious" to almost be pejoratives. I find this very disturbing. Also be careful to not be

too selective in the sparse citing of Bill W and the Big Book -- both cite many

favorable descriptions of "religion" or "religious." For example:From Bill W's

address to the 1960 National Clergy Conference On Alcoholism:(1)

"Excellencies

and Friends: My thanks to Father Ray for his introduction. He has us off to an

appropriate start. This hour with you is most meaningful to me and I trust it

will be to you and to A.A. as a whole. Every thoughtful A.A. realizes that the

divine grace, which has always flowed through the Church, is the ultimate foundation on which AA rests. Our spiritual origins are Christian ..."(2)

"...

It now occurs to me that it may be profitable if we were to review the origins

of AA; to take a look at some of its under-lying mechanisms -- an interior look

as it were. Of course I am here reflecting my own views, and some of these are

bound to be speculative. At any rate, here they are.Though AA roots are in the

centuries-old Christian community, there seems little doubt that in an immediate

sense our fellowship began in the office of the much-respected Dr. Carl Jung of

Zurich ..."(3) "... Now a final thought. Many a non-alcoholic clergyman asks these questions about Alcoholics Anonymous: "Why do clergymen so often fail

with

alcoholics, when AA so often succeeds? Is it possible that the grace of AA is

superior to that of the Church? Is Alcoholics Anonymous a new religion, acompetitor of the Church?If these misgivings had real substance, they would

be

serious indeed. But, as I have already indicated, Alcoholics Anonymous cannot in

the least be regarded as a new religion. Our Twelve Steps have no theological

content,except that which speaks of "God as we under-stand Him." This means that

each individual AA member may define God according to whatever faith or creed he

may have. Therefore there isn't the slightest interference with thereligious views of any of our membership. The rest of the Twelve Steps define moral

attitudes and helpful practices, all of them precisely Christian in

character.

Therefore, as far as they go, the Steps are good Christianity; indeed they are good Catholicism, something which Catholic writers have affirmed more than once. Neither does AA exert the slightest religious authority over its members: No one is compelled to believe anything. No one is compelled to meet membership conditions. No one is obliged to pay anything. Therefore we have no system of authority, spiritual or temporal, that is comparable to or in the least competitive with the Church. At the center of our society we have a Board of Trustees. This body is accountable yearly to a Conference of elected Delegates. These Delegates represent the conscience and desire of AA as regards functional or service matters. Our Tradition contains an emphatic injunction that these Trustees may never constitute themselves as a government -- they are to merely provide certain services that enable AA as a whole to function. The same principles apply at our group and area level. Dr. Bob, my co-partner, had his own religious views. For whatever they may be worth, I have my own. But both of us have gone heavily on record to the effect that these personal views and preferences can never under any conditions be injected into the AA program as a working part of it. AA is a sort of spiritual kindergarten, but that is all. Never could it be called a religion. Nor should any clergyman, because he does not happen to be a channel of grace to alcoholics, feel that he or his Church is lacking in grace. No real question of grace is involved at all - it is just a question of who can best transmit God's abundance. It so happens that we who have suffered alcoholism, we who can identify so deeply with other sufferers, are the ones usually best suited for this particular work. Certainly no clergyman ought to feel any inferiority just because he himself is not an alcoholic! Then, as I have already emphasized, AA has actually derived all of its principles, directly or indirectly, from the Church. Ours, gentlemen, is a debt of gratitude far beyond any ability of mine to express. On behalf of members everywhere, I give you our deepest thanks for the warm understanding and the wonderful co-operation that you have everywhere afforded us. Please also have my gratitude for the privilege of being with you this morning. This is an hour that I shall remember always ... "From the Q&A that followed Bill's address:(4) "... When these Steps

were shown to my friends, their reactions were quite mixed indeed. Some argued that six steps had worked fine, so why twelve? From our agnostic contingent there were loud cries of too much "God." Others objected to an expression, which I had included which suggested getting on one's knees while in prayer. I heavily resisted these objections for months. But finally did take out my statement about a suitable prayer-ful posture and I finally went along with that now tremendously important expression, "God as we understand Him" - this expression having been coined, I think, by one of our former atheist members. This was indeed a ten-strike. That one has since enabled thousands to join AA who would have otherwise gone away. It enabled people of fine religious training and those of none at all to associate freely and to work together. It made one's religion the business of the AA member himself and not that of his society. That AA's Twelve Steps have since been in such high esteem by the Church, that members of the Jesuit Order have repeatedly drawn attention to the similarity between them and the Ignatian Exercises, is a matter for our great wonder and gratitude indeed ..."(5) From the Foreword to the Second Edition Big Book:"... Another reason for the wide acceptance of A.A. was the ministrations of friends -- friends in medicine, religion, and the press, together with innumerable others who became our able and persistent advocates. Without such support, A.A. could have made only the slowest progress. Some of the recommendations of A.A.'s early medical and religious friends will be found further on in this book. Alcoholics Anonymous is not a religious organization. Neither does A.A. take any particular medical point of view, though we cooperate widely with the men of medicine as well as with the men of religion. Alcohol being no respecter of persons, we are an accurate cross section of America, and in distant lands, the same democratic evening-up process is now going on. By personal religious affiliation, we include Catholics, Protestants, Jews, Hindus, and a sprinkling of Moslems and Buddhists. More than 15% of us are women ..." (6) From Bill's Story"... The door opened and he stood there, fresh-skinned and glowing. There was something about his eyes. He was inexplicably different. What had happened? I pushed a drink across the table. He refused it. Disappointed but curious, I wondered what had got into the fellow. He wasn't himself. "Come, what's this all about?" I queried. He looked straight at me. Simply, but smilingly, he said, "I've got

religion ..." (7) From "We Agnostics"... We, who have traveled this dubious path, beg you to lay aside prejudice, even against organized religion. We have learned that whatever the human frailties of various faiths may be, those faiths have given purpose and direction to millions. People of faith have a logical idea of what life is all about. Actually, we used to have no reasonable conception whatever. We used to amuse our-selves by cynically dissecting spiritual beliefs and practices when we might have observed that many spiritually-minded persons of all races, colors, and creeds were demonstrating a degree of stability, happiness and usefulness which we should have sought ourselves ... " (8) From "Into Action"... We must be entirely honest with somebody if we expect to live long or happily in this world. Rightly and naturally, we think well before we choose the person or persons with whom to take this intimate and confidential step. Those of us belonging to a religious denomination which requires confession must, and of course, will want to go to the properly appointed authority whose duty it is to receive it. Though we have no religious connection, we may still do well to talk with someone ordained by an established religion. We often find such a person quick to see and understand our problem. Of course, we sometimes encounter people who do not understand alcoholics ... " " ... If circumstances warrant, we ask our wives or friends to join us in morning meditation. If we belong to a religious denomination which requires a definite morning devotion, we attend to that also. If not members of religious bodies, we sometimes select and memorize a few set prayers which emphasize the principles we have been discussing. There are many helpful books also. Suggestions about these may be obtained from one's priest, minister, or rabbi. Be quick to see where religious people are right. Make use of what they offer ... " (9) From "Working With Others"... Your prospect may belong to a religious denomination. His religious education and training may be far superior to yours. In that case he is going to wonder how you can add anything to what he already knows. But he will be curious to learn why his own convictions have not worked and why yours seem to work so well. He may be an example of the truth that faith alone is insufficient. To be vital, faith must be accompanied by self sacrifice and unselfish, constructive action. Let him see that you are not there to instruct him in religion.

loneliness or inferiority, or because of some emotional conflict within himself, so that he cannot adjust himself to life. His alcoholism is a symptom of his personality disorder. An alcoholic cannot stop drinking unless he finds a way to solve his personality problem. That's why going on the wagon doesn't solve anything. That's why taking the pledge usually doesn't work.

New version: All alcoholics have personality problems. They drink to escape from life, to counteract feelings of loneliness or inferiority, or because of some emotional conflict within them, so that they cannot adjust themselves to life. Alcoholics cannot stop drinking unless they find a way to solve their personality problems. That's why going on the wagon doesn't solve anything. That's why taking the pledge usually doesn't work.

Entry for May 27, old version: In twelfth-step work, the fifth thing is continuance. Continuance means our staying with the prospect after he has started on the new way of living. We must stick with him and not let him down. We must encourage him to go to meetings regularly for fellowship and help. He will learn that keeping sober is a lot easier in the fellowship of others who are trying to do the same thing. We must continue to help him by going to see him regularly or telephoning him or writing him so that he doesn't get out of touch with A.A. Continuance means good sponsorship. Do I care enough about another alcoholic to continue with him as long as necessary?

New version: In twelfth-step work, the fifth thing is continuance. Continuance means our staying with prospects after they have started on the new way of living. We must stick with them and not let them down. We must encourage them to go to meetings regularly for fellowship and help. They will learn that keeping sober is a lot easier in the fellowship of others who are trying to do the same thing. We must continue to help prospects by going to see them regularly or telephoning them or writing them so that they don't get out of touch with A.A. Continuance means good sponsorship. Do I care enough about other alcoholics to continue with them as long as necessary? These are typical of the changes made but Hazelden did not change all the references to male alcoholics. See April 5th for an example of this.

Hazelden took over publishing the Little Red Book some time in the 1960s. The first of the smaller, when compared with the Coll-Webb printings, format had zip codes with Hazelden's address but did not have ISBN numbers. That would place publication in the middle 60s. These had a copyright by Coll-Webb dated 1957. They revised the LRB at that time so the page references corresponded with the new pagination of the Second Edition of the Big Book. A very brief comparison of a dozen or so pages of an early printing and one with a 1970 copyright shows no differences. That is not to say there are no differences, I just did not find any. I also am not aware of the date of the current copyright.

There were a number of changes made to the LRB in the first half-dozen printings from 1946-1950, but the question addressed the changes Hazelden made.

documentary evidence is how the early citations all fit a general formula and yet show a divergence in phrasing reminiscent of the Telephone game. Regardless of how much claim her father ultimately has to originating the prayer, Sifton is correct to point out that "prayers are presented orally, circulate orally, and become famous orally long before they are put on paper." It's clear that by the time the prayer found its way into print in the '30s and '40s, the oral transmission of the meme was already well under way, as illustrated by the mutations it underwent in the retelling.

Below are ten variants of the prayer cited in Shapiro's article, with the final one from 1943 being Niebuhr's preferred version, according to his daughter. I've arranged them in tabular form so that the formula is more obvious. What God is being asked to grant consists of three noun phrases, which we can label SERENITY, COURAGE, and WISDOM. Note that in a few of these early cases, COURAGE actually precedes SERENITY; I've marked these with (1) and (2) to indicate the actual order of the NPs in the source texts.

O God, give us
serenity to accept what cannot be helped (2)
courage to change what must be altered (1)
and insight to know the one from the other
1936

we may have
an understanding and serenity to face what cannot be changed (2)
the courage to change what should be altered (1)
and the wisdom to recognize one from the other
1938

oh God, give me
serenity to accept that which cannot be changed
courage to change that which can be changed
and wisdom to tell the one from the other
1939

God give me
serenity to accept things I cannot change
the courage to change those I can
and the wisdom to know the difference
1940

we must have
the serenity to accept what we cannot change within ourselves
the courage to attempt to change what we can

and the wit to know one from the other
1941

God, give me
serenity to accept what cannot be helped (2)
the courage to change what must be altered (1)
and insight to determine one from the other
1941

try to develop
serenity to face that which cannot be changed (2)
courage to change that which can be changed (1)
and insight to tell one from the other
1941

O God, give me
serenity to accept what cannot be changed
the courage to change what can be changed
and the wisdom to know one from the other
1942

give me
the patience to accept those things which I cannot change
the courage to change those things which can be changed
and the wisdom to know the difference
1942

God, give us
grace to accept with serenity the things that cannot be changed
courage to change the things that should be changed
and the wisdom to distinguish the one from the other
1943

Given the amount of variation in the prayer's form, it takes a lot of clever searching through enormous databases of digitized texts to trace its early transmission. Shapiro long ago turned this type of linguistic investigation into an art form, as is on display in his masterwork, the Yale Book of Quotations. As databases become more powerful in their search functionality and broader in the scope of their source material, tracking these memetic mutations will increasingly become a game that we can all take part in.

[My standard warning: Google Book Search is getting better and better for this sort of research, but it's plagued by misdating problems, particularly with serials like journals and magazines. So if you think you've trumped Shapiro by finding a version of the prayer from, say, 1900, take a close look at the metadata provided by Google for

Two different accounts of the role of Harper & Brothers in the writing of the Big Book:

FIRST VERSION:

"Pass It On" (the conference biography of Bill W.) pages 193-194 (the Harper offer, which was for \$1,500, was rejected by the AA people)

and pages 196-199 (the writing of the twelve steps came much later and had nothing to do with the Harper & Brothers offer).

"Alcoholics Anonymous Comes of Age" pages 153-155 and pages 159-163 give essentially the same story as the one given in "Pass It On."

SECOND VERSION:

An AA History talk by Jim Burwell in which he gives his own recollections of what happened with regard to Harper & Brothers:

<http://www.xa-speakers.org/pafiledb.php?action=file&id=1663>

DIFFERENCES BETWEEN THE TWO VERSIONS:

According to Jim Burwell the offer was for three thousand dollars. According to Pass It On and AA Comes of Age the offer was for an advance of fifteen hundred dollars to be deducted from the total royalties once the book was published.

At any rate, regardless of whether the amount was three thousand dollars or fifteen hundred dollars, Hank Parker thought it was suspicious that Harper & Brothers was willing to make such such a generous offer and proposed that AA publish the book on its own so that AA could keep most of the profits. Hank's idea of self-publishing the book was the beginning of the Works Publishing Company.

My larger point however was to point out that according to Jim Burwell it was Harper & Brothers' idea to include a program of recovery, aka the twelve steps, in the Big Book in order to make the book more marketable.

Also I wanted to make the larger point that the "first 100" may have actually gotten sober before the 12 steps (as such) were written and that writing the steps were an

between Bill W and Exman (Religious Editor of Harper Brothers publishers). Exman offered Bill a \$1,500 advance (\$21,429 today) on the rights to the book. The Alcoholic Foundation Board urged acceptance of the offer. Instead, Hank P (Parkhurst not Parker) persuaded Bill to form Works Publishing Co. and sold stock at \$25 par value (\$357 today). 600 shares were issued: Hank and Bill received 200 shares each, 200 shares were sold to others. Later, 30 shares of preferred stock, at \$100 par value (\$1,429 today) were sold as well.

In AA Comes of Age (p 155) Bill W writes "Still much disturbed about the whole business, I went back to Gene Exman and frankly explained to him what was about to happen. To my utter amazement, he agreed, quite contrary to his own interest, that a society like ours ought to control and publish its own literature. Moreover, he felt that very possibly we could do this with success. Though Gene's opinion did not register at all when it was transmitted to the Trustees, it did give Henry and me the kind of encouragement we so much needed."

In regards to funds to finance the book, as it turned out, at the urging of Dr Silkworth, Charles Towns loaned Hank and Bill \$2,500 for the book. It was later increased to \$4,000 and that resolved the funding matter. Exman later played a role in the distribution of the 12&12 and AA Comes of Age through retail channels via Harper.

In regards to the so-called "first 100" in December 1938, the Twelve Steps were written at 182 Clinton St (in about 30 minutes). Prior to this, the recovery program consisted of 6 Steps that were passed on by word of mouth to new members. Three differing versions of the 6 Steps are in The Language of the Heart (pg 200), AA Comes of Age (p 160), Pass It On (p 197) and the Big Book Pioneer story He Sold Himself Short by Earl T (p 263 4th ed].

In a July 1953 Grapevine article by Bill W, he credits Dr Silkworth, the Oxford Group and William James as the 3 main channels of inspiration for the Step - he then wrote:

"During the next three years after Dr. Bob's recovery our growing groups at Akron, New York and Cleveland evolved the so-called word-of-mouth program of our pioneering time.

As we commenced to form a society separate from the Oxford Group, we began to state our principles something like this:

1. We admitted we were powerless over alcohol
2. We got honest with ourselves
3. We got honest with another person, in confidence
4. We made amends for harms done others
5. We worked with other alcoholics without demand for prestige or money
6. We prayed to God to help us to do these things as best we could

Though these principles were advocated according to the whim or liking of each of us, and though in Akron and Cleveland they still stuck by the O.G. absolutes of honesty, purity, unselfishness and love, this was the gist of our message to incoming alcoholics up to 1939, when our present Twelve Steps were put to paper.

I well remember the evening on which the Twelve Steps were written I was lying in bed quite dejected and suffering from one of my imaginary ulcer attacks. Four chapters of the book, Alcoholics Anonymous, had been roughed out and read in meetings at Akron and New York. We quickly found that everybody wanted to be an author. The hassles as to what should go into our new book were terrific. For example, some wanted a purely psychological book which would draw in alcoholics without scaring them. We could tell them about the "God business" afterwards. A few, led by our wonderful southern friend, Fitz M., wanted a fairly religious book infused with some of the dogma we had picked up from the churches and missions which had tried to help us. The louder these arguments, the more I felt in the middle. It appeared that I wasn't going to be the author at all. I was only going to be an umpire who would decide the contents of the book. This didn't mean, though, that there wasn't terrific enthusiasm for the undertaking. Every one of us was wildly excited at the possibility of getting our message before all those countless alcoholics who still didn't know.

Having arrived at Chapter Five, it seemed high time to state what our program really was. I remember running over in my mind the word-of-mouth phrases then in current use. Jotting these down, they added up to the six named above. Then came the idea that our program

ought to be more accurately and clearly stated. Distant readers would have to have a precise set of principles. Knowing the alcoholic's ability to rationalize, something airtight would have to be written. We couldn't let the reader wiggle out anywhere. Besides, a more complete statement would help in the chapters to come where we would need to show exactly how the recovery program ought to be worked.

At length I began to write on a cheap yellow tablet. I split the word-of-mouth program up into smaller pieces, meanwhile enlarging its scope considerably. Uninspired as I felt, I was surprised that in a short time, perhaps half an hour, I had set down certain principles which, on being counted, turned out to be twelve in number. And for some unaccountable reason, I had moved the idea of God into the Second Step, right up front. Besides, I had named God very liberally throughout the other steps. In one of the steps I had even suggested that the newcomer get down on his knees.

When this document was shown to our New York meeting the protests were many and loud. Our agnostic friends didn't go at all for the idea of kneeling. Others said we were talking altogether too much about God. And anyhow, why should there be twelve steps when we had done fine on six? Let's keep it simple, they said.

This sort of heated discussion went on for days and nights. But out of it all there came a ten-strike for Alcoholics Anonymous. Our agnostic contingent, spearheaded by Hank P. and Jim B., finally convinced us that we must make it easier for people like themselves by using such terms as "a Higher Power" or "God as we understand Him!" Those expressions, as we so well know today, have proved lifesavers for many an alcoholic. They have enabled thousands of us to make a beginning where none could have been made had we left the steps just as I originally wrote them. Happily for us there were no other changes in the original draft and the number of steps still stood at twelve. Little did we then guess that our Twelve Steps would soon be widely approved by clergymen of all denominations and even by our latter-day friends, the psychiatrists.

This little fragment of history ought to convince the most skeptical that nobody

invented Alcoholics Anonymous. It just grew
... by the grace of God."

Cheers
Arthur

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of James Flynn
Sent: Tuesday, July 22, 2008 6:48 PM
To: Glenn Chesnut
Cc: aahistorylovers@yahoogroups.com
Subject: [AAHistoryLovers] Were the 12 steps Harper's suggestion?

Two different accounts of the role of Harper &
Brothers in the writing of the Big Book:

FIRST VERSION:

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My larger point however was to point out that according to Jim Burwell it was Harper & Brothers' idea to include a program of recovery, aka the twelves steps, in the Big Book in order to make the book more marketable.

Also I wanted to make the larger point that the "first 100" may have actually gotten sober before the 12 steps (as such) were written and that writing the steps were an afterthought based on a publisher's suggestion.

Personally I don't know what to believe since alcoholics rarely allow the truth to stand in the way of a good story.

Sincerely, Jim Flynn

|||||

+++Message 5134. Error in printing date for 12 X 12 forty-ninth printing?
From: brigdencole 7/29/2008 2:18:00 PM

|||||

I have two AA 12X12 step books. They both state forty-ninth printing. However one says September, 1993 and the other says January, 1994.

Any idea what AAWS did on these?

|||||

+++Message 5135. Re: Harper & Brothers and the Big Book
From: Baileygc23@aol.com 7/28/2008 4:12:00 PM

|||||

What were the first two chapters of the Big Book that Bill W presented to the publishers? I read somewhere that originally the doctor's opinion was the first chapter.

So did they send Harper & Brothers "The Doctor's Opinion" and "Bill's Story"?

Message #5128 from James Flynn
<jdf10487@yahoo.com> (jdf10487 at yahoo.com)

"Pass It On" (the conference biography of Bill W.) pages 193-194, two chapters of the Big Book were sent to Harper & Brothers.

"Alcoholics Anonymous Comes of Age" pages 153-155 says the same thing.

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++++Message 5136. RE: Barry L. and Bill W's copy of the Big Book manuscript
From: Mel B. 7/31/2008 2:02:00 PM

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Hi Rick,

I was pleased to read this additional information about Barry L., the manuscript, etc. If his heirs made a bundle out of the manuscript, it is probably poetic justice. I think Barry did feel he deserved more pay for what services he had rendered to AA World Services and Lois supported him in this effort. It failed, however, and Barry died without getting any additional bucks (at least to my knowledge). He was virtually a son to Lois and accompanied her on her trips. I took a photo of her greeting Jack Bailey in Akron in 1978, with Barry standing behind her. This is the only photo I have of Barry, and I wish another was available.

Mel
~~~~~  
Mel Barger  
melb@accesstoledo.com  
(melb at accesstoledo.com)

=====

++++Message 5137. . . . . Re: Error in printing date for 12 X 12 forty-ninth printing?  
From: Tom Hickcox . . . . . 7/29/2008 4:53:00 PM

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At 13:18 7/29/2008, brigdencole wrote:

>I have two AA 12X12 step books. They both

>state forty-ninth printing. However one says  
>September, 1993 and the other says January,  
>1994.  
>  
>Any idea what AAWS did on these?

They did the same thing with the 47th printing. There are two, one dated January 1993. I'm not sure if that was the first or the second of the 47th printings.

There is a long history of mislabelling 12x12s starting with the 8th printing stating it is a 7th. Collectors usually distinguish them by the dates in the footnotes at the beginning and end of the foreword.

I have a 12x12 that came out around 1990 that doesn't have a printing number.

To me it just makes collecting them more interesting.

Tommy in Baton Rouge

- - - -

Message 5134 from "brigdencole" says

I have two AA 12X12 step books. They both state forty-ninth printing. However one says September, 1993 and the other says January, 1994.

ANY IDEA WHAT AAWS DID ON THESE?

- - - -

From: "Charlie Bishop Jr." <bishopbk@comcast.net>  
(bishopbk at comcast.net)

They made a mistake?

- - - -

From: "Kimball ROWE" <roweke@msn.com>  
(roweke at msn.com)

Misprints are commonplace. I've got a soft bound large print edition of "AS BIKK SEES IT"

They couldn't get Bill's name right (off the home row I suspect).



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Here is the article that Peter F. was asking about. The original can be found at:

<http://www.24-communications.com/072008/072008.pdf>

How Bill W. Learned that  
AA's 12 Steps Work for  
Drug Addicts, Too

by Thomas E. Powers

Dr. Tom M. joined AA in 1939. He was a physician. He was an alcoholic. And he was a narcotics addict — hooked on morphine for twelve years. He read the AA Big Book while he was a patient at the U.S. Public Health Service Hospital in Lexington, Kentucky.

Impressed by the Twelve Steps, and hopeful for the possibility of a new life, Dr. Tom contacted the AA central service office in New York by mail. After his release from the hospital in Lexington, Dr. Tom returned to his home in Shelby, North Carolina, and started an AA group. In the beginning, his contact with other AAs consisted of letters back and forth from the AA central office. But he stayed sober and clean; he never drank or took drugs again.

Bill Wilson called Dr. Tom's story "one of the greatest ever to come out of Alcoholics Anonymous." Bill told part of Dr. Tom's story at a large AA meeting in Memphis, Tennessee, in September of 1947. Here's what Bill said:

----

It was some six years ago. AA had made a good start. We were getting on firmer ground here and there, but nothing was too certain. One day our central office in New York (which is merely a service center where we receive inquiries and one thing and another) — one day that office received a letter from a man who was an inmate of the Lexington place for drug addicts. This man told us in the letter how he had been a physician, had got onto alcohol, and then onto morphine, and that while there in the asylum someone had written him about AA. He said he had been reading this AA book of ours [Alcoholics Anonymous, the AA Big Book], which is our book of experience.

"Of course, I used to be an alcoholic," he wrote, "but now I'm an addict of some twelve years standing,

and you know how hopeless that is. But I do see hope for me in this philosophy of yours, and when I get out of here I'm certainly going to try it."

Subsequently our office struck up a correspondence with him as he'd returned home to that little southern hamlet. He told us in his quiet way of the various difficulties he had getting settled again, but never in any complaining sense. The girls in our office would write him occasional letters of encouragement, and little by little he began to describe the formation of an AA group in Shelby. (By the way, this was one of the earliest groups we formed through the mail, without any direct contact.) Well, it was a great thrill to all of us in the office.

Meanwhile, the southern centers had started — Atlanta, Richmond, Jacksonville. In larger places the groups had become larger, and with that a demand had arisen that I get down among the southerners and pay my respects and see if I couldn't peddle a little of the older AA experience down there.

You see, AA began to look like a success at that time, and as everyone knows, success is a heady wine. I'm afraid that I was a little bit on the "big shot" side, and I spent some little time debating with the folks in the office whether I would stop off at Shelby. I mean, you know, that chap there was a nice chap, and he had done a nice job, but I should get where I could get to a lot of people. After some debating with myself and others, I finally, grudgingly, conceded that I would stop off there at Shelby.

Well, when I got off the train at King's Mountain, North Carolina, I saw three men approaching me from down the platform a ways. Two of them I spotted as "souses" right off the bat, you couldn't mistake it — they were sober, you understand, but we drunks know our own quite well. The third one, well I wondered who and what he was. As he drew near I saw some lines in his face that I didn't quite place, and as he drew nearer I saw his lips were marked in a strange way. I learned later that in the agony of his dope hangovers he had chewed them, leaving scars. He turned out to be the delightful soft-spoken man we call Dr. Tom. Well, we got in the car and drove from King's Mountain over to Shelby. We were set down at the door of a beautiful, typically southern ancestral home. We went inside, and there I first met Tom's mother, and then his young wife and their new baby. And I could feel the warmth and love and happiness through the atmosphere of that home.

The meal came and went — and from an AA point

of view, it was a most unusual meal. I found that Tom was rather reluctant to talk about what he had done in Shelby, so there wasn't much AA "shop talk" at the table (practically unheard-of elsewhere), and I wondered myself if dope had a humbling effect — if so, I think that some of us alcoholics should have taken more of it.

At any rate, presently meeting time came, and we got down there, and the meeting place was right under the hotel — right next to the barbershop — very public. And I said to myself, "Well, now, for a small town that's really going some!" And, yes, even over the door, here were two letters — "AA." And I got in there and here was the usual jolly crowd, and then the meeting started.

Well now, up in New York — incidentally, I'm not from New York, so I can say what I am going to say with impunity; I'm a Vermonter and therefore one of the damndest of all Yankees — our group there is very cosmopolitan. We have vast numbers of what you might call "stumble-bums," and we have a great many sophisticates and very wise people there, or at least we used to until AA tamed them down.

In those days we used to rather have to pussy-foot in New York on the subject of God, lest we scare away some of the intellectuals, so when I got to Shelby and there was a great, long invocation, and a choir girl got up and sang a hymn — well, it was reminiscent of my youth in Vermont, but I said to myself, "Well now, the New Yorkers wouldn't call this AA."

Well, then they called upon me to talk, and I talked (too long — by the way; shut me off anytime you get tired tonight — I have that habit), and then I believe there was another long prayer and the meeting was over. And I began to notice with amazement that there were an awful lot of AAs there. I mean, twenty, thirty of them in this small place, and they told me there was an equal number out in the defense industry nearby.

I was wonderfully and favorably stirred by the whole thing, but the crux of my story turns around what happened the following morning.

I was to leave on an early train, and somebody called up from the lobby and said, "Do you mind, Bill — I'd like to drop up and tell you a few things about Dr. Tom." And a man came up, and after he re-introduced himself (I remembered him from the meeting the night before), he said, "I've got some things you should know. Speaking of myself, I used to be a banker. I once organized a whole string of banks in these southern states. I was on the high road to success. But I was cut down by alcohol, and then I was cut down by morphine. I was in

the asylum in Lexington with Dr. Tom once. He knew my story and knew that I couldn't stay clean. He asked me to come here for a visit, and I ended up staying here to work with him. I have been sober and clean now myself a year, and he about three."

And he said, "You know, I'm very gladly working as a janitor at the Masonic Temple, just so I can have time to work with my friend Dr. Tom. But enough of me — let me tell you about Dr. Tom.

"Do you realize that when that man came back here to this little town — can you possibly comprehend what the stigma was upon him? The stigma of both alcohol and morphine was on him. He had dishonored his profession of medicine, and disgraced his highly placed family in this community. People were so scandalized that they hardly spoke to him on the street." And he said, "I'm sorry to say that even the drunks of Shelby were snobbish, saying that they were going to be sobered up by no damned drug addict.

"Well, little by little he began to work, and little by little he began to succeed, and the group grew. "Well, now," said this man, "you've been at Tom's home — you have seen that happy mother of his, you've seen the new wife, and you've seen the new baby, but you still don't know the whole story.

"Tom now has been made the head of our local hospital. He probably has the largest medical practice in this county today. All this was accomplished in just three years, from a start way behind the line. We have a yearly custom in this town in which all the citizens take a vote on which one of them has been the most useful individual to the community in the year past. Last spring Dr. Tom was unanimously nominated as the most useful citizen of the town of Shelby."

When he had finished his recital, I said to myself, "So you were the man, Bill Wilson, who was too important to go to Shelby." Indeed, what hath God wrought.

-----

Three years before Bill gave that talk, Dr. Tom had written a letter which was published in The AA Grapevine. He was answering another letter from "Doc" N. — himself a recovered narcotics addict who had gotten clean in AA. We publish this correspondence from The AA Grapevine issues of August and September 1944, for the interest and help of other recovered and recovering addicts.

The first letter is from "Doc" N. —

- - - -

Dear Grapevine:

Your second issue at hand inspires me to an idea. I'm sure there are other AAs who, like myself, are finding in AA the highway to freedom from narcotics. Why not give us a "hophead's corner" in The Grapevine? After all, we do have a particular problem.

Even if mine is essentially the same problem of all alcoholics, I occasionally could wish that there were just one other narcotic victim in my AA group with whom I might share experience. And though through the help of the Higher Power and my AA friends I no longer take morphine, I realize I fear it in a way I've ceased fearing alcohol.

If I could just share experience with some other "hophead" I know it would be a big help, and among AA's thousands I'm sure I'll find my fellows.

Sincerely, "Doc" N.

- - - -

The next issue of The AA Grapevine published an answer to this letter, from "Dr. Tom M., Shelby, North Carolina" —

- - - -

Dear Grapevine:

I noticed recently in an issue of The Grapevine a letter from "Doc" N., who had found release from narcotics addiction through AA.

This letter I was glad to see, and hasten to assure him and others that his experience is one that is beginning to be shared by quite a few. We have in our club five men who have had many years of drug addiction but who are finding complete freedom from drugs and are well on the highway to successful and happy living. Their period of freedom varies from five months to six years, and they all attribute this to the help of a Higher Power that has come to them through AA.



I have a 1st ed. 11th printing and it is not in it. I have 2nd ed. (1st, 2nd and 3rd printings) and it is in all of them.

I was told by someone once that it was left out to protect Silky from others in his field until alcoholism was seen as a disease. Was his signature finally included when the AMA finally officially recognized alcoholism as a disease?

The problem here, for me, is that alcoholism had in fact been characterized by some others in the medical profession in the late 1700's as a disease or at least an addiction.

Any positive proof would be appreciated. I am not interested in opinions as I have previously heard too many of those.

Kind Regards, Steve G.  
New Jersey

|||||

+++Message 5140. . . . . Swedenborgianism: Lois W.'s grandfather's book  
From: mdingle76 . . . . . 7/29/2008 10:47:00 PM

|||||

I have occasionally seen mention of Swendenborg on AAHistoryLovers and I thought it would be of interest for the group to know that Lois Wilson's grandfather (who was a reverend in the Swedenborgian Church — the Church of New Jerusalem), wrote a book called "Discrete Degrees," which can be viewed on <http://www.stepstudy.org>

I first heard about "Discrete Degrees" many years ago when reading a letter between Lois and my father-in-law, Tom Powers. I am glad to see that stepstudy has put it up for others to read it.

Matt D.

- - - -

STEPSTUDY.ORG GIVES A LINK TO THIS SITE:

- - - -

<http://www.theisticscience.org/books/burnham/index.htm>



He also play a critical role in passage of the federal surface mining reclamation act in 1977 and in enlarging the federal Land and Water Conservation Fund in 1976. He fought to eliminate acid rain.

In 1974, Mr. Seiberling served on the House Judiciary Committee that held the impeachment hearings against President Richard M. Nixon, leading to his resignation.

It was Mr. Seiberling's opposition to the Vietnam War that spurred the 17-year corporate attorney for Goodyear to run for Congress. While at Goodyear, he sided with union workers, taking a leave of absence rather than cross their picket lines.

He married Elizabeth "Betty" Behr in 1949. They have three sons: John B., David and Stephen, and a grandson, Evan.

A memorial service for Mr. Seiberling will be held in late August or early September.

By Bob Downing  
Beacon Journal staff writer

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++++Message 5142. . . . . AP: former Ohio Congressman John Seiberling dies at 89  
From: Glenn Chesnut . . . . . 8/3/2008 8:50:00 PM

=====

The Associated Press: Former Ohio Congressman John Seiberling dies at 89

From Mel Barger <melb@access-toledo.com>  
(melb at access-toledo.com)

COPLEY, Ohio (AP) — Former Rep. John F. Seiberling, who served on the committee that led impeachment hearings against President Richard Nixon and laid the groundwork for Ohio's only national park, died Saturday. He was 89.

Seiberling died of respiratory failure at his home near Akron after a long illness, said his wife, Betty Seiberling.

Seiberling, a Democrat, had been a corporate



From Glenn C.: see photo of John Seiberling  
at <http://hindsfoot.org/photos1.html>

- - - -

John F. Seiberling  
From Wikipedia, the free encyclopedia

John Frederick Seiberling (September 8, 1918 -- August 2, 2008) was a United States Representative from Ohio. In 1974, he helped to establish what later became of the Cuyahoga Valley National Park, and served on the House Judiciary Committee that held the impeachment hearings against President Richard Nixon.[1]

Born in Akron, Ohio, Seiberling attended the public schools of Akron, and Staunton Military Academy in Virginia. He received his A.B. from Harvard University in 1941.

During World War II he served in the United States Army from 1942 to 1946. He was subsequently awarded the Legion of Merit for his participation in the Allied planning of the D-Day invasion.[2]

Seiberling received his LL.B. from Columbia Law School in 1949. In 1950, Seiblerling was admitted to the New York bar and went into private practice. He became an associate with a New York firm from 1949 to 1954, and then became a volunteer with the New York Legal Aid Society in 1950. He served as a corporate attorney in private industry from 1954 to 1970, including working as a corporate attorney for the Goodyear Tire and Rubber Company.[2] During this time he was a member of the Tri-County Regional Planning Commission in Akron from 1964 to 1970.

Seiberling was elected as a Democrat to the Ninety-second and to the seven succeeding Congresses, serving the 14th district from January 3, 1971 to January 3, 1987. His political legacy includes enacting bipartisan environmental protections and participating in a 1975 Congressional delegation to the Middle East that helped precipitate the 1979 Israel-Egypt Peace Treaty.[2] Seiberling was not a candidate for reelection to the One Hundredth Congress in 1986.

After his time in Congress, Seiberling served

as faculty at the law school of the University of Akron from 1992 to 1996.

On Thursday, October 12, 2006, President George W. Bush signed into law H.R. 6051, which designates the Federal building and United States courthouse in Akron as the John F. Seiberling Federal Building and United States Courthouse.[3] Seiberling died of respiratory failure at his home in Copley, Ohio on August 2, 2008.[1]

John Seiberling's cousin, Francis Seiberling, was also a U.S. Representative from Ohio (Republican).

His mother, Henrietta Buckler Seiberling, was a seminal figure in Alcoholics Anonymous' founding and core spiritual ideals.[4][5] His paternal grandfather was Frank A. Seiberling, founder of the Goodyear Tire and Rubber Company.[4] The family's one-time home, Stan Hywet, is now a national museum.[4]

## NOTES

1. ^ a b Downing, Bob (2008-08-02). "John Seiberling is dead at 89", Akron Beacon Journal. Retrieved on 2008-08-02.
2. ^ a b c Walker Snider (2005).
3. ^ President Designates United States Postal Service, Courthouse and Federal Building Facilities
4. ^ a b c University of Akron (n.d.).
5. ^ www.aabibliography.com (n.d.).

## REFERENCES

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Henrietta Buckler Seiberling, 1888-1979. Retrieved 2007-11-20 from "Akron Women's History" at [http://www3.uakron.edu/schlcomm/womenshistory/seiberling\\_h.htm](http://www3.uakron.edu/schlcomm/womenshistory/seiberling_h.htm). [19]  
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was ahead of his time. . . . He was a man of integrity and made his decisions based on what was right, not for their political value. And he cared deeply for the country and its people."

Mr. Seiberling represented the old Akron-based 14th District in Congress from 1971 through 1986, frequently winning re-election with 70 percent of the vote.

He was a liberal New Deal Democrat, a supporter of wilderness, arms control, free trade, world peace and historic preservation. He was a fan of Shakespeare, poetry and bawdy limericks, as well as an accomplished nature photographer and a lover of *The Wind in the Willows*.

He was soft-spoken and reserved yet strong willed and at times feisty. He looked at the big picture, although he was a man of detail. Known for his calm, statesmanlike approach, he operated with caution and dignity, without flamboyance. He was known for his dry wit, intellect, idealism and integrity.

He was a loner and proudly operated outside the political system, refusing to be one of the boys, to join the congressional club. Behind his back, staff and supporters called him St. John.

Before Congress, during his 17 years as an attorney for the Goodyear Tire & Rubber Co. — the company his grandfather founded — Mr. Seiberling once took a leave of absence to avoid crossing United Rubber Worker union picket lines. That's because he sided with the union at that time.

And in the wake of the May 4, 1970, shootings at nearby Kent State University, Mr. Seiberling ignored the political risks and warnings of advisers to speak at a rally at the University of Akron, advising students there to keep their protests peaceful.

It was his opposition to the Vietnam War that led Mr. Seiberling to run for Congress in 1970, defeating 10-term Republican incumbent William Ayers to become a 51-year-old rookie.

Mr. Seiberling served on the House Judiciary Committee that conducted the 1974 impeachment hearings that led to the resignation of President Richard Nixon.

And in his 1986 congressional hearings to probe the proposed takeover of Goodyear by raider Sir James Goldsmith, it was Mr. Seiberling who drew the loudest cheers from Akron when he confronted Goldsmith with the question:

"Who  
the hell are you?"

Part of Mr. Seiberling's success as a congressman was attributed to his  
ability  
to work with local and federal officials in a bipartisan effort.

He got Akron a new federal courthouse and a new post office. He twice found  
federal money for the city's now-closed trash-burning power plant, as well  
as  
funds for Quaker Square, the Akron-Canton Airport, the Goodyear Technical  
Center  
and various other projects.

"I'm not sure any of us can adequately measure with words the immense  
contributions John has made," said Akron Mayor Don Plusquellic. "The true  
value of his work will continue to reside in his legacy and will be enjoyed  
by  
and for many, many generations to come. His is the work of a remarkable  
public  
servant with a most generous spirit and creative mind. John Seiberling and  
his  
family have helped build and sustain this city."

"John Seiberling was a darn good congressman," Summit County Republican  
Party  
Chairman Alex Arshinkoff told a reporter after Seiberling retired. "If I  
were a  
liberal Democrat, I'd say he was a great congressman."

Mr. Seiberling also left his mark far beyond Akron, stretching across the  
American West and Alaska.

"John Seiberling stands as a giant in terms of managing public lands . . .  
an  
American hero," said John Debo, superintendent of the Cuyahoga Valley  
National  
Park. "What he did was really extraordinary, and he truly was one of  
America's  
great conservationists."

Right man, right time

He was a key figure in Congress in the 1970s and 1980s and played a key role  
in  
preserving America's wild lands — with his constituents not always aware  
of the  
issues and what was going on, said Dan Nelson of Bath Township, an emeritus  
history professor at the University of Akron and author of *A Passion for the  
Land: John F. Seiberling and the Environmental Movement* (to be published  
next  
year by Kent State University Press).

"Getting the Cuyahoga Valley park created in 1974 only whetted his  
appetite. He

got involved in Alaska and wilderness lands. . . . He was the right man at the right time to get a lot accomplished," Nelson said.

Doug Scott of Seattle, a wilderness author and policy director for Campaign for America's Wilderness, said Mr. Seiberling should rank among the very top conservationists in the 20th century. Scott worked with Mr. Seiberling on wilderness measures while with the Sierra Club and wrote *The Enduring Wilderness: Protecting Our National Heritage Through the Wilderness Act*.

"Wilderness was his passion," Scott said. "And that legacy will touch all Americans for generations. . . . He truly was an American giant."

Over the years, Mr. Seiberling served as chairman of the Interior Committee's public lands and national parks subcommittee and pushed 33 bills for 250 new and expanded wilderness areas in 27 states.

In 1980, he and U.S. Rep. Morris Udall, D-Ariz., led the fight to approve federal protection for 103 million acres under the Alaska National Interest Lands Conservation Act.

In all, Mr. Seiberling played a key role in preserving 69 million acres of wilderness — that included 54 million acres in Alaska — in addition to 59 million acres of other federal parks, forests and preserves.

Mr. Seiberling made his first trip to Alaska in 1975 and came away impressed.

In 1977, he held congressional hearings across that state, helping him develop a photo collection of more than 3,000 Alaskan shots. He exhibited his photos in the Capital during the 1978 debate and said the photos helped sway members of Congress.

He was widely saluted by national environmental groups for his efforts to save the American wilderness — efforts that earned him opposition from some Western and Alaskan politicians.

Bruce Hamilton, deputy executive director for the national Sierra Club, compared the significance of Mr. Seiberling's efforts for Alaska to President Theodore Roosevelt's creation of the national forests.

The Alaskan legislation was "a tribute to Seiberling's persistence and statesmanship," he said.

"He was the expert and made quite the difference. . . . Every wilderness advocate in the country knew him and worshipped him," Hamilton said in a telephone interview from San Francisco. "Most considered John Seiberling to be their second congressman."

Conservationist is born

Mr. Seiberling's desire to save wild America may be traced to a childhood experience on a family vacation to an island in Lake Huron. On a return trip, the mainland forest near Hessel, Mich., had disappeared. The giant white pines had been cut to be turned into matchsticks.

Later, in a quote still cited by his ex-staffers, Mr. Seiberling said:

"We will never see the land as our ancestors did. But we can understand what made it beautiful and why they lived and died to preserve it. And in preserving it for future generations, we will preserve something of ourselves. If we all have an interest in this land, then we all have a stake in its preservation. There is no more worthwhile cause."

His associates said the words were reflective of his goals.

But Mr. Seiberling was proudest of spearheading the creation of the Cuyahoga Valley park in 1974.

In 1971, as a rookie legislator, Mr. Seiberling's efforts to help sponsor legislation to create a national park between Akron and Cleveland went nowhere.

In subsequent years, though, he introduced the measure and worked to build public support for saving the Cuyahoga Valley.

Debo, the park's superintendent, said Mr. Seiberling "had the foresight and the ability to galvanize public support to preserve the valley. It was an incredible accomplishment."

Not everyone supported the idea. The National Park Service didn't think the Cuyahoga Valley deserved federal protection.

And even after winning approval in Congress, the legislation came perilously close to dying. With President Gerald Ford on a ski vacation in Colorado, federal officials, opposed to a high-cost urban park, were urging a veto.

Mr. Seiberling called Regula, who got an emergency phone call placed to Ford by Akron's Ray Bliss, the influential former national chairman of the Republican

Party. Other calls went to U.S. Sens. Robert Taft Jr. and Howard Metzenbaum, as well as former Goodyear Chairman E. J. Thomas.

Bliss told Ford that he should sign the legislation if he wanted to win Ohio and to veto it if he wanted to lose Ohio.

Ford signed the bill on Dec. 27, 1974.

Mr. Seiberling called Ford's approval a Christmas gift for people in Northeast Ohio. In later years, he said the park was far more than he ever expected.

Mr. Seiberling also protected the park from Ronald Reagan's secretary of the interior, James Watt, who wanted to eliminate it as a federal park in the 1980s.

Mr. Seiberling also played key roles in the 1977 federal surface-mining reclamation act and a 1976 bill enlarging the federal Land and Water Conservation Fund. He also pushed to eliminate acid rain in clean-air legislation.

He was unsuccessful in an effort to have federal judges selected on merit instead of political appointment, and to create a youth job corps.

He aggressively fought President Reagan over federal budget cuts in the early 1980s.

His influence was felt beyond U.S. shores. He played key roles in Congress in the birth of nations: the Republic of the Marshall Islands, the Republic of Palau and the Federated States of Micronesia.

His staff saw Mr. Seiberling as "this cuddly distinguished college professor whom we all loved," said Andrew Wiessner, a one-time staffer and now a retired public lands consultant in Colorado.

Issues instead of politics

Mr. Seiberling was different: He was the nonpolitical congressman, a good and dedicated public servant, Wiessner said.

"He looked at the issues, not the politics," Wiessner said "There was a gentle way about him. He was so scholarly and so thorough"

Long-time Seiberling staffer Loretta Neumann added: "He really was a Renaissance man, an amazing man, a giant. . . . Everyone who ever worked for him said it was the best job they ever had, and that was true for me, too. . . . He

was the right person at the right place at the right time to do the things  
he  
did."

Neumann, who came to Mr. Seiberling's staff from the National Park Service,  
said  
he hired her mainly to get the park established.

"At the time, I knew nothing about the workings of Congress." she said.  
"When  
I first met him, I told him so. 'Don't worry,' he said. 'I need you to teach  
me  
about parks. I can teach you what you need to know about Congress.' "

State Sen. Tom Sawyer, D-Akron, who succeeded Mr. Seiberling in Congress,  
said  
he knew Mr. Seiberling "virtually my entire political life."

"He was a commanding figure throughout this community and as soon as I got  
to  
Washington, it was clear as it had ever been that he was beloved by the  
people  
who knew him best," Sawyer said.

He had an "enormous respect for the rule of law and love of nation,"  
Sawyer  
said, and his respect for the environment went beyond Northeast Ohio in a  
way  
that "will be remembered for generations."

After serving in Congress, Mr. Seiberling returned to Akron to practice law,  
teach law and direct the University of Akron's Center for Peace Studies for  
5 1/2  
years, until mid-1996. He also returned to enjoy the Cuyahoga Valley from  
his  
long-time home at the edge of the park in Bath Township. He and his wife  
later  
moved to a Copley Township condominium.

He earned countless honors over the years, including the Bert A. Polsky  
Humanitarian Award from the Akron Community Foundation in 1999.

He attributed his love of nature to his father, John F. Seiberling Sr. But  
he  
frequently said the most influential person in his life was his mother,  
Henrietta, who died in 1979.

His mother was described as a formidable woman of strong moral conviction  
— a  
churchgoer who introduced Bill Wilson of New York and Dr. Robert Smith of  
Akron  
in 1935. They went on to found Alcoholics Anonymous in Akron.

Getting an education

Mr. Seiberling attended King Elementary School and Buchtel High School in Akron before going to Staunton Military Academy in Staunton, Va.

He graduated from Harvard University in 1941.

During World War II, he served in the Army from 1942 to 1946, fighting in Europe. He enlisted as a private and attained the rank of major. He earned the Legion of Merit, the Bronze Star and three Battle Stars. He also earned the Medaille de la Reconnaissance Francaise (France) and the Ordre de Leopold II (Belgium).

After his discharge, he earned a law degree at Columbia University in New York in 1949.

From 1949 to 1954, he practiced law with Donovan, Leisure, Newton and Irvine in New York City.

He joined Goodyear in Akron in 1954 and remained here until he went to Congress in 1971.

Locally, Mr. Seiberling was a member of the Akron Regional Development Board and the Akron Metropolitan Housing Authority. He was a three-term president of the Akron-based Tri-County Regional Planning Commission.

He was a member of the United Community Council of Summit County, the Stan Hywet Hall Foundation, the United World Federalists of Akron and the Akron Bar Association's World Peace Through Law committee.

He was a founder of the Summit County Committee for Peace in Vietnam and a member of the local Sierra Club and the Cuyahoga Valley Association.

In 1949, he married Elizabeth "Betty" Behr, a Vassar graduate. They shared the same interests, the same priorities, the same outlook for 59 years of marriage.

She actually met her future husband while at Vassar through his sister, who was a student there. They had their first date in Paris in 1945 — at an officer's mess.

He proposed during his last year of law school in New York. She later told reporters she accepted his proposal in part because he had respect for women's intellectual capabilities.









first 4 years of recovery, AA meetings and steps helped restructure the bricks of my spiritual/religious foundation into an effective 'faith' within my Christianity that Big Book says many of us return to. In fact I don't think God allowed me to find the Writings UNTIL AA had been able to restructure my views on how He worked with us. I would not have been spiritually fit to grasp the Writings.

After giving the 3 things in Bill Wilson's prayer that may be Swedenborgian, I AM listing some other AA/Swedenborgian quotes side by side. May they bless and intrigue you as they do me.

Anyway to respond to Baileycg23 of June 13 or so, the 3 things that stand out to me that are Swedenborgian in the prayer [posted at bottom] are:

1. the volume Heaven and Hell [probably ES' most read book] discusses all the Societies, Communities in the heavens. Yes there are 3 heavens, and we are grouped according to our Loves and also put with others who are similar to us in spirit, so to speak. So there is that notion of the many mansions being spiritual homes in the heavens, and we have spiritual bodies that inhabit them. Does 'Societies' refer to AA communities here? I have no idea. But it is curious that his prayer references grace to "be discovered by family and friends -- those here and those beyond" - so they would be Societies in the beyond too, wouldn't they?
2. Lois indeed would have loved the end of that prayer (quote: Lois, who remained deeply in love with Bill for her entire adult life, said, years after his death: 'That business about no separation between ourselves is something that I cherish.') as it is an allusion, I believe, to the Swedenborgian teaching that marriage continues after death. [It is suspected by scholars, from my research, that Smith the founder of the Mormons read some Swedenborg, and 'borrowed' this idea. New Thought Movement teachers borrowed from the Writings of Swedenborg too, but didn't keep his intent. A discussion on how and why the New Thought Movement borrowed from and harmed Swedenborg's intent must wait for some other discussion]

Anyway, Swedenborg introduced this concept of a united marriage (of spiritual as well as natural bonds continuing in heaven) in 1700s, and his volume Conjugal Love [not conjugal but 'conjugal'] is a beautiful complex description of love, marriage, unity with God, how God works with mankind and so much more.

(Swedenborg had to, on occasion, invent new words since none existed for the concepts he had been introduced to in the spirit world.)  
So in summary you see, Lois would have been well-acquainted with, and comforted by this belief in a reunion with Bill, a marriage in heaven since two continue 'to become one' ideally for eternity.

3. This quote 'May we find and do Thy will in good strength, in good cheer today.' could be a reference to being Useful, being of service to others, getting set free from self by being other-directed. It is significant to me that Bill Wilson would insert such a statement into the family prayer.

Swedenborgianism emphasizes changed behavior [reformation] and doing the right thing even if you don't feel like it. When it becomes a part of us, as we get into the later steps, that would equate to Regeneration. We do the right things because we love God and love His freedom. We no longer are doing 'right things' because the sponsor says to, or from fear of consequences, or other 'natural' motives. When we do the right thing in the 'natural' mind and understanding, it opens a reciprocal relationship & flow between me and God. This Reformation evolves into Regeneration in this life as my relationship with God grows and I want to do His Will, rather than having to obey Him [or my sponsor HA].

Now as promised above, here are some Swedenborgian quotes to help you grasp how curiously the AA phrases and concepts mirror what a theologian and seer from 1750 wrote:

=====  
Faith without works is dead. Book of James  
"Faith without love is dead, and faith with love is living." AC9050  
"There is action and more action. 'Faith without works is dead'"  
Big Book, pg 88  
"Faith has to work twenty-four hours a day in and through us, or we perish"  
Big Book pg. 16  
"Now we need more action, without which we find that 'Faith without works is dead'....If we haven't the will to do this, we ask until it comes."  
Big Book pg 76

"He may be an example of the truth that faith alone is insufficient. To be vital, faith must be accompanied by self sacrifice and unselfish, constructive action."  
Big Book, pg 93 last paragraph. (I personally wonder if the term 'faith alone' is put here on purpose, as Swedenborg protested the doctrine as being incomplete without good/charity/uses/love accompanying it. Bill would have known of this technical doctrinal phrase not only from Swedenborg via Lois or his own readings, but by discussions with Shoemaker or the many other Christian leaders that influenced him. He rejects 'faith alone' in a crystal clear way, just as Swedenborg does in his masterpiece 2 volume work True Christian Religion)  
(I'm not trying to stir up any doctrinal debate here; the point is to equate AA literature with literature written 180 years before it)

=====  
.....An easier, softer way.....  
"You cannot have humility when you love only yourself. Self-love is hard, and love to the Divine is soft. Self-love must be wholly crushed."  
Spiritual Experiences 4754 Emanuel Swedenborg  
"The delusion that we are like other people, or presently may be, has to be smashed." Big Book, pg. 30

=====  
....."the drinking life is the only life he can imagine" - AA quote.  
'...the alcoholic life seems to be the only normal one' xxvi

"The real is distinguished from the not real in this--that the real is

actually such as it appears, and that the not real is actually not such as it appears.' Arcana Coelestia 4623 [Latin for Heavenly Secrets or Secrets of Heaven]

=====  
A day at a time:

"When we diligently try to follow the truth, as we are given to see it, the Lord inflows with good and when He is present concern for the future is dissipated. Our fears become replaced with a supreme trust in His providence. A newfound confidence in the Lord's power is born, and that confidence inmosty prevails regardless of the trials and misfortunes by which we may be confronted periodically. A person who tries to do what is good places him or herself into "the stream of providence and is carried along constantly towards happier things. Those in the stream of providence are people who trust in the Divine and ascribe everything to Him." (Arcana 8478)

Altogether different is it with those who trust in the Divine. Though they have care for the morrow, yet they have it not; for they do not think of the morrow with solicitude, still less with anxiety. Whether they get what they wish or not, they are composed, not lamenting over losses, but being content with their lot. If they become rich, they do not set their hearts upon riches. If they are exalted to honors, they do not look upon themselves as worthier than others. If they become poor, they are not cast down. If their condition be mean, they are not dejected. They know that with those who put their trust in the Divine, all things work toward a happy state to eternity.  
-- Arcana Coelestia, n. 8478

=====  
GOD - Good Orderly Direction -

"One receives faith by approaching the Lord, learning truths [as if] from the Word, and living according to them."  
True Christian Religion 343 Emanuel Swedenborg

=====  
did Dr. Silkworth read Swedenborg? '.....Cannot after a time differentiate the true from the false', pg. xxvi of The Doctor's Opinion:

"I once heard spirits speaking together of the fact that whatever is adopted as a principle, no matter what it may be, can be confirmed by innumerable things, until at length, to the man who has confirmed himself, it appears entirely true even though false; and that men can be more easily persuaded of a falsity than of a truth." AC 2477

"A persuasion of falsity extinguishes and as it were suffocates everything spiritual and celestial; as everyone may know from much experience, if he pays attention." AC 806

=====  
How step 4 works:

"...but as soon as a man on self-examination confesses evils to be sins against God because they are contrary to Divine laws and accordingly resolves to desist from them, the Lord opens the spiritual mind, enters

the natural by affections of truth and good, enters the reason, and by the reason puts into order what is disordered below in the natural. It is this that strikes the man as a battle, and strikes those who have indulged much in enjoyments of evil as temptation, for when the order of its thinking is inverted the lower mind suffers pain."

~Divine Providence 147 Emanuel Swedenborg

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How step 7 works:

"To the extent that you detest evil, goodness enters you from heaven. To the extent that you detest promiscuity, what is chaste enters; to the extent that you detest frauds and unlawful gains, sincerity and justice enter; to the extent that you detest hatred and revenge, lovingkindness enters; to the extent that you detest lies and blasphemies, truth enters; and to the extent that you detest arrogance, humility before God and love of your neighbor as yourself enter. To shun evil is to do what is good."

Apocalypse Explained 803 Emanuel Swedenborg

"A person who knows all that is good and all that is true — as much as can be known — but does not resist evils, knows nothing."

Apocalypse Explained 1180 Emanuel Swedenborg

---

"..... afraid I will lose something I have, or not get something I want'.....

from 12x12 on step 7

"It is not contrary to order to look out for one's self and one's dependents. Those have "care for the morrow" who are not content with their lot, who do not trust in the Divine but themselves, and who regard only worldly and earthly things and not heavenly. With such there prevails universally a solicitude about things future, a desire to possess everything, and to rule over all. They grieve if they do not get what they desire, and suffer torment when they lose what they have. Then they grow angry with the Divine, rejecting it together with everything of faith, and cursing themselves."

-- Arcana Coelestia, 8478

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Trust God, Clean House, Help Others - Dr. Bob  
Clean House -

"Nothing else is required of man than to sweep the house; that is, to reject the cupidities of evil and the derivative persuasions of falsity [i.e., to clear away the earthly matter that chokes and closes].

AC 3142

---

Defining and 'Doing the Next Right Thing':

". . . charity toward the neighbor extends much more widely than to the poor and needy.

Charity toward the neighbor consists in doing right in every work, and one's duty in every office."

AC 8121 or Arcana Coelestia 8121

[Latin for Heavenly Secrets or Secrets of Heaven]

=====

WHY THERE IS SATISFACTION IN 'DOING NEXT RIGHT THING':

"It is the very feeling of delight itself, inherent in the love of doing good apart from any thought of recompense, that is the reward lasting to eternity."

Heavenly Doctrines of the New Jerusalem 236

Friends in AAHL, I could go on and on.  
I hope that is helpful to some of you.

Keith Roloson in Hotlanta

- - - -

--- In AAHistoryLovers@yahoogroups.com  
<mailto:AAHistoryLovers@yahoogroups.com> ,  
'Russ Stewart' <rstewart@...> wrote:

>  
> 'Pass It On' pages 264 & 265  
>  
> <<During the days of the Oxford Group meetings,  
> Bill and Lois Wilson had started the practice  
> of holding a 'quiet time' each morning ....  
> Lois described these quiet times: 'They'd  
> last 15 minutes or so. We were in bed and  
> we'd get up and I'd make coffee and we'd have  
> coffee in bed, and then we'd say a prayer  
> together .... This is the prayer composed by  
> Bill and recited by the Wilson's at these  
> times:  
>  
> 'Oh Lord, we thank Thee that Thou art, that  
> we are from everlasting to everlasting.  
> Blessed be Thy holy name and all Thy bene-  
> factions to us of light, and of service.  
> May we find and do Thy will in good strength,  
> in good cheer today. May Thy ever-present  
> grace be discovered by family and friends --  
> those here and those beyond -- by our  
> Societies throughout the world, by men and  
> women everywhere, and among those who must  
> lead in these troubled times. Oh Lord, we  
> know Thee to be all wonder, all beauty, all  
> glory, all power, all love. Indeed, Thou  
> are everlasting love. Accordingly, Thou has  
> fashioned for us a destiny passing through  
> Thy many mansions, ever in more discovery of  
> Thee and in no separation between ourselves.'>>  
>  
> 'Pass It On,' page 274 note 2:  
>  
> <<Lois, who remained deeply in love with Bill  
> for her entire adult life, said, years after  
> his death: 'That business about no separation  
> between ourselves is something that I cherish.'>>



















Clinton S. Quinn (Episcopal), who became an enthusiastic supporter and immediately arranged for Larry to talk to meetings of church officials in Houston and other towns in his diocese. They also came to the attention of Bill W., who wrote Larry a congratulatory letter from New York. And most importantly, the articles attracted some alcoholics. One of these was Roy Y. from San Antonio, who had recently sobered up in Los Angeles A.A. Another was Ed H., a great help to Larry in getting A.A. started, who was unable to stay sober himself.

The first Houston A.A. meeting was held March 15, 1940, in a room in the YWCA Bldg. The group continued to meet on Tuesdays with as many as 25 attending -- but often a different 25 each time! Ed H. and Roy Y. tried to educate ministers and doctors without much success until they were referred to Dr. David Wade at Galveston State Hospital. Dr. Wade was to remain a good friend of A.A. Later, he and Ed H. were to help found A.A. in Austin (see below). The Jack Alexander article in March 1941 brought in many inquiries, one of them a defrocked preacher, Howell S. and his beloved wife Molly, who also attended the meetings. Another was Ed F. who became particularly active in Twelfth Stepping the flood of prospects, along with Ed H. Early members from that time were:

Clarence "Bull" D., Earl D., Joe F., George P. (who later helped carry A.A. to Albuquerque), and an enthusiastic and energetic woman, Esther E. (who moved to Dallas and helped start A.A. there as well as afterward in San Antonio). By the end of '41, there were 85 members.

Dissension developed when a transplant from Baltimore A.A. told the group that in the East the group elected a steering committee which handled its affairs. Founder Larry J. had been running the Houston group with something of an iron hand, so the group decided to elect a steering committee. Larry, full of resentment, pulled out of the group. Ed H. went with him, "not because I thought he was right -- I thought he was wrong -- but because he needed a friend." Larry slipped and was hospitalized. Soon afterward, Ed H. went back to drinking. But by this time, A.A. was firmly rooted in Houston. Larry came back to the old group in 1943, but died of his old ills later that year [note: Larry died in 1944]. Ed H. went into the Navy, where he stayed drunk as much as he could. Roy Y. went into the Army and was transferred to Tampa, Florida, where he started an A.A. group. He remained sober the rest of his life and was still active and well in 1985. Esther E. took over as leader of the Houston group in 1942, and Hortense L. succeeded her when she moved to Dallas. The group met in the basement of the Ambassador Hotel in 1941. During the war years it met in other places: the M. & M. Building, Franklin St., Milam St., Dooley St., and finally beginning in '46 at 3511 Travis St. where it remained.

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of jax760  
Sent: Friday, August 01, 2008 3:46 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] Larry Jewell - AA in Houston

Can anyone tell me more about Larry J? I know he wrote that the six articles that appeared in the Houston Press and I am familiar

with "The First AA Pamphlet".

What is Larry's history post 1940?

Any info available on fate of the pamphlet?

This pamphlet appears to be the origin of "spiritual not religious," printed as "not religious, but spiritual" in the 4th article.

Does anyone have any additional information on this?

I am trying to research the history of the description of AA as "Spiritual not Religious" as used by either the pioneers such as Larry J or in AA literature.

Any help is appreciated.

God Bless

-----  
Yahoo! Groups Links

|||||

++++Message 5162. . . . . Barry L."s claim for royalties for Living Sober  
From: Chris Budnick . . . . . 8/4/2008 11:40:00 PM

|||||

I have copies of some correspondence between Barry L. and the General Service Board that were in Dr. Bob's collection at Brown University.

There is a letter from Barry to George Dorsey on March 7, 1982 (Cc: Robert Pearson).

There is a reply to Barry from John Bragg on May 25, 1982 (Cc: Robert Pearson).

Finally, there is a letter from Barry to Gordon Patrick, dated February 14, 1983.

- - - -

The first letter outline Barry's claim to royalties from the sale of Living Sober.

The second letter basically says "you negotiated a deal for \$4,000 in 1974 and







Good Afternoon,

Is there any documented history of when Bill Wilson met and talked to Rowland Hazard to hear what conversations Rowland and Carl Jung had?

The Big Book uses statements made from Carl Jung to Rowland. Where would Bill have heard this from? Directly from Rowland, or did he rely on second hand information from Ebby?

We know Bill thanked Carl Jung for the forming of step 1 in his talks in 1960 made to the clergy. And he thanked Carl Jung directly in his 1961 letter.

Is there any Oxford Group history to show when Bill met and learned this from Rowland, and what happened in the offices of Carl Jung?

Thank you,

Terry

- - - -

From the moderator:

See <http://hindsfoot.org/archive3.html>

The story of how the AA movement was begun, starts with a wealthy alcoholic named Rowland Hazard (1881-1945) who traveled to Zurich in 1926 and became a patient of the famous Swiss psychiatrist Carl Jung. Jung finally told Rowland that the only way alcoholics of his sort could stop drinking was to immerse themselves in the spiritual life.

But like a typical alcoholic, Rowland ignored his advice, and had to go through seven more years of misery (his drinking nearly killed him on his hunting trip to Africa later on) before he was willing to seek a spiritual answer.

Recent research by Amy Colwell Bluhm Ph.D. and Cora Finch has established that Rowland arrived in Zurich in May 1926 (not 1931, the date given in the older AA literature). See Bluhm's article "Verification of C.G. Jung's analysis of Rowland Hazard and the history of Alcoholics Anonymous" in the American Psychological Association's journal





How does GSO shuttle our Trustees of AA to work conferences?

How do the main speakers for the International Convention travel?

Should/Must all speakers receive the same travel and accommodations?

- - - -

Please, I do not want to open a discussion into what controversies speakers get into from the podium or anonymity breaks in promoting speakers on posters and such. I would appreciate some background on the balance of Tradition 8 and requests by speakers before they agree to speak at AA conventions.

Thank you for any AA history on this issue.

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From the moderator:

Please let us confine ourselves to answering the specific historical questions which were asked.

The questions simply concern how things were actually done with Bill W. and Dr. Bob and Lois and Anne, and how things are actually done with AA Trustees, speakers at the International Conventions, and so on. All simply matter-of-fact questions.

General opinions and interpretations of how the AA traditions ought to be interpreted need to be posted in an AA discussion group, such as (for example) the Common Solution AA discussion group:

[http://groups.yahoo.com/group/AA\\_Common\\_Solution\\_Group/](http://groups.yahoo.com/group/AA_Common_Solution_Group/)

We all know how to preach lengthy sermons, and talk about how we think things OUGHT to be done, but please, with 1854 members in the group, nobody would have time to read them all, no matter how inspiring and edifying they all were :-)

Glenn C. (South Bend, Indiana)

|||||

++++Message 5169. . . . . Bill W. and Rowland H.  
From: jlobdell54 . . . . . 8/12/2008 10:46:00 AM

|||||

Rowland H. was a Vestryman of Calvary Church 1938-40 and active in the Businessmen's Group of the OG with Shep (until Shep ran for Congress in 1940?); Bill W. was active at Calvary in 1935-6 and maybe '37; When Rowland had a relapse in '36, his mother suggested to his brother Pier that they get in touch with the Calvary OG people because they had helped before (?1934-5), which may be the first time any non-AA suggested someone get in touch with Bill W or his friends about alcoholism.

It's possible Bill heard Rowland's story directly from Rowland in 1934-5 or even 1936-7. We know he heard part of it (including the implied 1931 date) from Cebra (in fact there's a recording at GSO of Bill's 1954 conversation with Cebra and his wife Lucette that includes quite a bit on Rowland), possibly from Shep -- and of course Cebra may have gotten it from Shep.

The best book on Bill's 1930s contacts with Rowland may be Dick B's NEW LIGHT ON ALCOHOLISM: GOD, SAM SHOEMAKER, AND AA (rev ed Kihei 1999).

If that doesn't give the desired information on personal contacts between Bill and Rowland, Dick B may have found something since 1999. It's possible Cora Finch on the HistoryLovers may have something also.

|||||

++++Message 5170. . . . . Drinking Bay Rum?  
From: rollemupjohnson . . . . . 8/12/2008 12:22:00 AM

|||||

Can anyone direct me to any AA literature discussing drinking "Bay Rum"?

I'm sure I've heard it before, but can't find it.

Thanks in advance,

John K., ( JKELL13@bellsouth.net )

|||||

++++Message 5171. . . . . Re: Dr Bob`s Big Book  
From: Baileygc23@aol.com . . . . . 8/12/2008 4:39:00 AM













AA functions.

On Anne and Dr Bob at Conventions, etc., of course Anne died the year before the 1950 International, and Bob was driven over for his brief appearance (and the registration fee was \$1.50, for what that's worth).

When Bob and Anne went up to the Camp Karephree Founders' Day frolics, they drove, and stayed over with friends.

When Bob came east in 1939 (I think it was), he and Anne stayed at Bill and Kathleen R's in Hackettstown. After that I believe they stayed with Bill and Lois or with family or with other AA friends (or possibly at an Inn in St Johnsbury?) -- no AA payments.

The files should show the degree to which Bill's and Lois's expenses were underwritten by AA at the Internationals, and then Lois's.

The Trustees at their Quarterly meetings at the Crowne Plaza in recent years have their rooms paid for by GSO (or AAWS/Grapevine) as a bloc (cheaper that way), and are offered reimbursement for travel and parking (but I recall being told that they were told the CP Parking Garage was too expensive so use the cheaper Days' Inn garage down on the next corner).

Non-AA Speakers at the Conventions have, from the evidence I've seen, been put up as cheaply as possible; I don't know their per-diem. AA Members on panels have been assumed to be there for themselves -- generally no reimbursement and take what you get on quarters.

The local Area where I live voted not to cover spouses' expenses at the Convention/Assembly back in 1998: I can't say if that still holds but suspect it does.

Our History & Archives Gathering has on a couple of occasions put featured speakers up for a night at a Holiday Inn Express (\$75) or approximate equivalent, and once paid full and once partial expenses for long-distance bus transportation to a couple of far-travelers -- but Mel B. drove himself from Toledo to Harrisburg at his own expense, and Glenn C. twice from South Bend to Lebanon, Pennsylvania.

Back around the end of WW2, Joe F. did offer to fly Bill W. to Karephree in the midst of Bill's depression -- but that would have been Joe's private gift to Bill (who was too depressed to come in any case).

And over the years anecdotal evidence indicates quite a number of travelers have declined to have their ways paid by AA or even by members of AA (except, by richer members, in cases of extreme financial exigency).

- - - -

The original message was 5168  
"Tradition 8 and convention speaker 'riders'"  
from <stockholmfellowship@yahoo.com> at  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/5168>

- - - -

From: charles Knapp <cdknapp@pacbell.net>  
(cdknapp at pacbell.net)

Hello Group,

When Bill came to speak in Southern California, there were any number of members that would have been thrilled to put Bill or Bill and Lois up in their home during their stay. If they were in the San Diego area they oftentime they stayed with Bill's mother or Jimmy and Rosa Burwell.

If in the Los Angeles area in the 1940's they stayed with some of AA pioneers such as Doc H., Pete C., Cliff W., and Barney H. Doc H. had a cabin in the San Bernardino mountains that Bill stayed at on more than one occasion.

Starting around the late 1940's and early 1950's Bill spent most of his visits at Chuck C.'s house. After Chuck got sober he did very well financially and had a big home overlooking the Pacific Ocean in Laguna Beach. Bill said he felt as if he could really relax while at Chuck's place. After the 1955 International Convention in St Louis Bill came out and stayed about a week at Chuck's home.

I have only heard of one time that Bill and Lois' traveling expenses were paid by local members and that was their visit in 1947. Several groups pitched in to bring Bill and Lois to the Long Beach, California, area.

The women gave a luncheon for Lois and big meetings were planned to hear Bill talk. I am sure some of the more well off members paid for train or plane tickets when they visited at other times, but that part of the story was never mentioned.

As for the International Conventions, I spoke on the Archives Panel at the 2000 Convention and I had to pay my own way. I received no perks from the GSO and was told that when I was invited.

Also if you read the Wilson-Burwell Letters you will see Jimmy was a little put out at the fact his expenses were not paid to attend the 1965 International Conventions. So I guess I was in good company

Hope this helps

Charles from California

|||||

+++Message 5182. . . . . Does AA in the media help people know more about it?  
From: Alope Dutt . . . . . 8/18/2008 11:38:00 AM

|||||

I do remember seeing results of a survey conducted on the streets of some US cities asking people if they had heard of AA.

If I recollect right, in the states in which AA was featured often on radio & newspapers more people on the streets knew about AA.

Can I get some more information on this?

In our Intergroup here in North India, some feel it's waste of money & effort to publicize AA in the media.

Thanks,

Alope  
in North India

|||||

+++Message 5183. . . . . Re: Bill W. and Rowland H.  
From: corafinch . . . . . 8/19/2008 8:36:00 AM





family "for almost four years." This put him back in the states on furlough in the summer of 1943.) Army Air Force recruit training at Langley Field, Virginia, in December 1939. Sleeping in tents in the damp and cold. December 24th it started to snow. Then he volunteered to go to Hawaii (via Fort Slocum on a small island near New Rochelle, New York, a troopship through the Panama Canal, and San Francisco).

April 1940 arrived in Hawaii

December 7, 1941 the Japanese attack on Pearl Harbor and Hickam Army Air Base (which was right next to the harbor). Bill runs through the rain of bombs and bullets; his best friends are all killed.

June 13, 1942 Bill was promoted to first sergeant, which at that time was a rank in addition to being a position (at 23 years old, the youngest first sergeant ever in Air Force history), 362nd Material Squadron, Hickam Field.

June 1943 Bill was shipped back to the states in the summer of '43, to go to Aviation Cadet School in LaGrande, Oregon (with courses at Eastern Oregon College beginning July 6, 1943, but washed out of the program as a result of a drinking escapade.

Nov. 26, 1943 transferred to Goldsboro, North Carolina, and shipped to New Guinea. Stationed at Nadzab, New Guinea (where he caught dengue fever and also picked up his malaria). Then the island of Biak, then Mindora in the Philippine Islands.

At some point prior to the Japanese surrender, Bill was shipped back to the United States and sent to Camp Atterbury (about 35 miles south of Indianapolis, Indiana) prior to discharge.

August 14, 1945 Japan accepted surrender terms. Bill was at Camp Atterbury, on pass to the nearby town of Columbus, Indiana, and was hit on the head and knocked unconscious by an object thrown from a window. (Japan did not actually sign the surrender until September 2.) The death of Bill's stepmother in August 1945 fits in here somewhere.

August 19, 1945 discharged from the service. Worked for General Electric, in the lamp

division, eventually fired for showing up drunk for work too many times.

February 1946 the divorce became final, and Bill's first marriage came to an end. There was a daughter whom he only saw once again, many years later. He had gone to work at a General Motors plant, which went on strike at the time he was put in the hospital for malaria (and for his drinking). Wife granted a divorce when the judge found out. Refused admission to a Veteran's Hospital because of the alcoholism. First contact with A.A. His ex-wife eventually told him she would never remarry him even if he did stop drinking. He reenlisted in the Air Force in Toledo, Ohio. His first duty station was Wright-Patterson Air Force base in Dayton, Ohio. Then he was sent to the Reserve Training Base at Romulus, Michigan.

May 2, 1946 married his second wife Ann on May 2, 1946. She already had two children.

May 1947 Ann had become pregnant. Bill quit drinking for a few months, his second contact with A.A.

Ann gave birth in May 1947 to a little boy (who became the third child in their combined family). Summer of 1947, Bill was transferred to Offut AFB in Omaha, Nebraska.

July 5, 1948 got sober in AA while stationed at Mitchel Air Force Base on Long Island, New York. He attended meetings with Yev Gardner, Mrs. Marty Mann's right hand man. Marty pulled strings and got the Air Force to appoint Bill Swegan to work full time with alcoholics at Mitchel AFB. This was the first officially sanctioned AA-related alcoholism treatment program in the U.S. military.

1949 Bill attended the Yale School of Alcohol Studies, where he studied with E. M. Jellinek. Searcy Whaley (who had gotten sober on May 5, 1946, and therefore had two more years of sobriety than Bill) was also a student there, and took young Bill under his wing.

1951-1953 Bill was appointed to teach in the Air Force ROTC program at Kent State University, right outside Akron, Ohio. He spent a year going into St. Thomas Hospital and talking with Sister Ignatia whenever he could get off work, and observing the way her alcoholism treatment

program there was run.

1953-1961 at Lackland Air Force Base in San Antonio, Texas, officially assigned by the Air Force once more to work with alcoholics full time. He was initially assigned to the chaplain's office as a "Chaplain's Assistant," but the head of psychiatry at the military hospital there, Dr. Louis Jolyon "Jolly" West, had him re-assigned to psychiatry as a psychiatric social worker.

June 1956 Bill authored (with Dr. West) "An Approach to Alcoholism in the Military Service," in the American Journal of Psychiatry, where he documented the way he had achieved a fifty percent success rate in treating military alcoholics (with others who had gone through his program getting sober later on). Their program emphasized the psychological side of A.A. instead of the spiritual side.

1957-1961 after Dr. West's departure in 1957 (he ended up as head of the Psychiatry Department at UCLA), Bill's position at Lackland began to erode. Bill had to go through three years of continuous struggle, with no support from higher up, before he could in his 21 years of Air Force service and retire.

1961 he retired from the Air Force as a Senior Master Sergeant. He signed a contract to establish a treatment center in Lubbock, Texas, and became the director of the Arnett-Benson Rehabilitation Center as it was called.

Early 1962 his father died, and Bill decided to move back to Ohio. Living in Niles, Ohio with his wife Ann and five boys (David, Robert, Bill, Albert, and Alfonso), working for Sanzenbacher Motors for three months.

1963-1965 Director of the Blood Donor Program for the American Red Cross in that county. They lived in the old homestead.

1965-1971 hired by the San Jose, California, Red Cross Chapter to head their Donor Recruitment Program, and worked there for six years.

1965 Navy Commander Richard Jewell and Captain Joseph Zuska, M.D., founded the world famous

Navy alcoholism treatment program at Long Beach, California, in 1965. While they were setting it up, Jewell brought Bill Swegan to Long Beach to tell them how his program at Lackland had been set up in the 1950's (a comparison of the two programs will show the many similarities). The U.S. military had a working, officially sanctioned alcoholism treatment program once again, this time in the Navy.

1971-1978 Bill took up a civil service position as Chief of the Alcoholism Program at Fort Ord in California, attempting to start an alcoholism treatment program in the U.S. Army.

1978-1983 Bill took an EAP position at the Naval Air Rework Facility at Alameda Naval Air Station in California for the last five years of his work career.

1983 He had made a pledge to retire at 65, and when that day finally arrived, retired from his job at the Naval Station. Upon retirement, he received the Meritorious Service Award, the Navy's highest award for a civilian at a duty station.

1993 his second wife Ann began to have difficult mental problems.

January 10, 2000 Ann died from aspiration pneumonia due to cerebrovascular accident. Seven years of difficult times before that: agitated dementia, schizophrenia, and sick sinus syndrome.

March 15-17, 2002 Indiana State A.A. Conference in Columbus, Indiana. Bill began working on his book "On the Military Firing Line" telling the story of his life and describing his alcoholism treatment method.

The last six years of Bill's life: He continued living in Sonoma, California, and traveling around speaking to AA conferences and gatherings, including giving the keynote address at the 8th National Archives Workshop in Fort Lauderdale, Florida, in 2003. He married Mary, daughter of Dr. Louis Jolyon West; theirs was a truly loving and devoted relationship. On April 23, 2007, President George W. Bush sent Bill a presidential citation and a letter thanking him for his service to the country. In October 2007, Bill was given an honorary certification





and Rowland was somewhat more cordial than is reflected in the previous postings on this topic.

Rowland was one of the attendees at Stewarts Cafeteria after Oxford Group meetings (along with Bill W, Ebby T, Cebra G and Shep C). This is a further inference that Rowland was also a meeting attendee.

In his autobiography Bill W notes that Rowland was a regular visitor to the Calvary Rescue Mission (together with Cebra G, Shep C and Ebby T) to help work with alcoholics.

Finally, as noted in a previous post by Jared L, both Bill and Rowland served on the Oxford Group's Businessmen's Team.

Cheers  
Arthur

|||||

+++Message 5188. . . . . Re: Dates in Sgt. Bill Swegan's life  
From: Bob Schultz . . . . . 8/20/2008 11:44:00 AM

|||||

1961 he retired from the Air Force as a Senior Master Sergeant. He signed a contract to establish a treatment center in Lubbock, Texas, and became the director of the Arnett-Benson Rehabilitation Center as it was called.

Early 1962 his father died, and Bill decided ....

- - - -

Having sobered up in Lubbock in 1976, the Sarge may have been associated with Reese Air Force base West of town that was originally part of the Army Air corps. I believe that clinic helped many, but had a short life.

Lubbock eventually became the home of a med school that was very proactive in the treatment of alcoholism, having a dean (George T) who had begun his recovery in 1969 in Co. That medical school was awarded four career teacher awards in alcoholism in the 1970's. One was in recovery, three others were not. It was



So his visit to Winchester Cathedral was somewhere between those two dates, but can we pin it down any closer than that?

Glenn C. (South Bend, Indiana)

|||||

+++Message 5190. . . . . Re: Drinking Bay Rum?  
From: Norm The Tinman . . . . . 8/21/2008 9:35:00 PM

|||||

Bay Rum was shaving lotion

|||||

+++Message 5191. . . . . Esther E  
From: jlobdell54 . . . . . 8/23/2008 4:58:00 PM

|||||

A while back "Shakey" asked for information on Esther E -- here's what I have, courtesy of Searcy W.

FIRST WOMAN IN A.A. IN TEXAS – ESTHER E.

(Editor's note: Esther E. is deceased. However, her story did not die with her. We found a tape that had been made of a talk she made when she was twelve years sober [in 1953?] and this is what she said. [Additional note: Esther E. was apparently b. around 1901/2, d. in Dallas June 7 1960. Frank was b. in New Orleans Sept 9 1899 and d. in Kerrville TX Sept 1979.]

"I'm Esther and I am an alcoholic. Through following the program of AA to the best of my ability, I have been sober since May 16, 1941. The only way I can maintain my sobriety is to remember always what it was like twelve years ago this weekend.

"I think we have to do time in AA before we realize that it is going to work for us. I only know that it does work if you desire it with your whole heart without reservation.

"I came from a family where alcohol was socially accepted. We lived in New Orleans, Louisiana and there was plenty to drink everywhere – cocktail lounges and bar rooms. I'm an Episcopalian and we bless our sacraments with wine. I can't remember a dinner at home that we did not have white wine and claret on the table. The family drank sherry now and then – a cordial after dinner. My sister, brother and I liked crème de menthe. However, I never really knew the effects of alcohol because our drinks had very little alcohol in them.

"In fact, it was not until about 1931 that my drinking first caused any comment. After seven years of marriage I decided that I would divorce my husband, Frank. I went home to my parents. We were living in Dallas at the time and it only took one month to get a divorce. Well, I had a time. Finally, I couldn't stand living with my parents any longer – them watching me everything I did – and Frank was coming

to see me there. I had such a feeling of insecurity – finally I went back to Dallas and remarried my husband. We left Dallas and moved to Tulsa. That was the period when all the boys and Esther got drunk and the wives didn't and they would talk about it.

"We were in Tulsa for about three years and we moved back to Dallas. I began drinking heavier and heavier. Every night when Frank was in town he would come home to find me passed out. When he went on a trip connected with his work, he would come home to find me passed out. Finally, one morning, he said to me, 'Esther, why do you do this?'

"It was decided that a psychiatrist might help me. I went to talk to the doctor, got drunk again and wound up in a booby hatch where they kept me for seventeen days. I came out of there in worse shape than I went in. And I was very resentful of my husband for putting me in that place. From then on, my drunks ended up with me in a nursing home or at home with a trained nurse to sober me up. This was in 1936 or '37.

"For Christmas that year my husband gave me a dog, a cocker spaniel. We were living in an apartment and, in consideration of the new dog, I found a house and rented it. I began taking the "Samaritan treatment" to sober up. That is an excruciating way to get sober, the "nip" treatment. Nothing helped. The church tried to help me; a doctor in the congregation took an interest in helping me - he thought I had a vitamin deficiency and shot me hill of vitamins, Of course, that did not keep me sober. I would take my vitamins, stop at the Triangle Drug Store and drink two beers, stop by the liquor store and get a pint of gin and go home.

"Finally, in 1940 we went down to Houston. My husband thought a change of scene might help me stay sober. That was my last year to drink – nothing left but to try to stay sober. Nothing really helped. Then in April 1941 I got drunk and decided to take my dog for his daily walk. I staggered down the sidewalk and suddenly the patrol car stopped, drove my dog home and drove me to jail. I was in jail only a few hours when they called my husband to come and get me. That was the day I hit bottom.

"Just a week before that (I later learned) someone had sent my husband the article in the Saturday Evening Post by Jack Alexander about AA. He was afraid to show it to me right then. I was so resentful of everything he did. He waited another week or two while I continued to drink. He was out of town and came home to find me passed out again. The next morning he came to my room and said, "Esther, I'm not going to lecture you or criticize any more, but I want you to read this article about how some people are staying sober in AA." Frank said if I would try this new thing, he would go along with me but if I did not, I would have to go home to my parents... He could not stand by and watch me destroy myself anymore.

"When he left me, I took several drinks to get my eyes to focus and I read the article – through and through. From the very first paragraph something began happening to me. I realized there were other people in this world like me, that I was sick with a disease called alcoholism. It was feeling of relief and I wanted to learn more about it. For the first time I realized there was something horribly wrong with me. The article was the first thing that had ever reached me. I told my husband I wanted to try this AA. I wrote to New York and received a personal note from Ruth Hock giving me the name of Larry Jewell. I telephoned him and learned that he was in the hospital. So, naturally, I got a pint of White Swan Gin and stayed drunk from Monday to Friday.







The first step on this kind of thing is usually to do a search in our past messages, using the little box at the top to look for a specific word or phrase.

The following is what I found. But what else do our historians know about the beginnings of AA in New Orleans?

Glenn C. (South Bend)

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Message 4299

Significant May Dates in A.A. History

May 3, 1941 - The first AA group in New Orleans, Louisiana, was formed (sometimes dated as May 2, 1943)

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[NOTE: but the June 1946 Grapevine said that the New Orleans group was started on March 30, 1943, and the Aug 1947 Grapevine said that they had only about 15 members as of May 10, 1944.]

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Message 3864

Venetian blind salesman Irwin M who was from Cleveland .... was a big man, over 250 lbs. He went to Atlanta, and Jacksonville, New Orleans etc. He had an unorthodox style of 12 stepping and started many AA groups.

Yours in Service  
Shakey Mike Gwartz

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Message 1385

Grapevine, Aug 1947

C. G. K. of the New Orleans Group writes in to say that he went to his first meeting on May 10, 1944, when the membership was about 15. Nobody could have told him then, he writes, that three years later the group would number approximately 150, with another

400 or so A.A.s active elsewhere throughout the state.

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Message 1347

Grapevine, Feb 1947

Group Branches Out. -- Covington, La. Group has started to include the towns of Hammond, Bogalusa and surrounding rural areas since its founding in November, 1945. After the usual growing pains about a dozen are continuously sober with two new members celebrating their first year at a supper recently. Bogalusa will have its own group in the near future and Hammond is expected to have a separate one soon. The three towns may then hold an open meeting each month with each town holding its own weekly meeting. Much cooperation has been received from the New Orleans Group.

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[NOTE: Covington and Hammond are about 25 miles (45 km) to the north of New Orleans, on the other side of Lake Pontchartrain. Bogalusa is about twice as far away, on the Mississippi state line.

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Message 1333

Grapevine, Jan 47

Doctor, Psychiatrist Speak.--Signing the letter "A-lways A-chieving," the A.A. Grapevine correspondent from New Orleans reports Tuesday night open meetings have heard a prominent doctor of psychiatry, who agrees with the A.A. program, and a national business executive who recommends it. Visitors from many places have visited the club room at 1113 Chartres Street in the basement of General Beauregard's former home and good Louisiana coffee is promised to all who come that way.

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[NOTE: 1113 Chartres Street is in the old French Quarter of New Orleans, one block away from the Mississippi river, two blocks

down from Bourbon Street, and three blocks  
over from St. Louis Cathedral]

<http://commons.wikimedia.org/wiki/Image:FQ29Jan07ChartresPetitTheater1.jpg>

<http://www.pbase.com/septembermorn/image/58611317>

[http://www.art.com/asp/sp-asp/\\_/pd--10391683/Chartres\\_Street\\_New\\_Orleans\\_Louisia](http://www.art.com/asp/sp-asp/_/pd--10391683/Chartres_Street_New_Orleans_Louisia)

na.htm [20]

<http://picasaweb.google.com/nwweinberg/TheQuarterHouseResortNewOrleansFrenchQuar>

ter/photo#5221590602611018002 [21]

<http://www.foodhistory.com/foodnotes/road/la/no/napoleon/01/>

[http://www.pps.org/great\\_public\\_spaces/one?public\\_place\\_id=790&type\\_id=3](http://www.pps.org/great_public_spaces/one?public_place_id=790&type_id=3)

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Message 1311

Grapevine, Oct 46

A.A.s from New Orleans addressed the Hammond, La., Group; attending were members from chapters which derived from the original New Orleans Group: Hammond, Covington, and Houma, La.; Tylertown and Gulfport, Miss. Quite a few veterans are coming into the New Orleans chapter, direct from the Veterans Hospital -- where the medical staff is 100% for A.A.

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Message 1260

Grapevine, June 1946

The New Orleans, La., Group, started March 30, 1943, has grown to an active membership of almost 200. They have been instrumental in assisting to organize groups in Covington, Abbeville, and Pollack, La.; and Tylertown, Miss. The latest one started on the Mississippi Gulf Coast includes members from Gulfport, Biloxi, and other towns in the vicinity. This group was suggested by the major in charge of the Veterans Hospital at Gulfport, who is interested in A.A. work. The same applies to the Marine Hospital in New Orleans,

where the chief psychiatrist is a friend of A.A. and has made some several talks before the group.

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Message 1229

Grapevine, February 1946

Baton Rouge, La., A.A.s, at their first anniversary meeting, were hosts to representative groups from New Orleans, Covington, Bogalusa, Hammond, Franklinton, Gonzales, Plaquemine, and Tylertown, Miss. One of the guest speakers was the Rev. Henry A. Rickey of Bogalusa, who attended the Yale School of Alcohol Studies last summer; another was Dr. Glenn J. Smith, superintendent of the East Louisiana Hospital at Jackson, who spoke of how much the people of the state were being benefited by the work of A.A.

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Message 795

From Lois Remembers, various notes on Bill and Lois W's travels .... 1943-4 trip [pg 143-4] .... New Orleans, La

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++++Message 5196. . . . . St. Johnsbury, Vermont -- Dr. Bob's childhood home  
From: Bill Lash . . . . . 8/28/2008 8:28:00 AM

|||||

Friday I went to St. Johnsbury, Vermont, where the childhood home of Dr. Bob is. His childhood home is now a recovery drop-in center open to the public

297 Summer Street, phone 802/751/8520,  
email stjkr@charterinternet.com  
(stjkr at charterinternet.com)

and even has daily AA meetings there. I was able to visit young Bob's bedroom (above the front porch), which is being renovated for visitors to get a better sense of what it might have looked like in the late 1800s.

Two blocks away is a small Core Library of











From: austinjohnl . . . . . 9/4/2008 8:21:00 AM

|||||

I listened to a recovery talk on eating disorders in recovery. In the talk the speaker spoke about Bill Wilson in his later life started looking for links between addiction and connections to nutrition. I know about the B-12 activities Bill engaged in.

She referenced something she called the "Bill Wilson Yellow Papers". She said these were circulated by Bill but never published.

I did a few searches on Yellow Papers and Bill Wilson but have gotten no hits. Has anyone any knowledge of these papers? Maybe the speaker was using the wrong name? Or maybe these are folklore?

|||||

+++Message 5203. . . . . Re: Is there something called the Bill Wilson Yellow Papers?

From: khemex@comcast.net . . . . . 9/5/2008 8:53:00 PM

|||||

These papers do exist! I have a photo copy of a set that Bill sent out to one of his most trusted friends with this inscription and a brief note stating that the Board of the Alcoholic Foundation though he should cease and desist because they felt that this would drag AA into controvercial outside issues.

In these papers Bill talked about using mega doses of B-12 (Nicotinic acid - Niacin) in helping schizophrenics and those with depressive disorders (of which Bill was one). At the time both Bill and Lois where taking this treatment and he seemed to think it helped them and others

In the sprit of Love and Service to others!

Gerry Winkelman

- - - -

From the moderator: Niacin / nicotinic acid is Vitamin B3, not Vitamin B12, according to the internet reference sources I have

looked at.

- - - -

From: "rajiv.behappy" <rajiv.BeHappy@gmail.com>  
(rajiv.BeHappy at gmail.com)

After 1965 Bill W wrote 3 papers for the medical profession on Vit. B3 & nutrition, the last one just before he died published posthumously.

These might have been referred to as the 'yellow papers'. You can find it on pgs 388 to 391 in "Pass it On." Also extracts from the papers can be found in Joan Larson's "Seven Weeks to Sobriety."

Much love,

Rajiv

- - - -

Original message from: "austinjohnl" <austinjohnl@yahoo.com>  
(austinjohnl at yahoo.com)

I listened to a recovery talk on eating disorders in recovery. In the talk the speaker spoke about Bill Wilson in his later life started looking for links between addiction and connections to nutrition. I know about the B-12 activities Bill engaged in.

She referenced something she called the "Bill Wilson Yellow Papers". She said these were circulated by Bill but never published.

I did a few searches on Yellow Papers and Bill Wilson but have gotten no hits. Has anyone any knowledge of these papers? Maybe the speaker was using the wrong name? Or maybe these are folklore?

|||||

+++Message 5204. . . . . Statement that Sister Ignatia / Lois Wilson first met in 1935  
From: Glenn Chesnut . . . . . 9/7/2008 3:25:00 PM

|||||

Fiona D. from Ireland pointed out to me an

interesting passage in William G. Borchert, "The Lois Wilson Story: When Love Is Not Enough," which gives Lois' account of the way AA began. On p. 288 it says:

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"Lois once wrote that, outside of New York and California, Al-Anon had expanded most rapidly in those days in Akron and Cleveland, Ohio, thanks to the seeds planted by Annie Smith. But Lois had another lifelong comrade too, who played a major role in carrying the message of Al-Anon to wives and families. Her name was Sister Mary Ignatia Gavin, a member of the Sisters of Charity of St. Augustine."

"LOIS HAD FIRST MET SISTER IGNATIA IN 1935 [my capitals] during her trip to Akron shortly after Bill and Bob began their journey together to create a Fellowship for drunks. At the time, the diminutive Catholic nun with a giant-sized heart was working with Dr. Bob at St. Thomas Hospital and had been concerned about his drinking problem for years. Once she came to see the 'miraculous' work her colleague and this 'mug from New York' were doing with alcoholics, she immediately joined their crusade."

Borchert goes on to give details of the way that Sister Ignatia worked with the spouses of alcoholics and encouraged the formation of Al-Anon groups.

---

One of the mysteries to me for many years has been the problem of the statement made in November 1940 by a Jesuit priest named Father Ed Dowling, when he traveled to New York City to visit Bill Wilson.

"I'm Father Ed Dowling from St. Louis," he said. "A Jesuit friend and I have been struck by the similarity of the AA twelve steps and the Spiritual Exercises of St. Ignatius."  
<http://www.barefootsworld.net/aafreddowling.html>

The problem is, how could Bill W. and the other early AA's have known about Ignatian spirituality or been influenced by it, prior to the publication of the Big Book in 1939? After 1939, numerous Roman Catholics began joining AA, so seeing some Catholic influence on AA spirituality after that date would

represent no problem.

St. Ignatius of Loyola, the Spanish Roman Catholic who was the founder of the Jesuit order, originally wrote the Spiritual Exercises to provide a system of spiritual training for Jesuit priests. But by the early twentieth century, many other Roman Catholic orders (and monasteries, convents, and seminaries) were using an Ignatian spirituality based on the Spiritual Exercises.

This was certainly true of Sister Ignatia's religious order, and indeed, she was named "Ignatia" after St. Ignatius when she joined the Sisters of Charity. And after she began setting up the alcoholic ward at St. Thomas Hospital in 1939, she gave to each alcoholic (when that person left the hospital) either a booklet containing excerpts from the writings of St. Ignatius of Loyola, or a classic book of Catholic spirituality from a century or so earlier, called *The Imitation of Christ*.

So at first glance, Sister Ignatia would seem an obvious source of Ignatian spiritual ideas in AA thought.

But the present accounts of Sister Ignatia's linkage to AA seem to put the beginning of her serious involvement in 1939, after the publication of the Big Book. So how could her understanding of spirituality influence the ideas in the Big Book?

On the other hand, if what Borchert says (and Lois remembered) is correct, then Sister Ignatia was closely involved in some fashion with the rise of the AA movement right from the beginning in 1935, and becomes the obvious candidate for most likely source of Ignatian spiritual ideas in the spirituality of the twelve steps.

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Fiona D. recommends Jim Harbaugh's book on the Ignatian Exercises and the 12 steps to those who would be interested in seeing how Ignatian spirituality fits it with AA principles.

She has also pointed out a couple of interesting webpages, where The Upper Room (another of the early formative influences on AA spirituality) is now providing simple











"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."

- - - -

More from the moderator:

Senator Joseph R. Biden, Jr. from Delaware and Representative Patrick J. Kennedy from Rhode Island are currently proposing new bills dealing with the U.S. federal government's attempts to aid alcoholism treatment, see:

[http://olpa.od.nih.gov/legislation/110/pendinglegislation/redesignation\\_institute/](http://olpa.od.nih.gov/legislation/110/pendinglegislation/redesignation_institute/)

e.asp [22]

Legislative Updates

110th Congress  
Public Laws | Pending Legislation

Redesignation of Institute Names

H.R. 1348/S. 1011

Background

In 1970, the "Hughes Act" established the National Institute on Alcohol Abuse and Alcoholism (NIAAA), which subsequently became an Institute of the National Institutes of Health (NIH) as a result of the Alcohol, Drug Abuse, and Mental Health Administration Reorganization Act of 1992. NIAAA conducts and supports biomedical and behavioral research with respect to the health, social, and economic consequences of alcohol use. It also funds research on the prevention of harmful drinking patterns and the treatment of alcoholism. NIAAA research includes a focus on the beneficial effects of moderate alcohol consumption for some people as well as the negative effects of excessive alcohol use and alcoholism. We now know that alcohol abuse and alcohol dependence (i.e., alcoholism) are not separate diagnostic categories, but instead exist along a single continuum of alcohol disorders associated with increased

frequency of a harmful drinking pattern.

Initially established in 1974, the National Institute on Drug Abuse (NIDA) became an NIH Institute in 1992. NIDA conducts and funds cutting-edge research to improve our national health and well-being by reducing the burden of drug use and addiction on individuals and society as a whole. In addition, NIDA emphasizes addiction as a preventable and treatable disease, working to remove the stigma associated with addiction and underscore that diseases of addiction are critical national health issues.

Two bills have been introduced in the 110th Congress that would recognize addiction as a preventable and treatable neurobiological disease and better identify the role and mission of NIAAA and NIDA. The legislation would change the name of NIAAA to the National Institute on Alcohol Disorders and Health and the name of NIDA to the National Institute on Diseases of Addiction.

These changes would remove the pejorative term “abuse” from the names of the Institutes and link the concepts of addiction and disease in order to diminish the social stigma, discrimination, and personal shame that are often barriers to seeking treatment.

Provisions of the Legislation/Impact on NIH  
H.R. 1348 and S. 1011 would amend the Public Health Service Act and related enactments to redesignate NIAAA as the National Institute on Alcohol Disorders and Health and NIDA as the National Institute on Diseases of Addiction. Despite the proposed name changes, the mission of NIAAA and NIDA would remain the same.

#### Status and Outlook

H.R. 1348, the NIDA and NIAAA Name Redesignation Act, was introduced by Representative Patrick J. Kennedy (D-RI) on March 6, 2007, and was referred to the House Committee on Energy and Commerce. No further action has occurred on this legislation.

S. 1011, the Recognizing Addiction as a Disease Act of 2007, was introduced by Senator Joseph R. Biden, Jr. (D-DE) on March 28, 2007, and was referred to the Senate Committee on Health, Education, Labor and Pensions. No further



Archie came to Akron in September of 1938 and stayed for 10½ months with Dr. Bob and Anne Smith before returning to take A.A. back to Michigan. He appears in “Dr. Bob and the Good Oldtimers” on pages 115-116, 182.

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 in 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.

Danny K.  
Sobriety Date: During WWII

A minister's son from Barberton, Ohio and physically handicapped from childhood, Dan describes his journey on the “road to hell”. He came to St. Thomas Hospital under the care of Dr. Bob and Sister Ignatia during WWII. He appears in “Dr. Bob and the Good Oldtimers” on pages 192, 224-225, 233, 275, 281-282, 296.

Ann C.  
Sobriety Date: April 1, 1948

The daughter of a lay minister, teetotaling Ann was living in Akron, teaching Sunday School and working as a waitress at the lunch counter of the 2nd National Bank Building. She watched the doctor with a perpetual hangover and wonder why he didn't “just quit drinking”. She saw him again years later at the podium of the King School group, not knowing he was “the” Dr. Bob, co-founder of the program that saved her life. She appears in “Dr. Bob and the Good Oldtimers” on pages 34, 245, 333, 342.

Bruce M.  
Sobriety Date: October 1945

A graduate of both Duke and Yale law schools, by early 1945 Bruce found himself about to lose his wife, his children and his job. Two members of a Canton AA group answered his desperate call for help in October of that year. His achievements, awards, and citations over the next 40 “sober” years are testament to the power of unity, service, and recovery in AA. He was recently remembered



thinners)

such as warfarin (Coumadin), medications for high blood pressure  
([http://www.righthealth.com/Health/High\\_Blood\\_Pressure/-od-definition\\_adam\\_1\\_000](http://www.righthealth.com/Health/High_Blood_Pressure/-od-definition_adam_1_000))

4681-s [23])

or diabetes and other vitamins. If you take insulin or oral diabetes medication, your dose may need to be changed because niacin  
([http://www.righthealth.com/Health/Niacin/-od-definition\\_adam\\_1\\_0024091-s](http://www.righthealth.com/Health/Niacin/-od-definition_adam_1_0024091-s)) may

increase the amount of sugar in your blood and urine.

\* tell your doctor if you drink large  
([http://www.righthealth.com/Health/Large/-od-definition\\_wiki\\_Large-s](http://www.righthealth.com/Health/Large/-od-definition_wiki_Large-s)) amounts

of alcohol and if you have or have ever had diabetes; gout; ulcers; allergies; jaundice  
([http://www.righthealth.com/Health/Jaundice/-od-definition\\_wiki\\_Jaundice-s](http://www.righthealth.com/Health/Jaundice/-od-definition_wiki_Jaundice-s)) (yellowing of the skin or eyes); or gallbladder, heart, or liver disease.

\* tell your doctor if you are pregnant, plan to become pregnant, or are breast-feeding. If you become pregnant while taking niacin  
([http://www.righthealth.com/Health/Niacin/-od-definition\\_adam\\_1\\_0024091-s](http://www.righthealth.com/Health/Niacin/-od-definition_adam_1_0024091-s)), call your doctor.

\* if you are having surgery  
([http://www.righthealth.com/Health/Surgery/-od-definition\\_wiki\\_Surgery-s](http://www.righthealth.com/Health/Surgery/-od-definition_wiki_Surgery-s)), including dental surgery, tell the doctor or dentist that you are taking niacin.

\* you should know that this drug  
([http://www.righthealth.com/Health/Drug/-od-definition\\_wiki\\_Drug-s](http://www.righthealth.com/Health/Drug/-od-definition_wiki_Drug-s)) may make you drowsy. Do not drive a car or operate machinery until you know how this drug  
([http://www.righthealth.com/Health/Drug/-od-definition\\_wiki\\_Drug-s](http://www.righthealth.com/Health/Drug/-od-definition_wiki_Drug-s)) affects you.

\* remember that alcohol can add  
([http://www.righthealth.com/Health/Add/-od-definition\\_adam\\_1\\_0015511-s](http://www.righthealth.com/Health/Add/-od-definition_adam_1_0015511-s)) to the drowsiness caused by this drug.

\* you should know that niacin  
([http://www.righthealth.com/Health/Niacin/-od-definition\\_adam\\_1\\_0024091-s](http://www.righthealth.com/Health/Niacin/-od-definition_adam_1_0024091-s)) causes flushing (redness) of the face and neck. This side effect usually goes away after taking the medicine  
([http://www.righthealth.com/Health/Medicine/-od-definition\\_wiki\\_Medicine-s](http://www.righthealth.com/Health/Medicine/-od-definition_wiki_Medicine-s)) for

a few weeks. Avoid drinking alcohol or hot drinks around the time you take niacin  
([http://www.righthealth.com/Health/Niacin/-od-definition\\_adam\\_1\\_0024091-s](http://www.righthealth.com/Health/Niacin/-od-definition_adam_1_0024091-s))

. Taking aspirin or another nonsteroidal anti-inflammatory medication such as ibuprofen (Advil, Motrin) or naproxen (Aleve, Naprosyn) 30 minutes before niacin may reduce the flushing  
([http://www.righthealth.com/Health/Flushing/-od-definition\\_adam\\_1\\_0032411-s](http://www.righthealth.com/Health/Flushing/-od-definition_adam_1_0032411-s))

.

If you take extended-release niacin at bedtime, the flushing will probably happen while you are asleep. If you wake up and feel flushed, get up slowly, especially if you feel dizzy or faint.

What SPECIAL DIETARY instructions should I follow?

If you take niacin to reduce the amount of cholesterol ([http://www.righthealth.com/Health/Cholesterol/-od-definition\\_adam\\_1\\_0024721-s](http://www.righthealth.com/Health/Cholesterol/-od-definition_adam_1_0024721-s)) and fats in your blood, eat a low-cholesterol, low-fat diet. Follow the diet prescribed by your doctor.

What should I do IF I FORGET to take a dose?

Take the missed dose as soon as you remember it. However, if it is almost time for the next dose, skip the missed dose and continue your regular dosing

([http://www.righthealth.com/Health/Dosing/-od-definition\\_wiki\\_Dosing-s](http://www.righthealth.com/Health/Dosing/-od-definition_wiki_Dosing-s)) schedule. Do not take a double dose to make up for a missed one.

What SIDE EFFECTS can this medicine

([http://www.righthealth.com/Health/Medicine/-od-definition\\_wiki\\_Medicine-s](http://www.righthealth.com/Health/Medicine/-od-definition_wiki_Medicine-s)) cause?

Niacin may cause side effects. Tell your doctor if any of these symptoms are severe or do not go away:

\* itching

([http://www.righthealth.com/Health/Itching/-od-definition\\_adam\\_1\\_0032171-s](http://www.righthealth.com/Health/Itching/-od-definition_adam_1_0032171-s))

, stinging, tingling, or burning of the skin

\* headache

\* blurred vision

([http://www.righthealth.com/Health/Blurred\\_Vision/-od-definition\\_adam\\_1\\_0030291-s](http://www.righthealth.com/Health/Blurred_Vision/-od-definition_adam_1_0030291-s))

s [24])

\* upset stomach

\* vomiting

([http://www.righthealth.com/Health/Vomiting/-od-definition\\_adam\\_1\\_0031171-s](http://www.righthealth.com/Health/Vomiting/-od-definition_adam_1_0031171-s))

\* diarrhea

\* heartburn

\* bloating

([http://www.righthealth.com/Health/Bloating/-od-definition\\_wiki\\_Bloating-s](http://www.righthealth.com/Health/Bloating/-od-definition_wiki_Bloating-s))

If you experience any of the following symptoms, call your doctor immediately:

\* dizziness

([http://www.righthealth.com/Health/Dizziness/-od-definition\\_adam\\_1\\_0030931-s](http://www.righthealth.com/Health/Dizziness/-od-definition_adam_1_0030931-s))

\* faintness

\* fast heartbeat

\* yellowing of the skin

([http://www.righthealth.com/Health/Skin/-od-definition\\_wiki\\_Skin-s](http://www.righthealth.com/Health/Skin/-od-definition_wiki_Skin-s)) or eyes

If you experience a serious side effect, you or your doctor may send a

report

([http://www.righthealth.com/Health/Report/-od-definition\\_wiki\\_Report-s](http://www.righthealth.com/Health/Report/-od-definition_wiki_Report-s))



From: "Fiona Dodd"  
<fionadodd@eircom.net> (fionadodd at eircom.net)

More on Sister Ignatia's birthplace in Ireland: The Neary family's rental holdings in Griffith's Land Valuation of 1855. When Patrick Gavin and Barbara Neary (Ignatia's father and mother) got married, the couple set up housekeeping in a part of County Mayo where numerous members of the Neary family lived, renting land on the Earl of Lucan's estate.

One of the records available for research in Ireland is Griffith's Land Valuation of 1855. The Primary Valuation was the first full-scale valuation of property in Ireland. It was overseen by Richard Griffith and published between 1847 and 1864. It is one of the most important surviving 19th century genealogical sources. Griffith's Valuation is important because there are very few Census or other records available for 19th century Ireland.

One of the interesting things discovered while searching through it is that there is no record of Gavin or Neary settled in Ballyhean, indeed there is no record of a place name called Shanvilly/Shanvalley in Ballyhean. What the record clearly shows is the Neary/Narry family being settled in Shanvoley/Shanvalley, Turlough, renting land from the Lucan Estate.

For additional information see:

<http://hindsfoot.org/ignatia2.html>

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From Message 5114, for photos of Sister Ignatia's birthplace and additional information see:

<http://hindsfoot.org/ignatia1.html>

Sister Ignatia's birthplace in Ireland: Photos of the just discovered ruins of the two-roomed stone cottage where Sister Ignatia Gavin, the Angel of Alcoholics Anonymous, was born on 2 January 1889 at Shanvalley, Burren, in County Mayo. Photos and description (13 July 2008) by the Irish AA historian Fiona D.



- - - -

In response to the message from: Mitchell K.  
Sent: Wednesday, September 10, 2008  
Subject: Re: Is there something called the  
Bill Wilson Yellow Papers?

I believe that Charlie Bishop once reprinted  
the Vitamin B papers in a limited edition and  
some may still be out there. Maybe, if there  
is enough interest in these, Charlie might be  
prevailed upon to reprint them.

|||||

+++Message 5215. . . . . Remote Communities Committee  
From: jeff e. . . . . 9/15/2008 2:03:00 PM

|||||

Hi all. I recently went from holding the  
position of Remote Communities chair at  
district level to being drafted to hold the  
position at the area level.

I was wondering if anybody had some history  
on the formation of these committees within  
the service structure and maybe in some more  
detail how they came to include not just  
remote locations but also came to deal with  
the barriers of language and culture that  
may stand in the way of a potential AA hearing  
the message.

I have some information from the general  
service conference a few years back, but  
thought I'd see what else was available.  
I may be in a position where I have to  
present this service commitment to other  
districts in my area and thought it would  
be helpful to have a better sense of the  
history.

Thanks, Jeff

|||||

+++Message 5216. . . . . Re: Niacin  
From: Sally Brown . . . . . 9/14/2008 1:07:00 AM

|||||

I don't know what the equivalent dosage of  
the niacin injections taken by early AAs was





The author's name was Fred (I think) Ginsberg.

Matt D

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For more about that story, see:

<http://www.a-1associates.com/aa/Authors.htm>  
(<http://silkworth.net/aabiography/storyauthors.html>)

"New Vision for a Sculptor"  
Fred (last name unknown)  
New York City  
p. 426 in 2nd edition

----

Message 5081 from Mike Saulle  
<saulle18509@yahoo.com>  
(saulle18509 at yahoo.com)

The 2nd edition Big Book story "New Vision for a Sculptor" can be found in "Experience, Strength and Hope," the AAWS collection of all the earlier Big Book stories which are no longer in the present edition of the Big Book: see pages 166-178.

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Message 5083 from Matt D.  
<mdingle76@yahoo.com> (mdingle76 at yahoo.com)

"New Vision for a Sculptor" was controversial because Fred Ginsberg didn't get officially sober in AA -- he was ten years dry when he hit his first AA meeting.

Matt D.

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+++Message 5218. . . . . The Collected Ernie Kurtz  
From: Glenn Chesnut . . . . . 9/17/2008 5:24:00 PM

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New publication:

Ernest Kurtz, The Collected Ernie Kurtz,  
June 2008, ISBN 978-0-595-52099-2, xiv + 232 pp.

<http://hindsfoot.org/ktcek1.html>



Interviewer- I had picked this up too, this is what I am slowly getting to.

Tom Jr.- And you did a lot of the work on 12&12 and you did a lot of work on AA Comes of Age.

TEP- And on the revision of the Big Book I did all the writing. On the revised stories. The actual revision of the Big Book didn't amount to a damn as far as the text was concerned. Almost nothing.

Interviewer- So you did all the editing of the stories?

TEP- No, I did the writing.

Tom Jr.- They came in on tapes.

TEP- They came in on tapes, and I took the tape and wrote the story.

Interviewer- Would those tapes still exist?

TEP- Well they might, I don't know how good the archives are at GS.

Interviewer- Boy, that would be very interesting to hear how they came in . . . and to hear . . . because you actually did the work.

Tom Jr.- Yes.

TEP- Yeah, I did all of it for the new stories and the revision of the old stories. But that's just hack work, for Christ's sake. There's nothing to that. Well that's an art because you got to know how to transcribe and respect the authenticity of the material, and also you got to respect the style of the person. So it's not hack work either.

Interviewer- I don't find it. . . I mean this would be the last thing that I would call hack work. I know what you're saying.

TEP- Well I made a mistake.

(Much later in interview)

Interviewer- O.K. Tom, let's go back to the writing. There are two other books that you worked on. The 2nd edition of the BB. Now the

story is, the official version is that Bill went around and taped those new stories.

TEP- Bill didn't go around, he had his secretary . . . he had them taped. When he'd decided that Joe Blow had a story, then you would send a person out with a tape to Joe Blow's meeting, even when Joe Blow didn't know it, and tape it, without setting it up. That's how you got. . . .

Interviewer- How you got the good stuff.

TEP- Yeah, if you told them to have Joe Blow talk, that would ruin it. He'd go out until Joe was telling it, say Joe is going to be speaking so maybe. . . then we would have somebody in there. . . and get the story and come back and you had. . . It was always swell.

(Now there's a lot of talk about how they recorded the talks this way to avoid fiction-alizing.)

TEP- Well that's what we were into, and that was the reasons the stories in that second edition are superb. I don't know whether you know it or not.

Interviewer- So they just have these notions of who they might want to include.

TEP- Oh, you discussed and said, you've got to get Joe Mina's story.

(The ? comes up what is the decision process for stories — the selection process?)

TEP- Wilson and I decided.

Interviewer- Oh that's what I wanted to know.

(More talk)

Interviewer- So you and Wilson decided. So we're going to use this guy, and let's get this guy and this guy. So you sent somebody out there, and they. . . when they were speaking, and they taped the stories. And that's the way you got it.

TEP- That's the way you got it. You never got the guy to sit down to tell his story. Or you never got him when he knew he was being taped for posterity. And you tried not to get him













I doubt any of them would have recommended it to any other AA. It was a group of (then) like-minded close friends. And keep in mind that at that time, pre-Tim Leary, there was not yet any big public hurrah and virtually nothing yet known about LSD that could be called science. None of them ever boomed it later, except maybe A. Huxley, who was involved. I know because I was fairly close to some of the "actors" in that LSD experiment. I suppose, too, Sally Brown, could be got for "practicing medicine." I think there perhaps ought to be a fine for practicing soul-cure without a license, but then that could get complicated. Hohoho. Tom White

- - - -

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

From Pass It On (p369ff):

English psychiatrists Humphry Osmond and Abram Hoffer had used LSD and mescaline to treat schizophrenics and thought it could also help alcoholics. "I (Osmond) told Bill about it and he was extremely unthrilled. He was very much against giving alcoholics drugs..."

Later, however, Bill became interested when he heard the two doctors were getting results...

"So I (Bill) consider LSD to be of some value to some people, and practically no damage to anyone. It will never take the place of the existing means by which we can reduce the ego, and keep it reduced."

Nell Wing recalls LSD being used to treat alcoholics "... and they had about 15 per cent recoveries. This was all a scientific thing.... he (Bill) gave his full enthusiasm to what other people were doing along that line (sic!). That's why he took it himself. He had an experience that was totally spiritual, like his initial spiritual experience."

... Bill even persuaded Lois to take LSD .... Most AA's were violently opposed to his experimenting with a mind-altering substance. LSD was then totally unfamiliar, poorly researched, and entirely experimental - and Bill was taking it....









> the 6 Steps that Bill W wrote about as the  
> original AA's word-of-mouth steps in the July  
> 1953 Grapevine article (and in AA Comes of Age).  
>  
> Do any of you know what the original four steps  
> were?  
>  
> Much Love  
>  
> Rajiv Bhole  
>  
> - - - -  
>  
> Message #2567: HANK P.'s FOUR STEP RENDITION  
> From: <mertonmm3@...>  
> (mertonmm3 at yahoo.com)  
>  
> "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."  
>  
> - - - -  
>  
> From the moderator, Glenn C.:  
>  
> Rajiv, you needed to keep on reading in that  
> document, where Hank went on to say further  
> along:  
>  
> "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 -  
>  
> "#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 yourself  
> 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?"

>  
> - - - -  
>  
> These were not "four steps" that you took, in  
> the same sense as the twelve steps of the  
> twelve step program in the Big Book.

>  
> - - - -  
>  
> There is also a mention of "four steps" in  
> Message #2788 from <tcumming@...>  
> (tcumming at nc.rr.com), where it says:  
>  
> From the end of a 1st edition of the Big Book  
> story titled THE CAR SMASHER, page 369:  
>  
> "There are, it seems to me, four steps to be  
> taken by one who is a victim of alcoholism.  
> First: Have a real desire to quit.  
> Second: Admit you can't. (This is hardest.)  
> Third: Ask for His ever present help.  
> Fourth: Accept and acknowledge this help."  
>  
> [That mans story is also on pg 193 of 2nd &  
> 3rd ed, but it was rewritten and renamed to  
> He Had to Be Shown, and does not have the 4  
> Steps.]

>  
> - - - -  
>  
> That was intended for people at the very  
> beginning, when they first came into  
> Alcoholics Anonymous. There were other  
> things that people had to do after that  
> (confession, restitution, regular prayer  
> and quiet time, and so on) which were  
> recognized as necessities in AA from the  
> beginning (and went back to Oxford Group  
> practice).  
>  
> So it seems to me that it would be very  
> misleading to say that "the original program  
> had four steps in 1938."

>



>> actually printing the first edition of the Big Book. It is an  
>> important historical document on many levels, but most  
importantly,  
>> I think, because it shows who made some of the suggestions and  
also  
>> allows you to see the suggestions that our founders did NOT take  
>> when editing the Big Book.

>>  
>> NOTE: I was privileged with a private viewing of this copy of the  
>> Original Manuscript because I had assisted the cataloger in his  
>> write up of the history of the Original Manuscript printings –  
>> which, with the 13 photos, takes up 11½ pages of the catalog.

While

>> I had only 20 minutes to look at this piece when it was first  
>> auctioned off in June of 2004, this time Sotheby's allowed me over  
>> two hours to examine this important copy and it was a truly  
amazing

>> two hours! What a piece of AA history!

>>

>> Just a couple of highlights.

>>

>> The original front cover of this copy is stamped in black  
>> ink: "LOANED COPY" – something I have heard about but never seen  
>> before. {Note: this copy is missing the original back cover along  
>> with the two pages of "Index" usually found in these copies.)

>>

>> The reverse side (verso) of the title page has a long handwritten  
>> note on it (see photo in lower left on page 224 of the Sotheby's  
>> catalog). This note continues onto the verso of another loose  
piece

>> of paper that is also included here (but not pictured in the  
>> catalog).

>>

>> This is the manuscript copy of four paragraphs that were inserted  
>> into "Bill's Story." The paragraphs in question are the first four  
>> complete paragraphs found on page 12 of our basic text – starting  
>> with "Despite..." and ending with "...would!" These additions –  
>> certainly the largest edit to the Big Book immediately before it  
was

>> published – include some extremely important AA precepts, not  
least

>> of which is the italicized quote: "Why don't you choose your own  
>> conception of God?"

>>

>> This manuscript section is not in Bill's hand. I suspect  
(especially

>> given the free use of abbreviations) that it was written there by  
>> Ruth Hock – either transcribed from Bill's notes or taken down  
from

>> dictation.

>>

>> Once again, I noticed that the name of Doctor Howard was just  
about

>> everywhere in the manuscript. He sure had a LOT to say about edits  
>> to our book. In addition, two other doctors I have never before









is fine for many sorts of research, but the more exhaustive source is the subscription version that most academic libraries use.

Charlie C.  
IM = route20guy

- - - -

From the moderator, if we do a search for the title "But for the Grace of God: The Story of an Alcoholic" at

<http://www.worldcat.org/>

We come out with the following:

But for the grace of God; the story of an alcoholic.  
by John D Reese  
New York, Vantage Press [1957]  
[1st ed.]

|||||

+++Message 5238. . . . . Re: Lee T. foreword to A New Pair of Glasses  
From: aalogsdon@aol.com . . . . . 9/24/2008 9:52:00 AM

|||||

Jerry Logsdon here. To get the history of A NEW PAIR OF GLASSES read pages 376-379 of the book THE WHEEL AND I by John Crean. He was the man behind A NEW PAIR OF GLASSES being written.

I talked to Clancy I. this a.m. and asked him about Lee T. who wrote the foreword to A NEW PAIR OF GLASSES. He couldn't recall his last name, but told me that perhaps Lee wasn't the best choice for the job. He died drunk a few years later in Sacramento (Clancy thought perhaps two years later).

|||||

+++Message 5239. . . . . ABE Books newsletter article on alcoholism and AA  
From: paugspass . . . . . 9/25/2008 9:36:00 PM

|||||

Maybe a kudo can be cast to ABEBooks.com for their September issue of the online newsletter The Avid Reader.











there in Bennington.

Best regards,

Les

- - - -

jlobdell54@hotmail.com  
Subject: Ebby before the Magistrate

The transcript of Bill W's 1954 conversation with Cebe G, in the GSO Archives, gives some details on Ebby's "court appearances," and there's material in Mel B's little book on Ebby. The car-in-the-kitchen incident came first and Ebby came up before the District Magistrate, Cebe's father (Cebe's brother Van has said that no written record exists of this and he should know -- he was the Prosecuting Attorney then). Ebby was released on his own recognizance (if that's the right term) pending a full hearing. A little later came the pigeon incident and before he came up before the magistrate on that, Cebe and one of the others visited him and Cebe told him he didn't have to live like this any more. When Ebby came up before the Magistrate for the preliminary hearing on this, the Magistrate (Cebe's father, you recall) sent him to NYC in Rowland's custody (Rowland being 53, while Cebe was only 35 or so), and the rest of the story we know. I believe all the charges lapsed or were not pressed but Van Graves could probably tell us (though, of course, he is 102-plus and a bit deaf, so conversation is difficult). Both the people I know who have talked to Van recently report his emphasis that his father wasn't a Judge and that when Ebby appeared before him it wasn't a formal judicial hearing -- and thus, I gather, no formal record has survived.

=====

+++Message 5246. . . . . Dick B. in California: October 10-13, 2008  
From: diazeztone . . . . . 9/30/2008 4:26:00 PM

=====

Recovery History Conference with Dick B. in Southern California -- October 10-13, 2008









California, (106 Lincoln St) that has held meetings since 1948.

Is that perhaps the current record?

|||||

+++Message 5251. . . . . Magistrates and Judges  
From: jlobdell54 . . . . . 10/3/2008 9:49:00 PM

|||||

Van was (later) the (Probate) Judge, the only official in the Vermont local legal system called "Judge" -- What I've seen shows Cebe as Prosecuting Attorney (a State, not a local, position) before he was State Senator (which he was from 1933 to 1935, no?).

The putative date for the Ebby thing is 1934, and I'd be surprised if Cebe were still actively the State's Attorney in that year, but it's possible.

I could be wrong that Van represented the State in cases before his father (and that may not be the best way to put it), but he was licensed to appear in Family Court.

Ebby, of course, was never prosecuted, and in fact, if this was, as Van pointed out, a Family Court situation, there would be no prosecution. If Ebby came up before the Family Court Magistrate, it was because the FCM has the authority to commit mental cases to the State Hospital.

[You know that Cebe had gone down to NYC to see Sam Shoemaker in the twelve months before Ebby went down with Rowland, and I think Cebe went either with Rowland or at Rowland's urging. Certainly it was Rowland rather than Shep who got Cebe involved with the OG.]

In any case, it looks as though the Magistrate (Collins G) decided it was better to get Ebby out of Vermont and into the Oxford Group than to commit him to the State Hospital as a mental case. So it wasn't that the charges were nol prossed -- the Magistrate investigated the case and there were no charges.

Hence the importance of Van's statement that his father, in this context, wasn't a Judge.



/1001/archives [27]

"Retired Sanibel physician LeClair Bissell, an internationally known and much-published expert on addiction, died August 20, 2008. She was 80."

- - - -

From: "Sally Brown" <rev.sally@att.net>  
(rev.sally at att.net)

I was so sorry to hear about LeClair's death. I think I half-believed she was immortal. It's a miracle she lived to age 80. Did you know she suffered much of her life from some kind of rare blood disorder for which she had to take a large number of daily pills in order to stay alive?

LeClair was of absolutely enormous help to Dave and me with constant references, information, and encouragement. Marty's story would never have been written by us without her opening one door after another.

One time I told LeClair she needed to write her own story. Her contributions to the alcoholism movement should be documented. But she said she would leave that to others after she died. I recall her saying once that she'd designated Anne Geller MD as her executor, and that her substantial archives would be housed at a location I don't remember, but Anne would know. I've emailed ASAM for how to contact Anne. Actually, I don't know if she's even alive - though she's younger than LeClair.

Rev Sally Brown  
Board Certified Chaplain  
United Church of Christ

Coauthor with David R Brown:  
A Biography of Mrs. Marty Mann:  
The First Lady of Alcoholics Anonymous  
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(rev.sally at att.net)

- - - -



style of "The Lost Weekend" but a little heavier reading is Malcolm Lowry, "Under the Volcano"

----

Message 5249 said:

>  
> Other books from Charlie's list which ought  
> perhaps to be discussed in this web group are:  
>  
> Joseph Kessel, The Road Back: A Report on  
> Alcoholics Anonymous (Knopf 1962)  
>  
> Thomas Randall, The Twelfth Step, A Novel  
> (Scribner's 1957)  
>  
> Roger Treat, The Endless Road (A. S. Barnes  
> 1959)  
>  
> Alcohol, Science and Society: Twenty-nine  
> Lectures with Discussions as given at the  
> Yale Summer School of Alcohol Studies  
> (Quarterly Journal of Studies on Alcohol,  
> 1945)  
>  
> James E. Royce, Alcohol Problems and  
> Alcoholism: A Comprehensive Survey (Free  
> Press 1981)  
>  
> Elizabeth Burns [Gertrude Behanna], The  
> Late Liz: The Autobiography of an Ex-Pagan  
> (Appleton-Century-Crofts 1957, Meredith  
> Press 1968)

----

From the moderator:

On Jim Bishop, "The Glass Crutch" (1945) see  
Richard M. Dubiel, The Road to Fellowship:

<http://hindsfoot.org/kDub1.html>

Pages 50-54, 56, 156-158, 174, 176.

Dubiel skillfully uses "The Glass Crutch" to show popular American attitudes toward both alcoholism and psychiatry during that period. And in particular, the central figure in "The Glass Crutch" meets Richard R. Peabody, author of "The Common Sense of Drinking," in a fictional encounter set in 1934.

Although it is fictional, Dubiel shows how













## An influential theologian

Niebuhr, who died in 1971, deeply influenced Christian thought in the latter half of the 20th century. Although he was a prominent figure in liberal politics, Niebuhr broke with the left on the issue of World War II. Despite his German roots, Niebuhr called for action against Hitler and Nazi Germany and later spoke out against communism.

Preaching in Detroit in the 1920s, Niebuhr advocated strongly for the rights of automobile workers. Although he left Detroit in 1928 to teach at the Union Theological Seminary in New York City, Niebuhr remained highly involved in issues of social justice throughout his career.

But the domestic strife and international turmoil of the 1930s compelled the theologian to step up his criticism of the "benign optimism" of mainstream Christian thought. Once World War II erupted in 1939, Niebuhr soon became a proponent of action against Germany, alienating many of his former peers in the process.

In the midst of the turmoil of the war, Niebuhr composed a short prayer for a church service in Heath, Mass., where he preached during the summer of 1943.

Over the past six decades, the prayer's popularity has grown exponentially. The United Service Organizations had distributed the prayer to hundreds of thousands of servicemen by the end of World War II. After years of using the prayer, Alcoholics Anonymous finally credited it to Niebuhr in 1950. By the time Hallmark first featured the prayer in its graduation cards in 1962, it was well on its way toward commercial ubiquity.

Prior to Shapiro's article over the summer, people had attributed the prayer to sources as diverse as the ancient Greeks and obscure 18th-century theologian Friedrich Oetinger, yet no one had ever seriously challenged Niebuhr's authorship.

## The controversy

When Shapiro, the editor of "The Yale Book of Quotations," found variants of the Serenity Prayer circulating in newspapers from Massachusetts to Texas as early as 1936 — seven years before Niebuhr wrote it down — the news landed on the front page of The New York Times.

"Sometimes [people] used it as if it was already well known; sometimes they [didn't] even treat it as a prayer," Shapiro told the News. "But people used it without referring to Niebuhr."

Shapiro said almost all of the early references he found were from women, many of them teachers and social workers. He theorized the Serenity Prayer originated in social and church groups staffed mainly by women, in an oral process akin to the evolution of folklore.

The conflicting Alcoholics Anonymous accounts of the origin of the

prayer also offered little help.

"Originally, they said that one of their members found it in an obituary in 1939 or 1940, or 1941, or 1942," Shapiro said. "Later, when they heard that Niebuhr wrote it, they were very generous and attributed it to him."

In addition, Shapiro said, Niebuhr's failure to publish the prayer until 1951 casts doubt on authorship.

"It's mysterious," Shapiro said. "It almost seems that other people attributed it to him, and he said, 'Yes, I did write it,' but this was some years after."

Sifton, senior vice president of publishing house Farrar, Straus & Giroux, vehemently contested Shapiro's claims.

"I can start by [saying] that there isn't much controversy except that stirred up by Mr. Shapiro," Sifton said. "It's ludicrous for me to find myself in a position to defend [Niebuhr's] authorship."

She denounced Shapiro's research, which relies on Internet search engines such as JSTOR and LexisNexis. As editor of "The Yale Book of Quotations," Shapiro sifts through the databases to find the first written record of famous quotes.

"I'm a working publisher. I work with writers and authors all the time," Sifton said. "The issue of authorship is a great deal more complex and intricate than that."

Sifton dismissed Shapiro's claim that the prayer originated in women's social circles, even though she said she was not at all surprised that the first citations found were from women, given her father's advocacy for social justice. She said Niebuhr frequently attended YWCA meetings, where he worked with women to address issues of social change.

Sifton said she saw the sentiments expressed in the prayer "reflected in every day of [Niebuhr's] life." She argues that Shapiro's lack of familiarity with the prayer's spiritual context makes his quest to find the origins of the prayer suspect.

"Mr. Shapiro does not know anything about theology," Sifton said. "[He] calls it not intellectually sophisticated. Well, it's very sophisticated if you are acquainted with spiritual literature."

The wider debate

Several prominent academics and theologians across the country interviewed by the News said that while the prayer was consistent with Niebuhr's theology, the oral nature of a prayer makes it difficult to ascertain authorship.

Niebuhr himself expressed some doubts about his authorship. Late in life he told a magazine in 1950, "Of course, it may have been spooking around for years, even centuries, but I don't think so. I honestly do













b.. By late 1939, there was a noon lunch AA meeting in Greenwich's Bristol Hotel. (p 125) This could have been a relocation of the Blythewood meeting after Marty was discharged.]

c.. The Cleveland meeting, a spin-off from Akron, was founded in late fall 1939.

d.. That fall of 1939 saw the beginning of AA's connection to High Watch (Kent, CT). Presumably, an AA meeting was founded there to accommodate the alcoholism treatment program and the AA retreat center. High Watch could confirm what happened. (pp 125-126)

e.. Also, in late 1939 or very early 1940, Marty met a newly-sober Sylvia Kaufman in Chicago. Sylvia founded AA in Chicago. I assume that was around the same time. Chicago AA archives should have the info. (p 129)

f.. Probably during 1940, Grennie (Grenville) Curtis started the first (intentionally) men's closed AA group (NYC). It disbanded because of men being called to military duty in WWII. (p 122)

g.. Sometime around 1943, Marty and her partner, Priscilla, started the first Cherry Grove meeting (Fire Is, NY). It mainly served the large gay/lesbian population. (p 144)  
Q: Isn't this history - and of all those early AA meetings across the country - in the AA archives?

Finally, apart from all that, Palo Alto, CA's, first meeting was in 1941. It's still going strong.

Shalom - Sally

Rev Sally Brown  
Board Certified Chaplain  
United Church of Christ

Coauthor with David R Brown:  
A Biography of Mrs. Marty Mann:  
The First Lady of Alcoholics Anonymous  
<http://www.sallyanddavidbrown.com>

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Palo Alto, California 94304  
Phone/Fax: 650 / 325 / 5258





Any clues as to which magazine, the identity of the clergyman, or the article itself?

=====

+++Message 5273. . . . . RE: The 61 Rules, does a copy exist?  
From: jenny andrews . . . . . 10/11/2008 4:11:00 AM

=====

Was there even a "Middleton" group? Was this perhaps a fictitious group, like "John Doe", to enable the writer to make a point?

=====

+++Message 5274. . . . . Oldest Groups  
From: Arthur S . . . . . 10/13/2008 2:04:00 PM

=====

Hi Sally

The research material I have reflects an earlier start for Cleveland who should be considered AA's third group. On May 10, 1939 Clarence Snyder announced to the Akron Group that Cleveland would meet separately at 2345 Stillman Rd, Cleveland Heights in Cleveland at the home of Albert (Abby)and Grace Goldrick. In the Fall of 1939, Cleveland membership exploded due to October 1939 Cleveland Plain Dealer editorials by Elrick B Davis. In membership size, Cleveland dwarfed the other groups for quite some time after that.

I have a date of April 26, 1939 when Bill and Lois were evicted from their Clinton St home and I believe meetings were held at Bert Taylors tailor shop loft for a time after that.

It's only speculation on my part, but Marty's meeting at Blythewood would likely be the fourth or fifth in terms of primacy (although "AA Comes of Age" states that in December 1939, Rockland State Hospital near Monsey, NY became the first mental hospital to have an AA Group (started by Bob V). Dr Russell E Blaisdell, Superintendent of the hospital, also allowed busloads of patients to attend meeting in NY and NJ

The info below is transcribed from the first bulletin issued to known groups/members by Ruth Hock on November 14, 1940. It's of interest because it precedes the March 1941 Jack Alexander Saturday Evening Post article and reflects the early groups that were considered well established and those that were emerging.

Cheers  
Arthur

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THE ALCOHOLIC FOUNDATION

## NATIONAL HEADQUARTERS - ALCOHOLICS ANONYMOUS

BOX 658 CHURCH STREET ANNEX NEW YORK CITY  
#1 A.A. Bulletin 11/14/40

We wish to thank our many friends and correspondents all over the country for their cooperation in keeping the national headquarters informed of developments in the various groups. It is through such a central exchange that vital information and contact points can be brought to the attention of those who seek the solution to alcoholism which means so much to us.

This bulletin is an effort to develop a mutual idea exchange sheet to establish a closer feeling of friendship between A.A. groups from the east coast to the west, and we hope it will prevent the secession from the A.A. ranks of our San Francisco group who threatened to call themselves "Dipsomaniacs Incognito" unless they heard from us more frequently. A bulletin has been contemplated for some time but delayed due to lack of sufficient personnel and office facilities. We now have at least the equipment and hope to be able to make this bulletin a periodic spree (not alcoholic).

This office has in the past year handled over 2000 inquiries answering each by personal letter. In addition, correspondence is maintained with about 50 centers "bare A.A. work is in operation, varying from the solitary efforts of single isolated A.A. members to groups of 150.

In view of the fact that in April 1939 there were only about 100 A.A. members, and the fact that there is now a total of approximately 1400, your efforts and ours have been exceptionally worthwhile. Continued A.A. activity will mean a great deal not only to each of us as individuals, but also to the many who are still unaware of the fact that there is an answer to the alcoholic problem which is practicable on a large scale.

Our correspondence reaches not only the four corners of the U.S. but also touches Alaska, Africa, England, France and Australia. Although nothing of consequence has developed as yet in these distant places, nevertheless it is indicative of the widespread interest in Alcoholics Anonymous, of the far reaching results already obtained, and the possibilities for the future. For the general information of all A.A. members, we list below those cities where there are isolated A.A. members who have recovered either through the book alone or through brief contact with established centers.

COHOES, N. Y.  
BURLINGTON, VERMONT  
BUFFALO, N. Y.  
BENNINGTON, VERMONT  
DENVER, COLORADO  
NORFOLK, VIRGINIA  
SHELBY, NORTH CAROLINA  
KANSAS CITY, MISSOURI  
GREENSBORO, NORTH CAROLINA  
ST. LOUIS, MISSOURI  
AIKEN, SOUTH CAROLINA  
KNOXVILLE, TENNESSEE  
BELLINGHAM, WASHINGTON

EAU CLARE, WISCONSIN  
BISMARCK, NORTH DAKOTA  
PHOENIX, ARIZONA

There are several "working" A.A. members in each of the following cities where meetings are in a get together stage.

PITTSBURGH, PA.  
WALLINGFORD, VERMONT  
BOSTON, MASS.  
SAN DIEGO, CALIFORNIA  
INDIANAPOLIS, IND.

And following is a list of communities where A.A. work is well established and weekly meetings are held:

NEW YORK CITY, N.Y  
EVANSVILLE, INDIANA  
SOUTH ORANGE, N. J.  
LITTLE ROCK, ARKANSAS  
WASHINGTON, D.C.  
PHILADELPHIA, PA.  
RICHMOND, VA.  
BALTIMORE, MD.  
DETROIT, MICHIGAN  
WAUNAKEE, WISCONSIN  
JACKSON, MICHIGAN  
GREENWICH, CONN.  
COLDWATER, MICHIGAN  
CLEVELAND, OHIO  
CHICAGO, ILLINOIS  
AKRON, OHIO  
HOUSTON, TEXAS  
TOLEDO, OHIO  
LOS ANGELES, CALIF.  
DAYTON, OHIO  
SAN FRANCISCO, CALIF.  
YOUNGSTOWN, OHIO

The secretary or correspondent of each group has the name and address of at least one member in each of the established groups for the use of travelling or visiting ~members. However, at the request of many of those groups may we ask that the New York office be used as a clearing house for all correspondence since but a few local groups are equipped to handle the correspondence now coming to them from so many different directions. We shall gladly give full particulars about any of the listed communities upon request.

We all know that the A.A. solution really works if followed with patience, honesty and sincerity so we sympathize with the new prospect who said he certainly DID want to stop drinking but after listening a few minutes to our A.A. story said "Oh that! - I tried it for two weeks and it doesn't work".

We shall appreciate receiving ideas, suggestions, criticisms, etc. of general interest for the purpose of this bulletin is to relate the many A.A.

groups in a friendly spirit.

So best regards to all and let us hear from you at any and all times.

[Signed Ruth Hock]

Secretary

P.S.

Since it is not possible at the present time for us to furnish enough copies for distribution to every A.A. member, perhaps you will find it advisable to read this copy aloud at a meeting.

-----

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Sally Brown  
Sent: Friday, October 10, 2008 5:26 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] Re: Oldest AA meeting place

Hi, Faithful Folks - Sorry to be so slow in contributing some info about AA's earlier meetings. Here are a few things Dave and I found out when we were researching the Marty Mann bio:

a.. "The loss of the [Wilson's] Clinton Street house [c June 1939] meant that the AA meeting had to find a new home, too. Marty and Grennie persuaded Anna Wylie, Blythewood's owner, to allow a meeting at the sanitarium [Greenwich, CT, where Marty and Grennie were both still patients]. This was probably the third AA group, after Akron and New York City."  
(p 121)

b.. By late 1939, there was a noon lunch AA meeting in Greenwich's Bristol Hotel.  
(p 125) This could have been a relocation of the Blythewood meeting after Marty was discharged.]

c.. The Cleveland meeting, a spin-off from Akron, was founded in late fall 1939.

d.. That fall of 1939 saw the beginning of AA's connection to High Watch (Kent, CT). Presumably, an AA meeting was founded there to accommodate the alcoholism treatment program and the AA retreat center. High Watch could confirm what happened. (pp 125-126)

e.. Also, in late 1939 or very early 1940, Marty met a newly-sober Sylvia Kaufman in Chicago. Sylvia founded AA in Chicago. I assume that was around the same time. Chicago











refers us to the working manuscript of the Big Book at:

<http://www.aaholygrail.com/1.html>

which gives a photo of "Personal Stories" page 62, the beginning of the story entitled "ACE FULL -- SEVEN -- ELEVEN."

This sheet of paper has an X across the page, and a handwritten note at the top which says:

"Del Tryon's story -  
Thought the book was racket  
and so with drew this.  
w.a.w."

----

<http://silkworth.net/dickb/thefirstforty.html>

Richard K., in an attempt to work out which of the early AA members stayed sober, and which went back to drinking, gives what he believed was the person's full first name and the person's last name (spelled differently from the handwritten note on the early draft of the Big Book), but without giving the source of this information:

"N/A Delmar Tyron Akron Success Ace-Full Seven Eleven (NO- Success)"

----

The Orange Papers site has a PDF of a document signed by Dr. Bob's daughter, Sue Smith Windows (February 15, 1918 - February 9, 2002), on January 7, 1999 (when she was eighty years old) that gives one version of why his story wasn't included:

[http://www.orange-papers.org/orange-Sue\\_Smith.pdf](http://www.orange-papers.org/orange-Sue_Smith.pdf)

"One of the authors of a personal story that appeared in the original manuscript (ACE FULL... SEVEN ELEVEN) from Akron asked that his story be removed from the book prior to publication after finding out about Bill's personal financial aspirations from the sale of the book. It was revealed that Bill and Ruth Hock already publicly distributed the multilith manuscript and sold it for \$3.50."

- - - -

Larry H

|||||

++++Message 5284. . . . . Re: Oldest AA meeting place  
From: Arthur S . . . . . 10/15/2008 2:40:00 PM

|||||

Oxford Group or no - Akron always has, and always will be, recognized as AA's first group. New York was AA's second group.

Akron marks its beginning as occurring on Independence Day, July 4, 1939 when Bill Dotson was discharged from the City Hospital of Akron. In a July 1949 memorial Grapevine article, for Anne Smith, Bill W wrote that Anne was "quite literally, the mother of our first group, Akron Number One" and "In the full sense of the word she was one of the founders of AA."

Both the New York and Akron Groups were affiliated with the Oxford Group during their early years. The New York Group separated from the OG in August 1937.

On May 10, 1939 led by pioneer member Clarence Snyder the Cleveland, Ohio members announced to the Akron Group that they would meet separately from Akron and the Oxford Group at 2345 Stillman Rd, Cleveland Heights in Cleveland at the home of Albert (Abby) and Grace Goldrick. This was AA's third group. Clarence S claims that it was the first group to call itself Alcoholics Anonymous (however, the term was used a number of times in correspondence by Bill W almost a year prior to the founding of the Cleveland group).

In late October 1939 (AA Comes of Age viii says summer) Akron members of the "alcoholic squad" withdrew from the Oxford Group and held meetings at Dr Bob's house. It was reputedly a painful separation due to the great affection the alcoholic members had toward T Henry and Clarace Williams. The founding of the Cleveland Group and this action by the Akron Group ended all outside affiliation between the AA Fellowship and the OG or anyone else.



[?? From the moderator: Arthur Sheehan in Message 5284 gives the date as May 10, 1939 ??]

In June of 39 there was indeed a single meeting held at Blythewood.

My info has Marty Mann attending the meetings in Montclair (May and early June) and in South Orange (June and July) after that.

Sally, do you have Marty's discharge date?

There is no info available that I know of a meeting in a hotel in Connecticut in 1939.

Thanks John B

- - - -

Message 5268 from Sally Brown <rev.sally@att.net> says:

Hi, Faithful Folks - Sorry to be so slow in contributing some info about AA's earlier meetings. Here are a few things Dave and I found out when we were researching the Marty Mann bio:

a.. "The loss of the [Wilson's] Clinton Street house [c June 1939] meant that the AA meeting had to find a new home, too. Marty and Gennie persuaded Anna Wylie, Blythewood's owner, to allow a meeting at the sanitarium [Greenwich, CT, where Marty and Gennie were both still patients]. This was probably the third AA group, after Akron and New York City." (p 121)

b.. By late 1939, there was a noon lunch AA meeting in Greenwich's Bristol Hotel. (p 125) This could have been a relocation of the Blythewood meeting after Marty was discharged.]

c.. The Cleveland meeting, a spin-off from Akron, was founded in late fall 1939.

d.. That fall of 1939 saw the beginning of AA's connection to High Watch (Kent, CT). Presumably, an AA meeting was founded there to accommodate the alcoholism treatment program and the AA retreat center. High Watch could confirm what happened. (pp 125-126)

e.. Also, in late 1939 or very early 1940,



in June (over the Ruth Hock affair) this meeting was moved to the Hartford Road South Orange home of Herb D.

Herb was a slipper who had been around since 1935 (see Pass it On p.162).

The meetings continued on Hartford Road until October when Herb and Gordon M. ( see Pass It On p.247) secured the space at the South Orange Community Center as you correctly point out. This group operated under the name of AA of New Jersey Incorporated for several years. As the group broke up into many smaller groups (it was the mother group of New Jersey) it changed its name to the South Orange Group and dissolved its incorporation (1944 or 45 I think).

This is according to my research AA group #4, after Brooklyn, Akron and Cleveland. A meeting at a particular spot of the "regulars" such as Blythewood, does not constitute a new group. My research also shows that the Oct 22, 1939 meeting in South Orange was the first AA meeting in a public place. Steinway Hall in Manhattan came a few months after.

Best Regards,

John B

Big Book Study Group of South Orange  
Area 44 History & Archives Committee

--- On Wed, 10/15/08, lester112985 <lgothier@optonline.net> wrote:

From: lester112985 <lgothier@optonline.net>  
Subject: [AAHistoryLovers] Re: Oldest AA meeting place  
To: AAHistoryLovers@yahoogroups.com  
Date: Wednesday, October 15, 2008, 2:59 AM

Hello Group,

Just a quick note to expand on Steve's reply. The oldest group in New Jersey is the South Orange Group which first met on October 22, 1939 at the Field House in South Orange. This is also the second meeting to be called Alcoholics Anonymous following Clarence S and the Cleveland Group.

Love and Service  
Lester Gother

--- In AAHistoryLovers@ yahoogroups. com,





(p. xii) <<The Jacoby Club served to nurture the Boston A.A. during the chapter's first years.>>

(p. 86) <<"1,400 Rescued From Drink by Jacoby Club"; its subheadline read: "Isn't This Some Record, Right Here in Boston? Brotherly Love a Winner." The lead continued the tone, with a reference to Billy Sunday. "How's this Rev. William Ashley Sunday? Here's the Jacoby Club, right here in Boston, which has rescued 1,400 men from the grip of John Barleycorn in seven years! There's hitting the trail in earnest -- 1,400 trail hitters and all like Billy Sunday, fighting the 'booze' curse with the bitterness that comes with the experience of the 'down-and-outer'" (Boston American, Sunday, n.d., Nov. 1916).>>

(pp. 109-110) <<During 1940 and 1941, several events changed the course of both the Jacoby Club and Alcoholics Anonymous. Jack Alexander's Saturday Evening Post article in March 1941 helped spur the growth of A.A. nationwide as well as in the Boston area. The Jacoby Club, on the other hand, underwent a profound reorganization. By July 16, 1942, a swift succession of events resulted in the resignation of its acting executive secretary and the essential end of alcoholism treatment by the Jacoby Club.>>

(p. 114) <<this was the exact period (March through June of 1941) when Hatlestad was actively recruiting alcoholics in the Boston area into what was in fact starting to become A.A. By March of 1941, Burt C. and Paddy were conducting an A.A. meeting on Wednesday nights at the Jacoby Club's 115 Newbury Street address with Hatlestad's eager backing, and until early 1942, the Boston A.A. group and the Jacoby Club were to some degree intertwined with one another and attempting to work together cooperatively.>>

(p. 119) <<A month before Cobb recommended he be dismissed, Lawrence Hatlestad submitted a report to the Club covering May 1, 1941–May 1, 1942. Unlike his earlier report to Cobb, Hatlestad here reveals an approach to treating alcoholics that has startling similarities to those adopted by Alcoholics Anonymous. (It should be remembered that the newly formed Boston A.A. group began holding its first meetings at the Jacoby Club in March of

1941.)>>

(pp. 119-120) <<Hatlestad notes that the first year of reorganization was largely involved with the establishment of A.A. in Boston. This was facilitated, he claimed, largely through his own work with Ruth Hock, the A.A. secretary in New York. Hatlestad apparently first wrote to Hock in 1940 with “favorable remarks regarding the book ‘Alcoholics Anonymous.’” Hock responded with a description of the A.A. organization, adding that “only within the last month ... a beginning has been made in Boston.” She mentions that a Mr. Joseph Lyons had visited the New York office and was now attempting to organize a group in Boston. The hope was that Hatlestad would get in touch with him. As will be discussed later, the Jacoby Club essentially nurtured A.A. in Boston at the beginning, with the group locating in the Jacoby Club itself. In June 1941, the two groups agreed that they ought to be separate organizations. Nonetheless, twelve members of the group remained in the Jacoby Club, which then continued its program of treatment.>>

(p. 124) <<A glut of articles in 1940 celebrated the new-found sobriety of Rollie Hemsley, the Cleveland Indians baseball player who became well known as famed pitcher Bob Feller’s favorite catcher.>>  
<<Inquiries as to the whereabouts of A.A. activity were directed to the New York office, the visible center of A.A. activity. When inquiries were made by people who lived in Boston, the A.A. office in New York at first directed them, not surprisingly, to the Jacoby Club. As pointed out earlier, Lawrence Hatlestad had made the acquaintance of Ruth Hock, the A.A. secretary in New York, by mid-1940. Whatever one may say of Mr. Hatlestad, he had clearly established himself as a central actor in “alcoholic work” in Boston. So with the New York headquarters of Alcoholics Anonymous sending Boston-area alcoholics to the Jacoby Club for help, the initial effect of the publicity over the new A.A. movement was to strengthen the Jacoby Club, not diminish its influence and public regard.>>

(pp. 125-126) <<In addition to Hatlestad’s contacts with the New York group, Paddy Keegan, one of the two founders of A.A. in Boston, decided to link his newly formed

Boston A.A. group to the Jacoby Club's already successful program for helping alcoholics in that city. According to the history of early A.A. in Boston written later on by the Boston A.A. Central Service Committee (CSC), Paddy ventured to New York and met Marty Mann, one of the first women in the program, who apparently helped Paddy get sober in the summer of 1940. "By October Paddy was back in his home town of Boston," knowing about A.A. but without a meeting to attend. The CSC history states that "somehow Paddy found out about a place called the Jacoby Club." He met Hatlestad and worked with him "from October until the first of November, when another alcoholic named Burt C. came to the Jacoby Club looking for help. Doctor Hatlestad put Paddy and Burt together, and they started to help each other." Of course, if Paddy asked anyone in the New York A.A. office about a place to go in Boston alcohol treatment, Hatlestad's name would have come up. Given its ambiance, self-help orientation, and nondenominational orientation, it was the clear choice over a hospital or mission house. Paddy was unable to stay sober for long periods of time, but he did manage to pass on the message of A.A. Whatever his success or lack of it on the personal level, Paddy and Burt C. held the first Boston meeting of Alcoholics Anonymous on Wednesday, November 13, 1940, "both men being sober." It is not known how many people attended the first meeting, nor if they were sober. Burt C. remained sober "from the first meeting until he died." Such was not Paddy's fate. He apparently slipped repeatedly and "finally died of alcoholism." According to the Boston group's history and at least one letter from Ruth Hock, Paddy was a pleasant fellow when sober and did much to carry the A.A. message to New England. When inquiries came to Boston concerning the whereabouts of A.A. following the Jack Alexander article of March 1, 1941, it was Hatlestad, Burt C., and Paddy Keegan who made the contacts. Paddy's picture currently graces the Central Service Committee office in Boston.>>

(p. 126) <<The first A.A. meetings were held irregularly, but by March of 1941, Burt C. and Paddy had settled on Wednesday nights at the Jacoby Club's 115 Newbury Street address for the official weekly group meeting. The Boston group's history adds that there were then about four or five alcoholics in the group.

The history of A.A. and its relationship to the Jacoby Club becomes a bit cloudy at this point. The Jacoby Club archival material supports two basic facts: A.A. and the Jacoby Club were intertwined for a period and then separated. The Boston A.A. group met at the Jacoby Club facilities and was melded with the Club, according to Ernest Jacoby, “for quite a while.” But he adds, “Gradually, however, Alcoholics became independent and I think there was some jealousy on Hatlestad’s part.”>>

(p. 127) <<The clear split at the financial level occurred when the Jacoby Club wrote a letter to Alcoholics Anonymous on May 31, 1941, informing the group that it “regretfully recommends that the management of each group be entirely separate and distinct from that of the other.” The letter cited two basic differences. First, the Jacoby Club was a charitable institution, “receiving money from and making appeals to the public.” A.A., being self-supporting, did not (a self-imposed rule which would later become A.A.’s Seventh Tradition). Second, the Jacoby Club employed “a salaried man who is not an alcoholic” (Hatlestad), whereas A.A. was operated without paid professionals (the rule which was later formalized in A.A.’s Eighth Tradition). It is interesting to note that already as early as 1941, A.A. members were assuming the absolute necessity of certain organizational principles which would later be formalized in the Twelve Traditions in 1945-6. Although the Jacoby Club letter made it clear that they no longer wanted the A.A. people telling them how to manage their business, nonetheless it was cordial in tone, including an offer to continue allowing A.A. the use of Jacoby Club rooms. The letter ended with a note of thanks to A.A. “for the opportunity [the Jacoby Club] has been given to contribute its small share to their work.” According to the Boston A.A. Central Service Committee, A.A. moved to larger quarters at 123 Newbury Street in June of 1941. The nature of the relationship between A.A. and the Club at this point is not entirely clear. Although a basic organizational and financial split is documented in the May 31 letter, the CSC history states that A.A. was “still centered at the Jacoby Club. They were not strong enough to be on their own yet.” Supporting this, the May 31 letter did refer to the willingness of the Club to allow A.A. to continue to use its

rooms.>>

(pp. 127-128) <<Since the Hatlestad resignation was not received until July 16, 1942, it is reasonable to assume that some ties between the two groups remained during this 1941–1942 period. This situation lasted until A.A. relocated at 306 Newbury Street in 1942. At this point they had found a home and were unquestionably independent. An A.A. group remained at this Newbury Street address for over twenty years. But between 1942 and September 1945, additional groups were also formed, so that A.A. quickly grew to have thirteen meetings in all, scattered over various parts of the immediate Boston area. Richmond Walker, author of *Twenty-Four Hours a Day*, an early Boston A.A. member about whom we shall speak more later, proposed the establishment of a Boston Central Committee to better coordinate the activities of these thirteen meetings in a letter to the group on 25 October 1945.>>

(pp. 128-129) <<Looking at the geography involved provides one good way of visualizing the continually changing relationships between the organizations during this period. Emmanuel Episcopal Church is located in the heart of downtown Boston at 15 Newbury Street, right where the street ends at the green lawns and colorful flower beds of the Boston Public Garden with its lake and swan boats, with (immediately to the east of that) Boston Common, the grassy knoll where the early colonists used to pasture their milk cows. In March 1941, the little Boston A.A. group had started meeting every Wednesday night at the Jacoby Club's place at 115 Newbury Street, which was only two city blocks west of the church where the Emmanuel Movement had begun. Everything was still contained within the same tight little geographical area. At the psychological level, Emmanuel Church, the Jacoby Club, and the A.A. group were part of the same small local neighborhood. A.A.'s first move, in June 1941, was only to 123 Newbury Street, on the same street and at the same end of the block as the Jacoby Club meeting place. They were still practically next-door neighbors, and could wave hello to one another as they entered their separate doors. But in 1942, A.A. moved four blocks west, to 306 Newbury Street, symbolizing a much greater psychological distancing of themselves from the Jacoby Club. From that





> Tommy H in Baton Rouge, Louisiana

- - - -

Sadly this virus has contaminated meeting in the UK too (and no doubt elsewhere); but since this site is about elucidation rather than condemnation, it would be good, as Tommy asks, to have some information about how and why it (chanting) started. Surely it didn't happen in meetings in Akron and New York in the early days?

Laurie A.

- - - -

From: Shakey1aa@aol.com (Shakey1aa at aol.com)

No chanting in Philadelphia, Eastern Pennsylvania meetings. When reading the promises "We think not" is spoken by all.

Shakey Mike Gwartz  
Philadelphia, Pennsylvania

- - - -

From: bsdds@comcast.net (bsdds at comcast.net)

We did it in West Texas at a particular club where "C. God could and would if He were sought." The A. and B. portions are not repeated, however. Altho I had never heard that anywhere else and it is not done in the meetings I attend here in Virginia, I personally, like it, but I had never heard the origin.

- - - -

From: "Bahh" <jongunnar@kbsu.tv>  
(jongunnar at kbsu.tv)

I have seen this in some meetings in:

Iceland  
England  
Minnesota  
Fargo North Dakota  
Las Vegas  
New Orleans

Different versions of it but some crowd participation at all of them.

JG  
New Orleans

-----

From: "Murray Eaton" <meaton1287@rogers.com>  
(meaton1287 at rogers.com)

Chanting has become a disgusting practice here in the Toronto area too. It has come into AA from the NA circle. The same as the holding of hands at the end of our saying the Lord's Prayer here and some people doing some idiotic recital of a "It works if you work it and you're worth it...blah blah blah....." and they won't let go of your hand as they sway back and forth. It's become a cloying ritualistic fetish filled type of AA that you begin to understand why newcomers don't want to come back to. After 30 years, I'm glad I don't have to try and get sober again.

-----

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

I got sober in the shadow of Father Martin's Ashley in Maryland. Chanting was not the only thing they were doing in 1989. They used to shout back replies to How it Works:

"What's the Point?" the crowd would say  
They would yell out the ABC's before the reader would read each one.

This stopped there, but I still see it done in other places.

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

It's common in SouthEast Texas

Dennis McD

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

It happens here in Bakersfield, California, too!

Clyde G.

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From: "Chuck Parkhurst" <ineedpage63@cox.net>  
(ineedpage63 at cox.net)

The last line of the "A, B, C's," "God could and would, if he were sought," is commonly "chanted" at almost every AA meetings in the Phoenix area.

In Service with Gratitude,

Chuck Parkhurst

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From: "Bill Futral" <bfutral@gmail.com>  
(bfutral at gmail.com)

My understanding of this after 20 plus years is that it started in NA and has now moved to AA. You are right in that it comes I believe from treatment centers. I have found it upsetting to me as it appears to be from another 12 step program. I even said in my home group when reading How It Works that I didn't need any help with the last sentence. Since then I have become a little more tolerant. Would love input from others about this as well.

regards,

Bill

-----

From: "Hugh M" <humbc@shaw.ca>  
(humbc at shaw.ca)

It is not a practice in the south-eastern part of British Columbia. I have been to meetings across Canada and have never heard it. I might expect it in California where people are thanked for their "share", often with clapping.

Hugh (a lurker in the West Kootenays of BC)

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From: "Elisabeth" <dunnelisabeth@comcast.net>  
(dunnelisabeth at comcast.net)















but we had reached our bottom and wanted to restore ourselves to our previous place in business and society.

For the first five years we met in someone's home every night. It was serious business, and we hung on to each other for dear life. We could not afford any failures and so we grew very slowly at first. But we proved that an alcoholic on this program can help another alcoholic as no one else can.

Many AA meetings are very different now, but in the beginning it was absolutely necessary for us to be strict and serious. That is the way Dr. Bob was, gruff and tough. He always put the program on a take-it-or-leave-it basis. Dr. Bob and his wife Annie were both wonderful people. (Annie died in 1949. Bob died in 1950 of cancer. He knew for years that he had it.) He was a great student of the Bible, which he read every night till the wee hours. In that first group, Dr. Bob selected the readings and made all the appointments and all the major decisions. (I was the first secretary of the group and the following year became chairman.) Everyone had to make a complete surrender to join in the first place, and so we had no reservations; we worked the whole program, 100 percent.

Great emphasis was laid on the daily plan of checking ourselves on the Four Absolutes: absolute honesty, absolute purity, absolute unselfishness, and absolute love. The Twelve Steps came from the Absolutes. (The Four Absolutes are very popular to this day in Akron AA. They are mentioned more often than the steps.)

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

Bill Wilson was in favor of having at least fifty percent of an AA member's talk at a meeting consist of "qualifying" or telling the story of how he became an alcoholic. Bill himself had a warm, friendly disposition, and this idea of his did attract people and enable



steps, who were miserable and unhappy people, and who were only staying sober themselves by the skins of their teeth.

Early AA was just like modern AA. Some AA meetings were a whole lot better and more effective than others, even in the same part of the country.

(Bill finally got permanently sober on July 5, 1948 in New York, on Long Island, where he experienced some very good AA, and died with 60 years of sobriety.)

(p. 145)

I went to my first A.A. meeting on January 19, 1946. This group met in Warren, Ohio, only four miles from my home. There were still not very many A.A. meetings around, even in my part of the country, and the next closest one was in Youngstown, Ohio, ten miles away in the opposite direction. The people at this A.A. meeting talked about the severity of their drinking and their long history of alcohol consumption. I was at least twenty years younger than the next youngest member. ... as I looked around the room, I kept on telling myself that I could not possibly be an alcoholic, because my experiences were so different from theirs: I was part of a different world, I did not believe that I had drunk the way they did, and above all I was only twenty-seven years old. I guess I felt as though there was some magic number, like forty-five or fifty, where no one could conceivably be an alcoholic until the person was at least that old.

(p. 146)

Some of the people at that A.A. meeting talked about having been skid row bums, and having begged or stolen to get alcohol, and other behavioral traits like that. Again I said to myself inside my own mind, that I had never done any of these things, so I must not be “one of them.”

(p. 147-8)

The “God talk” at that A.A. meeting in January 1946 also really turned me off. I would start thinking of the strident, hysterical tones of the radio evangelists my parents had made me

listen to as a child, and the excessive moralisms and demands for blind faith in what seemed to be total nonsense, and what seemed to me to be the mindlessness of that kind of hyper-religious cant, and this was the only way I could think of to interpret what these A.A. people were saying. And I knew I did not want that, and would never be able to stomach anything like that. One of the things the little A.A. group in Warren failed to teach newcomers was the marvelous spirit of tolerance in A.A., and the way in which the members are allowed to work out their own understanding of spiritual issues and real eternal values and the things which give real meaning to life.

I should also say however, that hating God and being totally hostile to any kind of spiritual concepts at all, is one of the standard symptoms of untreated alcoholism in my understanding of the disease, along with rebelliousness, broken relationships with family and neighbors, antisocial behavior of various sorts, being excluded from all decent society and turned into an outcast, failure to achieve even basic job and educational requirements, and so on. These things all have to be dealt with in order to heal someone's life in the A.A. program.

But I myself have now been sober, and a continuously active A.A. member, for almost fifty-five years at this point, and I have never ever talked about the spiritual aspects of the program to other people in any kind of preachy religious language. It is not necessary to sound like a radio or television evangelist. And I have not only stayed sober myself, but have helped bring literally thousands of people into the program by talking about it my way, so that is the way I will write about it in this book.

(pp. 149-150)

At any rate, I had gone to my first A.A. meeting on January 19, 1946. Wib, my first A.A. sponsor, was a persistent person who knew my wife and her whole family. He was desperately trying to save our marriage. I went to meetings with him for the next three months.

There were both open meetings (which any person could attend) and closed meetings

(for alcoholics only). Most of the meetings were speaker meetings, with a leader and two or three speakers.

The disease concept of alcoholism had not truly percolated into that part of small town Ohio, so the common mode of therapy was simply to deliver “drunk-o-logues,” where those with more time in the program went into long, lurid detail about all the troubles they had gotten into with their drinking, and encouraged the newcomers to start speaking up and doing the same. Members thought of themselves as drunks, sots, dipsomaniacs (a word I have not heard now in many years), or simply as no good down-and-outers, dwelling morbidly on all the guilt and shame which they felt. Alcoholics have to face the bitter reality of what they were actually doing to themselves with their drinking, and the shambles this made of their lives, but if you go no further than that, very little real healing can occur.

There was not much in the way of real therapy in the little Warren A.A. meeting. Newcomers who came in seeking help had it dished out on a contemptuous, rather arrogant take-it-or-leave-it basis. There was also the prevalent feeling that you were a clandestine member of some ultrasecret society, holding little covert meetings while you looked over your shoulder continuously for fear that someone might find out what you were doing. That also is not conducive in the long run to real mental health.

(pp. 150-151)

Frankly, that was not a one hundred percent healthy group of people in the little A.A. group in Warren, Ohio, in 1946. But there were also some good and positive things going on. To begin with, they got the starting point right: they were not drinking.

(p. 151)

But the basic problem I was encountering in that context, was that I could not come up with any idea, from listening to the members of the little Warren group, about how A.A. could actually work. It was a two-step group. They dealt with the first step (powerlessness over alcohol) in their continual drunk-o-logues, and they tried to practice the twelfth step



>  
 > God Bless,  
 > Kyle  
 >  
 > -----  
 >  
 > From the moderator:  
 >  
 > AAHistoryLovers message 1739 from Nancy Olson  
 > says that on April 30, 1960 Bill Wilson  
 > refused to be on the cover of Time Magazine.  
 >  
 > Susan Cheever, My Name Is Bill, says on  
 > p. 191 that:  
 >  
 > "By the time he wrote to Mark Whalon about  
 > turning down the Yale degree, Bill understood  
 > the principle of anonymity in a new way.  
 > Later he declined to be on the cover of Time  
 > magazine, even, as the editors suggested,  
 > with his back to the camera. He also turned  
 > down at least six other honorary degrees and  
 > a number of overtures from the Nobel Prize  
 > Committee."  
 >  
 > Glenn C. (South Bend, Indiana)  
 >  
 >

=====

+++Message 5304. . . . . Coffee pots & the floor of Dr.  
 Bob's kitchen  
 From: forrestdalejackson . . . . . 10/21/2008 4:39:00 PM

=====

I was good to see Dr. Bob's house again. The last time I was there they were tearing up the floor in the kitchen to replace it. I asked them if I could have some of the old linoleum flooring (cause that's where the old drunks puked) and they gave me some. Other visitors to the house at the same time got some pieces. I hoped they saved some for their archives because my piece is in the Alabama Archives.

Dale

-----

> 2 photos of the coffee pots in Dr. Bobs house  
 > - I posted them on our group website:  
 >  
 > <http://www.theprimarypurposegroup.com/coffeepots.htm>





Book sales until after the US entered World War II in December 1941.

Cheers  
Arthur

|||||

+++Message 5309. . . . . Picking the Delegate at Area Election Assemblies  
From: maxtsuris . . . . . 10/21/2008 11:24:00 AM

|||||

A past Delegate from Area 7 asked me to post this question. The delegate is always elected first at the election assembly. Has there ever been a time when the election of the delegate came last, after all the other area officers were elected? And does anybody know why and when it was set up for the delegate to be elected first? Thanks for any info.

|||||

+++Message 5310. . . . . Re: Bill W. and Time magazine  
From: Ernest Kurtz . . . . . 10/22/2008 1:50:00 PM

|||||

Could anyone please supplement Susan Cheever's claims with source data for these claims: the names of the institutions who inquired about honorary degrees, and a more precise description of the "overtures from the Nobel Prize committee"?

ernie kurtz

- - - -

Message 5298 from Kyle <kodom2545@yahoo.com> (kodom2545 at yahoo.com)

>  
> I heard on a tape that Bill Wilson was  
> nominated for Time Man of the Year, and also  
> that he was nominated for a Nobel Prize.  
> The speaker said that he turned down both.  
> Is there any historical record for this or  
> is it just a legend?  
>  
> God Bless,  
> Kyle  
>  
> - - - -



points with How it Works, 12 Traditions and most frequently during the Promises.

Went to the 50th State convention a few years ago and after one opening where even the steps were said in unison, people were requested to refrain.

I see it in a couple of meetings in Atlanta, Georgia, and Chevy Chase, Maryland, too.

- - - -

From: Lynn Sawyer <sawyer7952@yahoo.com>  
(sawyer7952 at yahoo.com)

Here in Sacramento, California, at most meetings I attend, the 'C. that God could and would if He were sought' is repeated, as well as the last words of Trad. 12, 'principles before personalities.' We don't read the Promises, or we'd prolly chant that, too!

Lynn S., Sacramento, CA

- - - -

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

...wanted to clarify about "chanting" in AA meetings in Philadelphia. There is no "chanting" here in west Philadelphia -- most groups here don't read the Promises out of context from the text that accompanies them (I think GSO has asked the groups to be mindful of this), and there had better not be any nonsense during "How It Works"--the Old Timers would shut that down immediately!

Still, one of the nicest closings I ever heard of went, "will all who care to, join in with us for the Lord's Prayer, followed by a simple "Amen" ....."

- - - -

From: "Theron B." <theronb49@gmail.com>  
(theronb49 at gmail.com)

Haven't encountered this in Michigan yet. The meetings I go to are primarily in the middle lower peninsula. Occasionally someone will call out "What's the point?", which also





So far as I know, the power to elect the Delegate was given to the GSRs (and DCMs, only then they were ARs) by the Conference in 1954.

In Eastern PA (then called PA), the first election was held in November 1954 for the 1955-56 term, on the property of Dick C., who was elected Delegate. The "State" then elected an Alternate Delegate/Chairperson (Ed H.), Secretary (Jo S.), and Treasurer (Horace H.). The first two Delegates had been chosen by Bill W., on the recommendation of Johnny L. of Philadelphia for the first (George R. of Jenkintown) and Yev G. (formerly of the Lehigh Valley) for the second (Aaron Burr B. of Bethlehem).

My understanding from one of the six "Area Representatives" (now called DCMs) at that time was that the Delegate, in this case, was elected first because the main point of the Assembly was actually to elect a Delegate, to exercise the franchise given by the 1954 Conference. The most important business was taken care of first. Note that both the Alt Del/Chairperson and the Treasurer subsequently became Delegates.

(My informant, the Area Representative for what was then "Area 6" of "PA" -- made up of what are now 17 separate districts within Eastern PA and stretching from State College to Pottsville and Elmira to Maryland -- is still active in AA Service, Chet H. of Hummelstown, DLD 4/4/1949.)



+++Message 5313. . . . . RE: Picking the Delegate at Area Election Assemblies  
From: Arthur S . . . . . 10/22/2008 3:21:00 PM



In the early years of the Conference (particularly during the trial Conferences) the Delegate election usually occurred last.

During November/December 1950, 50,000 copies of a pamphlet titled "Your Third Legacy Will You Accept It?" were distributed. It explained the Conference plans and Assembly election

procedures and contained a "Temporary Charter for the Conference" of "Twelve Suggested Principles." Bill also wrote a December 1950 Grapevine article titled "Your Third Legacy."

The Alcoholic Foundation invited one Conference delegate from each of the then 48 States and from the Canadian Provinces. Seven states with large AA populations were assigned additional delegates.

Delegates were divided into two Panels so that half would be elected and half would rotate in odd and even numbered years. Panel 1 areas were asked to form a temporary committee to organize an election assembly no later than March 1951. Bill W traveled across the country attending over two dozen assemblies electing area committees and Conference Delegates.

In the earliest years of the Conference Structure, area assemblies were held primarily to elect new area officers and a new Conference delegate. The 1950 Third Legacy pamphlet offered guidelines for an election assembly. You might find them amusing.

Each group could select one Group Representative to attend an assembly. Group Representatives later (1954) came to be called General Service Representatives or GSRs. At the assembly, they placed an "A" next to their name on the assembly registration form to indicate that they were available to serve on the area committee. This determined the pool of nominees for elections. Nominations were not allowed from the floor and all voting was by written ballot.

The first item of assembly business was to create an area map divided into districts. This determined the number of Committeemen to be elected - one for each district. Committeemen later came to be called Committee Members and then District Committee Members or DCMs.

The entire assembly voted in the election of Committeemen. Elections were by plurality and ended when a nominee received at least 25% of the total votes cast. The first three Committeemen elected automatically became the Area Chair, Area Treasurer And area Secretary in that order.



I am trying to chase this down, but we should not read anything into Pass it On page 162 to indicate that the people who attended the Tuesday meetings at 182 Clinton Street were all attending in 1935. The meetings on Tuesday went from Fall of 1935 until April of 1939. Pass it On says Lois remembers so and so etc, could have been that many names mentioned attended in later years, as is definitely the case with Bill R. I must admit that I too originally read that page in Pass it On with tunnel vision.

I hope more will be revealed.

God Bless

John B

- - - -

Pioneers of Alcoholics Anonymous – 1934 – 1939

All Below Achieved At Least Some Period of Sobriety.  
Some who failed may have achieved permanent sobriety later.  
Bolded Names Achieved Permanent Sobriety.

1934

Name

Location

Comment/Big Book Story

Dec 11

Bill Wilson

New York

Co-Founder of AA – Bill's Story

1935

Jun 10

Dr. Bob Smith

Akron

Co-Founder of AA – Dr. Bob's Nightmare

June

Eddie Reilly

Akron

Sobered in 1949

June

Dr. McK.

Akron

Failed to gain long term sobriety

June

Bill Dotson

Akron

Alcoholics Anonymous No.3 – 2nd Ed

July

Ernie Gailbraith

Akron

The Seven Month Slip – (An In-and-Out Slipper)

Aug

Wes Wyman

Akron

Sobered in 1949

Sept

Hank Parkhurst

New York

The Unbeliever – 4 yrs. Sober  
Drunk Sept 1939

Sept

Phil Smith

Akron

Oct

John Henry "Fitz" Mayo

New York

Our Southern Friend

1935

Freddie B.

New York

Failed to gain long term sobriety

1935

Brooke B.

New York

Failed to gain long term sobriety

1935

Bill R. ERROR

New York

Failed to gain long term sobriety

1935

Ernest M. ERROR

New York

Failed to gain long term sobriety

1935

Herb D. ERROR

New York

Failed to gain long term sobriety

1935

Alec

New York

Failed to gain long term sobriety







Alcoholics Anonymous – health and happiness are being restored to members and the war effort is being materially aided.

Editorial

Akron (Ohio) Beacon Journal

Feb. 14, 1944

What Others Think of A.A.

You are reading this pamphlet because, somewhat reluctantly, you are becoming convinced that you or someone you know, may be an alcoholic. You are faced with the necessity of doing something constructive about this condition. Some person, no doubt a member of Alcoholics Anonymous, has talked to you. He has explained our program in part and has interpreted it in terms of what it has done for him.

He is enthused, naturally so, because he has profited mentally, physically, socially and financially, by applying our principles to his own life. He feels that you need the program or he wouldn't be wasting his time and yours

by telling you these things. He knows, too, that if you need it, you can profit just as he has profited.

However, if you are an alcoholic you have the typical alcoholic's doubts about yourself and about the sincerity of purpose of anyone trying to help you. In your book "It just doesn't add up."

You may say to yourself: "Sure, this fellow thinks this program is great, because he's a member. He's trying to sell me a bill of goods. But what do

other people think about A.A.? I've never even heard about A.A. until now. What's it all about?"

With this thought in mind, we have collected and reprinted the following editorial opinions, news clippings from newspaper files and comments from people in all walks of life. Much has been written by Alcoholics Anonymous members about our program. But these are opinions of non-alcoholics about the works and workings of this group.

In some cases, articles have been cut down to conserve space. In no way, however, has the text been altered.

Anonymously, They Help

Sometimes drunks are jovial and hilarious; sometimes they are depressed and morose. Whatever their state of mind, they would seem unlikely persons to enter wholeheartedly into a help-one-another movement, especially if it meant giving up alcohol completely.

Yet this is exactly what has happened within the growing ranks of Alcoholics Anonymous within the last five years. One "rummy" has helped another – and in so doing has helped himself – until literally hundreds of

lives have been reclaimed from the ravages of liquor.

These men and women weren't just social drinkers, who sometimes took one too many and woke up the next morning with a slitting headache and foggy memory. They were true alcoholics – to whom liquor once seemed more essential than food or air. Many of them knew and regretted their weakness, but it possessed them like a disease.

They found a new life, based on the premise that they have a responsibility to help others in the same plight. A few have slipped, but the proportion that have so far been able to put liquor out of their lives is far greater than has ever been attained by any other method.

Other Akronites can't exactly pride in something with which they had no connection, but it is worthy of note that the movement was born in this city and that two of its three founders were prominent Akron persons. In five years (A.A. is seven and one-half years old at this printing), the organization has become nationwide in scope. Its success is a testimonial to the innate desire of all men and women to help one another.

Reprinted from the  
Akron Beacon Journal  
Oct. 7, 1941

#### "Alcoholics Anonymous" Co-Founder Tells of Breaking 35-Year Drunk

By A.D. Le Monte

Gratefully sober, and about as cheerful as any group that ever gathered in Youngstown, local members of Alcoholics Anonymous met Sunday night to hear one of the co-founders of the movement speak.

In the room were nearly 100 well-dressed, clear-eyed, determined men who once were kings of the bottle and masters of building a hangover. With them were about 50 wives and sisters — who had put up with them in the old days and helped them on their way to recovery — and myself, one of the few non-Alcoholics ever to attend a meeting.

My passport Sunday night consisted of an impossible memory for names and an uncanny ability to forget a face 17 seconds after I've seen it. Under those

conditions I met former heavy drinkers who now are militantly ready to prove that happiness, peace of mind and a working religion are adequate substitutes for alcoholism.

Alcoholics Anonymous has captured the attention of psychiatrists and physicians to the extent that many large hospitals and clinics now offer free beds to prospective converts.

#### Not Offered as a Cure

Not a cure, it is offered only to drunks who honestly want to quit drinking. It is successful only when the "patient" can accept the fact that

there is a divine power ready to help him, and is willing to continually sell the method to himself by selling it to others.

There's nothing holier-than-thou about the organization, and there's no preaching. Neither do the members condemn drinking. They merely accept the fact that while some men can drink, liquor is poison to others and must not be touched.

The speaker told how he ended 35 years of steady drinking after trying various methods that included hospital and sanitariums. Ardent reading of the Bible and an earnest desire to stay sober also failed. He still got drunk every night. Then he met the other founder-to-be, who had been sober for four months and had learned that the way to convince himself was to convince some other drunk. They began working on a third alcoholic and this practical cure for drunkenness was born.

#### Begin with Prayer

Members of Alcoholics Anonymous begin the day with a prayer for strength and a short period of Bible reading. They find the basic messages they need in the Sermon on the Mount, in Corinthians and the Book of James.

"But that is not enough," the speaker said, "for you cannot honestly accept

what you read without also putting it into practice, and that means you must help someone else.”

Local members, some of them ex-can gangers, others business and professional men, have experienced probably every form of drunkenness. Some were alcoholics for as long as 45 years, others for a comparatively short time. Some lost their jobs and families; one man said that he was drunk every day for years and never lost a job or got into any trouble.

Several stay sober by praying each morning for the strength to stay away from liquor for the next 24 hours.

“We don’t worry about yesterday or tomorrow,” one said. “We just concentrate on today.”

Reprinted from the  
Youngstown, O., Vindicator

Article Worth Reading

Editor Beacon Journal:

I hope all Sunday readers of the Beacon Journal read the article in the November 23 editorial section entitled “I Am An Alcoholic.” The article is

well and interestingly written and very illuminating as to the technique employed by Alcoholics Anonymous in winning converts to their cause. This article should provoke thought and interest among friends and families of alcoholics, among physicians and psychiatrists, judges, social workers, ministers and clergy, employers and among alcoholics themselves.

Alcoholism is definitely a disease with many persons. Incarceration is no solution or cure. Even medical and institutional care fail to keep the alcoholic sober when he is set adrift again by himself. That’s the different and wonderful thing about A.A. – it does provide an abiding anchorage, a new courage and hope – yes, a new world is opened up to the individual and a new individual is born into this new world.

THOMAS M. POWERS,  
Municipal Judge

An Open Letter to the Editor  
Of The Beacon Journal, Nov. 27, 1941

Alcoholics Anonymous Lauded by McFarland

By Dr. W. W. McFarland

Alcoholics Anonymous! A group of individuals who are sponsoring and accomplishing a wonderful task of rehabilitation among others who have fallen by the wayside.

Chronic alcoholism in its various stages is a mental disease characterized by lack of will power, inspired by a desire to forget unpleasant things, terminated in a mental breakdown.

Long continued excessive use of alcohol, eventually results in a complete mental and physical collapse. Constitutional damage progressively increases, and the chronic alcoholic finally becomes a family or community charge.

Is there a cure for this disease? Possibly yes, if taken before the physical and mental collapse is complete and before the individual has lost his mental ability to sincerely co-operate in his own rehabilitation.

### Will Power Vital

Will power, the desire to get well is the most powerful personal factor in promoting recovery from many illnesses, and in no other disease is will power more important than in recovery from chronic alcoholism.

Medicine, nursing, hospitalization, all serve a useful purpose in the treatment of alcoholism, but if the individual's will to recover is weak or

lacking, all supplementary help is of little value.

And so we arrive at Alcoholics Anonymous, a group of men and women organized for the charitable purpose of aiding unfortunate alcoholics to strengthen and regain that failing but essential factor for complete recovery – will power. That they have accomplished wonders in but little over a year is substantially proven by their own records attested to by medical groups in New York City and elsewhere.

### Co-Operation Is Needed

Working anonymously and without material funds, Alcoholics Anonymous have built up a membership of over 5,000 recovered individuals, all ex-alcoholics and all sincerely co-operating in an effort to rehabilitate their unfortunate brethren.

What can we do for the Pittsburgh branch of Alcoholics Anonymous? Can't we give them local hospitalization in institutions equipped to handle alcoholics? Each individual will be recommended by the local group, and certified as still retaining that essential factor for complete recovery – inherent will power.

Will Pittsburgh co-operate? Will the citizens of this community lend a helping hand to those who are attempting, under the name of Alcoholics Anonymous to restore men and women to useful lives?

Reprinted from the  
Pittsburgh, Pa., Sun-Telegraph

### A.A. Homerun

One of the things that makes baseball so intriguing is the way a man can be transformed from a hero to a bum overnight or vice versa.

But there's more than just that in the case of Rollie Hemsley, fired by the

Cincinnati Reds on Friday and the hero of the New York Yankees' double victory on Sunday.

Hemsley was one of the best catchers and hardest drinkers in the American League. He would have been out of baseball long ago, if it hadn't been for Alcoholics Anonymous, the organization which believes that the best way for a chronic alcoholic to cure himself is by helping others.

It was right here in Akron that Hemsley got a grip on himself and extended his baseball life by several years. But age crept up; he hadn't batted well

this year with the Cincinnati Reds, so he was given his unconditional release.

Did that cause him to go on an alcoholic bender? No. He may have been flabbergasted but at least he was sober when Manager Joe McCarthy, in dire need of a catcher, reached him by telephone to offer him a chance with the Yankees. Off to New York he flew, to catch two full games and lead the batting for his new teammates on Sunday.

Maybe clean living isn't always rewarded but it's plain enough to be seen

that Hemsley would not now be on the New York Yankees' roster and headed for a slice of World Series money if he were still up to his old tricks. Score another homerun for Alcoholics Anonymous!

An Editorial, July 21, 1942  
Akron Beacon Journal

Alcoholics Anonymous  
By Regine Kurlander

Several months ago, there appeared in this column a piece attempting to interpret and explain the woman's sector of the Cleveland group of Alcoholics Anonymous. In that story I told of lost people who had found themselves . . . of men and women, not hard drinkers in the usual sense of the word, but actual dupes of the fruitful grape and grain. And I tried to set forth the difference between the former and those for whom alcohol is a poison creating a compulsive neurosis (and subsequent allergy) that drags them into degradation, illness, insanity and death.

Faith

Here, too, it was stated, that this nation-wide group, now numbering nearly 7,000, were never so foolish as to imagine they had the strength and the power to achieve miracles alone. But that they had, with directness and simplicity, reached for divine guidance with one hand (proclaiming that intention) while stretching the other hand to their equally unfortunate brothers and sisters.

Last Wednesday night, here in Manhattan I attended the first annual dinner of the New York group of Alcoholics Anonymous. Here, among members of the New York press (invited for the first time by the A.A.'s) together with about 450 ex-alcoholics, accompanied by their wives and husbands, victims of alcohol once removed, I heard Father Vincent Donovan (vigorous brother of vigorous "Wild Bill") magnificently extol the A.A. movement from the standpoint of religion.

I also heard Dr. L. R. Silman of the psychiatric department of Columbia University praise it in the name of science and humanity, and wistfully suggest A.A. permit its ideology to be spread over a non-alcoholic world as well. And I listened to Dr. W. D. Silkworth, physician in a sanitarium for dipsomaniacs, maintain the A. A. principle is the first in the entire history of alcohol's Machiavellian grip on humanity, that has exercised it, even in passing.

Taken from the column,  
"THIS – AND GLAMOUR, TOO",  
Cleveland Plain Dealer, Saturday, June 20, 1942

"What Makes An Alcoholic An Alcoholic?" was the question discussed by a prominent New York businesswoman at an open meeting of Alcoholics Anonymous Thursday night in United church. The answer, according to the speaker, lies in the old adage, "one man's meat is another man's poison."

"Alcoholics," the speaker said, "are not confined to 'stumble bums' but all

alcoholics share one thing in common: an allergy to alcohol. Alcoholism, therefore, should be treated as a disease rather than as a moral offense."

Among non-members present were Mayor Jasper McLevy, Dr. Fred Hoskins, of

United church, the Rev. A. Lester M. Worthey, of Christ church, and representatives of the personnel offices of several was plants. The work being done throughout the country by Alcoholics Anonymous has been approved and encouraged by medical men and psychologists. Additional recognition was given the organization recently in the form of an invitation to participate in a study of alcoholism made at Yale University. The Bridgeport address of the organization is P.O. Box 1006.

Bridgeport (Conn.) Post  
September 24, 1943

All Things Considered  
By Howard Vincent O'Brien

The publishers of "The Lost Weekend," a book by Charles Jackson, call it "one of the great pieces of modern writing." So sure are they of its success that their first printing was 20,000 copies – ten times the normal.

I am sure they are right, I think it will go into more than one printing and will be widely discussed.

It is not a pleasant book. It is, in fact, one of the most horrible books I ever read – and its horror is not the synthetic sort. It is as real and as terrifying as the clinical report on a patient in an asylum. Indeed, that is precisely what it is – the story of five days in the life of an alcoholic.

Lost Weekend

It is a hideous story, as it must be; for the life of an alcoholic is a hideous thing. I cannot imagine anybody who is not an alcoholic or is not interested in some alcoholic, reading it for amusement. On the other hand, I cannot imagine anyone who has experienced alcoholism, personally or as a spectator, pulling it down once he has started to read it.

Alcoholism is one of the most widespread of diseases. It attacks the most gifted and charming people, and is no respecter of race, creed, color, age, sex, or social standing. It is a mystery form which hardly the outer veil has been lifted.

No alcoholic, apparently, has ever been helped by threats or moralizing or "treatment." The most successful attack on alcoholism, so far as I know, is

that of "Alcoholics Anonymous" – an informal organization of alcoholics, one of whose tenets is that nobody can understand an alcoholic but another alcoholic.

The fundamental thesis of "Alcoholics Anonymous" is that a man can save himself only by saving others. And therein is the paradox of alcoholism: the alcoholic is what he is because his soul is turned in upon itself.

Irony

If you think the problem of the alcoholic is a simple one – that all you need say to free him of his incubus is: "snap out of it" – then read the

grim pages of "The Lost Weekend" – and weep!

You will dream no more of scolding the alcoholic back to normalcy; for you will have a picture that you can't forget of the torture that the alcoholic

inflicts upon himself.

What fools, at best, we human beings are! Here we are, busy at the task of mutual extermination; but not too busy to be planning a warless world. And as we face hopefully up to the mystery of war, confident that it can be abolished, we have on our own doorsteps the equally great mystery of alcohol – with hardly a glimmer of an idea what to do about it.

Well, the first step toward the solution of a problem is to state it, and this “The Lost Weekend” does – with unshrinking ruthlessness, with a fidelity to fact that will stun anyone who has not seen these things himself.

Chicago Daily News,  
February 16, 1944.

#### A Dramatic Success

No organization in America has made more dramatic success in dealing with victims of the drink than Alcoholics Anonymous, a society that has no formal membership, no regular dues, no by-laws, and no dogmatic creed except the “twelve steps to recovery.” The unsalaried head of the movement is known as

“Bill” to the more than 10,000 men and women who are affiliated in the fight

for freedom from alcohol. Only the other day “Bill” announced that more than 5,000 “ex-drunks” had been given back to the nation as sober men, and

employed in one way or another in the war effort.

For every one of these liberated individuals we are profoundly grateful.

But we cannot refrain from observing that for every sober worker Alcoholics Anonymous has added to the roll of the nation’s workers, the liquor traffic

has subtracted an uncounted number. The labor loss due to the use of liquor constitutes a damning indictment of the traffic wherever the true facts are brought to light.

Christian Advocate,  
July 1, 1943

#### Progress Through A.A.

...Many of our patients are making splendid progress in readjusting their lives on a non-alcoholic basis through association with a group of ex-alcoholics known as “Alcoholics Anonymous.” They stress the spiritual values of life and offer to each other a fellowship of sympathetic understanding and helpfulness which we believe to be sound and worthy of the highest praise...

One of our patients in particular who was a heavy drinker for twenty years and finally found himself upon the brink of destruction is now accomplishing a wonderful “come back” to a normal, happy and successful life through his

association with “Alcoholics Anonymous.” He has taken up an early hobby, long neglected through alcoholic indulgence, of collecting a scrapbook of inspirational gems in literature... We have reprinted it for the use of our convalescing patients.

Reprinted from literature of the Samaritan Treatment, nationally known treatment for alcoholics.

### An Open Meeting

For the first time invited guests were admitted yesterday to a joint meeting of the 39 Cleveland area groups of Alcoholics Anonymous, remarkable fellowship which is credited with restoring to useful and happy lives thousands of admitted victims of extreme alcoholism.

Object of the gathering was to give friends of A.A. members a chance to gain a better understanding of the fellowship's work.

To even the keenest observer it would have been nearly impossible to distinguish among the 800 persons who assembled in the ballroom of Hotel Cleveland those who were former two-quart-a-day imbibers and those who were merely guests.

### At Ease in A.A.

Perhaps the only tipoff was that the A.A. members knew each other and greeted each other enthusiastically and were completely at ease, while the nonmembers stood silently by apparently somewhat uncomfortable.

The meeting opened with the chairman, who in deference to the fellowship's principle of anonymity shall be nameless in this story, describing A.A.'s work and aims.

“Our growth,” he explained, “has been phenomenal, and this has resulted in misconceptions in many minds.

“We ask you to remember this: We can help only those who sincerely and honestly want help.

“We cannot hold as members men and women who do not accept without reservation, our simple program for living. We are not uplifters or reformers. We do not try to sell A.A.

“The individual, plus a power greater than himself, can become a successful member. We understand him; we can encourage and help him.

### Outsiders Amazed

“Most outsiders are amazed when we tell them that it is possible to stop drinking entirely and enjoy life. Nevertheless, that is a fact. And we are having a swell time.”

The principle speaker was the man who formed the first A.A. group in Cleveland five years ago. There are today more than 1,600 members in this area.

This speaker assured the guests that A.A. had no desire to reform the world, that it was not “prohibitionist” or against social drinking by persons who could do such drinking without becoming alcoholics.

Alcoholism he described as “a disease that takes away the finer things of life,” and he explained: “We are interested only in persons who have definite alcoholic problems and wish to overcome them.”

The A.A. program, he went on, is based on spiritual principles, and new members are told that they “must put a dependence in God.” The program includes 12 steps, the first three of which are for the development of intellectual humility, the next six for self-analysis or “housecleaning” of

the personality and the last three for the maintenance of a state of mind leading to “dryness” of thought.

Cleveland area members include representatives of nearly all professions.

Cleveland Plain Dealer,  
March 3, 1944.

Sports Writer's View  
By BILL CUNNINGHAM

Not as a suppliant, thank God, but out of reportorial curiosity I attended the other night a meeting of that unique brotherhood and sisterhood known as Alcoholics Anonymous. My previous relations with it had been entirely second hand. They began two or three years ago when I wrote that, at the time, seemed to be the eerie story of the enlistment in the cold water army of Rollie Hemsley, the Cleveland catcher, and, until then one of baseball's

leading Admirals of the Red, a gent who swacked it down raw and unmarried, and then went looking for action, cops and managers preferred...

(Editors note: Cunningham here tells at length how Hemsley was sobered up in an Akron hospital and remained sober through Alcoholics Anonymous.)

...the founder of Alcoholics Anonymous was here the other night and I decided

to go hear him speak... Instead of "jittery neurotics" there were probably a

hundred of as nice looking and important looking people as you could gather together in any town. There were several intensely interested looking clergymen in their cloth. I recognized a couple of the town's leading doctors. They were obviously there for information, some possibly as endorsers, or "next friends," as the organization calls them, a category in

which they apparently have placed me.

The founder, we'll call him Bill, was a tall, easy-to-take sort of fellow with a good sense of humor and an easy way of talking. He told the story of the founding of the movement, which was really the story of his life, and how liquor had him down and out in 1934. He used such terms as "we drunks"

and "we alcoholics" and the audience, including many of the women, would smile and nod their acceptance of the fraternal classification, the experience he was describing, and the point he was making...

... The basic theory seems to be that nobody but an ex-drunk can really help a

drunk. Teetotalers, or people who haven't been in the depths themselves, can't really appeal to an alcoholic, but if a man goes to one and says,

"Listen, no matter how low you are, how you are suffering, I was once lower

and suffered even more; I pulled myself out of it and so can you," there is

a solid taking-off point.

All they ask is that a man admit he is otherwise licked, that he wants help, and that he believes or even will try to believe in God, or at least in some power, however vaguely conceived, that is bigger and stronger than himself. He's got to have something to reach for and to hook to. They rationalize his problems, help him straighten out his maladjustments find him a new interest to replace the bottle, and that new interest in many cases is working on other drunks in the same shape that he was...

This doesn't apply naturally to those who can take it or leave it alone, but to those who can't take it and can't leave it alone.

Boston Post,  
February 28, 1943.

And the Ladies

NEW YORK, March 18 – We have to face the unpleasant fact that drinking to excess has increased among us women lately – due, probably, to the almost unbearable stress of the times and because so many are lonely or worried about their men at the wars, or often both. As is the case with men, most of the girls can control their elbow bending, but there is the fatal and tragic few who became in time what are technically called chronic alcoholics, but often labeled problem drinkers.

You have probably heard of the remarkable crowd of men and women who call themselves Alcoholics Anonymous – people who have managed to haul themselves

out of the alcoholic swamp by main strength and spiritual horsepower. The latter is the keynote of their salvation – an inner strength and belief that

has nothing to do with formal creed.

First feminine member of the local A.A. club has just appealed to all women rum victims to get together with their home town groups. One of the secrets of the considerable A.A. success lies in frequent meetings.

Though I am practically a teetotaler, I have been to one of these get-togethers. The men and women play cards, talk, eat snacks, have a very pleasant time, I needn't say that they are what are usually called "nice people," for one of the great tragedies of liquor addiction is that it so often claims the cleverest, the most intelligent, the most sensitive. I know one fine Washington girl who has been off the stuff about a year, and goes to A.A. meetings there. And you'd be surprised as I was at the identity of many of the people trying to lick the old enemy in the capital.

By Alice Hughes in article syndicated by  
King Features, March 19, 1944

Psychology Helps

CASE C-255: Henry D., aged 35, is a talented dentist.

"My wife is about to divorce me, however," he spoke gloomily over the telephone, "because I can't let whiskey alone. It is ruining my home as well as my practice. I used to think I could quit the drink habit if I wanted to, but I guess I was wrong. Dr. Crane, what would you recommend?"

DIAGNOSIS: I told Henry I would refer his case to our Chicago branch of the society called "Alcoholics Anonymous," made up of former drunkards from all walks of life.

That same afternoon two men walked into Henry's dental office and introduced themselves. One was a doctor and the other a lawyer. They belonged to "Alcoholics Anonymous." They bundled Henry into their auto and

headed for Oak Park, a suburb of Chicago, where their weekly meeting was to be held that night.

Henry had called his wife just before he left the office, but she upbraided him for not coming home, alleging that he was simply going on another spree. So he took some pamphlets home with him as evidence, and is now headed back

to normalcy and freedom from the drink habit.

“ALCOHOLICS ANONYMOUS” employs several sound psychological principles in curing chronic drunkards.

First, it gets them to confess that they are helpless victims of alcohol.

As long as a man tries to kid himself along by saying he can always quit liquor, as well as tobacco, whenever he wants to do so, he will rarely be able to break the dominance of such bad habits.

But as soon as he openly admits that he is a slave to these chemical agents, there is hope of helping him. He is then told that chronic alcoholism is a disease.

Moreover, he associates with others who have previously sunk to the depths of degradation and poverty because of liquor. They match his story with their own autobiographies, for they have “testimonial” and “confessional”

periods at every meeting.

THESE ASSOCIATES keep telling him not to worry, for he’ll be cured. This is excellent positive suggestion and re-stimulates him to renewed courage.

As such, it is far superior to the criticism of the wife or family who tell him “I knew you couldn’t quit.”

As soon as the victim is cured, then he is immediately made sponsor of some other newcomer to the organization. This responsibility for setting an example to his protégé; thus helps inspire the cured members and keep him on the right track.

-DR. GEORGE W. CRANE.

Hopkins Syndicate,  
Published Nation-wide,  
May 29, 1944.

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+++Message 5319. . . . . Any history and photos available on  
Gordon McDougal  
From: juan.aa98 . . . . . 10/23/2008 4:42:00 PM



Hospital and never drank again. In May of 1935, Bill brought the message of recovery to Dr. Robert Smith and in June of 1935 the first group of recovering alcoholics had formed in Akron, Ohio, though no one knew it at the time.

In August of 1935 Bill Wilson left Akron and returned to New York. Not long after Bill found his first New York prospect at Town's Hospital. Most historians date it as September when Bill first began working with Henry P Parkhurst. Henry (Hank) had been an executive with the Standard Oil Co. and was fired for his drinking. Hank was to become Bill's first New York "sponsee" and was from Teaneck, New Jersey.

New Jersey A.A. can trace its roots to this event.

In October of 1935, Bill got his second recruit from Town's hospital, Fitz Mayo.

In the fall of 1935, a little band of recovering drunks had formed and began attending Oxford Group meetings in Brooklyn at Bill & Lois's house at 182 Clinton Street. These meetings included Bill and his wife Lois, Hank and his wife Kathleen, Fitz Mayo, Bill R. and his wife Kathleen, and two other New Jerseyites, Herb Debevoise and his wife Margaret from South Orange and Ernest McKenzie from Westwood. Hank (The Unbeliever) and Fitz (Our Southern Friend) had their stories included in the first edition of the Big Book. Pass it On indicates that there were other attendees at these Tuesday night meetings including Ebby Thatcher who had moved in with the Wilson's, Shep Cornell, Freddie B (The Chemistry Professor) Brooke B. (from Calvary House) and Alec who had also moved in with the Wilson's. At the close of 1935, there were two growing bands of sober alcoholics within the Oxford Groups. The Akron contingent consisting of Dr. Bob, Bill Dotson and third recruit named Phil Smith. The New York contingent consisted of Bill Wilson, Hank Parkhurst and Fitz Mayo. Other members in both contingents had not yet achieved sobriety or were continuously slipping.

At the close of 1935 there were three New Jersey members of A.A., Hank Parkhurst of Teaneck, Herb Debevoise of South Orange, and Ernest McKenzie of Westwood.

Moving forward to 1937, on February 13th the Alcoholic Squadron of the New York Oxford Group held a meeting in New Jersey at Hank Parkhurst's Teaneck home. It was the first time the group of drunks met here in New Jersey to conduct an Oxford Group meeting. Hank and Kathleen would later move (during 1937) to Montclair, New Jersey. In 1937, New Jersey added additional members to its ranks. In February Bill

Ruddell of Hackettstown joined the growing band of nameless drunks. Bill's story appeared in the first edition of the book *Alcoholics Anonymous (A Business Man's Recovery)*. In March of 37 Florence Rankin joined the growing band of recovering drunks and was the first woman to achieve any sobriety time. Florence hailed from Westfield, New Jersey. Florence's story appeared in the first edition of the "big book" (*A Feminine Victory*). In July of 37, Paul Kellogg of Roselle achieved sobriety.

In August of 1937, the New York alcoholics split from the Oxford Group. Bill and Lois were frequently criticized by OG members for concentrating too much on reforming drunks rather than carrying on Oxford Group work. The alcoholics in New York also had difficulty complying with some of the Oxford Group principles such as the Four Absolutes and receiving "guidance" from other group members. The group in Akron would continue its affiliation with the Oxford Group until late in 1939.

In October of 1937, Bill returned to Akron on a business trip. Visiting with Dr Bob one afternoon they "counted noses" of the alcoholics staying sober in both New York and Akron. They realized that some forty, formerly medically hopeless alcoholics were recovering as the result of the life changing program undertaken. More than half of these cases had more than one year of continuous sobriety. Bill and Bob realized they need to make this program of recovery available to as many alcoholics as possible. They convince the Akron contingent to support the idea of building hospitals to rehabilitate alcoholics, hiring paid missionaries to carry on the life changing work in conjunction with the hospitals, and to write a book outlining the life changing program.

Bill returns to New York and receives an enthusiastic response to the ideas he had proposed in Akron. Bill and Hank begin trying to raise funds for the book project. They have little success over the next two months and Bill is quite dejected.

In December of 1937, Bill visits his brother-in-law Dr. Leonard Strong. Leonard calls an old friend, Willard Richardson who is the manager of John D. Rockefeller's philanthropies. Bill meets Richardson who is interested in the work being done by the recovering alcoholics and arranges for second meeting held

in  
January which included Bill W, Dr Bob, Hank P, Fitz M, Paul Stanley and Ned P (a new man). Other attendees were Dr Silkworth, Richardson, Frank Amos, A LeRoy Chipman and Albert Scott.

In January of 1938, Hank Parkhurst opened an office in Newark New Jersey located at 9-11 Hill Street. Hank later moved the office to 17 William Street. The office was "the headquarters for a rapidly failing business," according to Bill. The "rapidly failing business" was Honor Dealers, which Hank had conceived, according to one source, as a way of getting back at Standard Oil, which had fired him. His plan was to provide selected gasoline stations with the opportunity to buy gasoline, oil, and automobile parts on a cooperative basis. Hank hired a secretary, Ruth Hock and Bill Wilson was hired to be a salesman for the company. Ruth remembered very little gasoline business being conducted there. A lot of people dropped in to discuss their drinking problems, and on more than one occasion she observed Bill and Hank kneeling in prayer by the side of Hank's desk with one of these visitors, an Oxford Group custom when seeking God's guidance. It was here in the offices of Honor Dealers that the book Alcoholics Anonymous was to be written.

In February, Willard Richardson asked Frank Amos to visit Akron and make a report on the Fellowship. Amos wrote a very favorable and glowing report that Richardson sent to John D Rockefeller Jr. urging a donation of \$5,000 a year for 1 or possibly 2 years (the equivalent of \$71,4290 a year in today's dollars). Rockefeller replied to Richardson that it was contrary to the policy of his philanthropies to fully fund a charitable enterprise unless it was decided to carry it indefinitely. Rockefeller declined to make a donation for the second year but did provide \$5,000 to be held in a fund in the Riverside Church treasury. Much of the fund was used to immediately assist Dr Bob by paying off the mortgage to his home. The remainder was used to provide Bill and Dr Bob, who were both in very difficult financial straits with \$120 a month (\$1,667 a month today) so that they could continue to dedicate themselves full time to the Fellowship.

March marked the beginning of the writing of the Big Book at Hank's office (Honor Dealers, 9-11 Hill St in Newark, NJ). Bill W wrote, edited and rewrote manuscripts at home on legal pads then dictated chapters to Ruth Hock (nicknamed



Magazine, might be interested in the book project. (Bill went to meet Exman, who was quite pleased with what Bill had written and said he could probably get an advance of \$1,500 "If it could help things along." This would be deducted from the sale of the books when finished. Bill was uneasy with the thought that an outsider might end up in control of the group's major asset. He reported the offer to the trustees and they were very happy, but they could not understand Bill's conclusion and dismay. They pointed out authors very seldom publish their own works, a well-known fact. The meeting ended with no conclusion. Hank Parkhurst asked Bill, "Why do we bother with those trustees, they have not raised a cent and they are not going to, either. Let's put this proposed book on a business basis and form a stock company. We'll sell shares to our own folks." Still, the trustees were skeptical, so Bill went back to see Exman who agreed the membership should print its own book. The New York Group and Dr. Bob agreed but the rest of the Akron Group was skeptical.

Hank worked out a prospectus for the new publishing company, which they called "The 100 Men Corporation." They would offer 600 shares for sale at \$25 par value [\$25 for each share]. Hank went down to a stationary store, bought blank stock certificates, typed in his full name, followed by the title "President." The name of the publishing company was "Works Publishing Co.," but the corporation was not registered until several years later. Hank and Bill were each to keep 200 shares for their work on the book, the balance of the 200 shares would be sold for \$25 per share. This would raise the \$5,000 needed to publish the book. Hank button-holed every member in New York, persuading and brow beating them one-by-one, while Bill followed him around trying to smooth things over, but with all their expertise they still could not sell the certificates.

Then Hank had another idea: Why not get a magazine to do an article about the book and the group? Dr. Silkworth was renting a house from the publisher-owner of the Reader's Digest, a Mr. Williams. Every month Dr. Silkworth sent his rent to Mr. Walters, who was president of the magazine – which had a circulation of 12 million readers at that time. So Bill and Hank prevailed upon Dr. Silkworth

to send copies of the first two chapters of the Big Book to Walters with a recommendation of the new organization and its founders. That is how they got in touch with Kenneth Payne, the managing editor of the Reader's Digest. So Bill and Hank sped off to see Payne, who seemed quite interested -- and assured them the magazine would want to run an article when the book was ready to hit the streets.

Now they had some real ammunition to drum up support for the book, something to really sink their teeth into. Now the former doubters began to sign up—but nearly everyone was broke, so they offered the stock on the installment plan, \$5 a month for five months. Most could only afford a single share. When the trustees were informed of the good luck, they signed up, too. Dr. Silkworth and Dr. Tiebout pitched in, and a few of Bill's Wall Street friends chipped in a little. Charles Towns loaned them \$2,500. But he would not buy stock, he wanted a note for security! Eventually, the 200 shares were sold. Finally, the subscribers felt they would eventually get their money back, so everyone got behind the deal. Bill began writing the remainder of the book, making notes on legal pads, and dictating to Ruth Hock in the little office room 601 at 17 William Street.

With the writing of the Chapter to the Agnostic and How it Works the fight in New York was on. Bill favored writing a spiritual book that was filled with references to God. Hank Parkhurst led the fight along with another new comer named Jimmy Burwell, to keep the book psychological in nature and no religion. Fitz and the Akron members also favored a spiritual book. The fight almost broke up the little fledging fellowship and Bill eventually compromised including such expressions as "higher power" and God "as we understood him" in the book. Several of the steps were re-written in the process. The original version of the Twelve Steps is shown below:

1. We admitted we were powerless over alcohol - that our lives had become unmanageable.
2. Came to believe that God could restore us to sanity.
3. Made a decision to turn our wills and our lives over to the care and direction of God.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves and to another human being the exact nature of our wrongs.
6. Were entirely willing that God remove all these defects of character.

7. Humbly on our knees asked Him to remove these shortcomings - holding back nothing.
8. Made a complete list of all persons we had harmed and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our contact with God, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual experience as the result of this course of action, we tried to carry this message to others, especially alcoholics, and to practice these principles in all our affairs.

In January of 1939 the first draft of the Big Book was complete. Four hundred multilith copies were produced and distributed to the shareholders and interested parties for review. One of those to review the book was reportedly the “Chief Psychiatrist of NJ” “Dr. Howard” from Montclair, New Jersey who suggested softening the tone of the book to make it appear more suggestive. Dr. “Howard” is considered to be an alias and may have actually been Dr. Marcus A. Curry, Chief at the NJ State Asylum for the Insane at Greystone Park during the years 1936-40.

In April of 1939 the Big Book is published with the name “Alcoholics Anonymous” Bill had credited a New York member (and psychiatric patient) Joe W with the name.

On April 26, 1939 Bill and Lois were evicted from their home at 182 Clinton Street in Brooklyn. They moved in with Hank and Kathleen Parkhurst who were now living in Montclair, New Jersey.

On April 29, 1939 New Jersey member Morgan Ryan of Glen Ridge (former advertising man, asylum patient and friend of Gabriel Heatter) appeared on Heatter’s 9:00 PM radio program “We the People.” He told his story and made a pitch for the newly published Big Book. Morgan had been sequestered at the downtown Athletic Club for a number of days to ensure his sobriety remained intact for the program.

On May 11, 1939 the first meeting of “Alcoholics Anonymous” using the name “Alcoholics Anonymous” was held in Cleveland. The group had been forced to



## AA in South Orange, New Jersey (3 of 3)

### The History of Alcoholism and Alcoholics Anonymous in South Orange, New Jersey

#### Section 3 (of 3)

Shortly after, probably in late June or early July, the New Jersey Group of Alcoholics Anonymous began meeting at the South Orange home of Herb Debevoise on Hartford Road. At this time, the group was beginning to grow and had about 15 members.

During 1939, A.A Groups would also start in Detroit, Chicago and Washington D.C.

The New York group began meeting upstairs in the shop owned by Bert Taylor in

Manhattan. In Akron, they continued to meet at the home of T. Henry and Clarace

Williams as the Oxford Group. The Cleveland meeting was being held at the home of Abby Goldrick.

In early September, Hank Parkhurst had returned to drinking. Bill's first sponsee, the great promoter of the Big Book and the founder of A.A. in New Jersey would never again return to A.A and enjoy sobriety. Hank would nurse resentment against Bill for the rest of his life and cause division within the

A.A. ranks in the months to come.

At the end of the summer of 1939, Bill and Lois moved in with Bob and Mag Valentine. Their farmhouse was located in Bog Hollow near Monsey, NY. Bob was a member of the New Jersey Group with six months sobriety at the time.

On October 22, 1939 the first ever public meeting of Alcoholics Anonymous was held at the South Orange Community Center. A newcomer with just five months of sobriety, Gordon MacDougall, along with Herb Debevoise had arranged the public meeting space to accommodate the growing New Jersey Group who now had between twenty and twenty-five members attending its meetings. This meeting was held on Sunday evening at 5:30 PM and marked the start of regular Sunday night meetings.

This could be considered the actual anniversary date of the South Orange Sunday

Night Group that currently meets at 111 Irvington Ave. It was this group, then

known as the New Jersey Group, that would become the "mother group" for all of New Jersey.

On January 1, 1940 the group produced a membership roster that is housed in the GSO archives. The survey was probably conducted in preparation for the Rockefeller dinner held in February. The member list shows forty-one names, but indicates seven are no longer group members. Of the active members, there are several pioneers of A.A. and five people with between one and three years of continuous sobriety. Another nineteen members have between three months and one year and six are working on ninety days.

The group claims an overall success rate of 73% with 46% getting and staying sober on the first try. These were consistent with the fellowship's report to the Rockefellers and the press. A.A. would continue to use the 50-25-25% figures quoted in the foreword to the second edition of the Big Book for many years to come. The membership of the New Jersey Group represented more than twenty-three towns including, South Orange, East Orange, Orange, West Orange, Bogota, Jersey City, Caldwell, Newark, Montclair, Upper Montclair, Irvington, Glen Ridge, Bloomfield, Westwood, Millburn, Verona, Plainfield, Ridgewood, Hoboken, Hackettstown and Roselle and two upstate New York towns.

Two of the newcomers with less than one year, Gordon MacDougall and Helen Penhale would become active in group affairs and later appeared in one of the photographs in the Jack Alexander article of the Saturday Evening Post, March 1, 1941. Both would hold trusted servant positions in the early years of the group.

Lois's diary, indicates that she and Bill attended the South Orange meeting on February 18, 1940 and then spent the night at the MacDougall's East Orange home.

As the membership in New Jersey grew many changes occurred. The New Jersey Group actually became a legal business entity with its incorporation in 1941. It was then legally known as A.A. of New Jersey, Inc. This is of course prior to the traditions being written and the incorporation of the NJ Group was done to allow it to conduct real estate transactions, purchase property, sign leases and contracts, etc. Activities somewhat incompatible with today's A.A. traditions

In 1941, the New Jersey Group began to give birth to its children. The first group to come out of South Orange was the Bloomfield Group via a tiny meeting on Washington Street in Newark. Next came Morristown followed by groups in Camden,

Englewood and Fairlawn. The South Orange group also began holding a Tuesday Luncheon meeting at the Howard Johnson's in East Orange.

The New Jersey Group held an anniversary dinner on March 14, 1942 at the Hotel Suburban, 141 South Harrison Street in East Orange, NJ. The featured speaker was none other than Bill Wilson and the cost was a very pricey \$2.50.

By 1943, there were growing groups in Newark and Montclair, and in 1944 the Newark/Roseville group in association with dozens of A.A. members from local groups formed a corporation called the Alanon Association and purchased a building owned by the Roseville Athletic Association (Roseville A.A.) There was no need to change the name on the building! This is the beloved Alanon Club that we have today on 7th Avenue in Newark.

Growing A.A. in New Jersey led to the formation of New Jersey Intergroup which had its first offices at the Alanon Club. The Intergroup Committee of A.A. of New Jersey, Inc became official at a meeting held in May 1945 when the Articles of Association were adopted by the delegates representing sixteen A.A. groups in New Jersey. The first Intergroup office was some space set aside on the 2nd floor of the club. It was a small office provided rent free by the club. The only furnishings were a small desk, a few chairs and a telephone. The secretary of Intergroup became a full time employee receiving \$35.00 per week. Keeping with the tradition that groups should be self-supporting, Intergroup requested a monthly contribution of \$.50 per member per month. Even though many groups numbered over thirty members, Intergroup received only \$5 – \$10 monthly from the groups.

Intergroup originally held meetings twice a month, then switched to a monthly meeting being held on the first Monday of each month. New Groups in New Jersey would be asked to join and participate in the monthly meeting. Intergroup was responsible for booking the speaker commitments for the various institutions such as Lyons, Greystone and the Essex County Penal Institute. Intergroup published a booklet listing the different meetings available in New Jersey. The meeting book today still looks very much like the original except of course in the number of meetings.

In April of 1948, the Intergroup office was moved to bigger quarters at 944 Broad Street in Newark. Future moves of the office included Clinton Street and







his three other books called "Sobriety and Beyond," "Sobriety Without End" and "Prodigal Shepherd."

Does anyone know why there were 2 companies pressing these excellent talks? I recently read another book by the Father titled "Contact with God" and not too much is reported on this book. It was published in 1959 by SMT (Society of Matt Talbot) at the Box 1194 address. It is 93 pages covered in blue velvet. Each page is a different story or topic dealing with Alcoholism/Recovery.

I know at least one of you knows the answer.

ODAAT  
Shakey Mike Gwartz  
Hardcore Group of AA

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From <glennccc@sbcglobal.net>  
(glennccc at sbcglobal.net)

Mike,

Several years ago, Frank Nyikos and I did a long interview in Indianapolis with one of Father Ralph's nieces.

The SMT Guild (Society of Matt Talbot) was simply Father Ralph.

(Just as "Coll-Webb Co., Publishers" was just Ed Webster, who wrote the Little Red Book, and his fellow AA member Barry Collins.)

- - - -

From the talk at the NAW:

"Chaplain of the Good Shepherd Convent in Indianapolis from 1950 till his death in 1967."

"Ralph finally found a truly ideal base of operations there in Indianapolis, where he could continue his speaking and writing, and his spiritual retreats, with a support staff and no outside distractions. In the Spring of 1950, he moved into the Good Shepherd Convent in Indianapolis. His ostensible title was chaplain, which meant that he was supposed to say masses for the nuns and hear confessions, but they allowed him to travel as much as he

wanted to. Mother Austin, the mother superior, assigned three of the Magdalen nuns (who were cloistered and could not leave the convent grounds) to become his secretaries, file clerks, printers, and shipping clerks. She gave him a three-room suite: one was a large office for general purposes, another served as the printing room, and the smallest served as Ralph's private office during the day and his bedroom at night."

- - - -

Ralph's niece said that he had some of the Golden Books printed at St. Meinrad Archabbey in southern Indiana, but I got the impression from her that he had used more than one printing facility over the years. I would presume that each time he looked at the piles of books, pamphlets, and phonograph records piled up in his rooms at the convent, and decided that he needed to restock one or more items, he looked around for the cheapest price and the best deal. But the last of the three nuns who were his helpers died several years ago, so I am not sure who we could ask. I have so far been unable to locate any collection of his papers. I don't know where they went. The Indianapolis diocesan archives has only a relatively few items pertaining to him, and no collections of correspondence.

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I am not a collector, so I have never gone through trying to tabulate these things. But the pre-Hazelden printings of the Golden Books which I have in my possession all give the P.O. Box 313 address, over a wide range of different dates: 1973, 1974, 1975, and even 1989, 1991, and 1994.

The largest collection I have seen of Father Ralph's works is in the archives at the Indianapolis intergroup office. Perhaps someone there can give us more information (including the issue of the two different post office box numbers).

And in general, I am sure that there are lots of people who know a whole lot more than I do about the things you want to find out.

- - - -

Another of Father Ralph's nieces took over distributing the books and pamphlets and so on after his death in 1967, but she eventually grew too old to handle it, and made arrangements for Hazelden to take over the printing and distribution of her uncle's works.

Hazelden has the phonograph recordings still available, but as tape cassettes instead of phonograph disks.

- - - -

I saw a copy of "Contact with God" once in an archivist's collection, and tried to get him to let me make a photocopy of the book, but to no avail. I would deeply appreciate anyone who could obtain a photocopy of it for me to use in my research. Again, I'm not a collector. A readable photocopy works just fine for my purposes.

Indiana Glenn

P.S. Mike, there's a good photo of me, hard at work moderating this group, at the top of this webpage, for any who are interested: [http://en.wikipedia.org/wiki/Indiana\\_Jones](http://en.wikipedia.org/wiki/Indiana_Jones)

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+++Message 5327. . . . . 4th edition authors  
From: Patricia . . . . . 10/26/2008 12:41:00 AM

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Where can I find a list of the authors of the stories in the 4th edition of Alcoholics Anonymous?

Patricia

|||||

+++Message 5328. . . . . Re: Oldest AA meeting place: Morristown, New Jersey  
From: Stephen Gentile . . . . . 10/25/2008 5:28:00 PM

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As per the Church's Vestry the first meeting of the Morristown group was held on Wednesday November 27 (the day before Thanksgiving) 1940, and sometime after, it was moved to Sundays.



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In a message dated 10/22/2008 1:42:17 P.M. Eastern Daylight Time, ArtSheehan@msn.com writes:

... Bill W assigned all author's royalties from the Big Book to the Alcoholic Foundation around September 1938. On April 22, 1940, Bill W and Hank P gave up their stock in Works Publishing Co with a written stipulation that Dr Bob and Anne would receive 10% royalties on the Big Book for life. Bill did not start receiving royalties from Big Book sales until after the US entered World War II in December 1941.

Cheers  
Arthur

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Yahoo! Groups Links

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+++Message 5330. . . . . Early AA Group Start Dates  
From: jax760 . . . . . 10/23/2008 9:30:00 PM

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Can anyone provide substantiation for group start dates as follows:

- Arkansas: Little Rock (April 19, 1940)
- Virginia: Richmond (June 6, 1940)
- California: San Francisco (1940)?
- Ohio: Dayton (July 8, 1940)
- Ohio: Toledo (Sept 1940)

Thanks in advance for any help provided.

John B

|||||

+++Message 5331. . . . . AA's First Meeting on the West Coast  
From: bruceken@aol.com . . . . . 10/25/2008 2:21:00 PM

|||||

AA's First Meeting on the West Coast  
(Adapted from C.N.C.A History, prepared by the CNCA Archives Committee, September 1984)

The book Alcoholics Anonymous first appeared in April 1939. The handful of recovered drunks who had put it together in Akron, New York, Cleveland and Chicago, in an effort to make their program available to every alcoholic who wanted to get well, still needed a way to distribute it. One of their number

in New York, a newly sober Irishman by the name of Morgan, said he knew the the nationally known radio commentator, Gabriel Heatter very well. He contacted Heatter and sure enough the national broadcast was planned.

The other AAs were delighted, but they were also concerned. The date for the program was a week away and there was a fear that Morgan, following an old pattern, might get drunk the day of the show. That would be a calamity! The solution? They very gently told Morgan that he would have to be locked up until the night of the broadcast. But where? Then it was recalled that one of their more prosperous newcomers had a membership in the Downtown Athletic Club. As AA's founder, Bill W. put it, "Grumbling loudly, Morgan was conducted into captivity. For several days we took turns staying with him around the clock, never letting him out of our sight."

Thus it was that in April of 1939, Gabriel Heatter aired the following story as part of his show "We the People".

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#### HEATTER

The man beside me now has had one of the most gripping and dramatic experiences I've ever heard. I'm not going to tell you his name. And when you hear what he has to say I think you will understand why. But after checking the facts the Listeners Committee of We the People decided to grant him time because they feel that if one person is helped by hearing his story, then WE THE PEOPLE will have done a real service. All right, sir.

#### ANONYMOUS

Six months ago I got out of an insane asylum. I'd been sent there because I was drinking myself to death. But the doctors said they could do nothing for me. And only four years ago I was making \$20,000 a year. I was married to a swell girl and had a young son. But I worked hard and like many of my friends - I used to drink to relax. Only they knew when to stop. I didn't. And pretty soon I drank myself out of my job. I promised my wife I'd straighten out. But I couldn't. Finally she took the baby and left me.

The Next year was like a nightmare. I was penniless. I went out on the streets - panhandled money for liquor. Every time I sobered up - I swore not to touch another drop.

But if I went a few hours without a drink - Iâd begin to cry like a baby,  
and  
tremble all over. One day after I left the asylum I met a friend of mine.  
He took me to the home of one of his friends. A bunch of men were sitting  
around, smoking cigars, telling jokes - having a great time. But I noticed  
they werenât drinking. When Tom told me theyâd all been in the same  
boat I  
was  
- I couldnât believe him. But he said. âSee that fellow? Heâs a  
doctor.  
Drank himself out of his practice. Then he straightened out. Now heâs  
head  
of a big hospital.â Another big strapping fellow was a grocery clerk.  
Another the vice-president of a big corporation. They got together five  
years  
ago. Called themselves Alcoholics Anonymous. And theyâd worked out a  
method  
of recovery. One of their most important secrets was helping the other  
fellow. Once they began to follow it the method proved successful and helped  
others get on their feet - they found they could stay away from liquor.

Gradually - those men helped me back to life. I stopped drinking. Found  
courage to face life again. Today Iâve got a job - and Iâm going to  
climb  
back to success.

Recently we wrote a book called âAlcoholics Anonymousâ. Working on  
that  
book made me realize how much other people had suffered - how they had gone  
through the same thing I did. Thatâs why I wanted to come on this  
program.  
I  
wanted to tell people who are going through that torment - if they sincerely  
want to - they can come back. Take their place in society once again.

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Among the many listeners to that show across the country was a woman, Mrs.  
Gordon Oram, a non-alcoholic, who ran a boarding house at 51 Potomac street  
in  
San Francisco.

Mrs. Oram had a boarder, a salesman, named Ted C. She liked him, but was  
concerned about him. He had been in and out of state hospitals and jails  
because of his drinking. He considered himself one of the âworst  
alcoholicsâ in  
California.

After hearing the Heatter radio program Mrs. Oram wrote to the New York  
office of Alcoholics Anonymous and obtained a copy of the book, Alcoholics  
Anonymous for Ted. Others in the Bay Area had also heard the program or read  
an  
article, âAlcoholics and Godâ, in the Liberty Magazine September 30,  
1939

issue  
and they too had contacted AA's New York office.

So it happened, that when an AA member from New York, Ray W., came to San Francisco for a sales training course in November of that year he brought with him a list of those who had made inquiries. Among them was Mrs. Oram's boarder, Ted.

From his room in the Clift Hotel on Geary Street, Ray called those on his list. He finally arranged for some of them to meet with him in his room on Tuesday, November 21, 1939 -- a beautiful evening much like today

It was there that the first meeting of Alcoholics Anonymous on the West Coast was held. Aside from Ray and Ted, there were two others present, Don B. and Dave L. and the meeting lasted about two hours.

Ray then turned his local contacts over to the three local men and the four of them began to contact the people on the list. Aside from San Francisco, some of the contacts were from the East Bay, specifically Berkeley, Oakland and Alameda.

Ray reported back to New York on that first meeting:

The Clift  
SAN FRANCISCO

Nov. 23-39

Works Publishing Co.  
17 Williams St.  
Newark, N.J.  
Miss R. Hock, Sec'y -

Dear Miss Hock -

You probably think I am an awful piker for not having acknowledged your letters sooner.

As a matter of fact I have seen quite a number of individuals whose names you sent - some of them several times. I won't go into detail here except

to say that I had three (3) of the best "bets" - Ted C , Dave L , and Don

B for several hours with the result that they are going to start a group here and start in by taking care of all the others who wrote you. Dave had his

secretary make carbons of the lists you sent and I started them in by having them make some "dates" with some of our prospects over the phone from my room.

I talked to them first then turned the phone over to the boys here.

Things look better than I would have hoped for.

You know, I had the misguided idea that I had been busy at other times in my life, but until I made this trip I didn't know what it was to be busy.

They have been "on my neck" day and night. You will hear from some of

them  
and I will give you all the dope when I get back.

(At this point Ray spent two paragraphs on other matters)

Will be back Tuesday and give you a ring.  
Best regards to everyone  
Ray W

As Ray mentioned, it had become clear that they would need to form an AA group in San Francisco, where they all could meet regularly. Mrs. Oram offered her kitchen as a meeting place. So shortly before Christmas, 1939, the first AA group, the "San Francisco Group" began meeting in Mrs. Oram's kitchen, and later in various members' homes. In October of 1940 they found a more or less permanent site for their meetings in the Telegraph Hill Community House at 1736 Stockton Street in North Beach.

Gabriel Heatter had said that if just one person were helped by hearing the story he aired on the radio, it would be of real service. Well, many more than one person were helped as a result of that broadcast and what followed it. Today, 60 years after that first meeting, there are over 600 AA groups in San Francisco alone, many thousands more in California and other parts of the west.

=====

+++Message 5332. . . . . Re: AA in South Orange, New Jersey  
(1 of 3)  
From: jax760 . . . . . 10/26/2008 8:35:00 AM

=====

The following was updated in the posted document.

In the fall of 1935, a little band of recovering drunks had formed and began attending Oxford Group meetings in Brooklyn at Bill & Lois's house at 182 Clinton Street. These meetings included Bill and his wife Lois, Hank and his wife Kathleen, and John Mayo. Hank (The Unbeliever), and Fitz (Our Southern Friend) had their stories included in the first edition of the Big Book. Pass it On indicates that there were other attendees at these Tuesday night meetings including Ebby Thatcher who had moved in with the Wilson's, Shep Cornell, Freddie B (The Chemistry Professor) Brooke

B. (from Calvary House) and Alec (The Finn)  
who had also moved in with the Wilson's.

In later years, Jerseyites Bill Ruddell and his wife Kathleen, Herb Debevoise and his wife Margaret from South Orange and Ernest McKenzie from Westwood would also attend the Tuesday night meetings. At the close of 1935, there were two growing bands of sober alcoholics within the Oxford Groups. The Akron contingent consisting of Dr. Bob, Bill Dotson and third recruit named Phil Smith. The New York contingent consisted of Bill Wilson, Hank Parkhurst and Fitz Mayo. Other members in both contingents had not yet achieved sobriety or were continuously slipping.

- - - -

>  
> From "John Barton" <jax760@...>  
> (jax760 at yahoo.com)  
>  
> AA in South Orange, New Jersey (1 of 3)  
>  
> The History of Alcoholism and Alcoholics Anonymous  
> in South Orange, New Jersey  
>  
> Section 1 (of 3)

In the fall of 1935, a little band of recovering drunks had formed and began attending Oxford Group meetings in Brooklyn at Bill & Lois's house at 182 Clinton Street. These meetings included Bill and his wife Lois, Hank and his wife Kathleen, Fitz Mayo, Bill R. and his wife Kathleen, and two other New Jerseyites, Herb Debevoise and his wife Margaret from South Orange and Ernest McKenzie from Westwood. Hank (The Unbeliever) and Fitz (Our Southern Friend) had their stories included in the first edition of the Big Book. Pass it On indicates that there were other attendees at these Tuesday night meetings including Ebby Thatcher who had moved in with the Wilson's, Shep Cornell, Freddie B (The Chemistry Professor) Brooke B. (from Calvary House) and Alec who had also moved in with the Wilson's.

At the close of 1935, there were two growing bands of sober alcoholics within the Oxford Groups. The Akron contingent consisting of Dr. Bob, Bill Dotson and third recruit named Phil Smith. The New York contingent consisted of Bill Wilson, Hank Parkhurst and Fitz Mayo. Other members in both contingents had not yet achieved sobriety or were continuously slipping.

At the close of 1935 there were three New Jersey members of A.A., Hank Parkhurst of Teaneck, Herb Debevoise of South Orange, and Ernest McKenzie of Westwood.

>













Below is a recent effort that I am posting so the members of this forum can contribute to it. I would appreciate any additions or subtractions from this list as long as they can be substantiated reasonably well.

#### TIMELINE OF THE FIRST 25 A.A. GROUPS

by the Big Book Study Group  
of South Orange, New Jersey

1. Ohio: Akron (June/July 1935)
2. New York City (Fall of 1935)
3. Ohio: Cleveland - Abby G. Group (May 11, 1939)
4. New Jersey: The New Jersey Group (May 14, 1939)
5. Connecticut: Greenwich Blythewood Sanitarium (June 1939)
6. Illinois: Chicago (September 13, 1939)
7. Ohio: Cleveland – Borton Group (November 16, 1939)
8. Ohio: Cleveland – Orchard Grove (November 20, 1939)
9. Washington, D.C. (December 1939)
10. California: San Francisco (December 1939)
11. California: Los Angeles (December 19, 1939)
12. New York: Orangeberg - Rockland State Hospital (December 1939)
13. Michigan: Detroit (December 1939)
14. Pennsylvania: Philadelphia (February 13, 1940)
15. Texas: Houston (March 15, 1940)
16. Arkansas: Little Rock (April 19, 1940)
17. Indiana: Evansville (April 23, 1940)
18. Ohio: Cleveland – West 50th Street Group (May 8, 1940)
19. Virginia: Richmond (June 6, 1940)
20. Maryland: Baltimore (June 16, 1940)
21. Ohio: Dayton (July 8, 1940)
22. Ohio: Cleveland – Berea (August 27, 1940)
23. Ohio: Cleveland – Westlake (September 20, 1940)
24. Ohio: Toledo (September 1940)
25. Ohio: Youngstown (September 1940)

Below is a comparison of the two lists that exist detailing what AA considered to be the first locations where meetings were being held or "groups" established. From this, we have worked to establish a timeline of the first 25 AA groups.

---

In an October 1, 1940 report

to the Trustees, Bill W.  
estimated the A.A.  
membership as follows:

Akron, Ohio 200  
Jackson, Mich. 15  
Baltimore, Md 12  
Little Rock, Ark. 27  
Camden, NJ. 5  
Los Angeles, Cal. 100  
Chicago, Ill. 100  
New York City 150  
Cleveland, Ohio 450  
Philadelphia, Pa 75  
Coldwater, Mich. 8  
Richmond, Va. 20  
Dayton, Ohio 6  
San Francisco, Cal. 15  
Detroit, Mich. 30  
Toledo, Ohio 6  
Evansville, Ind. 24  
Washington DC 100  
Greenwich, Conn. 25  
Waunakee, Wis. 20  
Houston, Texas 30  
Youngstown, Ohio 15

22 Cities 1433 Total

---

The following is a list of communities  
where A.A. is well established and  
weekly meetings are held: (11/14/1940)  
A.A Bulletin # 1

Akron, Ohio  
Jackson, Michigan  
Baltimore, MD  
Little Rock, Arkansas  
(Camden, NJ, include with Philadelphia)  
Los Angeles, Calif.  
Chicago, Illinois  
New York City (and South Orange, NJ)  
Cleveland, Ohio  
Philadelphia, PA.  
Coldwater, Michigan  
Richmond, VA.  
Dayton, Ohio  
San Francisco, Calif  
Detroit, Michigan  
Toledo, Ohio  
Evansville, Indiana  
Washington, D.C.  
Greenwich, Conn.  
Waunakee, Wisconsin

Houston, Texas  
Youngstown, Ohio

---

Please note that Wisconsin & Coldwater remain unsubstantiated by research. Jackson Group # 1 disbanded according to Area 33 History site.

Notes related to the formation of the groups.

A.A. Group # 1 Akron, Ohio

"The spark that was to flare into the first A.A. group was struck at Akron, Ohio in June 1935, during a talk between a New York stockbroker and an Akron physician."  
(AABB 2nd Edition, p.xv)

Hence the two men set to work almost frantically upon alcoholics arriving in the ward of the Akron City Hospital. Their very first case, a desperate one, recovered immediately and became A.A. number three." (AABB 2nd Edition, p.xvii)

This refers to Bill's and Dr. Bob's first visit to A.A. Number Three. See the Pioneer Section. This resulted in A.A.'s first group, at Akron, Ohio, in 1935. (AABB 2nd Edition p.156)

"Before our visit was over, Bill suddenly turned to his wife and said, "Go fetch my clothes, dear. We're going to get up and get out of here." Bill D. walked out of that hospital a free man never to drink again. A.A.'s Number One Group dates from that very day." - Bill W.(AAB 2nd Edition p.189)

"He came out of the hospital on the Fourth of July, 1935." (DBGO p.85)

Author's Comments: If you read the Original Manuscript of the book Alcoholics Anonymous, it becomes abundantly clear in Chapter 11, "A Vision for You" that the "Fellowship" of Alcoholics Anonymous was alive and growing in January of 1939.

"Then, in this eastern city there are informal meetings such as we have described to you, where you may see thirty or forty, there are the same fast friendships, there is the same helpfulness to one another as you find among our western friends. There is a good bit of

travel between East and West and we foresee a great increase in this helpful interchange. Some day we hope that every alcoholic who journeys will find a Fellowship of Alcoholics Anonymous at his destination. To some extent this is already true." (BBOM p.130)

The first 100, obviously considered themselves part of the A.A. fellowship whether or not they were specifically calling their "informal meetings" A.A., OG, Drunk Squadrons, etc. We think any debates whether the eastern and western cities mentioned are or are not the first "A.A." groups are pointless. Bill Wilson and Bob Smith obviously considered their respective groups to be numbers 1 & 2 and that should set the standard by which we apply our analysis.

The anniversary date for Akron Group # 1 seems questionable. Bill however, tagged it as the day that Bill Dotson was discharged from the hospital. DBGGO says this was July 4, 1935.

A.A. Group # 2 Brooklyn, New York  
A second small group promptly took shape at New York... (AABB 2nd Edition, p.xvii)

In the fall of 1935, Bill and Lois began to hold weekly meetings in their home on Clinton Street. (PIO p.162)

"...At this juncture, the meeting -- the first meeting of the Manhattan Group, which really took place in Brooklyn -- stopped, and it stopped for a very good reason. That was that the landlord set Lois and me out into the street, and we didn't even have money to move our stuff into storage. Even that and the moving van -- that was done on the cuff. Well, it was then the spring of 1939. Temporarily, the Manhattan Group moved to Jersey. It hadn't got to Manhattan yet .... Meanwhile, the Manhattan Group moved to Manhattan for the first time. The folks over here started a meeting in Bert T.'s tailor shop. Good old Bert is the guy who hocked his then-failing business to save the book Alcoholics Anonymous in 1939. In the fall, he still had the shop, and we began to hold meetings there. Little by little, things began to grow. We went from there to a room in Steinway Hall, and we felt we were in very classic and good company that gave us an aura of respectability. Finally, some of the boys -- notably Bert and Horace --

said, "A.A. should have a home. We really ought to have a club." And so the old 24th Street Club, which had belonged to the artists and illustrators and before that was a barn going back to Revolutionary times, was taken over. I think Bert and Horace signed the first lease. ("The Road from the Table on Clinton Street": Bill Wilson's Talk to the Manhattan Group, NYC, 1955)

Author's Comments: This group was actually what this writer terms "The Bill & Lois Wilson Road Show." After being evicted from 182 Clinton Street the New York contingent met everywhere and anywhere over the next several months; including Montclair, NJ, South Orange, NJ, Flatbush in Brooklyn, Bert Taylor's Shop, Bert Taylor's Loft, an apartment on West 72nd Street, Blythewood, Rockland State Hospital, Steinway Hall and finally the 24th Street Clubhouse. (See PIO p.216-217) Based on Lois's comments, Pass it On describes these as "At least a dozen A.A. groups had evolved in the New York Metropolitan area..." Unfortunately, this passage is misleading. We can see that this was actually a dozen different meeting locations for the same group of 30 – 40 alcoholics. This is clarified in Bill's talk to the Manhattan Group in 1955. The previous paragraph in Pass it On explains it better when it says: "When they lived at Clinton Street, A.A. meetings had been held there. A.A. followed Bill and Lois wherever they went."

The New Jersey "contingent" split off from the New York Group and remained in New Jersey when the Montclair meeting ended in mid June of '39. The NY contingent crossed the river back to Manhattan and the Jerseyites began meeting in South Orange at the home of Herb Debevoise continuing what had been started in Montclair.

A.A. Group # 3 Cleveland, Ohio

On May 11, 1939, one month after the book had been published, a meeting was held. It was a meeting of "Alcoholics Anonymous." It was a meeting held by, and for alcoholics and their families only. Historian Mary C. Darrah wrote:

"In the years 1935-1939, the Oxford meetings provided a group experience for the early alcoholics. A.A. did not meet as a separate group officially named Alcoholics Anonymous until May 1939 at the home of Abby G. in

Cleveland." (HIW p.141)

A.A. Group # 4 The New Jersey Group  
Lois's diary entry for May 14, 1939 indicates  
they went to the meeting at the Parkhurst's.  
(PIO p.217)

AACOA p.11, "We attended New Jersey's first  
AA meeting, held in the summer of 1939, at the  
Upper Montclair home of Henry P..." (AACOA p.11)

A.A. Group # 5 Greenwich Connecticut  
Marty pioneered a group in Greenwich so early  
in 1939 that some folks now think this one  
should carry the rating of A.A.s Group Number  
Three. Backed by Dr. Harry and Mrs. Wylie,  
owner of Blythewood, the first meetings were  
held on the Sanitarium's grounds. (AACOA p.18-19)

In the summer of 1939 our New York member  
Marty had sponsored a prospect named Nona.  
(AACOA p.181)

"While Marty and Grenny were patients at  
Blythewood Sanitarium in Greenwich, Connecticut,  
the two of them together with Bill persuaded  
Mrs. Wylie, the owner to let them hold meetings  
there. (PIO p.216)

The first year was the hardest. I had plenty  
of prospects but few results. All that long  
hot summer I went into New York once a week  
to the meeting, hoping a woman might appear,  
find me, know that she was not alone and  
unique, and stay .... Finally, in October,  
came Nona, whom I had met when I entered the  
sanitarium nearly two years before. She came  
in wholeheartedly, a quiet girl not wanting to  
be noticed, but she was there. Written by  
Marty Mann - (For Men Only? Anonymous Grapevine  
– June 1960)

Author's Comments: It is questionable whether  
or not this was actually a "group" and not  
just a meeting. The date is questionable as  
well. Marty indicates in her GV article that  
she was on the road attending meetings that  
long hot summer; not exactly substantiating a  
group resident in Greenwich at the time. In  
AACOA Bill calls this meeting "a group" so who  
are we to dispute that. This one may be subject  
to further discussion.

A.A Group # 6 Chicago, Illinois  
According to member list index cards kept by

the Chicago group, Sylvia's date of sobriety was September 13, 1939 (www.barefootworld.net, Sylvia K.)

"He wrote to New York in September 1939 that the A.A.s in Chicago were organizing a group and would have regular meetings." (DBGO p.181) Referring to a letter written by Earl T.

A.A. Group # 7 Cleveland, Ohio - Borton Group Number Two in Cleveland was called the Borton Group. This group met at the home of T. E. Borton, a non-alcoholic friend of the A.A. fellowship. The meeting was located at 2427 Roxboro Road in Cleveland. Its first meeting was held on Thursday, November 16, 1939. (HIW p.150)

A.A. Group # 8 Cleveland, Ohio – Orchard Grove Almost immediately thereafter, in another show of what Clarence sarcastically called A.A. "unity," they split again on November 20th. Out of the Borton group was born the Orchard Grove Group. The Orchard Group met on Monday nights at 15909 Detroit Avenue. The Orchard Group later changed its name to the Lakewood Group. (HIW p.151-152)

A.A. Group # 9 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.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."

Sources:

"Alcoholics Anonymous", "Pass It On", "Bill W." by Francis Hartigan, "History of AA in Maryland" from the website of the West Baltimore AA Group, private communications from Lee C. Compiled by Nancy O.

Author's Comments: Based on the comments of Bill A. this group would be December of 1939. Arrival of Ned F. 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 as the first group of December 1939.

A.A Group # 10 San Francisco, California  
So it happened, that when an AA member from New York, Ray W., came to San Francisco for a sales training course in November of that year he brought with him a list of those who had made inquiries. Among them was Mrs. Oram's boarder, Ted.

From his room in the Clift Hotel on Geary Street, Ray called those on his list. He finally arranged for some of them to meet with him in his room on Tuesday, November 21, 1939.

It was there that the first meeting of Alcoholics Anonymous on the West Coast was held. Aside from Ray and Ted, there were two others present, Don B. and Dave L. and the meeting lasted about two hours.

As Ray mentioned, it had become clear that they would need to form an AA group in San Francisco, where they all could meet regularly. Mrs. Oram offered her kitchen as a meeting place. So shortly before Christmas, 1939, the first AA group, the "San Francisco Group" began meeting in Mrs. Oram's kitchen, and later in various members' homes. In October of 1940 they found a more or less permanent site for their meetings in the Telegraph Hill Community House at 1736 Stockton Street in North Beach. ([www.aasf.org](http://www.aasf.org)) AA's First Meeting on the West Coast(Adapted from C.N.C.A History, prepared by the CNCA Archives Committee, September 1984)

A.A. Group # 11 Los Angeles, California  
She and Chuck came to Los Angeles just in time to attend the first so-called "home" meetings. This particular gathering was held at Kaye's place on Benecia Avenue on December 19, 1939. It included Kaye and Johnny, Lee and Chuck and a number of prospects. (ACOOA p.92)

A.A. Group # 12 Rockland State Hospital, NY  
First A.A. Group in mental institution,  
Rockland State Hospital, NY (AACOA p.viii)

A.A. Group # 13 Detroit, Michigan  
Archie T. went to Akron and spent ten and  
one-half months living with Dr. Bob S. and  
his wife. He says he got his AA direct from  
one of the founders. Archie read Emmet Fox's  
Sermon on the Mount, and he said it changed  
his life.

In December, 1939, the first meeting of AA in  
Michigan was held in Arch T.'s room on Merrick  
Avenue in the Art Center in Detroit. Present,  
besides Archie, were Mike E., who became member  
#2 in Michigan, another alcoholic, and Sara  
Klein, a non-alcoholic. (Copyright© 1999-2006  
Alcoholics Anonymous General Services of  
Southeast Michigan) <http://www.aa-semi.org/>

A.A. Group # 14 Philadelphia, Pennsylvania  
On February 13, 1940, with about two years of  
sobriety, Jim and Rosa moved to the Philadelphia  
area and started a group there.  
([www.barefootsworld.net/aaburwell.html](http://www.barefootsworld.net/aaburwell.html))

A.A. Group # 15 Houston, Texas  
The first Houston A.A. meeting was held March  
15, 1940, in a room in the YWCA Bldg. The  
group continued to meet on Tuesdays with as  
many as 25 attending -- but often a different  
25 each time! Ed H. and Roy Y. tried to  
educate ministers and doctors without much  
success until they were referred to Dr. David  
Wade at Galveston State Hospital. Dr. Wade was  
to remain a good friend of A.A. (Bob P.  
Unpublished AA History Manuscript)

A.A Group # 16 Little Rock, Arkansas  
The first meeting of the three men - Sterling  
C, Harlan N, and Bud G - as an AA group was  
in late May 1940 in the insurance agency  
office in the Wallace Bldg, Markham and Main  
Streets. The group ran ads in the newspaper  
as they continued to meet, and began to grow.  
(Bob P. Unpublished AA History Manuscript)

A.A. Group # 17 Evansville, Indiana  
J. D. Holmes and the First A.A. Group in  
Indiana: Evansville, April 23, 1940. The man  
who started A.A. in Indiana was a man named  
James D. "J. D." Holmes. He was one of the  
original Akron A.A. group. He got sober in

September 1936: if we count Bill W. and Dr. Bob as numbers one and two, J. D. was A.A. number ten. On May 30, 1938, he and his wife Rhoda moved to Evansville, Indiana, which is in the extreme southwestern part of the state, on the banks of the Ohio River. He was unable to get any other alcoholics in Evansville to join him until the Big Book was published in 1939. Dr. Bob sent him a copy of the Big Book the minute it came off the press, and with this new aid, he was able to reach out to a local surgeon, Dr. Joe Welborn, after Dr. Joe's drinking finally landed him in the county jail in April of 1940. Dr. Joe brought in other alcoholics who were patients of his, and the first A.A. group in Indiana met on Tuesday evening, April 23, 1940, in J. D. and Rhoda's home at 420 S. Denby St. in Evansville. (<http://hindsfoot.org/nfirst.html>)

A.A. Group # 18 Cleveland, Ohio  
- West 50th Street

On May 1, 1940 the West 50th Street Group broke away from the Orchard Grove Group taking four members with them. The West 50th Street Group had their first meeting on May 8th. By the end of its first year, that group had eighty-seven members. They met at 3241 West 50th Street on Wednesday evenings. Its name was later changed to the Brooklyn Group. (HIW p.169)

A.A. Group # 19 Richmond, Virginia  
In the spring of 1940, Ted C from Richmond, Virginia, was undergoing treatment at Rockland State Hospital in New York - "the first [hospital in the East) to enter into full scale cooperation with AA." So the New York office of AA, learning that Ted C was returning to Richmond with a new business connection, asked him to serve as the AA contact there. One of the first referrals was McChee B, who was helped by Ted. The two men now hoped to start a group. The first AA meeting in Virginia was held June 6, 1940 at McChee's apartment with 12 present. However, as Bill W later recalled, they "believed in getting away from their wives and drinking only beer." It didn't work, and the group fell apart almost immediately. (Bob P. AA History Manuscript)

Authors Comments: This group disbanded and re-started the following year. We carry this group here because it was listed in A.A. Bulletin # 1, 11/14/1940, as an active

location.

A.A Group # 20 Baltimore Maryland  
Jimmy (Burwell) was also responsible, later,  
for the start of A.A. in Baltimore. The  
second Baltimore meeting, held in June of  
1940, was attended by six people; (PIO 258N)

On June 16, 1940, the two Jims met with three  
other men at Ridgely's home on St. Paul Street.  
Several days later, Burwell received a letter  
in Philadelphia from a Baltimore lawyer who  
wanted to help his alcoholic brother and  
offered his office in the Munsey Building on  
Fayette Street as a meeting place. On June 22,  
1940, the six men held the second Baltimore AA  
meeting in that office. (Nancy Olson- History  
of AA in Maryland)

A.A. Group #21 Dayton, Ohio  
Authors Comments: See note for Group # 25.  
Trying to substantiate this date for Dayton.

A.A. Group # 22 Cleveland, Ohio – Berea Group  
On August 27th, the Berea Group formed and met  
at the home of Bob J. It had nine members and  
at the end of its first year, had grown to  
thirty members. On September 3rd, the group  
moved from the home of Bob J. to St. Thomas  
Episcopal Church Parish Hall in Berea. (HIWp.170)

A.A. Group # 23 Cleveland, Ohio – Westlake Group  
On September 20th the Westlake Group branched  
off from the Orchard Grove Group and began  
meeting at the Hotel Westlake. When the  
Westlake Group left Orchard Grove, it took  
thirty members with it. The group later became  
the Lake Shore Group. (HIW p.170)

A.A. Group # 24 Toledo, Ohio  
Duke never did pick up another drink. A few  
months later, in September of 1940, he and  
the other Toledo members started their own  
group. (DBGO p.254)

A.A Group # 25 Youngstown, Ohio  
By September of 1940, Cleveland was reporting  
to Bill in New York that, in addition to its  
own six meetings and 400 – 500 members, Ohio  
had meetings in Akron, Toledo, Youngstown,  
Dayton, Raveena, Wooster, and Canton.  
(DBGO p.262)

Authors Comments: "Meetings" do not constitute  
"groups". We include Youngstown but not





the thirteen increased to over thirty with a rising percentage of recoveries

as they developed a procedure. At the end of the fourth year over 150 chronic

alcoholics were doing no drinking whatsoever. Today, in the fifth year, the number is increasing rapidly, with over fifty percent success of those approached.

These people, who dub themselves Alcoholics Anonymous, try to keep

their anonymity because they could not carry on the business of earning a living if presented with an overwhelming flood of appeals for personal assistance.

However, they have written a book called "alcoholics Anonymous" in

which they give a precise picture of their procedure. The book is published by the Works Publishing Company, organized and financed mostly by small subscriptions from the members themselves. The profits from the book are being used at present to extend the work and to liquidate indebtedness incurred in bringing the work to its present status.

The men concerned are not prohibitionists. However, they know that

they, and many others like them, are unable to take so much as one drink without disastrous results. Neither do they claim any mystic healing methods.

We have gone into detail because, having suffered the torments of the

malady of alcoholism ourselves, the extension of this work is of paramount importance. The book is a sound starting point for the alcoholic who sincerely wants to recover. Furthermore, the book is helpful to the family and those in contact with the alcoholic, for it is necessary that they also understand

the problem. The story of one man who rehabilitated himself with the



## Best Regards

John B

--- In AAHistoryLovers@yahoogroups.com, "rick tompkins"

<ricktompkins@...> wrote:

>  
> (typed letter to Solway, N.J., 25 miles northeast of Philadelphia,  
> Pennsylvania; it's probably still a small crossroads town.)

>  
> \_\_\_\_\_

>  
>  
>  
>  
> WORKS PUBLISHING CO.

>  
> Church Street Annex, Post Office Box 657

>  
> New York City

>  
>  
>  
>  
>  
> May 4, 1939

>  
>  
>  
>  
> Dear Sir:

>  
>  
>  
> Thank you for your inquiry regarding our  
> book "Alcoholics  
> Anonymous".

>  
> The story behind this book is briefly as follows:

>  
>  
>  
> Over 150 chronic alcoholics have rehabilitated themselves from what  
>  
> They have come to regard as an illness. These men and women, who  
> had be-

>  
> lieved themselves weak-willed or victims of a habit, realized that  
> society

>  
> does not shun a diabetic.doesn't blame a cripple.doesn't scorn a  
> blind

>  
> man.and from that standpoint they began.

>  
>  
>

> Approximately five years ago, a man pronounced  
incurably  
> alcoholic  
>  
> began desperately to seek an answer. Through a lucky circumstance he  
> stumbled  
>  
> upon a solution. He tried to pass it along to other chronic  
alcoholics, and  
>  
> after several failures, he "clicked" with a man. He continued his  
efforts,  
> in  
>  
> spite of other failures, until a third "man" got it. After a year  
of what  
>  
> might be called cutting and fitting a pattern, there were three men  
who had  
>  
> recovered. The next year added ten to the first three. The third  
year found  
>  
> the thirteen increased to over thirty with a rising percentage of  
recoveries  
>  
> as they developed a procedure. At the end of the fourth year over  
150  
> chronic  
>  
> alcoholics were doing no drinking whatsoever. Today, in the fifth  
year, the  
>  
> number is increasing rapidly, with over fifty percent success of  
those ap-  
>  
> proached.  
>  
>  
>  
> These people, who dub themselves Alcoholics  
Anonymous, try  
> to keep  
>  
> their anonymity because they could not carry on the business of  
earning  
>  
> a living if presented with an overwhelming flood of appeals for  
personal  
>  
> assistance.  
>  
>  
>  
> However, they have written a book called "alcoholics

> Anonymous" in  
>  
> which they give a precise picture of their procedure. The book is  
published  
>  
> by the Works Publishing Company, organized and financed mostly by  
small sub-  
>  
> scriptions from the member themselves. The profits from the book  
are being  
>  
> used at present to extend the work and to liquidate indebtedness  
incurred in  
>  
> bringing the work to its present status.  
>  
>  
>  
> The men concerned are not prohibitionists.however,  
they know  
> that  
>  
> they, and many others like them, are unable to take so much as one  
drink  
>  
> without disastrous results. Neither do they claim any mystic healing  
> methods.  
>  
>  
>  
> We have gone into detail because, having suffered  
the  
> torments of the  
>  
> malady of alcoholism ourselves, the extension of this work is of  
paramount  
>  
> importance. The book is a sound starting point for the alcoholic  
who sin-  
>  
> cerely wants to recover. Furthermore, the book is helpful to the  
family and  
>  
> those in contact with the alcoholic, for it is necessary that they  
also  
> under-  
>  
> stand the problem. The story of one man who rehabilitated himself  
with the  
>  
> aid of the book alone is included in the volume "Alcoholics  
Anonymous."





Reynolds claimed he planned to kill himself Sept. 2, 2006, in view of his fellow AA members in front of St. Luke's Episcopal Church, 525 Seventh St.

Instead, he turned the gun on his sponsor once he saw Noriega's face, emptying the weapon and shooting the victim repeatedly.

"People refer to this as a murder, but in my opinion it was an assassination," said Eddie Milton, the victim's uncle.

Reynolds told the jury that he snapped after the victim told other members in AA the defendant was gay, a secret he claimed he had told only to his mother and to Noriega.

"None of that was substantiated in court," Deputy District Attorney Patrick O'Crowley said Thursday.

O'Crowley said the victim's sponsor testified that Noriega had come to him for help in dealing with Reynolds, but that the information never went any further than the two men.

Under the rules of the program, information shared between a sponsor and their sponsee is confidential. New sponsors, such as Noriega, who are in training can also go to their sponsors for help if needed, O'Crowley said.

The defense also claimed Reynolds was mentally ill, saying he was diagnosed with bipolar disorder just prior to the slaying.

Neither defense argument worked and Reynolds was convicted on all counts, including first-degree murder and the personal use of a firearm, resulting in a 50 years to life sentence.

A charge of criminal threats added 8 months to his sentence, which his attorney - Natasha Khamashta - asked be served concurrently.

Long Beach Superior Court Judge Jesse Rodriguez denied the request, tacking the extra time onto the life sentence to be served consecutively.

He told the defendant that he had destroyed the lives of two families, that of the victim's and his own, and that he had

sympathy for both families, but primarily for the victim's family.

"You will always have Mr. Reynolds to talk to, to look at, to help him as much as you can," the judge said to Reynold's family.

"Mr. Noriega's family, you have a void that you will never be able to fill... The most empty feeling is the loss of a child."

Rodriguez did grant the defense's request to strike one point from the record made by a probation officer in a report filed at the time of Reynold's arrest.

In the report, the officer stated that the slaying was a crime of extreme violence, that the defendant used a gun in the killing and that he took advantage of a position of trust with the victim in order to commit the murder.

Khamashta argued the information should be removed from the record so that it would not be there in 50 years when her client becomes eligible for parole.

"Everything (the probation officer) wrote in here is true. This was a crime of great violence, he shot him ... I lost count of how many times," the judge responded.

But Rodriguez agreed to remove just one point, that the murderer used a position of trust to carry out the crime, then ordered the defendant to pay close to \$4,000 in restitution for the cost of the victim's funeral.

The judge's decision came after the victim's brother delivered an extremely emotional victim impact statement to the court.

Speaking on behalf of his family, Ulysses Noriega lashed out at Reynolds and his attorney, saying their accusations that his brother was a gossip were untrue and ran counter to the life that the victim had led.

Noriega worked as a lifeguard until a back injury ended his career, an injury that required two surgeries and permanently reduced Noriega's mobility, Ulysses Noriega told the court.

But his desire to help people was just as

strong and his role in AA helped him to further his dreams of working with people in need, the brother said.

"He helped hundreds of people through (their) darkest moments," Ulysses Noriega said.

Ulysses Noriega also begged Reynolds and his family to accept the sentence and to stop their costly court battles and cease with the claims that the victim was somehow responsible for his death and that Reynolds was mentally ill and therefore should not be held responsible.

"He's a murderer who belongs in prison with other murderers," the brother said, stopping occasionally as his emotions swelled.

"Please do not try to appeal this. Have some respect and let us live in peace."

|||||

+++Message 5349. . . . . Reproduction circus jacket covers  
From: victoria callaway . . . . . 11/10/2008 12:14:00 PM

|||||

Don't know if this is appropriate or not but I was wondering if anyone knows how to get a hold of copies of the "circus jacket" cover of our BB -- I have purchased them a long time ago (made by? I don't know) and gave them away to a lot of friends -- now I have been out for a long time and would like to purchase some more if anyone knows how.

Thanks so much -- and I learn so much from this site and share it with others -- our history is very important to me.

Have a great day sober,  
vicki--the real alkie

|||||

+++Message 5350. . . . . Re: from Works Publishing Co.  
From: rick tompkins . . . . . 11/9/2008 6:04:00 PM

|||||

Glad you responded, John, but more questions come to my mind along with one unproven assumption.

The accurate Alcoholic Foundation/Works Publishing Co. office move dates are not at my fingertips, but I am confident that a Post Office Box was first established for the expected massive inquiries for 1939 book sales. Then again, the Liberty article came in September 1939, and still there was no large spike in BB requests. Of course, history tells us that a sales rush didn't happen until the watershed of the March 1941 Post article. Then, the Post article included an office address while the 1939 Liberty article did not.

Even Bill and Lois were living almost hand-to-mouth with other AA friends/patrons in the spring and summer of 1939, or were awaiting foreclosure on Lois' family home in Brooklyn.

Was the Church Street Annex near Vesey Street where the 24th Street Clubhouse took form? a simple US Post Office branch (just like a Box 459, Grand Central Station)?

Was it the Riverside (Rockefeller) Church's or Calvary Church Mission's original Annex address?

Near a subway stop on the way to Newark and close to Wall Street?

Perhaps Dr. Kurtz or someone from Manhattan knows these answers.

As far as my guarded assumption: wouldn't 'Church Street Annex, P.O. NYC' have a more cosmopolitan and "national-type" feel than an address of 17 Williams Street, Newark, New Jersey?

I could be mistaken. On a side note, pity poor Hank and the timing of his meltdowns; perhaps he couldn't handle unrequited, unreturned love from Ruth while he was respectably married at the time.

Still, in my view Hank remains one of our pivotal AA Pioneers despite his personal conduct (not judgin' here too much, just seein'). AA seems to have had a few Pioneer scoundrels.

Not a saint either,































really try the program), 56% will still be attending A.A. meetings at the end of that year.

For growth of AA sobriety ranges, the 1983 Survey showed 25% of AA members sober over 5 years and the 2004 Survey showed 50% of AA members sober over 5 years.

For growth of AA sobriety averages, the 1983 Survey found the average AA member sober for 4 years and the 2004 Survey found the average AA member sober for more than 8 years.

In 2002, global AA membership was around 2.1 million (1.2 million of that in the US). These membership numbers are likely understated; even so, it is a substantial quantitative indicator of AA success:

AA was helping 1 alcoholic for every 7 active alcohol dependent adults. If we consider alcohol abusers to be potential members then it is 1 AA member for every 15 problem drinkers.

Corresponding research in the 1991-1992 NIAAA "National Longitudinal Alcohol Epidemiologic Survey" (NLAES) showed similar numbers. There was 1 AA member for every 7 alcohol dependent people and 1 for every 12 either alcohol dependent or alcohol abusers.

The authors state in conclusion: "The above are not measurements of failure."

- - - -

#### FROM THE INTRODUCTION:

This paper addresses an erroneous myth that AA is experiencing a 5% (or less) "success rate" today as opposed to either a 50%, 70%, 75%, 80% or 93% (take your pick) "success rate" it once reputedly enjoyed in the 1940s and 1950s. The term "myth" is used to emphasize that the low "success rates" promulgated are a product of imagination, invention and inattention to detail rather than fact-based research.

Also noteworthy in the derivation of the mythical percentages, is the absence of fundamental academic disciplines of methodical

research, corroborating verification and factual citation of sources. Regrettably, some of the advocates who are propagating the myth are AA members who purport to be “AA Historians” and appear to be advocating agendas that portray fiction as fact and hearsay as history ....

Claims of a 10%, 5% or less success rate for contemporary AA are erroneous and rest largely and misguidedly on the misinterpretation of data in a 1989-1990 internal AA General Service Office report on “AA Triennial Membership Surveys.”

The assertion of a 50-75% success rate in AA is derived from various AA literature sources and other written sources, but is not explicitly demonstrated except in one instance. That instance pertains to the AA members who had their personal stories printed in the first edition “Big Book” ....

Over the years, the internet has provided an international forum for anyone who can access it. A number of so-called “recovery” or “AA history” or “AA archives” web sites have proliferated. Many teem with personal grievances, screeds, and widely varying (and revisionist) interpretations of AA history and the AA program of recovery. An abundance of academic and medical special interest web sites have materialized as well.

The erroneous 10%, 5% or less success rate myth for contemporary AA has proliferated without as much as a token challenge to its veracity or investigation of its origin. The topic of AA success or failure outcomes suffers from a great deal of anecdotal misinformation, misinterpretation and editorializing ....

Based on research discoveries to date, it is believed that the 50% + 25% success rate is in all probability a very reasonable “best estimate” of AA’s success (both early and contemporary).

The sole qualification (it is vitally important and often disregarded) is that the 50% + 25% success outcome rates apply only to those prospects who attempt to give AA a serious try (i.e. you get out of AA what you put into it). This rests on the simple, obvious, premise that a remedy cannot be construed as either a







Original message: garylock7008 wrote

>  
> In the Big Book story "A.A. TAUGHT HIM TO  
> HANDLE SOBRIETY" Bob Pearson said [page 558  
> in the 4th edition] that "Within a few days  
> I found myself drying out on a drunk farm."  
>  
> Given that it was Dr. Tiebout who persuaded  
> him to seek help - is it possible that the  
> help came from High Watch Farm?  
>  
> We were reading this story in our meeting  
> here in Welland, Ontario, Canada and I found  
> that not one person in the meeting had ever  
> heard of this place. Over the next week or  
> so, I could not find one person in our local  
> area who knew about it.  
>  
> AH! we have so much history to pass on. A  
> check on the High Watch Farm web-site shows  
> that it is still carrying the AA message  
> very well. Do any of the group members have  
> additional information on this? Gary  
>  
> - - - -  
>  
> >From the moderator:  
>  
> If you go to our Message Board and search for  
> "High Watch" in quotation marks, you will  
> discover that we already have a little bit  
> posted about the place.  
>  
> Also see:  
>  
> <http://www.highwatchfarm.com/index.php?pageid=9>  
>  
> "It all began in 1939 when Etheldred Folsom,  
> better known to her friends as Sister Francis,  
> invited a group of recovering alcoholics to  
> her 200 acre farm in Kent, Connecticut. She  
> wanted to learn more about a new movement  
> she had heard about which had began in 1935  
> called Alcoholic Anonymous (AA). Among the  
> visitors were Bill Wilson, the founding member  
> of AA and Marty Mann the first woman to  
> maintain continuous sobriety in AA."  
>  
> "Ms. Folsom was so impressed with her guests  
> and this movement that she offered to gift her  
> Farm to the cause. Bill, knowing AA could not  
> own property formed a Not-for Profit 501(c)(3)  
> Organization and appointed a Board of Directors  
> as its Governing Body. His vision was for the



1936, Charles B Towns offered Bill a lucrative job at his hospital as a lay alcoholism therapist. After years of a hand to mouth existence Bill wanted the job very much.

The question was put to the NY group meeting in Bill's home and they rejected it. Bill complied and cooperated with their decision and later wrote in "AA Comes of Age" (pgs 101-102):

"Three blows, well and truly struck, had fallen on the anvil of experience. The common welfare must come first. AA cannot have a class of professional therapists, and God, speaking in the group conscience, is to be our final authority." Bill went on to write "Clearly implied in these three embryo principles of tradition was a fourth: Our leaders are but trusted servants; they do not govern."

Cheers  
Arthur

-----Original Message-----

A younger member wanted to know if I could find anything out about where the idea of a group conscience grew from, and how it became a part of AA.

Thanks so much  
vicki

- - - -

From the moderator:

The Oxford Group believed not only in individual guidance, but also that a number of members could meet and seek divine guidance for the activities of their group as a whole.

In fact, all important decisions in the Oxford Group were supposed to be made as the result of group guidance sessions of this sort.

But I'm sure that some of our good AA historians in the AAHL can give us much more in the way of useful detail about how this practice was altered and adapted to AA usage.



--- In AAHistoryLovers@yahoogroups.com,  
"victoria callaway" <victoria006@...> wrote:

- >
- > A younger member wanted to know if I could
- > find anything out about where the idea of a
- > group conscience grew from, and how it became
- > a part of AA.
- >
- > Thanks so much
- > vicki

=====

+++Message 5377. . . . . Re: Group conscience  
From: Ben Humphreys . . . . . 12/5/2008 10:10:00 AM

=====

I have an old pamphlet dated 1946 called The  
Twelve Points to Ensure our Future (the  
forerunner of the twelve traditions) which  
includes group conscience, which was one of  
the earliest mentions of the Group Conscience.

=====

+++Message 5378. . . . . RE: Group conscience  
From: LES COLE . . . . . 12/5/2008 10:13:00 AM

=====

Hello Vicki:

Although the Oxford Group was the first organized program/group dealing with moral/spiritual guidance that Ebby and Bill attended prior to the development of the AA program, we can recall that Ebby, Bill, Dr. Bob (and other AA pioneers) were products of the New England culture. In many of the early Colonies important decisions governing the group were made in Town Meetings. Therein anyone and everyone had a voice which was respected. People interacted with ideas and viewpoints which led to consensus. That approach to problem solving was a natural and inherent part of Bill's personal makeup and surely (perhaps unconsciously) he invested that system in the organization of AA and the Fellowship.

Likewise, Bill's wife Lois, was raised within a family which believed in the Swedenborgian religion having moral principles of charity, respect for others, and divine guidance.







JAYSON S. HAS NOW WRITTEN AND CONFIRMED THIS:

"I noticed on your site it mentions that there might be a printing variation of the 1949 version of The Little Red Book with a typesetting error. I can verify that this is correct. I own a copy having the error. On page 62 the top two lines ARE upside down on my copy. Just thought you'd like confirmation of this."

Many thanks to Jayson for this information.

Tommy H. in Baton Rouge says that the 1950 edition says that it was the sixth printing, the 1951 edition says that it was the seventh printing, and so on. So it seems clear that Ed Webster did not regard the two versions which came out in 1949 as separate "printings" or "editions" in the full sense. Perhaps the best way of putting this, therefore, would be to list the editions as follows:

---

1st edition August 1946

2nd edition January 1947 (distinctively red cover)

3rd edition later in 1947 (dull maroon cover)

4th edition 1948

5th edition 1949 (extant in two versions, with a typesetting error in the top two lines on page 62 in the earlier version)

6th edition 1950

7th edition 1951 (and so on)

---

Jack H. argued that the 1949 edition should be taken as a kind of benchmark version for many purposes, since this was the last edition where Dr. Bob had had any input into the book.

This was the simple "blue collar" instruction book (as Ernie Kurtz has put it) on how to work the twelve steps, the one which Dr. Bob had requested the Akron AA group and their midwestern friends to put together.











In message 4418 from "greg merkel"  
<gregandkathy41385@comcast.net>  
(gregandkathy41385 at comcast.net)

TWO INCORRECT STATEMENTS WERE MADE:

1. THAT ERNIE GALBRAITH SHOWED UP SOBER  
AT DR. BOB'S FUNERAL

"Hank Parkhust was one [of the first twelve  
AA members who failed to stay sober] and so  
was Ernie Galbraith. He showed up sober at  
Dr. Bob's funeral."

2. THAT WILLIAM RUDELLE GOT SOBER IN  
NOVEMBER 1935

Glenn C. gave a list of early AA members which  
included this person from the New York City  
area, whose story was put in the first edition  
of the Big Book: "William Ruddell, sober  
November 1935, A Businessman's Recovery."

---

THE CORRECT INFORMATION IS:

1. IT WAS EDDIE REILLY WHO SHOWED UP SOBER  
AT DR. BOB'S FUNERAL

See Message 3855 from "Tommy"  
<recoveredbygrace@yahoo.com>  
(recoveredbygrace at yahoo.com)

Children of the Healer: The Story of Dr.  
Bob's Kids (Hazelden 1994 edition), page 126:

At Dr. Bob's funeral in 1950, Eddie showed up,  
and told Dr. Bob's son Smitty that he had been  
sober one year and was a member of the  
Youngstown group.

Message 2337 from "ArtSheehan"  
<ArtSheehan@msn.com> (ArtSheehan at msn.com)

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, DBGGO 77-81,

85, NG 37, 319, PIO 151-152, AAGA 184, CH  
5-6)

## 2. WILLIAM RUDELLE GOT SOBER IN FEBRUARY 1937

William Ruddell's story, "A Business Man's Recovery," can be read in Experience, Strength & Hope: Stories from the First Three Editions of Alcoholics Anonymous. On pages 30-31, William Ruddell talked about meeting the AA people and deciding to try their method of turning to God in order to get sober. Then in the middle of page 31, he said "That was in February, 1937, and life took on an entirely new meaning."

---

---

---

### ORIGINAL MESSAGE:

>  
> Message 4413 from Alope D. in India gave a  
> list which was supposed to be the first twelve  
> members of AA, and asked which ones failed  
> to stay sober:  
>  
> Bill Wilson  
> Dr. Bob Smith  
> Bill Dotson  
> Eddie Reilly  
> Dr. McK.  
> Bill Dotson  
> Ernie Galbraith  
> Hank Parkhurst  
> Phil Smith  
> Wes Wymans  
> Fitz Mayo  
> Freddie B. NY  
> Brooke B. NY  
>  
> -----  
>  
> From: "greg merkel"  
> <gregandkathy41385@comcast.net>  
> (gregandkathy41385 at comcast.net)  
>  
> Hank Parkhurst was one and so was Ernie Galbraith.  
> He showed up sober at Dr. Bob's funeral.  
>  
> -----  
>  
> From the moderator, Glenn C. (South Bend, IN):  
>  
> That's not a very accurate list, to begin  
> with. You've somehow or other got Bill Dotson

> on there twice, as was noted in messages sent  
> in by:  
>  
> "John J. Clark" <johnnyclark@...>  
> (johnnyclark at sbcglobal.net)  
>  
> "M.Eaton" <meaton1287@...>  
> (meaton1287 at rogers.com)  
>  
> Shakey1aa@...  
> (Shakey1aa at aol.com)  
>  
> Comments were also sent in suggesting that  
> we can get too negativistically focused on  
> failure, from  
>  
> Bill Lash <barefootbill@...>  
> (barefootbill at optonline.net)  
> "There is no such thing as a failure."  
>  
> "David Johnson" <crescentdave@...>  
> (crescentdave at yahoo.com)  
> "Failure is such a loaded word (pardon  
> the inadvertent pun)."  
>  
> HERE IS A LIST OF EARLY AA MEMBERS which I  
> assembled as part of a Big Book study.  
> I cannot 100% guarantee the accuracy of this  
> list, but I think it is nevertheless a more  
> useful list than the list of twelve names  
> which you have, for various reasons.  
>  
> (Big Book p. 159) Bill Wilson "leaving behind  
> his first acquaintance [Dr. Bob], the lawyer  
> [Bill Dotson], and the devil-may-care chap  
> [Ernie Galbraith]" left Akron and took a  
> train back home to New York in late August 1935.  
> He had been in Akron a little over three months,  
> most of it living in Dr. Bob and Anne Smith's  
> home, where Bill and Dr. Bob had worked out  
> the basic modifications which were going to  
> have to be made to the Oxford Group methods so  
> they would work better with alcoholics.  
>  
> (Big Book p. 159) "A year and six months later  
> these three had succeeded with seven more,"  
> that is, by the end of February 1937, there  
> were a total of ten people in the Akron AA  
> group. Among the early Akron AA's, some or  
> all of the following people may have been  
> included in that "seven more." For those  
> whose stories appeared in the first edition  
> of the Big Book, the title of the story is  
> also given.  
>

> We need to remember that at any given time,  
> the count would have included people who had  
> gotten sober but were not going to stay sober,  
> and also people who got permanently sober in  
> Akron but who then left to found AA groups  
> in other cities, so it is probably impossible  
> to completely reconstruct the list of seven  
> people whom the Big Book authors were thinking  
> of at this point.

>  
> AKRON:

>  
> Ernie Galbraith, "The Seven Month Slip," first  
> got sober September 1935, but had continual  
> trouble staying sober.

>  
> Phil S., AA No. 5, sober September 1935,  
> first AA court case.

>  
> Tom Lucas, sober November 1935,  
> "My Wife and I."

>  
> Walter Bray, sober February 1936,  
> "The Backslider."

>  
> Joe Doppler, sober April 1936,  
> "The European Drinker."

>  
> Paul Stanley, sober April 1936,  
> "The Truth Freed Me."

>  
> Dick S. was regarded as AA No. 7.

>  
> Bill V., Bob E., and Ken A. were all  
> sober by 1937.

>  
> James D. "J.D." Holmes, who founded the first  
> AA group in Indiana, got sober in Akron in  
> September 1936, and said that he was AA No. 10.  
> But he had left Akron and gone to Evansville,  
> Indiana, by the time the Big Book was written,  
> so although he stayed sober till the end of  
> his life, he was probably not counted among  
> the seven people mentioned on page 159 of  
> the Big Book.

>  
> NEW YORK: during the same period, four of the  
> people whose stories were in the first edition  
> of the Big Book got sober in the New York area.

>  
> Fitz Mayo, sober October 1935,  
> "Our Southern Friend."

>  
> Hank Parkhurst, sober November 1935,  
> "The Unbeliever."



"fathered." (Other examples of these long genealogies can be found in Genesis 5, 10, 11, and 25; Ruth 4; and 1 Chronicles 1, 2, 4, 6, 8, and 9.)

---

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; 3 and Judah begat Pharez and Zerah of Tamar; and Pharez begat Hezron; and Hezron begat Ram; 4 and Ram begat Ammin'adab; and Ammin'adab begat Nahshon; and Nahshon begat Salmon; 5 and Salmon begat Boaz of Rachab; and Boaz begat Obed of Ruth; and Obed begat Jesse; 6 and Jesse begat David the king. And David the king begat Solomon of her that had been the wife of Uri'ah; 7 and Solomon begat Rehobo'am; and Rehobo'am begat Abi'jah; and Abi'jah begat Asa; 8 and Asa begat Jehosh'aphat; and Jehosh'aphat begat Jeho'ram; and Jeho'ram begat Uzzi'ah; 9 and Uzzi'ah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezeki'ah; 10 and Hezeki'ah begat Manas'seh; and Manas'seh begat Amon; and Amon begat Josi'ah; 11 and Josi'ah begat Jeconi'ah and his brethren, about the time they were carried away to Babylon. 12 And after they were brought to Babylon, Jeconi'ah begat She-al'ti-el; and She-al'ti-el begat Zerub'babel; 13 and Zerub'babel begat Abi'ud; and Abi'ud begat Eli'akim; and Eli'akim begat Azor; 14 and Azor begat Zadok; and Zadok begat Achim; and Achim begat Eli'ud; 15 and Eli'ud begat Ele-a'zar; and Ele-a'zar begat Matthan; and Matthan begat Jacob; 16 and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

---

|||||

++++Message 5391. . . . . Re: Beatitudes for the begats  
From: johnpublico . . . . . 12/10/2008 9:20:00 AM

|||||

Good question, Jacob. I think this quote relates to the Book of Matthew.

In the first part (1:2-1:16) of the Book, there are a lot of verses about biblical genealogy (for example, "Abraham begat Isaac; and Isaac begat Jacob"). The word "begat" is an old-fashioned form of "beget", and it simply means "sired" or "fathered."

Later in the Book of Matthew, there are verses (5:3-5:10) related to the so-called "eight beatitudes" of Christ. These tell us the values that Christ cared most about. For example, "Blessed are the merciful: for they shall obtain mercy." Or, "Blessed are the peacemakers: for they shall be called the children of God."

These beatitudes are really core principles of the Christian spiritual life. So, when Bill says that he couldn't see the Beatitudes from the 'begats,' he's telling us he couldn't separate important spiritual principles from the non-essential, formal elements of biblical teaching.

It's much like the expression, that one "can't separate the wheat from the chaff" or "can't see the forest from the trees" -- it just means you're not getting to the real meaning of something.

Hope this helps.

John K.

- - - -

From: "jlobdell54" <jlobdell54@hotmail.com>  
(jlobdell54 at hotmail.com)

The "Beatitudes" are of course the series of "Blessed are the ..." in Matthew's Sermon on the Mount, while the "begats" are in Genesis, but also in the beginning of Matthew (echoing Genesis) --

"and [so-and-so] lived [so many] years, and he begat [son of so-and-so], and after he begat [son of so and so] he lived [so-many-more] years, and all the days of [so-and-so] were [x hundred, x-ty, and x] years, and he died."

I am told there was an old New England

expression, "He can't see the Beatitudes for the begats" (in other words, he gets involved in unimportant details and can't see the essential truth), but I haven't traced it back.

- - - -

From: James Bliss <james.bliss@comcast.net>  
(james.bliss at comcast.net)

The beatitudes are the list of 8 blessings at the beginning of the sermon on mount .... The begats would be a reference to the various lists of the families 'Abraham was the father of Isaac, Isaac the father of Jacob ....'

My reading of the statement is that we knew the words of the Bible but not the true meaning of the words. In my words, we knew the Bible in our heads but not our hearts.

Jim

- - - -

From: Sober186@aol.com (Sober186 at aol.com)

What Bill was saying was that many alcoholics would not wade through the boring stuff -- the begats -- to learn the really important lessons found in the beatitudes.

Love and serve  
Jim

- - - -

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

My understanding of this quote is that we can't see the important things in life or the bible (like the Beatitudes) because we cannot get past the unimportant things (like the begats).

Another similar saying is "Can't see the forest for the trees."

- - - -

From: S Sommers <scmws@yahoo.com>  
(scmws at yahoo.com)

The way I've understood the expression about

"couldn't see the Beatitudes for the begats"  
is that Bill W is combining the joke about  
"not being able to see the forest for the  
trees" with alliteration using a couple words  
found nowadays almost exclusively in the Bible.  
Bill is saying that we modern sophisticated  
types get tangled in the language and don't  
see the larger spiritual truths in scripture.

Like most wordy jokes, it loses much in the  
explanation.

Thanks for everything.

Sam Sommers

-----

From: "elg3\_79" <elg3\_79@yahoo.com>  
(elg3\_79 at yahoo.com)

This dichotomy is in the Twelve Steps &  
Twelve Traditions, in my humble opinion, to  
distinguish the parts of the Bible with  
positive exhortations toward spiritual living  
from those which are historical or negatively  
charged, and so encourage those (like myself)  
who come to sobriety with an allergy to  
religious literature.

YIS  
Ted G.

-----

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

Simply, it means we were clueless as to what  
the verses meant in a spiritual sense. We  
could cite chapter and verse but did not have  
the ears to hear or the eyes to see .....  
was blind but now I see .....

-----

From: "Mitchell K."  
<mitchell\_k\_archivist@yahoo.com>  
(mitchell\_k\_archivist at yahoo.com)

Like not seeing the forest for the trees. There  
are those who memorize the Big Book and can  
cite it chapter and verse. But how many of  
those who can tell you on what line, page,  
chapter in all four editions a certain phrase





and they haven't changed.

I am curious, however, as to whether or not we have the original script Fitz M wrote. It would be instructive to review what was edited and what remained the same. I would especially be interested in whether or not he oversized and bolded this phrase.

--- In AAHistoryLovers@yahoogroups.com, "Mitchell K."

<mitchell\_k\_archivist@...> wrote:

>

> Mike,

>

> That is only ONE example of how, without GSC approval, the intent (big, bold letters for emphasis) has been reduced to an afterthought with the watering down to italics.

>

> Who knows, by the time the Fifth Edition is put out the beginning of the Fifth Chapter might start off as "Hey, give it a try. Who knows? You might even succeed."

>

> - - - -

>

> Shakey1aa at aol.com <Shakey1aa@...> wrote:

>

> In the 1st edit. Big Book(all printings) on page 69 in the chapter We Agnostics, the phrase "Who are you to say there is no God?" is bold, double sized and not italicized.

>

> I realize that a change in the Big Book requires a conference action. I looked in Advisory Actions of the General Service Conference of AA 1951-1982 under literature and saw no action to change this.

>

> In the 2nd Ed. Big Book, on page 58 it is no longer bold, double sized. It is now italicized. Why?

>

> The man that said this was Fitz M, "Our Southern Friend." His story was quite edited from the original.

>

> Are there other examples of the same sentence being used in a personal story and also in the chapters up to Dr. Bob's story?

>

> YIS

> Shakey Mike Gwartz

> Philadelphia, Pennsylvania, USA

>



anonymity or statements about the need for public anonymity?

Were there any other organizations or groups which were practicing similar principles of public anonymity during AA's early years? That is, during the time when early AA was struggling with Rollie Hemsley's public announcement of his AA membership, Bill & Bob's letterhead endorsement of Marty Mann's National Council on Alcoholism, and such.

For example, like the Emanuel Movement, Washingtonians, Oxford Group, etc. etc., etc.

Thanx For everything you all do,  
Fred from Ohio

=====

++++Message 5396. . . . . Joe D., The European Drinker  
From: claus larosse . . . . . 12/7/2008 2:27:00 PM

=====

Hallo. my name is Claus, and i am an Alkoholik.

I am a member of a Danish Big Book study group (SBS).

I am to do the introduction to the European Drinker and since I'm in good time, I would like to add some history facts to it.

I have found out the story is Joe D.'s, perhaps the first Roman Catholic in AA.

I believe he was one of the reasons that Dilworth Lupton (at the invitation of Dorothy S., wife of Clarence S. "The Home Brewmeister"), had written one of the first pamphlets about AA, "Mister X and Alcoholics Anonymous." Even though the pamphlet regards Clarence S., I have a feeling Joe D. was the main reason Dilworth Lupton would have anything to do with AA, since the fact that Joe D.'s name came up in a document finally convinced Dilworth Lupton that AA finally was independent of the Oxford group.

This may be incorrect and there might be more to the story. Would some of you oldtimers care to enlighten me?

Thank you, and thank you all for this wonderful group.

Loving greetings Claus.

--

Knus.

Claus Rask Larosse  
Stubdrupvej 211.  
7100 Vejle  
Tlf. 23252344

Reminder from GOD.

Practice Love, It is the great lesson. Do all  
you can and leave the rest to Me. Fear not I  
am your Advocate.

----

From the moderator:

Nancy Olson's biography of Joe says that he  
was from Cleveland and was probably the first  
Roman Catholic in AA. We know that large  
numbers of Roman Catholics in Cleveland became  
interested in AA at a very early date, but  
that most felt that they could not join as  
long as AA was part of the Protestant Oxford  
Group.

Clarence Snyder finally had to go to Dr. Bob  
and insist that the Akron AA group make an  
official break with the Oxford Group, for  
the sake of these Roman Catholic alcoholics  
in Cleveland.

But it was not just Roman Catholics who had  
problems with the Oxford Group because of its  
strong Protestant evangelical style. There  
were Protestant denominations which had problems  
with that kind of belief, including of course  
the Unitarians.

Nancy Olson tells us that the Rev. Dilworth  
Lupton, of the First Unitarian Church in  
Cleveland, felt so negatively about the  
Oxford Group and its practices, that he wanted  
nothing at all to do with AA as long as it  
was part of the Oxford Group.

(Richmond Walker, the author of Twenty-Four  
Hours a Day, was from a Unitarian background.  
His son told me that Rich continued to attend  
the Unitarian Church all his life. Rich tried  
to get sober in the Oxford Group, but only

lasted two and a half years before he relapsed. It was too alien to his religious background. His father had been an extreme Unitarian who had been one of the signatories of the Humanist Manifesto. Rich was only able to get permanently sober after he joined the AA group in Boston in May 1942, and began working out his own kind of spirituality, which in many ways had closer ties to the old New England Transcendentalists than to any kind of Jesus-oriented, bible-quoting, heavily evangelical style. The Transcendentalists -- Ralph Waldo Emerson, Henry David Thoreau, Orestes Brownson, William Henry Channing, Bronson Alcott, and so on -- had been part of the same world as the early Unitarians.)

The Unitarians (like the Southern Methodists who published the Upper Room) felt very strongly that good spirituality had to practice a spirit of tolerance, where men and women of all sorts of different religious traditions could learn to respect one another and work with one another, as long as their hearts were filled with love for their fellow human beings. Good spirituality should be inclusive instead of exclusive, reaching out to our fellow human beings in love, instead of mounting continual attacks on everybody who did not believe exactly as we did. There was too much in the Oxford Group, they believed, of excluding people who were "not maximum" (as they did with Bill Wilson in New York) and other kinds of exclusiveness in their approach.

Glenn C., South Bend, Indiana, USA

- - - -

[http://www.a-1associates.com/westbalto/HISTORY\\_PAGE/Authors.htm](http://www.a-1associates.com/westbalto/HISTORY_PAGE/Authors.htm)

#### NANCY OLSON'S BIOGRAPHY

The European Drinker -- Joe Doppler (Doeppler?),  
Cleveland, Ohio. Original Manuscript, p. 206  
in 1st edition, p. 230 in 2nd and 3rd editions

Beer and wine were not the answer

Joe's date of sobriety was April 1936. He was 12th stepped by Dr. Bob, and was probably the first Roman Catholic in A.A.

He was born in Germany and grew up on "good Rhine wine of song and story."

His  
parents wanted him to become a priest and he attended a Franciscan school at  
Basle, Switzerland. But although he was a good Catholic, the monastic life  
did  
not appeal to him, so he became a harness-maker and upholsterer.

He drank about a quart of wine a day, which was common in his part of the  
world.  
Everybody drank wine.

He did his compulsory military service, and took part in the Boxer Rebellion  
in  
China. There he experimented with more potent beverages. When he returned to  
Germany he resumed his wine drinking.

At age twenty-four, he came to America and settled in Cleveland where he had  
relatives. He founded a mattress factory and was doing well with his general  
upholstering work, and there was every indication that he would be  
financially  
independent by the time he was middle aged. By this time he was married and  
was  
paying for a home.

He thought American wine inferior to German so drank beer instead. When  
Prohibition became law he quit drinking altogether, since he couldn't get  
what  
he liked. He hardly tasted anything for two years.

Soon like his friends, he began to drink home-brew, which was a lot stronger  
than he had been used to. More and more he started doing some of his  
business in  
the speakeasy. There he could buy whiskey, which was easier to transport  
than  
beer or wine, and he developed a taste for hard liquor.

It soon became obvious that he had a problem with alcohol. He became a  
periodic  
drinker, and was eased out of the business he had founded and was reduced to  
doing general upholstery in a small shop at the back of his house.

His wife complained about his drinking, so he hid bottles all over the  
house. At  
times he would resolve never to drink again and pour out full pints and  
smash  
the bottles, only to find himself frantically searching for any he missed so  
he  
could have a drink.

He began to absence himself from the church where he had formerly been a  
member  
of the choir. He never asked the priest to give him the pledge like many  
other  
Catholic alcoholics did. (It was common at that time for Roman Catholics who  
had  
problems with alcohol to pledge to a priest that they would stop drinking.

It usually didn't work if the man was an alcoholic.)

Then occurred the event that saved him. Dr. Bob visited him. He did not ask any questions except whether he was definite about his desire to quit drinking. There were no more than four or five in Dr. Bob's group at the time, but they befriended him. He was advised "You've been trying man's ways and they always fail. You can't win unless you try God's way."

He had no problem with what they were teaching him because his church taught the same thing. He put into practice what he was being taught and soon Dr. Bob sent him to talk to other alcoholics.

The first few months were hard: business trials, little worries, and feelings of general despondency nearly drove him to the bottle, but he made progress in the spiritual life.

"As I go along I seem to get strength daily to be able to resist more easily. And when I get upset, cross-grained and out of tune with my fellow man I know that I am out of tune with God. Searching where I have been at fault, it is not hard to discover and get right again, for I have proven to myself and to many others who know me that God can keep a man sober if he will let him."

Dorothy Snyder, the wife of Clarence Snyder ("The Home Brewmeister"), was eager to help this group reach other alcoholics. She approached Rev. Dilworth Lupton, of the First Unitarian Church in Cleveland, concerning the group, but he was negative about the Oxford Group and wanted nothing to do with it. After the Cleveland members broke away from the Oxford Group, she approached him again, this time with a copy of the book and with the names of some Roman Catholics who were members. Among the names was that of Joe Doppler. The fact Joe Doppler was associated with this new Cleveland group was sufficient proof to Reverend Lupton that the alcoholic fellowship had indeed broken with the Oxford Group, and he offered to help in any way he could.

He preached a sermon called "Mr. X. and Alcoholics Anonymous," which Dorothy arranged to have covered by the press. It was later made into one of the first



him to write the 12x12 part on the Steps.

Tommy H in Baton Rouge

|||||

+++Message 5398. . . . . Re: Who are you to say there is no God?

From: Arthur S . . . . . 12/13/2008 8:49:00 PM

|||||

Hi Tommy

The basic text of the Big Book is pretty much "protected" from radical change by the prevailing sentiment of the AA Fellowship as a whole. It has also been reinforced (particularly in regard to the 4th edition) by Conference advisory actions. Changes to the Big Book can be accomplished by Conference advisory action. I doubt though that they would get too far if they were anything beyond very minor.

The 2nd edition Big Book was introduced at the 1955 International Convention in St Louis. That same international convention approved the permanent Conference Charter based on the recommendation of the 5th General Service Conference which also met in St Louis in 1955. The Conferences began in 1951. Up to 1955 they were considered "experimental."

Prior to publication of the 2nd edition (perhaps the late 1940's) Bill W sensed that the Fellowship was resistant to changing the basic text of the Big Book. In his presentation to the 1955 General Service Conference, he was careful to inform them that the main objective of the 2nd edition was to change the personal stories to better reflect the makeup of the membership. His report stated: "Not an iota" of the first part of the text dealing with recovery principles had been changed.

The inside of the dust jacket of the 2nd edition states "Of course, the basic text itself, page 1 to page 165 [sic], remains substantially unchanged. To the minds of most AAs, this should stand as first written."

The page numbering of the 1st edition basic text was 1 to 179 not 1 to 164. "The Doctors Opinion" was originally page 1. "Bill's Story" became page 1 in the 2nd edition. Nobody

really knows why Bill W renumbered the pages but there is much creative and entertaining speculation.

The 2006 Conference passed an advisory action to add the word "largely" to the 2nd sentence of the 2nd paragraph of the Preface to the 4th edition so that it reads "Therefore, the first portion of this volume, describing the AA recovery program, has been left largely untouched in the course of revisions made for the second, third and fourth editions." The 2006 Conference also made a similar change to the introduction in the book "Experience, Strength and Hope."

There have been many wording changes over the years to the basic text (including two changes to Step 12). The wording of Step 12 was first changed in the 2nd printing of the 1st edition. The term "spiritual experience" was changed to "spiritual awakening" and "as the result of these steps" was changed to "as the result of those steps." Appendix II "Spiritual Experience" was added. Father Ed Dowling expressed his dissatisfaction with the change in his address to the 1955 International Conference (see "AA Comes of Age" pg 256). The wording of Step 12 was changed back to "as the result of these steps" in 1956 in the 2nd printing of the 2nd edition (there was no Conference advisory action on this).

A number of web sites have tables that detail the wording changes from edition to edition.

Several Conference advisory actions related to the 4th edition specified that no changes were to be made to the forewords, basic text, appendices and "Dr. Bob's Nightmare." They were to "remain as is." This pretty much represents the ongoing sentiment of the AA membership that emerged with 2nd edition (1955).

In the 4th edition, punctuation changes were made to "Dr. Bob's Nightmare." It appeared that the Trustee's Literature Committee was non-responsive to the Conference's advisory actions that the story "remain as is." It was likely an honest mistake since there were so many Conference advisory actions on the matter. In two of those advisory actions, the Conference authorized the Literature Committee to make punctuation changes if they were done to correct errors. On the other hand "remain as is" means

"remain as is." The 2003 Conference let the changes stand. The 2004 Conference passed a floor action to restore the original punctuation.

One more interesting change made by the Conference was a statement in the 1st printing of the 4th edition "Foreword to the Fourth Edition" that read "Fundamentally, though, the difference between an electronic meeting and the home group around the corner is only one of format." This didn't go over well and the sentence was eliminated by advisory action of the 2002 Conference.

Cheers  
Arthur

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Tom Hickcox  
Sent: Friday, December 12, 2008 8:55 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] Re: Who are you to say there is no God?

At 07:38 12/10/2008, Steve Stevenson wrote:

> I was informed on this forum that Bill W.  
> was the one who moved the Dr.'s Opinion to the  
> Roman numeraled pages without Conference  
> approval.  
>  
> If that is true, then changing some fonts  
> would also seem to be well within Bill's scope  
> of authority.  
>  
> So, my question becomes, did the Conference  
> need to approve any changes in the book while  
> Bill was still alive?  
>  
>

I believe there were ninty-odd changes made from the First Printing of the First Edition thru the Sixteenth Printing of the First Edition.

Since the Conference wasn't formed until some time in the 1950s, the changes were certainly made without its approval. Recall that when the Big Book was published, there were only about 100 members of A.A., hardly enough to sustain a conference.

The wording of the 12th Step in the first printing, "Having had a Spiritual Experience

as the result of these steps," caused a certain amount of controversy at the time about what sort of experience was necessary and valid. As a result of this, the wording was changed to what it is today in the Second Printing. Appendix II "Spiritual Experience" was also added.

I suspect Wilson tried to gauge what the consensus was and put it into effect.

There are some who think Wilson saw that there was a strong consensus not to make significant changes to the Big Book and that motivated him to write the 12x12 part on the Steps.

Tommy H in Baton Rouge

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Yahoo! Groups Links

|||||

+++Message 5399. . . . . Re: the first twelve members of AA  
From: Arthur S . . . . . 12/13/2008 9:00:00 PM

|||||

Bill R (Big Book story "A Business Man's Recovery") was the first Board Chairman of the Alcoholic Foundation.

He returned to drinking and had to resign from the board in February 1939 after serving less than 5 months.

He reputedly sobered up again but I don't know the date. He passed away in 1962.

Cheers  
Arthur

----

Original message 5389  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/5389>

<jax760@yahoo.com> (<jax760at yahoo.com) said that:

Bill R. got sober in February 1937, NOT November 1935 (as incorrectly stated in an earlier message).

Bill R.'s story, "A Business Man's



I don't know about the Washingtonians, but I do have some impressions of the other two groups you mention. The Emmanuel movement was really not a "movement" in the organizational sense, really just the religious healing philosophy of Elwood Worcester. He was the rector of Emmanuel Episcopal church in Boston and the main author of the two associated books.

<http://hindsfoot.org/kDub2.html>

McComb was his assistant, Peabody and Baylor and others were trained by them. There were spin-off clinics in New York and California, possibly elsewhere, but none with a formal or legal connection to the main clinic in Boston. Peabody became independent, but that can't really be called anonymity. He just wasn't working for Worcester any more.

The Oxford Groupers, on the other hand, had a somewhat deceptive form of anonymity which they used when trying to get new people to come to meetings. I've had a chance to read through the papers of a few people who were active members in the 1920s and 1930s, and there is a pattern to the letters they sent to old friends and acquaintances.

They would start out like an ordinary letter, mentioning the last time they saw the person or something about the family, then say something like "You know, I've been thinking. . ." about how important it is for people of conviction to live their convictions, etc., then say that they'd just recently been invited to attend a meeting with some nice people who had some of the same questions . . . "I'm a pretty skeptical guy of course, so I didn't expect to be impressed . . . But you know, I got to thinking. . . Could there actually be something to this? So I wondered what you would think . . . I'm sending some of the written material they gave me . . . would appreciate your reaction . . ."

This is all a paraphrase, of course, but you get the idea. It is being written by someone who is in fact deeply immersed in the group, pretending to be "just checking them out," for purposes of recruitment. And these were people who were scrupulously ethical in every other respect. It isn't too hard to see how the OG got a bad name.







> They would start out like an ordinary letter,  
> mentioning the last time they saw the person  
> or something about the family, then say some-  
> thing like "You know, I've been thinking. . ."  
> about how important it is for people of  
> conviction to live their convictions, etc.,  
> then say that they'd just recently been  
> invited to attend a meeting with some nice  
> people who had some of the same questions  
> . . . "I'm a pretty skeptical guy of course,  
> so I didn't expect to be impressed . . . But  
> you know, I got to thinking. . . Could there  
> actually be something to this? So I wondered  
> what you would think . . . I'm sending some  
> of the written material they gave me . . .  
> would appreciate your reaction . . ."  
>  
> This is all a paraphrase, of course, but you  
> get the idea. It is being written by someone  
> who is in fact deeply immersed in the group,  
> pretending to be "just checking them out,"  
> for purposes of recruitment.

|||||

++++Message 5408. . . . . Thomas H. Uzzell's later life  
From: Glenn Chesnut . . . . . 12/15/2008 2:54:00 PM

|||||

Thomas H. Uzzell was a former editor of Collier's magazine, taught for a while at New York University, etc. He did the some important editing on the Big Book manuscript in January 1939, as we know.

See for example Message 2590:  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/2590>

What information do we have about his LATER life?

That is, in the years AFTER his work on the Big Book manuscript in 1939?

Did he ever become an AA member? If not, do we know why he was so interested in AA?

Was he married? Have children? Are any of his family still living? Where was he living when he died? Is there an obituary from the city he died in?

It has been said by some sources that he eventually went to teach at a university in













Noun used with modifier

- \* clause: This clause amends section 63 of the 1983 Act.
- \* section: This section amends section 30 of the 1998 Act.

Adjective modifier

- \* direct: Made direct amends to such people wherever possible, except when to do so would injure them or others.
- \* full: By this, I was sure his wife had made him full amends for once.
- \* necessary: To those advertisers whose targets were missed, we will make the necessary amends.
- \* such: If they failed to make such amends, they were not only damned by society but damned in the next world.
- \* partial: So I set off to The Shepherds Bush Empire the other day to make partial amends.

Converse of object

- \* make: I hope to make amends early in the New Year.

Modifies a noun

- \* regulation: Regulation 10 amends regulation 44, which defines an eligible child for the purpose of children's pension rights.
- \* section: Section 1 of the Act amends section 61 of the 1991 Act.
- \* paragraph: Paragraph 3 of Schedule 4 amends paragraph 6(2 ) of Schedule 3 of the DDA 1995.
- \* rule: Paragraph 13 amends rule 5 of those rules to apply the provisions about answers to applications under Schedule 6 to the 2004 Act.
- \* part: Schedule 1 amends Part I of the 2002 Act to effect this transfer of functions.
- \* minute: The re-signing did make amends minutes later, however, when diving to deny Edwards.

Preposition: in

- \* minute: Jensen more than made amends in the 12th minute when a quick one-two with Graham Stuart set him free on the left of goal.

Preposition: for

- \* mistake: Making amends for the mistakes in the last 10 years will mean hard work & bridge building.
- \* defeat: Rotherham were quick out the blocks, looking as if they were eager to make amends for defeats in their last two games.
- \* harm: We also expect the young person to take action to make amends for the harm they have caused.
- \* year: Will Chris be able to make amends for the past years?

amends Quotes

Lord, won't you buy me a Mercedes-Benz, My friends all drive Porsches, I must make amends.  
Joplin,Janis



++++Message 5415. . . . . RE: Stadium photos from International Conventions  
From: Chris Budnick . . . . . 12/15/2008 7:31:00 PM

|||||

One source is

<http://www.faingoldphoto.com/paypalorder.php>

Chris B.

----

Sent: Sunday, December 14, 2008 6:09 PM  
Subject: Stadium photos from International Conventions

Does anyone know where I could find photos from past International AA Conventions? I am only interested in those huge stadium photos of the tens of thousands of people attending the main meetings.

|||||

++++Message 5416. . . . . RE: Bill R  
From: Arthur S . . . . . 12/15/2008 8:08:00 PM

|||||

Hi Jared

"AA Comes of Age" (pg 152) states: "Our first Board consisted of five Trustees. Dick Richardson, Frank Amos, and Dr. Strong were the nonalcoholic members, and we chose Dr. Bob and one of the New York A.A.'s as the alcoholic contingent. The New York member soon got drunk, but this possibility had been foreseen. Drunkenness on the part of an alcoholic Trustee meant immediate resignation. Another alcoholic was named in the drunken brother's place and we proceeded to business. It was May, 1938."

The date of May 1938 cannot be accurate since the Alcoholic Foundation wasn't established until August 5, 1939. An end note in "Not God" (pg 330 ref 24) states "On AACA p 152 Wilson dates the actual Foundation as from 'May 1938': erroneous, and another example of his lack of memory for dates."

"Pass It On" (pg 188) states: "It was finally agreed that the trust would be called the

Alcoholic Foundation. Its board of trustees was formally implemented on August 11, 1938, with five members, three of whom were nonalcoholics: Richardson, Amos and John Wood. The alcoholic members were Dr Bob and Bill R of the New York area. The trust agreement stipulated that an alcoholic trustee would have to resign immediately if he got drunk. (This actually happened in the case of the New York member, and he was replaced forthwith)."

The text of Bob P's "unofficial" history of AA states: "One of the provisions of the trust agreement stipulated that an alcoholic trustee would have to resign immediately if he drank. Unfortunately, this happened within a few months to Bill R."

I'm in possession of two lists naming the board Trustees up to 1990. One list is in alphabetic sequence, the other in chronological sequence. They were prepared in 1990 by GSO for incoming Trustees (one of which was a past Delegate from my Area who had been elected Trustee-at-large). Both lists indicate that Bill R served on the board from 8/11/38 to 2/39 when he resigned. He was almost immediately allowed to serve on the "Advisory Committee" (with Bill W, Hank P, Morgan R and others) and continued on the Advisory Committee from 2/39 to 4/42. Both lists state that Bill R died in 1962 (which appears to be another date error based on the references stated below).

Both lists show alcoholic Harry B (Big Book story "A Different Slant) as taking office on 6/39 and resigning in 12/39 (he got drunk as well). This gave impetus to the practice of having a nonalcoholic board chair ever since. (Although that might change sometime in the future based on a recent Conference advisory action).

Cheers  
Arthur

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of jlobdell54  
Sent: Sunday, December 14, 2008 4:45 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] Bill R

Bill R died sober 9 June 1961 (tape by Kathleen R in GSO Archives, noted in the newsletter of



++++Message 5418. . . . . Re: Medical study, emotionally immature and grandiose  
From: John Lee . . . . . 12/17/2008 3:40:00 PM

|||||

My memory is that the study was done at Yale in the 1940s, although I'd have to review my old research to confirm. It doesn't really matter which doctors developed the study. The story is a hoot. AA sent the cream of its membership to these doctors. AA didn't send the washouts, it sent its rousing successes. The idea was to look for a common denominator which would predict success in AA. The study proved to be the proverbial "pie in the face" for the Fellowship. It took a big spoonful of humility and self-deprecation to mention the Yale study in Twelve and Twelve. What we have in common is childishness, hypersensitivity and grandiosity. Thanks, Doc, I feel so much better.

John Lee  
Pittsburgh

|||||

++++Message 5419. . . . . Re: Medical study, emotionally immature and grandiose  
From: James Blair . . . . . 12/17/2008 4:13:00 PM

|||||

Edgar wrote  
In discussion of Step 12 in the Twelve and Twelve, the text talks on page 123 of a medical study that found AAs were in general ". . . childish, emotionally immature, and grandiose . . ."

This is transcribed from a talk given by Bill W.

Some years ago the doctors began to look at Alcoholics Anonymous and they got about thirty of us together and they said to themselves "Well, now that these fellows are in A.A., and they won't lie so badly, and maybe for the first time we'll get a good look at what the interior of a drunk is like." So a number of us were examined at great length by psychiatrists, and all sorts of tests taken, and the object of this particular inquiry was to see whether alcoholics as a class differed from other people, and if they did, just why and







> of the New York area. The trust agreement  
> stipulated that an alcoholic trustee would  
> have to resign immediately if he got drunk.  
> (This actually happened in the case of the  
> New York member, and he was replaced forthwith)."

>  
> The text of Bob P's "unofficial" history of  
> AA states: "One of the provisions of the  
> trust agreement stipulated that an alcoholic  
> trustee would have to resign immediately if  
> he drank. Unfortunately, this happened within  
> a few months to Bill R."

>  
> I'm in possession of two lists naming the  
> board Trustees up to 1990. One list is in  
> alphabetic sequence, the other in chronological  
> sequence. They were prepared in 1990 by GSO  
> for incoming Trustees (one of which was a past  
> Delegate from my Area who had been elected  
> Trustee-at-large). Both lists indicate that  
> Bill R served on the board from 8/11/38 to  
> 2/39 when he resigned. He was almost immediately  
> allowed to serve on the "Advisory Committee"  
> (with Bill W, Hank P, Morgan R and others)  
> and continued on the Advisory Committee from  
> 2/39 to 4/42. Both lists state that Bill R  
> died in 1962 (which appears to be another date  
> error based on the references stated below).

>  
> Both lists show alcoholic Harry B (Big Book  
> story "A Different Slant) as taking office on  
> 6/39 and resigning in 12/39 (he got drunk as  
> well). This gave impetus to the practice of  
> having a nonalcoholic board chair ever since.  
> (Although that might change sometime in the  
> future based on a recent Conference advisory  
> action).

>  
> Cheers

> Arthur

>  
> -----Original Message-----

> From: AAHistoryLovers@yahoogroups.com  
> [mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of jlobdell54  
> Sent: Sunday, December 14, 2008 4:45 PM  
> To: AAHistoryLovers@yahoogroups.com  
> Subject: [AAHistoryLovers] Bill R

>  
> Bill R died sober 9 June 1961 (tape by Kathleen  
> R in GSO Archives, noted in the newsletter of  
> the Kirk/CAAS Collections at Brown, CULTURE  
> ALCOHOL & SOCIETY QUARTERLY, Vol. 3 no. 6),  
> and I have found no evidence that he drank in  
> 1939, only that he feared drinking and possibly  
> that he had not been continuously sober since



Director of Yale's Section on Alcohol Studies in the 1930s and 1940s. While his discipline was applied physiology, Doctor Haggard had a long time interest in research in alcohol. In 1945 Doctor Haggard co-authored with Yale's E.M. Jellnick *Alcohol Explored*. While Haggard's 1945 paper was presented to the New York Medical Society, the actual studies of the alcoholics was done on the Yale campus. Yale University eventually dropped applied research, and the School of Alcohol Studies was moved to Rutgers University in 1962. [I've parked next to the Brinkley Smithers School of Alcohol Studies while attending basketball games at Rutgers].

John Lee  
Pittsburgh

--- On Wed, 12/17/08, James Blair <jblair@videotron.ca> wrote:

From: James Blair <jblair@videotron.ca>  
Subject: [AAHistoryLovers] Re: Medical study, emotionally immature and grandiose  
To: AAHistoryLovers@yahoogroups.com  
Date: Wednesday, December 17, 2008, 4:13 PM

Edgar wrote  
In discussion of Step 12 in the Twelve and Twelve, the text talks on page 123 of a medical study that found AAs were in general ". . . childish, emotionally immature, and grandiose . . ."

This is transcribed from a talk given by Bill W.

Some years ago the doctors began to look at Alcoholics Anonymous and they got about thirty of us together and they said to themselves "Well, now that these fellows are in A.A., and they won't lie so badly, and maybe for the first time we'll get a good look at what the interior of a drunk is like." So a number of us were examined at great length by psychiatrists, and all sorts of tests taken, and the object of this particular inquiry was to see whether alcoholics as a class differed from other people, and if they did, just why and how much.

A number of us were invited to attend the conclave, and a number of learned papers were read, and finally one of these physicians (a very noted one - the meeting took place at the New York Academy of Medicine) began to sum up



appeared, down to the present moment. From such a record, together with running comment thereon, we may be able to draw some conclusions as to our future requirements and policy.

Let us first consider the growth of the work by numbers and by new localities to which it has spread.

(Begin Text)

When the book appeared in April of last year we had approximately one hundred 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. It had been satisfactorily demonstrated that at least two out of three alcoholics who wished to get well could apparently do so, notwithstanding the fact that their chance of recovery upon any other medical or spiritual basis had been almost nil—perhaps not more than two percent..

Publication of the book, which set down our experience and technique at length, brought us into a new and unexplored phase which meant an attempt to carry the work to other localities, widespread publicity, and the exposure of our methods to the test of approval or disapproval by religion, medicine, and the general public—an uncharted field indeed. Would theologians complain of our lack of orthodoxy? Would physicians frown upon the idea of banding together swarms of neurotic alcoholics for mutual aid through a religious common denominator? Would reviewers and columnists ridicule the religious content of the work, thus prejudicing the men and women we were trying to help? Would alcoholic men and women and their families be convinced by the book and the attendant publicity that here at last was a solution? Such were the uncertainties of April 1939.

NOW WE ARE THOUSANDS. – p.391

WHEN this book appeared in April 1939 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. It had been satisfactorily demonstrated that at least two out of three alcoholics who wished to get well could apparently do so, notwithstanding the fact that their chance of recovery upon any other medical or spiritual basis had been almost nil—a small percentage at best.

Publication of the book, which set down our experience and methods at length, opened a new and unexplored phase which meant an attempt to carry the work to other localities, widespread publicity, and the exposure of our methods to the test of approval or disapproval by religion, medicine, and the general public—an uncharted field indeed. Would theologians complain of our lack of orthodoxy? Would physicians









says that:

[By January 4, 1939 a pre-multilith copy was in the hands of Tom Uzzell who edited the Big Book. An enormous amount of work must have taken place from this point until publication in April 1939. Hank is clearly excited as Bill must have been when he read it.

Source is unpublished manuscript Black Sheep whose source was transcription of original from microfilm at GSO.

Brackets [] encompass non-source text]

[letter dated 1/4/1939 Hank P. to Bill W.]

[start]

"I am rushing off to you excerpts from a letter just received from Mr. Thomas H. Uzzell, former editor of Collier's Magazine, writer of several books, contributor to Collier's, Sat. Evening Post, ect.

"He says 'I spent last evening with the manuscript, I knew of course, what the document was but on reading additional chapters and surveying the job as a whole, I found myself deeply moved, at times full of amazement, almost incredulity, and during most of the reading I was extremely sympathetic. My feeling at the moment is that you should certainly hold on to the production and distribution of this volume, if you can for she ought to go far, wide and handsome, and net those concerned a neat profit. You have here an extremely urgent problem, you have a successful defiance of medicine, you have a religion story, you have a deeply human story, and, lastly, you have a whole flock of happy endings. My God! I don't know what else you could want for a good book. I believe in it most emphatically.

"He further says, 'The whole book needs the final shaping of a professional hand', and then goes on in considerable length into mechanical details with which I will not bother you.

"But it is interesting that he ends his letter as follows: 'I understand better now the enthusiasm you revealed in your talks with me about this work. I thought you were

exagerating somewhat, but now I have joined the choir invisible.

"If I were you I would be intensely proud of that opinion."

[stop]

- - - -

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

He was paid what would be about \$4500 in today's money to edit the book. There is nothing to indicate he was an alcoholic. The fact that he had to be paid to edit the book, together with the nature of his statements in this letter (Hank Parkhurst to Bill 1939) show he was not an AA member.

Regards

John

- - - -

From: J. Lobdell <jlobdell54@hotmail.com>  
Subject: RE: Thomas H. Uzzell's later life  
To: aahistorylovers@yahoogroups.com  
Date: Monday, December 15, 2008, 10:16 PM

From CULTURE ALCOHOL & SOCIETY QUARTERLY  
newsletter of Kirk/CAAS Collections at Brown  
(Vol. 3 no. 6):

Notes: Early AA: Thomas Hayes Uzzell.

Thomas Hayes Uzzell (b. Denver Oct 25 1884  
d. Los Angeles Nov 11 1975, who m. Camelia  
Waite) had two children, one of whom,  
Camelia Uzzell Berry, published a book OKLAHOMA  
PRAIRIE PLOWED UNDER (Cortez CO: Mesa Verde  
Press -- I think around 1998).

Uzzell was the son of Charles S Uzzell, the  
"Rocky Mountain Evangelist" (1853-1890), who  
d. in CA, and Estella Alexander Uzzell (b.  
1861?), who remarried, a man named Frank May  
(or Nay?), the same age she was: they had  
children Lucile (b. 1893), Lloyd B. (b.  
1896?), and John (b. 1899?), and lived in  
Calumet IL in 1910, Tom Uzzell living with  
them at that point.





The word "religious" was actually changed to "spiritual" TWICE, not just once, on page 391.

- - - -

The text for "Now We are Thousands" was inserted as page 391 in the second printing of the first edition Big Book:

"WHEN this book appeared in April 1939 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. It had been satisfactorily demonstrated that at least two out of three alcoholics who wished to get well could apparently do so, notwithstanding the fact that their chance of recovery upon any other medical or spiritual basis had been almost nil - a small percentage at best."

"Publication of the book, which set down our experience and methods at length, opened a new and unexplored phase which meant an attempt to carry the work to other localities, widespread publicity, and the exposure of our methods to the test of approval or disapproval by religion, medicine, and the general public - an uncharted field indeed. Would theologians complain of our lack of orthodoxy? Would physicians frown upon the idea of banding together great numbers of alcoholics for mutual aid through a religious common denominator? Would reviewers and columnists ridicule the religious content of the work, thus prejudicing the men and women we were trying to help? Would alcoholic men and women and their families be convinced by the book and the attendant publicity that here at last was a solution? Such were the uncertainties of April 1939."

- - - -

That was the wording used in the second and third printings of the First Edition. The word "religious" was then changed to "spiritual" TWICE in the second paragraph of that passage in the fourth printing:



--- In AAHistoryLovers@yahoogroups.com, John Barton <jax760@...> wrote:

>  
> In message 5286, I said that "Herb was a  
> slipper who had been around since 1935 (see  
> Pass it On p.162)."  
>  
> - - - -  
>  
> My mistake! I have found this to be incorrect.  
> Herb D came in according to a survey of the  
> New Jersey Group conducted on Jan 1, 1940  
> (Document in Jersey Archives) earlier in 39.  
> Survey said he had 9 months. I suspect this  
> is also wrong unfortunately as I have found  
> other errors on this survey i.e. lists Hank P  
> as having "5 years", unlikely since that  
> would pre-date Dr Bob.  
>  
> For example many of the "Pioneer Lists" on  
> the internet ( see below) are in error. Under  
> 1935 they show Bill R. Pass it On says "Bill  
> and his wife non-alcoholic Kathleen.... "This  
> is Bill Ruddell who came in Feb 1937. Documents  
> in the New Jersey Archives confirm Bill Ruddell  
> and his wife Kathleen in letters from Ruth  
> Hock. Herb D and Earnest M are both listed in  
> the 1940 survey as having 9 months. Although  
> as I said I do question this. These guys  
> attended the meetings at Clinton Street but  
> not in 35 as indicated on these Pioneer Lists.  
> I have a strong suspicion (but unconfirmed)  
> at this point that Earnest M is "Mac".  
> Earnest's last name is MacKenzie. Recall  
> Mac was found drunk in Bill's office when  
> A LeRoy Chipman from the Rockefeller founda-  
> tion visited on Vesey Street.Circa 1939/40.  
>  
> I am trying to chase this down, but we should  
> not read anything into Pass it On page 162 to  
> indicate that the people who attended the  
> Tuesday meetings at 182 Clinton Street were  
> all attending in 1935. The meetings on Tuesday  
> went from Fall of 1935 until April of 1939.  
> Pass it On says Lois remembers so and so etc,  
> could have been that many names mentioned  
> attended in later years, as is definitely the  
> case with Bill R. I must admit that I too  
> originally read that page in Pass it On with  
> tunnel vision.  
>  
> I hope more will be revealed.  
>  
> God Bless

>  
> John B  
>  
> -----  
>  
> Pioneers of Alcoholics Anonymous – 1934 – 1939  
>  
> All Below Achieved At Least Some Period of Sobriety.  
> Some who failed may have achieved permanent sobriety later.  
> Bolded Names Achieved Permanent Sobriety.  
>  
>  
> 1934  
>  
> Name  
>  
> Location  
>  
> Comment/Big Book Story  
>  
>  
> Dec 11  
>  
> Bill Wilson  
>  
> New York  
>  
> Co-Founder of AA – Bill's Story  
>  
>  
> 1935  
>  
>  
>  
> Jun 10  
>  
> Dr. Bob Smith  
>  
> Akron  
>  
> Co-Founder of AA – Dr. Bob's Nightmare  
>  
>  
> June  
>  
> Eddie Reilly  
>  
> Akron  
>  
> Sobered in 1949  
>  
>  
> June  
>  
> Dr. McK.

- >
- > Akron
- >
- > Failed to gain long term sobriety
- >
- >
- > June
- >
- > Bill Dotson
- >
- > Akron
- >
- > Alcoholics Anonymous No.3 – 2nd Ed
- >
- >
- > July
- >
- > Ernie Gailbraith
- >
- > Akron
- >
- > The Seven Month Slip – (An In-and-Outer Slipper)
- >
- >
- > Aug
- >
- > Wes Wyman
- >
- > Akron
- >
- > Sobered in 1949
- >
- >
- > Sept
- >
- > Hank Parkhurst
- >
- > New York
- >
- > The Unbeliever – 4 yrs. Sober
- > Drunk Sept 1939
- >
- >
- > Sept
- >
- > Phil Smith
- >
- > Akron
- >
- >
- >
- > Oct
- >
- > John Henry "Fitz" Mayo
- >

> New York  
>  
> Our Southern Friend  
>  
>  
> 1935  
>  
> Freddie B.  
>  
> New York  
>  
> Failed to gain long term sobriety  
>  
>  
> 1935  
>  
> Brooke B.  
>  
> New York  
>  
> Failed to gain long term sobriety  
>  
>  
> 1935  
>  
> Bill R. ERROR  
>  
> New York  
>  
> Failed to gain long term sobriety  
>  
>  
> 1935  
>  
> Ernest M. ERROR  
>  
> New York  
>  
> Failed to gain long term sobriety  
>  
>  
> 1935  
>  
> Herb D. ERROR  
>  
> New York  
>  
> Failed to gain long term sobriety  
>  
>  
> 1935  
>  
> Alec  
>  
> New York





- > A book titled Matt Talbot by Morgan Costelloe has
- >
- > "American authorities on alcoholism hold that
- > the following psychological traits are commonly
- > found in alcoholics:
- >
- > 1. A high level of anxiety in interpersonal relations
- > 2. Emotional immaturity
- > 3. Ambivalence towards authority
- > 4. Low frustration tolerance
- > 5. Low self-esteem
- > 6. Perfectionism
- > 7. Guilt
- > 8. Feelings of isolation"
- >
- > Doesn't give a reference but might be the same
- > study and give another point to research from
- >
- > For what it's worth.
- >
- > Doris
- >
- 

The list you give here is almost word-for-word identical with one in Howard Clinebell's <Understanding and Counseling the Alcoholic> p 53 of the revised edition of 1968 (the original edition appeared in 1956), the only difference being that Clinebell included grandiosity and compulsiveness for a total of 10. Clinebell presented the list as his own summary of contemporary writings on the subject, although it did not necessarily represent Clinebell's own view. Maybe Costelloe meant to put in a footnote.

I agree with Edgar that Haggard seems like an unlikely source. Certainly Jellinek was not a major proponent of the theory that alcoholism was caused by underlying personality disorders, and wasn't Haggard working with Jellinek?

My vote (as to a source, that is) goes to a study, which I admit I have not read, which appeared in the December 1943 issue of *Quarterly Journal of Studies on Alcohol*. According to Clinebell, "Charles C. Hewitt summarizes his findings in "A Personality Study of Alcohol Addiction," as follows: "Alcohol addiction, in the group studied in this survey, seems to be associated, with but few exceptions, with deep personality disorders. Even those exceptions are doubtless more apparent than real." (Clinebell p 57)





the alcoholic as "emotionally immature and grandiose" was Dr Harry Tiebout.

His papers were reputedly published in the early 1950s but his premise was likely established well before then.

Cheers  
Arthur

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Ron Roizen  
Sent: Thursday, December 18, 2008 7:09 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] Re: Medical study, emotionally immature and grandiose

Hi John,

For one perspective on Haggard and his Yale group see my "Paradigm Sidetracked" article at

<http://www.roizen.com/ron/sidetracked.htm>

Best,

Ron Roizen

- - - -

From: AAHistoryLovers@yahoogroups.com  
John Lee Sent: Thursday, December 18, 2008 7:37 AM  
Subject: Re: Medical study, emotionally immature and grandiose

Howard Haggard was the Yale professor whose name I was trying to recall. He was the Director of Yale's Section on Alcohol Studies in the 1930s and 1940s. While his discipline was applied physiology, Doctor Haggard had a long time interest in research in alcohol. In 1945 Doctor Haggard co-authored with Yale's E.M. Jellnick Alcohol Explored. While Haggard's 1945 paper was presented to the New York Medical Society, the actual studies of the alcoholics was done on the Yale campus. Yale University eventually dropped applied research, and the School of Alcohol Studies was moved to Rutgers University in 1962. [I've parked next to the Brinkley Smithers School of Alcohol Studies while attending basketball games at Rutgers].

John Lee

Pittsburgh

--- On Wed, 12/17/08, James Blair <jblair@videotron.  
<mailto:jblair%40videotron.ca> ca> wrote:

Edgar wrote

In discussion of Step 12 in the Twelve and  
Twelve, the text talks on page 123 of a  
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". . . childish, emotionally immature, and  
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This is transcribed from a talk given by Bill W.

Some years ago the doctors began to look at  
Alcoholics Anonymous and they got about thirty  
of us together and they said to themselves  
"Well, now that these fellows are in A.A.,  
and they won't lie so badly, and maybe for the  
first time we'll get a good look at what the  
interior of a drunk is like." So a number of  
us were examined at great length by psychia-  
trists, and all sorts of tests taken, and the  
object of this particular inquiry was to see  
whether alcoholics as a class differed from  
other people, and if they did, just why and  
how much.

A number of us were invited to attend the  
conclave, and a number of learned papers were  
read, and finally one of these physicians (a  
very noted one - the meeting took place at the  
New York Academy of Medicine) began to sum up  
what he thought the conclusion which they had  
arrived at was this: that the alcoholic is  
emotionally on the childish side. That the  
alcoholic is a person who is more sensitive  
emotionally than the average person. And  
then, they ascribed another quality to us -  
they used the word "grandiosity, " they were  
grandiose (meaning by that that as a type we  
were what you might call "All or nothing  
people.") Someone once described it by saying  
all alcoholics hanker for the moon when perhaps  
the stars would have done just as well. As  
a class, we're like that, said the doctors.  
(Memphis, Tenn., Sept.18-20, 1947)

The paper by Howard W. Haggard, The Physician  
and the Problem of Alcoholism  
Bull.N.Y. Acad Med 1945 Sept, 21 (9) 451-466

Can be read here:

<http://www.pubmedcentral.nih.gov/articlerender.fcgi?artid=1870440&tool=>





> I have deciphered the names for numbers 25 and 32 (left blank in the  
> book notations as ?) as well as the name for the crossed out (13).  
>  
> Best Regards  
>  
> John B  
>  
> --- In AAHistoryLovers@yahoogroups.com, John Barton <jax760@...>  
> wrote:  
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>> Herb D came in according to a survey of the  
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>> I have a strong suspicion (but unconfirmed)  
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>> Tuesday meetings at 182 Clinton Street were  
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>> John B  
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>>  
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>> Co-Founder of AA – Bill's Story  
>>  
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>> Jun 10  
>>  
>> Dr.Bob Smith  
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>>  
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>>  
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>> 1935  
>>  
>> Freddie B.  
>>  
>> New York  
>>  
>> Failed to gain long term sobriety  
>>  
>>  
>> 1935  
>>  
>> Brooke B.  
>>  
>> New York  
>>  
>> Failed to gain long term sobriety  
>>  
>>  
>> 1935  
>>  
>> Bill R. ERROR  
>>  
>> New York  
>>  
>> Failed to gain long term sobriety  
>>  
>>  
>> 1935  
>>  
>> Ernest M. ERROR  
>>  
>> New York  
>>  
>> Failed to gain long term sobriety  
>>  
>>  
>> 1935  
>>  
>> Herb D. ERROR  
>>  
>> New York  
>>  
>> Failed to gain long term sobriety  
>>















Sent: Saturday, December 20, 2008 3:42 AM  
Subject: [AAHistoryLovers] RE: A group may request that only home group members vote

I've just flicked through the Grapevine compilation, "The Home Group; heartbeat of AA". There's not much information on membership rules and procedures, which, since AA as such ought never be organised, and as each group is autonomous, is perhaps unsurprising.

#### THE EARLY LITTLE ROCK MEMBERSHIP RULES

An article from September 1947 headed "Little Rock plan gives prospects closest attention" describes that group's rigorous membership rules.

It records, "It is not easy to become a member of this group. When a person has expressed a desire to achieve sobriety and has a sponsor appointed for him, he must leave his work or position for two weeks. Usually the prospect is required to spend the entire time within the confines of the club rooms, studying, preparing a case history, meeting and filling assignments laid out by the sponsor.

If, after two weeks, he has discharged his assignments to the satisfaction of his sponsor, he is brought before the executive committee and here his request for membership is presented by his sponsor in his presence.

In some instances ... he may not be admitted for varying periods as high as six months... However, if he is deemed eligible by the committee, he is brought before the next meeting, receives a warm welcome, is handed a copy of the 'Approach Program' (sic) and the 12 Steps.

This not all, however ... we give him a diary and ask that each day for 28 days he record his impressions and enter therein, 'I have not taken a drink this day,' and sign his name.

At the end of this period he returns the diary, is again welcomed and is admitted to full membership, the privilege of the ballot and an unrestricted part in the activities of the Fellowship..."



++++Message 5451. . . . . Group membership  
From: jenny andrews . . . . . 12/29/2008 4:46:00 AM

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Then of course there's Bill W's observation in his Grapevine article (August 1946): "Around 1943 or 1944, the central Office asked the groups to list their membership rules and send them in. After they arrived we set them all down. A little reflection upon these many rules brought us to an astonishing conclusion. If all these edicts had been in force everywhere at once it would have been practically impossible for any alcoholic to have ever joined AA. About nine-tenths of our oldest and best members could never have got by!"

(Reprinted in "As Bill Sees It, page 41.)

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++++Message 5452. . . . . Re: Photographs of Richard Peabody or Courtenay Baylor?  
From: Mitchell K. . . . . 12/28/2008 7:03:00 PM

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I have contacted just about every archives, library, university, etc. in the New York City and Boston area for photos of Peabody and Baylor with no luck. I even tried Brown University, Library of Congress and several folks from Rhode Island, Vermont and elsewhere.

I've been looking for these for several years trying to put together a PowerPoint utilizing photos and sound bites of early members and friends of AA.

Please keep me in the loop as to what is found. Thanks.

- 1: <http://www.traditionalmusic.co.uk/folk-songs-with-chords/Take%20A%20Whiff%20On%20Me.htm>
- 2: [http://www.hboarchives.com/apps/searchlibrary/ctl/gotoclipdetails?key=TQ49312111\\_015&flash=6](http://www.hboarchives.com/apps/searchlibrary/ctl/gotoclipdetails?key=TQ49312111_015&flash=6)
- 3: [http://www.hboarchives.com/apps/searchlibrary/ctl/gotoclipdetails?key=TQ49312111\\_025&flash=6](http://www.hboarchives.com/apps/searchlibrary/ctl/gotoclipdetails?key=TQ49312111_025&flash=6)
- 4: [http://www.hboarchives.com/apps/searchlibrary/ctl/gotoclipdetails?key=TQ49312111\\_016&flash=6](http://www.hboarchives.com/apps/searchlibrary/ctl/gotoclipdetails?key=TQ49312111_016&flash=6)
- 5: [http://www.hboarchives.com/apps/searchlibrary/ctl/gotoclipdetails?key=TQ49312111\\_017&flash=6](http://www.hboarchives.com/apps/searchlibrary/ctl/gotoclipdetails?key=TQ49312111_017&flash=6)
- 6: [http://www.hboarchives.com/apps/searchlibrary/ctl/gotoclipdetails?key=TQ49312111\\_026&flash=6](http://www.hboarchives.com/apps/searchlibrary/ctl/gotoclipdetails?key=TQ49312111_026&flash=6)
- 7: <http://silkworth.net/pdfhistory/What-We-Were-Like-Fragments-of-AA-History-Jun-1990.pdf>
- 8: <http://silkworth.net/pdfhistory/What-We-Were-Like-The-North-Hollywood-Group-May-1997.pdf>
- 9: <http://www.fathermartinsashley.com/interior.php?section=News&subsection=FatherMartinUpdate>

- 10: [http://www.use.salvationarmy.org/use/www\\_use\\_neo.nsf/ce952dea4507ee7780256cf4005d2254/36a9553c9ae1b69280256e3900674c2b?OpenDocument](http://www.use.salvationarmy.org/use/www_use_neo.nsf/ce952dea4507ee7780256cf4005d2254/36a9553c9ae1b69280256e3900674c2b?OpenDocument)
- 11: [http://www.justloveaudio.com/resources/Assorted/Big\\_Book\\_Name\\_and\\_Date\\_References.pdf](http://www.justloveaudio.com/resources/Assorted/Big_Book_Name_and_Date_References.pdf)
- 12: [http://www.justloveaudio.com/resources/Assorted/Big\\_Book\\_Name\\_and\\_Date\\_Reference](http://www.justloveaudio.com/resources/Assorted/Big_Book_Name_and_Date_Reference)
- 13: [http://www.dispatch.com/live/content/sports/stories/2008/05/06/columbus\\_bb\\_1950.ART\\_ART\\_05-06-08\\_C1\\_LVA4ED9.html?sid=101](http://www.dispatch.com/live/content/sports/stories/2008/05/06/columbus_bb_1950.ART_ART_05-06-08_C1_LVA4ED9.html?sid=101)
- 14: <http://www.sfgate.com/flat/archive/2007/09/07/chronicle/archive/2007/09/07/BA99S1AKQ.html>
- 15: <http://dhfs.wisconsin.gov/substabase/Education/Teleconference/ArchivedMaterials/2002presentations/AATALK021202.pdf>
- 16: <http://books.google.com/books?id=6-jWpCYBTR0C&pg=PA269&lpg=PA269&dq=%22when+you+leave+here+let+it+stay+here22+Manhattan+Project&source=web&ots=W-XQWlytdv&sig=zFnqFv2joIPddBGcwRVcTXJpvqI&hl=en>
- 17: [http://www.justloveaudio.com/resources/12\\_Steps\\_Recovery/Pre-Step\\_Work/Set-Aside\\_Prayer.pdf](http://www.justloveaudio.com/resources/12_Steps_Recovery/Pre-Step_Work/Set-Aside_Prayer.pdf)
- 18: [http://justloveaudio.com/resources/Assorted/Big\\_Book\\_Name\\_and\\_Date\\_References.pdf](http://justloveaudio.com/resources/Assorted/Big_Book_Name_and_Date_References.pdf)
- 19: [http://www3.uakron.edu/schlcomm/womenshistory/seiberling\\_h.htm](http://www3.uakron.edu/schlcomm/womenshistory/seiberling_h.htm)
- 20: [http://www.art.com/asp/sp-asp/\\_/pd--10391683/Chartres\\_Street\\_New\\_Orleans\\_Louisiana.htm](http://www.art.com/asp/sp-asp/_/pd--10391683/Chartres_Street_New_Orleans_Louisiana.htm)
- 21: <http://picasaweb.google.com/nwweinberg/TheQuarterHouseResortNewOrleansFrenchQuarter/photo#5221590602611018002>
- 22: [http://olpa.od.nih.gov/legislation/110/pendinglegislation/redesignation\\_institute.asp](http://olpa.od.nih.gov/legislation/110/pendinglegislation/redesignation_institute.asp)
- 23: [http://www.righthealth.com/Health/High\\_Blood\\_Pressure/-od-definition\\_adam\\_1\\_0004681-s](http://www.righthealth.com/Health/High_Blood_Pressure/-od-definition_adam_1_0004681-s)
- 24: [http://www.righthealth.com/Health/Blurred\\_Vision/-od-definition\\_adam\\_1\\_0030291-s](http://www.righthealth.com/Health/Blurred_Vision/-od-definition_adam_1_0030291-s)
- 25: <http://stepstudy.org/2008/09/23/foreword-to-philip-leons-philosophy-of-courage-by-glenn-f-chesnut/>
- 26: [http://www.abebooks.com/books/alcoholic-authors.shtml?cm\\_mmc=nl\\_-nl\\_-AR-09-08\\_-booze](http://www.abebooks.com/books/alcoholic-authors.shtml?cm_mmc=nl_-nl_-AR-09-08_-booze)
- 27: <http://www.news-press.com/apps/pbcs.dll/article?AID=/20080827/NEWS0116/808270408/1001/archives>
- 28: [http://www.brown.edu/Facilities/University\\_Library/publications/Bibliofile/Biblio26/Chester.html](http://www.brown.edu/Facilities/University_Library/publications/Bibliofile/Biblio26/Chester.html)
- 29: <http://www.popmatters.com/pm/review/franklin-evans-or-the-inebriate-by-walt-whitman-ed-christopher-castiglian>
- 30: [http://www.amazon.com/s/ref=nb\\_ss\\_gw?url=search-alias%3Dstripbooks&field-keywords=Walt+Whitman+-+%22Inebriate%22&x=11&y=16](http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=Walt+Whitman+-+%22Inebriate%22&x=11&y=16)
- 31: <http://www.baumanrarebooks.com/rare-books/alcoholics-anonymous/twelve-steps-and-twelve-traditions/70545.aspx>
- 32: <http://www.filmcritic.com/misc/emporium.nsf/reviews/The-21-Best-Movie-Alcoholics-of-All-Time>